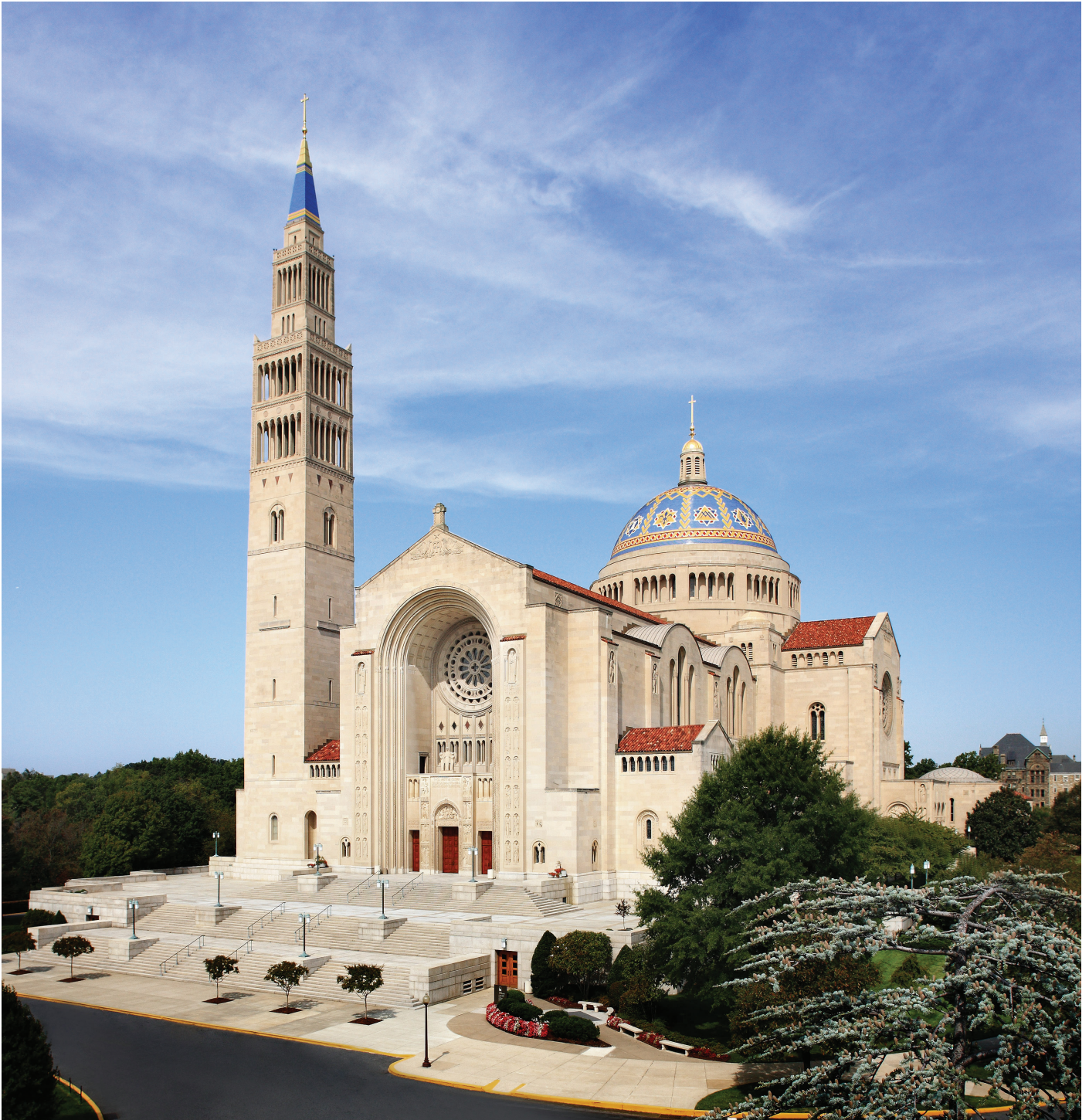


PROCEEDINGS REPORT
HISTORY OF THE CATHOLIC FAITH
IN THE AMERICAS CONFERENCE

PAST LESSONS
FUTURE WISDOM
SEEKING REVIVAL

Priest Field Pastoral Center, Middleway, WV
October 7, and December 9, 2023





Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.

2023 PROCEEDINGS REPORT
of the
HISTORY OF THE CATHOLIC FAITH
IN THE AMERICAS CONFERENCE

Eleven (11) of the 12 essays in this book were originally presented as part of the History of the Catholic Faith in the Americas Conference, October 17, 2023 and December 9, 2023 at Priest Field Pastoral Center, Middleway, West Virginia, USA. The 12th essay, by Thomas Crowe, was intended to be presented at the conference but only appears in this post conference collection. One essay presented at the conference, *Curating the Saints: Making History at American Catholic Shrines*, by Dr. Emily Arledge does not appear in this collection due to earlier publication commitments.

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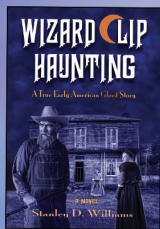


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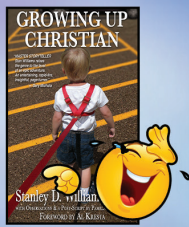


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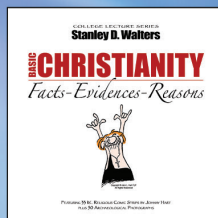
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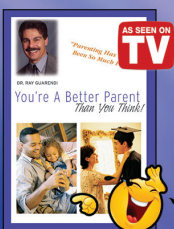
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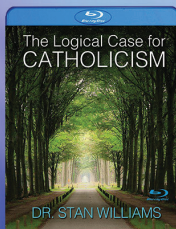
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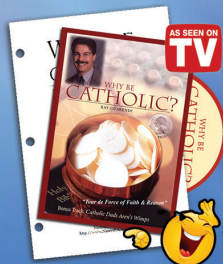
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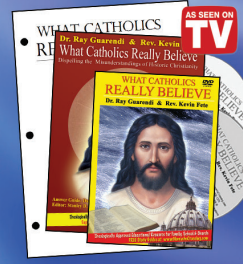
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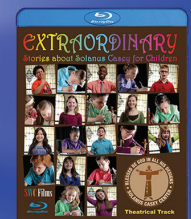
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Fr. Solanus Casey 11 Miracle Stories for Children told by 23 Children

Special Thanks

This conference for which the essays in this volume were presented flowed from the release of *Wizard Clip Haunting*, a historical fiction novel I wrote about the origins of Priest Field Pastoral Center. The novel expands on the many stories told about the demonic forces that attacked the farm of Adam Livingston between 1794–1797, and the primitive Catholic Church in 18th century Virginia. Because many elements of the novel include a plethora of documented historical events, Donald Patthoff, after reading the novel, suggested that a discussion about the history of the Catholic Faith in America should somehow be maintained. The conference that Don and I organized and held at Priest Field on October 17 and December 9, 2023 was the result. This book, follows up with a printed record of the conference presentations. In several cases the papers include added material than delivered at the conference.

Don and I are much appreciative of the support extended to us in this endeavor. At the risk of leaving someone out we want to especially call out our presenters: Bob O'Connor, Nancy Cortese, Betty Seymour, Pam Williams, David Thrower, Emily Arledge, Marian Horvat, Marie Nuar, and Thomas Crowe. At Priest Field and St. James the Greater Parish: Fr. Timothy Grassi, Deacon Dave Galvin, Susan Kersey, John Guiney, Linda Bryan, Ana Boné, and Juan Marquez. At St. Joseph Parish, thanks to Fr. Gallagher for our concluding Mass at Priest Field, and Mary Catherine Lehman. Finally, Bishop Mark Brennan, and Msgr. Joe Peterson.

And a final thank you to our sponsors on the preceding page. Please visit them.

Table of Contents

viii	<i>Welcome... (Donald Patthoff)</i>
2	<i>Faith in Fiction, History, and Reality: Presence and Possession (Donald Patthoff)</i>
4	<i>Priest Field and the Colonial Founding of the Catholic Church (Bob O'Connor)</i>
12	<i>Persecution of the Catholic Church in America and Writing the Wizard Clip Haunting Novel (Stan Williams)</i>
18	<i>The Birth of the Catholic Church in West Virginia (Nancy Cortese)</i>
34	<i>Rev. Demetrius A. Gallitzin's Impact on the founding of the Catholic Church in America (Pam Williams for Betty Seymour)</i>
42	<i>The Role of the Sacraments and Sacramentals in Making History (Donald Patthoff)</i>
50	<i>The Historical Significance and Cultural Impact in America of Our Lady of Guadalupe in Mexico (David Thrower)</i>
70	<i>Bishop John Carroll's Presumptuous Renegades (Stan Williams)</i>
78	<i>The Evolving Nature and of Freedom, Reason, and Faith (Donald Patthoff)</i>
94	<i>Discovering Our Lady of Bethlehem in the 'Sacred Expedition' of 1769 (Marian Horvat)</i>
104	<i>The Catholic Revival of the Late 19th Century and its Application Today (Marie Nuar)</i>
122	<i>Sacrifice with Joy: The Historical Catholic Influence on America (Thomas Crowe)</i>

WELCOME...

...to the History of the
Catholic Faith in the
Americas Conference.



The first recorded baptisms in Alta California were performed at Los Cristianitos, “The Canyon of the Little Christians”, in what is now San Diego County, just south of Mission San Juan Capistrano. (Wikipedia)

The Response to the call for papers was most pleasing. Each abstract proposal raised interesting questions—some, surprisingly, about the working title for a possible conference. Stan’s historical novel triggered various ideas about expanding the conference’s themes and suggested ways to deepen or open more thoughtful discussions about the meanings of Priest Field—both in History and Faith. For example, could weaving the mysteries touched upon in the Wizard Clip story with the mix of realities that eventually led to this beautiful property now nestled within the heart of the Washington Family Home Land, teach us more about the Great American Experiment? Can the constructed and framed stages of World History, or the drama of the Faith granted all people offer new hope or unveil the curtains of modern times and space? Does this unique place of prayer offer a house for the beliefs that stream from within society’s many religions and civic structures?

The story behind Priest Field and its surrounding events focus on a time when the Washington Family and our founding band of brothers were just beginning to survey and struggle with complex issues such as: defining boundaries of states and nations; finding the common good in such notions as sovereignty, allegiances, and property ownership; transitioning inheritances and contracts civilly, and listening to the various roles that faith and religion play in the conservation of family traditions and key memories.

Because of these eternal questions and issues— which are ever present here and now—it seems appropriate to extend this warm welcome to include everyone

who participates in today’s interactive conference and deliberations. Hopefully, the questions and discussions generated through the presenters’ papers will educate our minds, impart holy wisdom, and fuel our passion for life and love.

The histories of peoples and places record tangible things that come and go—they are built up, and torn down. Yet, at the heart of the historic brick and mortar of civilization’s foundation are three real intangibles: Faith, Hope, and Love.

**THOSE WHO DO NOT
REMEMBER
THE PAST ARE
CONDEMNED
TO REPEAT IT**

—GEORGE SANTAYANA

The Faith of the Church was around long before the land of the Americas was discovered by Europeans. The rivers, and mountains were already populated by people, tribes, and nations as the memories of pioneers and colonists were recorded as either written history, drawn as crude maps, or whispered into curious ears as tales of adventure and tradition.

Hope in and for the lands of the Americas was always there; it was planted in the hearts of all people - including intrepid European explorers. Hope was, and remains, forged by the unseen - the unmeasurable realities of unity, freedom, and peace held by all. Hope also fuels the faith that gives substance to...

Love. And that is what the voice of this conference is about. Love for the Real Presence, love for our country, love for our neighbors, our family, strangers, and ourselves. Love is not a force, a rule, or a morality but rather a Person—the mystery of Being that just is; the epitome of all that is Beautiful, Good, and True. It is Love that says to all of us: “Do this in memory of me.”

–Donald Patthoff



**THAT MEN
DO NOT LEARN
VERY MUCH
FROM THE LESSONS OF
HISTORY
IS THE MOST
IMPORTANT
OF ALL THE
LESSONS
THAT HISTORY HAS
TO TEACH**

–ALDOUS HUXLEY



Just a few miles south of Priest Field is Harewood, erected in 1774, the home of Colonel Samuel Washington. His brother George Washington, who surveyed the land in this area for Lord Fairfax, visited here and General Lafayette and Louis Phillipe of France were entertained here. In his house James Madison and Dolly Payne Todd were married. Samuel is buried here just south of the house. (Jefferson County Historical Society Marker)



Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.

PROCEEDINGS REPORT
of the
HISTORY OF THE CATHOLIC FAITH
IN THE AMERICAS CONFERENCE

Priest Field Pastoral Center, Middleway, WV
October 7, and December 9, 2023

Stanley D. Williams, Editor

OCTOBER 7 INTRODUCTION

Faith in Fiction, History, and Reality: Presence and Possession

OCTOBER 7, 2023

DONALD PATTHOFF

History and fiction presuppose some notion about truth. For example, both can claim there is truth, question what it means, or express desires to search for it, etc.

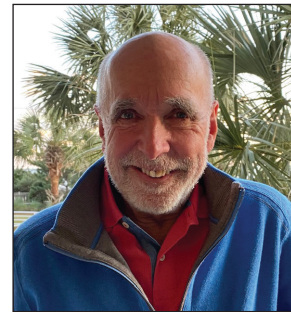
News, science, philosophy, marketing, propaganda, also have similar ideas. Some are interesting, some entertaining, others just things we need to know, whether we like it or not – like fixing a tire.

The two key presenters this evening focus on a mix of history and fiction. This introduction is simply to ask a few questions, then, about the role of history and fiction in matters of Faith. For example, how do each compare to reality? That is, what is their relationship to the here-and-now? to the everyday things we hold near and dear to our hearts, and to everyday life - to the present and our possessions?

Stanley and Bob are skilled in the art of mixing history and fiction. And, just as when advertisements are mixed to appear as a news articles (advertorials), which have their special purposes, it is good to question what we might be reading or hearing when we mix any two disciplines- including history and fiction.

I want to propose that mixing fiction and history can offer new approaches to Faith and meaning just as do science-fiction, historical novels, biographies, metaphysics, and philosophies.

The story of Priest Field, and the history of the characters that have brought us to this present moment - to discuss its possession by the Catholic Church, and what its purpose might mean, needs to be grounded on Faith, Reality, and the Sacred. Yet, the story also needs to be shared as a Journey in Faith, or as a Salvation Journey. History and Fiction, whether written or presented in art and movies are wonderful ways to bring the invisibles of love, hope, faith, goodness, truth, and beauty to us all.



Both Bob O'Connor and Stanley Williams have spent more than ten years each researching facts, fiction, fallacies, history and interpretations of the people and events, including documents such as letters, legal trusts and deeds that have led to Priest Field now being a Catholic Retreat Center. The material is vast and reveals much about the character of the United States and how the Catholic Faith has influenced the Great American Experiment which, many reasonably argue, is a unique idea about the boundaries and relationships between people and property – about real estates, here and now, and how ideas like freedom and unity are the realities that will “bring us all together” while we continue to shout “don’t tread on me.”

Contact information

Donald Patthoff:
donaldpatthoff@gmail.c

**JUST AS ALL
POLITICS IS
LOCAL
ALL GOOD HISTORY IS
PERSONAL**

—MARCIA CLARK



WIZARD CLIP. After the 1794 Death of a stranger at Adam Livingston's farm, mysterious noises & clippings of garments frightened Smithfield, VA residents for years; the village today is Middleway, WV. When the Wizard Clip demon was finally exorcised by two priests (Fr. Denis Cahill, and Fr. Demetrius Gallitzin), Livingston donated ten-percent of his land holdings to the local Catholic Society. Today that land is Priest Field Pastoral Center.

Priest Field and the Colonial Founding of the Catholic Church

The major events that began the Catholic Church in what is today the eastern panhandle of West Virginia were started by Bishop John Carroll when he sent Father Demetrius Gallitzin to what was then Smithfield, Virginia to investigate the situation which became known as Wizard's Clip. This paper explores the two most significant happenings in the history of the Catholic Church in America. First, the formation of the country's government under the United States Constitution and Bill of Rights, and second, John Carroll being named Bishop of all the Catholics in the thirteen original states. Enter Prince Demetrius Gallitzin (a.k.a. Fr. Smith) who became the first Catholic priest ever to be trained and ordained into the priesthood of the United States and his investigation into the events that led to Priest Field Pastoral Center.

PRESENTER

Bob O'Connor

Bob is the author of over two-dozen books, both fiction and non-fiction, mostly about the American Civil War. The books cover topics and/or persons not well-known, yet which have a local connection. Bob has appeared at over 1,000 events in 29 states and the District of Columbia, including the U.S. Naval Academy, Abraham Lincoln Presidential Library and Museum, National Parks including Gettysburg National Battlefield, Harpers Ferry National Historical Park and many others. For the last ten years, Bob has been a full-time author, historian, and researcher. He lives in Charles Town, WV. Bob's website is: <https://boboconnorbooks.com>.



Priest Field and the Colonial Founding of the Catholic Church

OCTOBER 7, 2023

BOB O'CONNOR

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My interest in Priest Field has spanned decades. Between 2001 to 2005 I conducted Sunday night programs for separated, widowed, and divorced persons here under the guidance of retreat director Father Bill Linhares.

Father Bill, a Franciscan priest from Boston, had retired and was living at the St. Bernadine Monastery in Hollidaysburg, Pa. at the time of his death in 2021. He had said Mass at St. James the Greater parish in Charles Town, West Virginia, when the priests were away, even after losing his leg to amputation.

Most recently, I intended to write a book about the history of Priest Field, but was stymied by the discrepancies in the deeds which I was unable to figure out. For instance, the Priest Field website says 38 or 35 acres, the dioceses says 46.73 acres, and the deed says 34 acres.



Fr. Bill Linhares

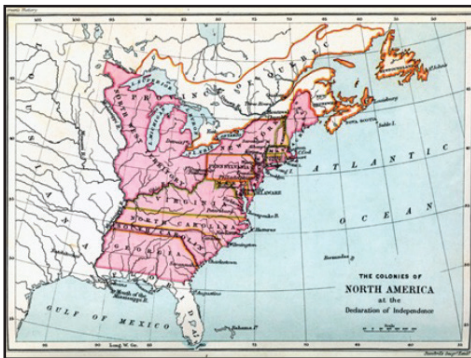
Colonial History

We mostly grew up believing the U. S. was the great bastion for religious freedom due to the separation of church and state. In the early years of this country, if you were Catholic, you were more than likely persecuted for nothing more than your religious beliefs.

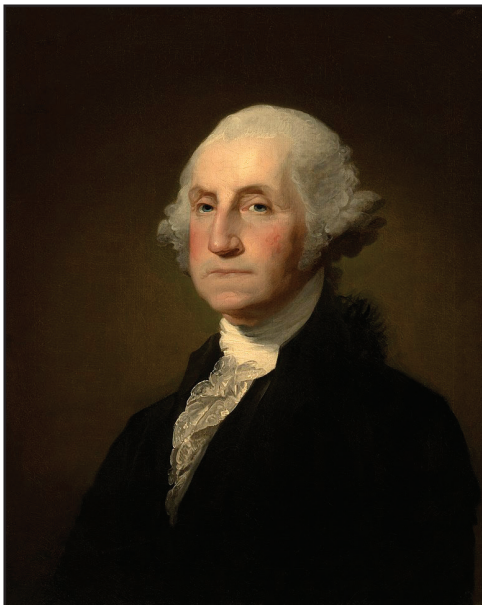
It was 1773 a time when Pope Clement XIV, under political pressure from Portugal, France, and Spain agreed to suppress and then abolish the Jesuit order. This decision caused the Jesuits to be expelled from their various missions in the Portuguese, French, and Spanish empires and other kingdoms. Father John Car-



Father John Carroll, S.J.



John Carroll's U.S. Diocese



Gilbert Stuart's George Washington (1803)

roll, a Jesuit priest teaching in London, was troubled by that ruling. Rather than retreat into exile into Italy, he returned to his home in the British colony of Maryland.

At the time, Catholics living in the British colonies numbered only about 25,000, mostly in Maryland 15,800, Pennsylvania 7,000, and New York 1,500. Maryland, originally settled in 1634 by George Calvert as a safe haven for Catholics, made up only about one percent of the population the U. S. which was 3.94 million.

Basically, the religious sentiment in the colonies was anti-Catholic. In all but three colonies Catholic were prohibited from holding public office and could not have certain jobs including being a lawyer. In some colonies, Catholics could not inherit or purchase land and could not educate their children in the Catholic faith. Officers in the British army had to take an oath swearing allegiance to the Church of England and disavow the pope and the Eucharist.

Father John Carroll, S.J.

We can say that the birth of the Catholic Church in America took place in 1789 by virtue of two major events. First, the U.S. Government was formed under the Constitution. Second, the appointment of John Carroll as Bishop of Baltimore and all 13 United States.

In the coming years, four Carmelite nuns set up the first convent in Charles County, Maryland. The French Sulpicians, led by Father General Jacques-André Emery, sent seminarians from his order to start a seminary in Maryland. Bishop Carroll asked for Bishops to be assigned to Philadelphia, New York, Boston, and Kentucky.

Although not a politician, Bishop Carroll was very influential in establishing political principles of freedom in the new country. Here is what U. S. President George Washington said about Bishop Carroll:

It is my firm belief, that then Father John Carroll, now Bishop Carroll, was most instrumental in establishing Maryland as a bastion for helping secure religious freedom in the new nation... I believe Father John Carroll and the Maryland Catholics established their colony as the birthplace

of religious freedom in America. Catholics had been denied the opportunity to vote, hold office, practice law, and worship in public. Yet they endured all the hardships and taught the rest of the county a lesson in religious tolerance.

Washington's Local Ties

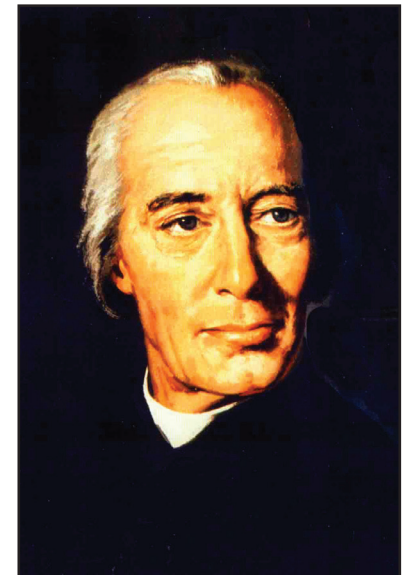
George Washington's brother, Charles, founded Charles Town, West Virginia, evident by the intersection in the center of town. George also owned land at Bullskin Run (or Creek) near Summit Point, West Virginia — less than 10 miles from Priest Field. He began acquiring that tract of land as a teenager working as a surveyor for Lord Fairfax. Washington also surveyed the land owned by Mr. Livingston, where Priest Field is today. And, Walter Washington, a direct decedent of George Washington's brother, Samuel, lives at Harewood, which Samuel built just a few miles south of where we sit today.



Charles Town, WV
Main Intersection

Arrival of Prince Gallitzin

In 1792, a pastoral candidate arrived in Baltimore by the name of Demetrius A. Smith. Smith was an alias for Prince Demetrius "Mitri" Gallitzin, because it might be an embarrassment as he was the son of a Russian prince. Father Smith studied at St. Mary's Seminary in Baltimore. He was ordained on March 18, 1795, becoming the first priest who was fully educated and ordained in the United States.



Father Demetrius Gallitzin
(aka Fr. Smith).

The Mystery of Wizard's Clip

In the fall of 1797, Archbishop John Carroll sent Father Smith to Smithfield, Virginia (now Middleway, West Virginia). Father Smith was 27 years old.

His charge was to investigate the famous "Wizard's Clip" incidents taking place at the Livingston family home and to find the "truth." Father Smith was skeptical about the assignment, but he went to Smithfield with an open mind.

Here's a very abbreviated version of the story. The Livingston family had been haunted by evil spirits ever since a stranger arrived in 1794 to spend the night as the local Inn was full. That night he believed he was going to die, and asked the Livingstons to find him a priest to give him Last Rites.



The Stranger's Grave Marker at Priest Field

The Livingstons knew of no priest, and, like many of the time, were disposed against the Catholic faith and let the strange know that. So no priest came. The stranger died that night and was buried on the Livingston property.

Immediately, strange things started haunting the family. In the months and years to come, farm animals died mysteriously. China, pots and pans moved on their own. Their barn burned down and crops were destroyed. And most mysteriously, clothing and cloth was clipped by “invisible scissors” in the form of a crescent moon.

In a dream, Mr. Livingston saw a man in robes who he believed would relieve his troubles. He told a neighbor, Mrs. Anastasia McSherry, about the dream. She recognized the dream as being a Catholic Mass with a priest in robes. The next Sunday, she and her husband, Richard McSherry, took Livingston to Mass at Shepherdstown. The priest that Sunday was Fr. Dennis Cahill, a circuit rider. Livingston recognized Father Cahill from his dream. Eventually, Father Cahill joined up with Fr. Gallitzin and celebrated Mass at the Livingston home, whereupon the evil occurrences stopped.

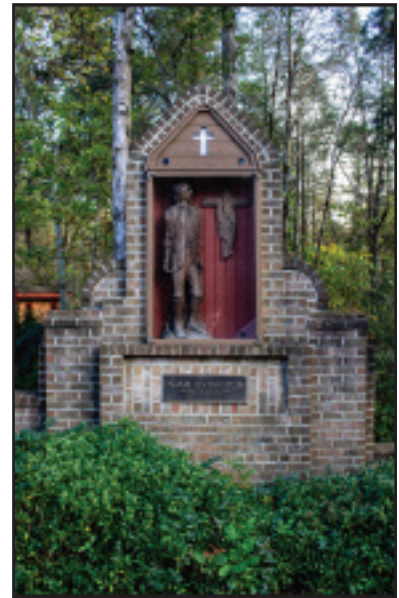
Livingston was so grateful, he converted and became Catholic. A disembodied Voice then visited the family to educate them in all things Catholic. The Voice told Livingston that someday his land would become a great place of prayer. Prior to his death, Mr. Livingston deeded thirty-four acres of his land for the keeping of a priest. Today that land is known as “Priest Field Pastoral Center”—which is a place of spiritual retreat and prayer.

Priest Field Deed

The deed to Priest Field was hand-written in English script. In part it reads:

This indenture secedes the twenty first day of February in the year of one thousand eight hundred and two between Adam Livingston and Mary, his wife, of Jefferson County, Virginia of the first part and the Reverend Dennis Cahill, of the same county of the second part and Richard McSherry, Joseph Minghini, and Clement Pierce, also of the same county of the third part.

Whereas the sacred reverend Dennis Cahill is a regular clergyman of the church of Rome and by his exemplary conduct and punctual discharges of the duties belonging to that office has giveth particular pleasure to said Adam Livingston who is also of the same persuasion is desirous to bestow on the said Reverend Dennis Cahill some lasting proof of his esteem for him and the religion the principles of which he inculcates and enforces by his example...that the said Adam Livingston and Mary, his wife, in consideration the promised and one dollar current money of the



Livingston's Memorial
at Priest Field

United States of America to him the said Adam in hand pouch by the said Reverend Dennis Cahill ...hath granted, bargained, sold, aliened, released, and confirmed to these present that they the said Adam Livingston and Mary, his wife, do once each of them doth grant, bargain, sell, alien, release, and confirm into the said Richard McSherry, Joseph Minghini, and Clement Pierce and their heirs, a certain tract or parcel of land in the county of Berkeley aforesaid and considered as followeth: Beginning at two white oak saplings on the west side of the Opeckan Creek corner to a certain William Hieth, originally and running hence down the several courses and meanders of said creek at 34 degrees 30 east 26 poles thence North 55 degrees East 40 poles to a white oak and two Spanish oaks on the east bank of Opeckan in the original line of a certain Jacob Brooks thence with his line 56.4 degrees 76 poles to a white oak standing on the said original line a Jacob Brooks, and worked corner to the present survey or tract, though leaving said and line and running 59.7 degrees West 67 poles to a small hickory sapling in a hallow thence leaving said corner and running West 42 ¼ poles a large white oak standing on another original line with the aforesaid William Hyath ...containing thirty-four acres three quarters and twenty poles more or less being part of the original tract of land containing 203 acres granted by Thomas Lord Fairfax to the aforesaid William Hieth which grant is dedeed 12th May of 1760.

But there was a stipulation...the deed continues:

This clergyman (Dennis Cahill or his replacement) must reside on the said land and pursue his calling thereupon and in the neighborhood thereof, and in case a clergyman qualified as above and one who will comply with the above conditions cannot be procured during every such interval said land is to be routed and the profits thereof are to be applied towards buildings and reposting a church or chapel thereupon.

Priest Field the Retreat Center

Due to legal difficulties with the conditions stipulated by the deed, and the eventual deaths of those named in it, the land Livingston donated for the keeping of a priest, lay unused for 176 years, until 1978 when the land Msg. John O'Reilly was appointed its first director and construction began.

The diocese of Wheeling-Charleston recently intended to sell the facility and its three other retreat centers as they had been losing money for years. But Father Grassi and Deacon Dave Galvin petitioned the bishop to allow St. James the Greater Church of Charles Town to take over the operation of Priest Field starting Jan. 1, 2022. Under this new management, the center has turned the financial corner and has become a success.

Father Smith's Report

In conclusion let me tell you a bit more about Fr. Smith. After his time investigating the Wizard Clip disturbances, he wrote extensively about what he found. Unfortunately, most of what he wrote has been lost to history. But we do have this:

My view in coming to Virginia and remaining there three months was to investigate the extraordinary facts at Livingston's, of which I had heard so much ... which I could not prevail upon myself to believe; but I was soon converted to a full belief of them. No lawyer in a court of justice did ever examine or cross-examine witnesses more strictly than I did, all those I could procure.

Fr. Smith also wrote that he found Mr. Livingston both "stable and wise." And after Bishop Carroll was able to meet and interview Adam Livingston, the bishop told Fr. Smith that he thought Mr. Livingston and his family had been receiving their spiritual guidance from above. The bishop said he had never met a layman as well educated in the faith as Mr. Livingston.

Father Smith – Post Smithfield

In 1809 Fr. Smith legally reclaimed his birth name, Demetrius Gallitzin. After being stationed in Conewago, Pennsylvania (near Hanover) for a few years, where he rode a circuit covering 150 miles in every direction and from which he investigated the Wizard Clip, Bishop Carroll assigned Fr. Mitri to the Alleghenies in Pennsylvania where he established his dream parish in the McGuire Settlement for immigrant Catholics. There he founded the town of Loretto (near Altoona), today home of Saint Francis University.

Apostle of the Alleghenies

In 1869, Father Heyden, one of Father Gallitzin's biographers, wrote:

What now constitutes the dioceses of Pittsburgh, Erie, and a large part of Harrisburg's new episcopal see, was then the missionary field of a single priest, Rev. Prince Gallitzin. If we except the station at Youngstown...there was not, from Conewago in Adams County to Lake Erie—from the Susquehanna to the Potomac—a solitary priest, church, or religious establishment of any kind, when he opened his missionary career. From this statement we may conceive some idea of the incredible privations and toils which he had to encounter in visiting the various widely remote points where some few Catholics happened to reside.

The diocesan cause for Gallitzin's sainthood writes:

As early as 1800, and frequently thereafter, Demetrius wrote to Bishop Carroll, begging that one or more priests be sent to share his burdens. And so for more than twenty years he was obliged to

perform, unassisted, a work which would have proved onerous for several.



1945 Comic book on Gallitzin's life

During the forty-one years of his pastorate in the Alleghenies, Fr. Gallitzin never received a cent of salary. Yet, he built, at his own expense, saw-mills, grist-mills, and tanneries, and established other industries for the material benefit of his flock and the town of Loretto. He was their shepherd.

He maintained himself, his household, and the many orphans whom he sheltered, and abundantly supplied the wants of the needy among his flock out of the produce of his farm, which by his intelligent method of cultivation became very productive.

It is estimated that he expended \$150,000 of his inheritance sent to him by his mother. It was a small portion of the amount that should rightly have come to him, but an immense sum for the times in which he lived, in the establishment of his Catholic colony in the Alleghenies.

Father Gallitzin died in 1840 at age 70. In his will, he bequeathed to the Bishop of Philadelphia his church, farm, lands "and all appurtenances thereunto belonging" including six lots on which to build a new church. The rest of Father Gallitzin's estate consisted of five horses, three cows, a two-horse wagon, two violins, 574 books, several sleds, and some articles of furniture.

Gallitzin's Cause for Sainthood

Canonization efforts began in 2013 by Betty and Frank Seymour, of Loretto. Today Fr. Gallitzin is "Servant of God." How "cool" would it be that the Catholic Church determines someday that Father Gallitzin is a Saint as he stayed for three months right here at Priest Field, and through the Wizard Clip events help establish The Catholic faith here in West Virginia and gave to us Priest Field Pastoral Center – still today a "great place of prayer"

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OCTOBER 7 PAPER



HARPER'S WEEKLY cover from October 1, 1870. Political cartoons did much to spread anti-Catholic bias in the United States. Often the KKK was depicted as the savor of the United States against the pope and Vatican. Above, the pope ogles at the United States across the Atlantic. The caption reads: "THE PROMISED LAND," AS SEEN FROM THE DOME OF SAINT PETER'S ROME. Ironically, Harper's Weekly's by-line at the time was "Journal of Civilization."

Persecution of the Catholic Church in America and Writing the Wizard Clip Haunting Novel

This paper explains the origins of anti-Catholic bias in United States history and how it led to the Wizard Clip events, and the writing of the Wizard Clip Haunting novel. Stan & Pam Williams were born into Evangelical Protestantism and from childhood indoctrinated with a strong bias against Catholicism. When they converted to the Catholic faith in 1998-1999 after much research, one thing that stood out was the persecution of Catholics after King Henry VIII's row with Pope Clement VII over Henry's desire for an annulment from Catherine of Aragon. The resulting anti-Catholic penal laws spread to the British Colonies, and harassed Catholics in the early United States. This was something Stan was totally unaware of and yet it explained the push back he and Pam received from family and friends when they became Catholic. Being a storyteller, Stan looked for a narrative vehicle to explain his discoveries. A phone call from Australia introduced him to the Wizard Clip story, and after ten years, his Wizard Clip Hauntings novel was released.

PRESENTER

Stan Williams

Stan is a filmmaker, Hollywood story and script consultant, Catholic media apologist, and author of several books. Stan holds degrees in Physics (BA), Interpersonal Communications (MA), and Narrative Theory/Film Studies (PhD). He lives in southeast Michigan with Pam, his wife. Nearby are their three children and ten grandchildren.



After Dr. Donald Pathhoff, of Martinsburg, WV, read Wizard Clip Haunting, discussions began to hold the *History of the Catholic Faith in the Americas Conference*, which celebrates and expands the ministry of the Priest Field Pastoral Center.

**THE ONLY THING
NEW
IN THE WOLRD IS
THE HISTORY
YOU DO NOT
KNOW**

—HARRY S. TRUMAN

Persecution of the Catholic Church in America and Writing the Wizard Clip Haunting Novel

OCTOBER 7, 2023

STAN WILLIAMS

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I first heard of the Wizard Clip in 2012 by a phone call from the other side of the world. At the time, I was in my Michigan office, working as an independent documentary filmmaker and story & script consultant to Hollywood. My script work in the film industry was mostly based on my 2006 Hollywood trade book on story structure, *The Moral Premise*, which developed out of my doctoral research on Narrative Theory. The book found some success in the motion picture industry, and, since then I've critiqued and edited many screenplays and helped a few become box office hits.

On the side I also produced Catholic apologetic media for television, DVDs, and a few books, which found some modest international distribution.

Knowing all this, a man from Australia, called and pitched the Wizard Clip tale to me as a movie he thought I should produce. The story, of which there was a lot of information on the Internet, caught my interest, but I was not in a position to fund a motion picture. So, when I had a chance, I wrote a screenplay and shopped it around to those I knew in Los Angeles. It received some minor interest, but no funding, of course. In 2014 I became curious about the final disposition of Fr. Denis Cahill, one of the Catholic priests and a critical character involved in the Wizard Clip affair.

I intensified my research and traveled to New Orleans, Pittsburgh, Middleway, West Virginia, and various research libraries and archives. Particularly important was my trip to the Catholic historical archives in Baltimore at St. Mary's seminary. But I could find nothing of significance on Fr. Denis Cahill. As I was leaving the archives, Tricia Pyne, the head archivist asked if I had found what I was looking for. I said, no. She then mentioned the visit several years earlier of an elderly journalist and historian who was also looking for information on Denis Cahill, but Dr. Pyne was unsure what, if anything, Edyth Darrow had found. Tricia was pretty sure Edyth was no longer with us, because she was so elderly at the

time of her visit. Once in my van, I typed Edyth's name into my phone's Internet search engine (her name had a unique spelling) and up came a phone number. That night I took Edyth Darrow out to dinner and we had a revealing conversation. The next morning, at Edyth's direction, I visited the historic Martinsburg courthouse and discovered what happened to Denis Cahill. On my drive back home to Michigan I realized that I did not have a screenplay. The story was not a movie. It was a novel, a long one, and it would take me years to write. And no, I'm sorry, but I can't tell you what happened to Fr. Denis Cahill, it would ruin the story. But I will tell you something about the story and the characters.

Synopsis

Wizard Clip Haunting is a historical fiction novel that attempts to weave together the many well-documented and disturbing events into a cogent, entertaining, and informative tale.

The novel chronicles the tragic, and adventurous lives of four characters. The first is the focus of our story, Adam Livingston, an innovative Pennsylvania flax farmer vexed from early childhood with vague premonitions of tragedies. Adam's first wife, Esther, was a devout Presbyterian who cared for her family and used her talent at the loom to help clothe the poor. She believed their good but meager life was God's blessing. But, although Adam deeply loved Esther, he was pretty sure any success they had was due to his hard work.

Suddenly, during the harvest, Esther mysteriously dies, and Adam loses their small farm.

Thereafter, he and his two children migrate to the Shenandoah Valley in Virginia where he acquires a much larger farm with great potential. But tragedy strikes when he rebukes Virginia's culture of slavery. A couple years later, when Adam remarries, he takes revenge on God for Esther's death and marries a woman named Mary Ann who hates all religion; the results are tragic.

Woven into Livingston's story is that of Denis Cahill, who dodges death in Ireland, becomes a renegade Capuchin priest, lives through the catastrophic New Orleans Fire of 1788, and after, sails past storms and pirates into the young United States in search of his calling, a destiny he could never have planned.

The third character, who historically has come to be known as the Wizard Clip, or the Clipping Wizard, is an impatient and murderous Babylonian spirit who is tasked with Livingston's and Cahill's downfall by edging them closer and closer to the gates of hell.

The fourth character is the cursed plot of land that absorbs the blood of a murder, and serves as the stage for the Wizard's hauntings. After lying fallow for over a hundred years, the land finally finds redemption as the Priest Field Pastoral retreat center in Middleway, West Virginia, which is where you sit today.

At the halfway mark in the book, what in Narrative Theory is called the Moment of Grace, a mysterious sojourner lodges at the Livingston's home and in the middle of the night realizes he's going to die. He asks his hosts to fetch a Catholic priest to hear his confession and give him last rites. But the Livingstons refuse, having promised themselves, in keeping with the times, that no Catholic priest

would ever cross the threshold of their house.

Before the stranger dies, he curses the Livingstons, their house, and farm. Immediately, the haunts begin: strange noises, black vapor, wraiths of horses and wagons, house tremors, and most peculiar, the clipping of crescent moon shapes from anything made from flax linen.

Adam soon realizes that the noises and the clippings are not practical jokes put upon them by neighbors, but by a demon their young daughter, Eve calls “The Wizard.” When Adam finally decides to fight fire-with-fire, he recruits a variety of ministers to come to the house and exorcise it. But all fail, and the farm becomes the curiosity of the region with folks just dropping by with both tragic and comedic results.

The haunts escalate, especially when a minister shows up; and when a Catholic priest appears all hell breaks loose. For reasons they don’t fully understand, the Livingstons and friends are catapulted along to a final and cataclysmic conclusion.

While a work of historical fiction, a great many of the characters and events the novel chronicles are real. In fact, at the request of Bishop John Carroll, the Livingston haunts were investigated by Fr. (and Prince) Demetrius Augustine Gallitzin known also today as Servant of God.

Fr. Demetri, being intimately familiar with the Livingston hauntings, wrote at length about all that he observed and did on the Livingston premises. The chronicle, in his own hand, was passed around, and became so popular, that it was lost to history.

But history’s loss has been my gain, allowing me to boldly go where none before me dared. Thus, I have culturally appropriated Fr. Demetri’s identity, and appointed him narrator of my novel. I hope he doesn’t mind. I do thank him for his work on the book. You can be the judge, but I think he did an wonderful job.

In a letter that was not lost to history, he wrote: “After three months of investigation, I was soon converted to a full belief of them. No lawyer in a court of justice did more than I, nor procured more than your unworthy servant.”

As you probably know, today, 226 years later, the village of Middleway continues to celebrate its place in Wizard Clip history with wood-block emblems on building fronts depicting a crescent moon, a pair of scissors and the Wizard dressed as a magician in a top hat. The village, to some, is still remembered as Clip Town, and this past Saturday we participated in the annual Middleway Days fair.

Motivations — Penal Laws

My research into the Wizard Clip events revealed that the hauntings were very much the product of the anti-Catholic sentiment in the United States at the time. This anti-cleric mood was brought on by Henry VIII’s attack on the Church after Pope Clement VII refused to grant Henry’s annulment from Catherine of Arragon. Henry convinced parliament to pass a series of penal laws.

These penal laws:

- Established Britain's break from Catholicism
- Confiscated all Catholic land, monasteries, convents, and possessions.
- Made Henry the head of the newly formed Church of England, and
- Transferred significant wealth from the Catholic Church to the English Crown.

The penal laws were refined and expanded over the years, and eventually implemented in Ireland, which dramatically affected the life of several main characters in the novel.

The penal laws in England lasted roughly 250 years. Beginning in 1791, they were slowly nullified, but not completely. Today, they allow the spouse of the king or queen to be Catholic, but never the monarch, who must be Protestant.

One of my favorite stories of the colonial period was the Maryland experiment. When first founded in 1632 Lord Baltimore saw Maryland as an opportunity to grant religious freedom to Catholics who were persecuted in Anglican England.

At first, laws were passed in the Maryland colony to give religious freedom to everyone. But by doing so, the experiment didn't last long. Soon, the population of Maryland became predominately Protestant, and the Catholics were chased out of power, new laws were passed, and Catholics found themselves once again under penal laws.

After the Constitution and the Bill of Rights were ratified in 1791 it still took years for the concept of religious freedom to sort out, as various states banned Catholics from public office, priests were murdered by belligerents, convents were burned, and churches destroyed.

It was this belligerent mood that caused Adam Livingston and his second wife, Mary Ann, to reject religious persons of any persuasion, especially Catholic priests. I concluded that it was that rejection that brought on the hauntings.

Problem with Priests

One of the many surprises during my research was the intense conflict between Bishop John Carroll, and the priests supposedly under him. Of course, that was the problem. Supposedly! For years before Bishop Carroll was put in charge, Catholic priests had been active as independent missionaries to the British colonies. They had established Catholic societies, parishes, taught the faith, and administered the sacraments. It took a while, many years in fact, for Carroll to exert his authority over the independent, even entrepreneurial priests. Denis Cahill was one of the problems Carroll had, although not the worst. The novel contains several of the actual, contentious letters between Carroll and Cahill. But the real problems facing Carroll were the interlopers, the frauds and the ne'er-do-wells. To me this was a fascinating dynamic, which I had never thought existed. From a story perspective, it wonderfully tackled an obvious theme—the pros and cons of authority.

Authority—this then is what the novel is really about, for every character in *Wizard Clip Haunting* is challenged to acknowledge and live by the authority of Natural Law. Some do, some don't. Natural consequences follow.

Beauty

Let me conclude with a few words about Wizard Clip Hauntings' moral premise, suffering, and beauty.

My Hollywood how-to-do-it book: *The Moral Premise*, explores the natural consequences of the lives structured around a particular vice when confronted with the opposing virtue. Stories about Greed vs Generosity, or Fraud vs Honesty, or Cowardice vs Courage tend to write themselves and attract audiences. Such moral conflicts are the moral basis of all good storytelling.

The reason for such attraction is that there is BEAUTY in the struggle for what is right against what is wrong, between good and evil. The epitome of this beauty is in the cross of Jesus Christ. On Good Friday, as Catholics, we adore the cross, we kiss it. We are reminded of the blood and Passion that brought us redemption.

Thus, we find beauty in the conflict between a mathematical solution with real numbers and an answer with imaginary ones. We find the beauty of Natural Law on the line between Yin and Yang, the balance between order and chaos, where a terrible accident allows some to live and others to die.

Beauty is found in the human condition of striving for excellence but achieving mediocrity. Beauty is found in the disappointment and dread we discover after long days of hard work and rushed hope.

Beauty for Adam Livingston, like for all of us, is discovering that what we reject is the very thing we must embrace. It is Denis Cahill's dreams shattered by unfathomable grace and mercy. It is Eve's loom found broken yet capable of weaving a tight, even herringbone. This is the beauty and the natural law of storytelling. It is why we spend most of our days telling stories to each other.

The beauty of storytelling is trusting God - not in our mortal, shortsighted, imperfections but because of them - with them - and in spite of them. We strive, we drive, we even connive - to work, to hope, to never give up our search for the ironic beauty of what it means to live a truly human life in the shadow of the Almighty - in the mercy of not getting what we do deserve, and the grace of getting what we don't deserve.

That is how we, and the characters that color our fantasies, persistently and tenaciously grasp for meaning this side of eternity.

Thank you.

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HISTORY GIVES ANSWERS ONLY TO THOSE WHO KNOW HOW TO ASK QUESTIONS

-HAJO HOLBORN

DECEMBER 9 PAPER

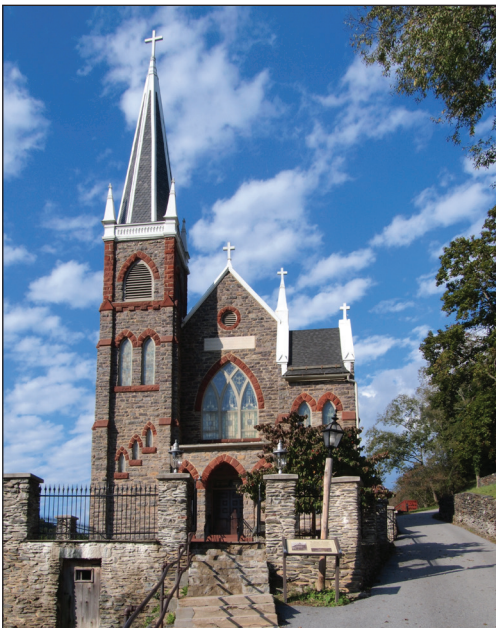
The Birth of the Catholic Church in West Virginia

Those familiar with West Virginia, especially the eastern panhandle region, know that Catholicism has a rich and colorful history thanks to saints like Ignatius of Loyola. Why is that, when the founder of the Society of Jesus died 300 years before the state was even formed, having succeeded from Virginia as the Civil War began? In her presentation, history aficionado Nancy Cortese will tell us why, along with why West Virginians had a reputation for throwing Catholic priests into the Potomac! Nancy will also tell us why only three of the original 13 colonies allowed Catholics to vote, why Maryland was called the “tyranny of the majority,” and how Catholicism has grown exponentially, since Fr. James Frambach, a Jesuit, first swam to Maryland.

PRESENTER

Nancy Cortese

Nancy was raised as a Methodist and has always loved Christ. As a student at James Madison University, she started attending the Mass on Campus. Ironically, she was drawn to the Church because of the spiritual strength she gained from receiving the Eucharist every week before knowing she wasn't supposed to be doing so as a Methodist. A year after graduation she completed RCIA and came into the Church in 1986. She has a degree in Computer Science which she uses as a Coast Guard Software Engineer. She's the proud mother of three sons, one in seminary. Nancy is a docent at Harper's Ferry National Historic Park and can tell you everything you need to know about the historic St. Peter's Catholic Church, including the history of the secret message hidden on the side of Maryland Heights mountain!



St. Peter's Roman Catholic Church in Harpers Ferry, West Virginia was built in 1833 and was the only church in Harpers Ferry to escape destruction during the Civil War. (Wikipedia)

The Birth of the Catholic Church in West Virginia

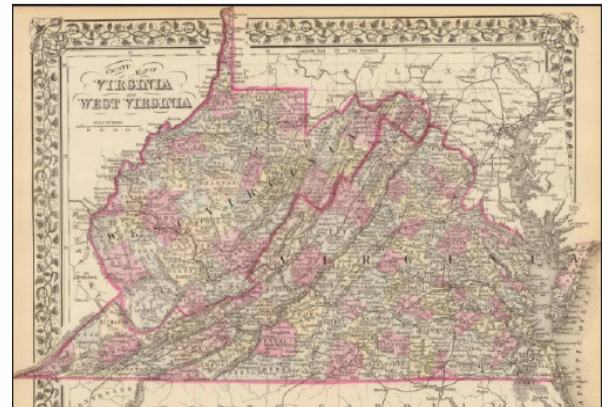
DECEMBER 9, 2023

NANCY CORTESE

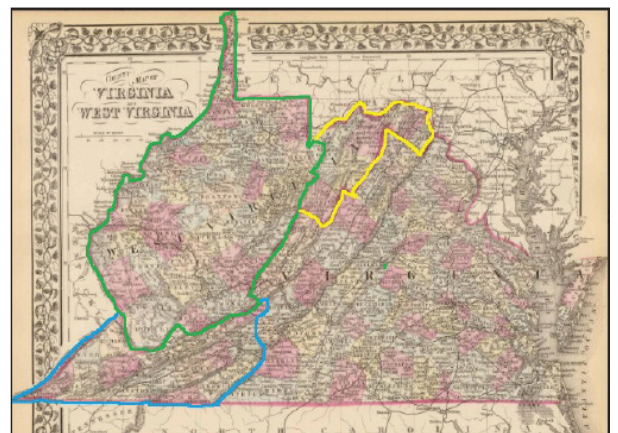
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Laying the Groundwork

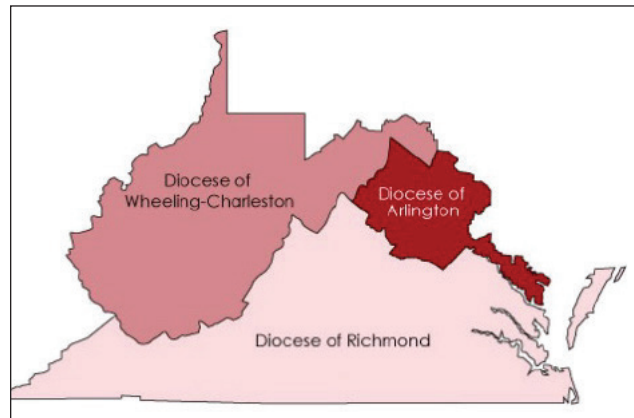
I do not want to spoil my talk by providing too much of the history up front, but geographically it can get confusing, so I wanted to lay out the boundaries up front. This map shows what was known as Virginia in 1820 when the Diocese of Richmond Virginia was formed.



In 1850, the Diocese of Wheeling Virginia was formed as the second diocese in Virginia. It contained the area marked in green which later became part of the state of West Virginia. It also included the area marked in blue which remained part of Virginia. It did NOT include the area marked in yellow, but that land DID become part of West Virginia when the western part of the state seceded in 1863. So, in 1963, the Diocese of Richmond Virginia contained the yellow land from West Virginia and the Diocese of Wheeling West Virginia contained the blue land from Virginia! This conundrum remained for 124 years until 1974 when the boundaries and name of the Diocese were changed and a new diocese in Virginia, the Diocese of Arlington, was also formed.



This picture shows the boundaries of the three dioceses as of 1974. In my talk, whenever I talk about the contents of the Diocese, I am talking about the land area that is now known as the Diocese of Wheeling-Charleston, but depending on the date and town or church being discussed, it may have been part of Virginia or part of the Diocese of Richmond at the time – especially for the area of the Eastern Panhandle where a lot of the early and Civil War history was played out.



I named my talk the “Birth of the Catholic Church in West Virginia” because I will really only be talking about the history of Catholicism in West Virginia before it’s formation and through the first Bishop. And I called it “a collection of resources” because I am not really an authoritative historian, but I am sharing information that I collected and found fascinating from these sources, especially the book, Faith in the Mountains by Tricia Pyne. I have brought my copy here for anyone who would like to peruse it as her book discusses the history of the diocese through the year 2000! Let us begin!

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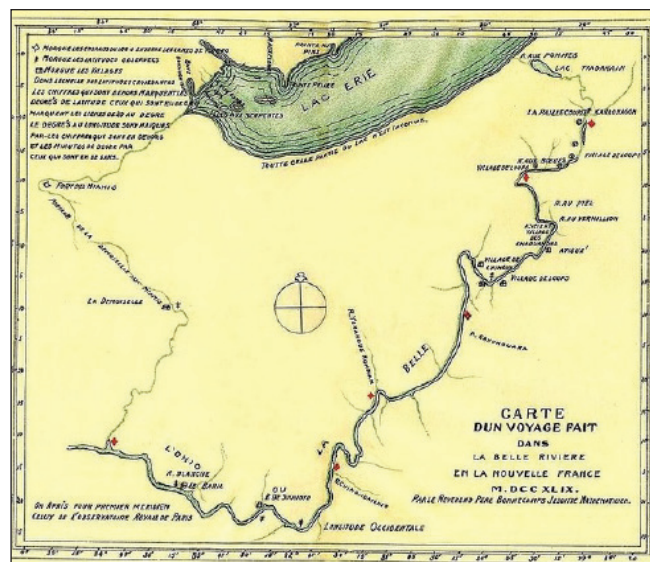
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Docent Training Guide – St. Peter’s Docents

The Birth of Catholicism in West Virginia

You could say that we have St. Ignatius of Loyola to thank for the existence of the Catholic faith here in West Virginia. You might ask how that can be considering he was born right about the same time that Christopher Columbus discovered the New World! Well, St. Ignatius of Loyola founded the Jesuits and Catholicism was brought to this area by a Jesuit priest, Joseph Pierre Bonnecamps, during an expedition through the Ohio Valley in 1749.



Route of Pierre Joseph Celoron de Blainville along the Ohio River in 1749, drawn by Joseph Pierre de Bonnecamps

And even before that, Jesuit Father Andrew White celebrated the first Mass in English-speaking colonies on March 25, 1634 on St. Clement's Island in Maryland after colonists from England made landfall there. The colonists were a group of Catholics and Protestants who ventured to the New World in hopes of practicing their religion freely. However, Catholics were in a minority and were soon persecuted here by the Protestants.



Tradition places the first trace of Catholicism in West Virginia, then Virginia, to be in Harpers Ferry in 1765, only a few years after the founding of the town by Robert Harper and almost 100 years before West Virginia became a state. In that year, a stranger visited the little community. The people of the town welcomed him because he probably had news of other places. But when it was discovered that the visitor was a Catholic, the villagers were a trifle upset; a little later, when they learned he was a priest, they were REALLY upset!



After they found out that he was not only a priest but was also a Jesuit, that was just too much for them. He was escorted to the Potomac, warned never to return, and tossed into the river to swim to Maryland. The priest is said to have been the Rev. James Frambach, S.J. This was almost 25 years before Rev. John Carroll was appointed the first US Bishop in 1789.

It was estimated that there were fewer than 200 Catholics in all of Virginia immediately after the Revolution and not one priest. The first Catholic families are believed to have settled towards the end of the 18th Century in the lower Shenandoah Valley, a region known today as the Eastern Panhandle of West Virginia. The initial reluctance of Catholics to settle in Virginia is due to the anti-Catholic laws enacted there during the colonial times when the practice of Catholicism was declared illegal and behavior towards Catholics was openly hostile.

Hostilities Faced By Catholics in America

You see, America may have been founded because of the search for religious freedom, but Catholics found themselves persecuted here as well. The Puritan Pilgrims who settled New England in 1620 were Protestants born of the Protestant Reformation which began in 1517. They didn't trust Catholics because they thought



that the Pope and Bishops profited by selling salvation to believers because of the abuses that had been done through the selling of indulgences. Puritans called Catholics “Papists” because, in their misconceptions, they believed Catholics had substituted loyalty and obedience to the Pope for loyalty and obedience to God.

Into old age, John Adams still believed that Catholicism and democracy were incompatible. John Adam shared his thoughts with Jefferson in two letters of their retirement correspondence.

John Adams to Thomas Jefferson (Quincy July 16, 1814)

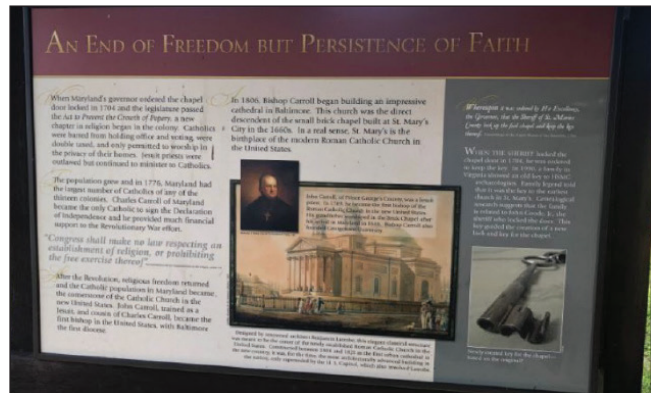
...cabballistical Christianity which is Catholic Christianity, and which has prevailed for 1500 Years, has rec'd. a mortal Wound of which the Monster must finally die; Yet so strong is its constitution that he may endure for Centuries before he expires...

John Adams to Thomas Jefferson (Montezillo February 3d, 1821)

I have long been decided in opinion that a free government and the Roman Catholic religion can never exist together in any nation or Country, and consequently that all projects for reconciling them in old Spain or new are Eutopian, Platonick and Chimerical. I have been such a prostration and prostitution of Human Nature to the Priesthood in old Spain as settled my judgment long ago.

Catholics were not allowed to vote or hold office in most of the original English colonies. The Puritans came for religious freedom for themselves. They established a theocracy run of, by, and for Puritans. They believed that the presence of Catholics, as well as Anglicans and Quakers, would taint the purity of their religion. With the exception of Rhode Island, all the colonies had established churches that were Protestant. In New England the established church was the Puritan, soon to be call the Congregational. In other colonies the established church was usually the Anglican Church (Church of England). All discriminated blatantly against Catholics. Only three of the thirteen colonies allowed Catholics to vote. Most of the New England colonies and the Carolinas prohibited Catholics from holding office; Virginia would have priests arrested for entering the colony; Catholic schools were banned in all colonies except Pennsylvania.

Maryland started out as the exception. Lord Baltimore, an English Catholic named Cecil Calvert, passed The Act Concerning Religion in 1649 which established Maryland to be a haven, or safe place, for a Catholic minority with protections from the Protestant majority. But Maryland soon became a classic example of the “tyranny of the majority.” When Protestants outnumbered Catholics thirty-to-one, laws were



passed that prevented Catholics from inheriting or purchasing land, imprisoned priests for life, prohibited Catholic worship, and denied Catholics the right to vote.

In 1715, the Maryland legislature required children of a Protestant father and a Catholic mother to be taken away from the mother if the father died. Officeholders had to swear allegiance to the Church of England. So much for a safe haven for Catholics. Philadelphia had the only Catholic Church that was protected by a colonial government in all the colonies.

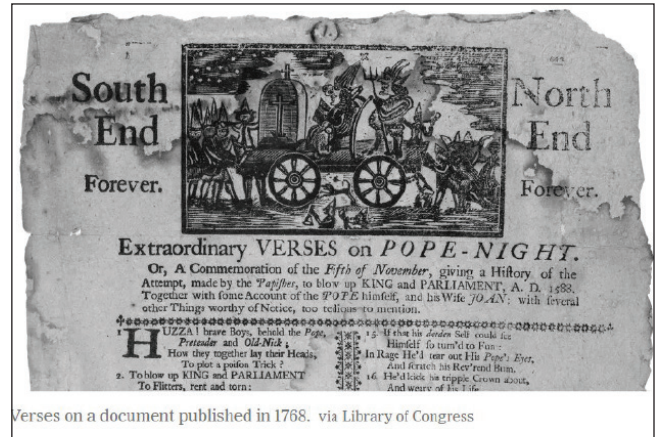
By the time of the American Revolution, many Protestant denominations existed in the colonies: Presbyterians, Lutherans, Mennonites, Moravians, Baptists, Methodists, Quakers. Colonists celebrated “Pope Day,” an annual festival commemorating the British Guy Fawkes Day holiday. In America, “Pope Day” didn’t center on the capture of Guy Fawkes, but instead

on the destruction of Catholicism where effigies of the Pope were burned and speeches made and newspaper articles written attesting to the evil of the Catholic Church. The celebration of Guy Fawkes continues today in England, but Pope Day celebrations ended when America needed the support of Catholic France for the Revolutionary War.

Fear of having the Catholic religion intensified when Parliament passed the Quebec Act in 1774. Having taken control of Canada from Catholic France in the Treaty of Paris of 1763 at the end of the French and Indian War, Parliament decided to accord religious freedom to

the Catholics living in Quebec, allowing the Catholic Church to remain the established church. While England may have passed the Treaty as an act of religious toleration by the Anglican Parliament, the American colonists saw it as yet another threat to their liberties.

Despite the anti-Catholic sentiments, there was one Catholic delegate in the Continental Congress. His name was Charles Carroll and he signature is on the Declaration of Independence. He later wrote, “When I signed the Declaration of Independence, I had in view, not only our independence from England; but the toleration of all sects professing the Christian religion, and communicating to them all equal rights.” Unfortunately, his ideals did not come to fruition. As the states wrote their constitutions, only New York and Virginia allowed men to serve



Verses on a document published in 1768. via Library of Congress

Quebec Act 1774

The Quebec Act established the procedures of governance for the Province of Quebec. Great Britain acquired the territory from France under the 1763 Treaty of Paris. The Act defined the structure of the provincial government by creating a governor who was supported by a legislative council. No provision was made to establish an elected legislative assembly. The Act also preserved the seigneurial system of land tenure and French civil code, whilst English criminal code was introduced. The oath of allegiance was altered to omit reference to the Protestant faith and freedom to practice Catholicism was granted. This lifted a series of restrictions previously imposed on Catholic French Colonists.

Title	An Act for making more effectual Provision for the Government of the Province of Quebec in North America.
Date	1774
Catalogue number	Parliamentary Archives, HL/PO/PU/1/1774/143n026



Charles Carroll by Michael Laty; Map of 13 colonies in 1775.

in state government regardless of their religious beliefs. New Jersey, Vermont, North Carolina, Maryland, and Georgia retained their bans on Catholics holding office. Many of the states, such as Connecticut and Massachusetts, used taxes to support the established church.

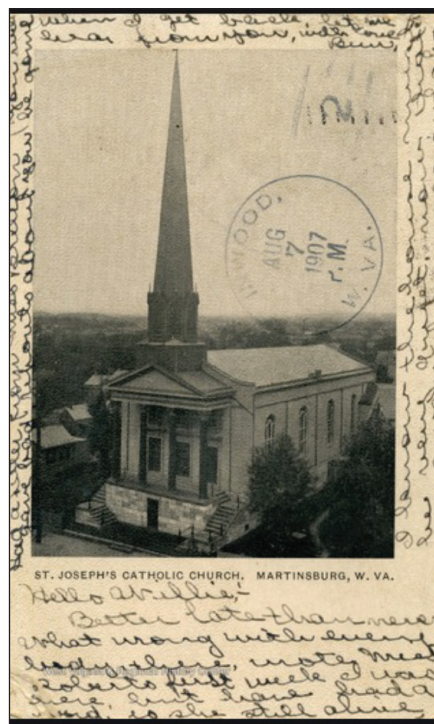
The Carroll family holds quite a history of Catholicism in America! Charles Carroll, who signed the Declaration of Independence, was second cousin to brothers

Daniel Carroll and John Carroll. Daniel was one of only two Catholics to sign the US Constitution and his brother John Carroll was the Bishop of Baltimore, the very first Catholic Diocese formed in America!

The Early Years of Catholicism in West Virginia

Many Irish immigrants came to the Eastern Panhandle area in the early 1800s to work on the National Road project. The number of Catholics in the Wheeling area was large enough in 1818 to form a community. The Irish joined a number of German immigrants who had been drawn to the city for its opportunities for skilled laborers. Requests for a priest were made and St. James, the first Catholic church dedicated within the boundaries of what would become the Diocese of Wheeling-Charleston, was completed in Wheeling in 1823. It was used by the community until a second church was built there in 1849.

St. John Parish was established as the second Catholic church in Martinsburg Virginia, now West Virginia, with Rev John B. Gildea as the first pastor. It was later renamed to St. Joseph Catholic Church and is still an active parish and school today.



Postmark: August 7, 1907, Inwood, WV.

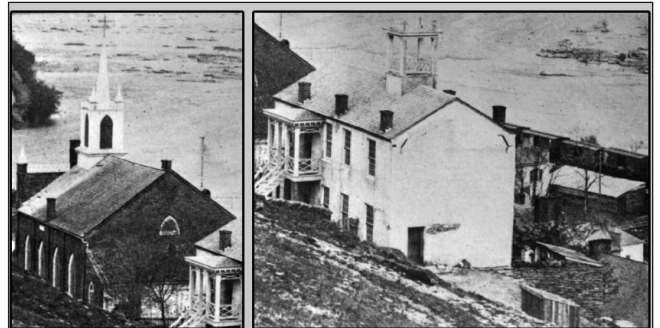
Construction of St. Peter's Catholic Church in Lower Town, Harpers Ferry, started in 1830 and was completed in 1833. It was the third church built in Harpers Ferry, and the only church not located on government land. In 1830, Church officials decided that the number of persons seeking to attend Catholic services in Harpers Ferry had increased enough to justify construction of a new parish. St. Peter's was established as a mission of St. John in Martinsburg with Reverend John Gildea as pastor of both. Father Gildea had arranged for an earlier Catholic church to be built in the late 1820's along Shenandoah Street in Lower Town, but it was promptly destroyed by a flood, so St. Peter's was built on the Rock.

The Church acquired additional adjoining land by lease in 1854, on which it built a school house, which is today part of the existing Rectory/Social building on the west side of the Church. The school house was built between 1854 and 1857, and was later converted into the existing Rectory in 1889. This first school was open to Catholic and non-Catholic students alike, and was operated until approximately 1886, when a second school house was built for St. Peter's on Shenandoah Street.

Visitors to Harper's Ferry are encouraged to make the short hike to Jefferson's Rock. In 1783, Thomas Jefferson visited this area and was so enchanted by the view of the mountains and the convergence of the Shenandoah and Potomac Rivers that he poetically documented the scene labeling it as "a view worth crossing the Atlantic to see." This impression did bring many European tourists and investors to the area. But it was NOT such a beautiful existence for those first evangelists of the Catholic Faith!



Catholic church to be built in the late 1820's along Shenandoah Street in Lower Town, but it was promptly destroyed



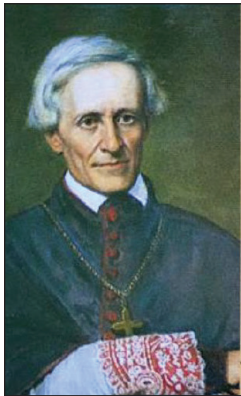
St. Peter's Church
First School House & Rectory (1865)



Harper's Ferry Sunrise from Jefferson Rock

The Founding of the Diocese of Wheeling Charleston

When Rev. Richard V. Whelan arrived in the Eastern Panhandle in 1836, he was only 26 years old and had been a priest for 5 years. The Eastern Panhandle was his first missionary assignment and he was responsible for ministering

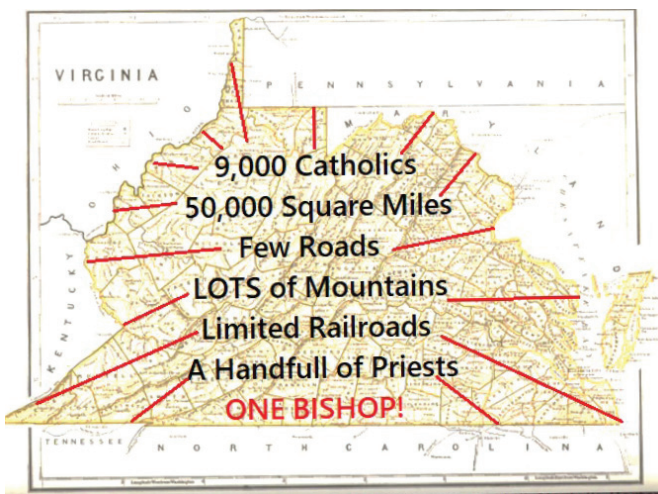


Born January 28, 1809, in Baltimore, Maryland, he received his education at Mt. St. Mary's College and Seminary in Emmitsburg, Maryland, and the Seminary of St. Sulpice in France. He was ordained to the priesthood in 1831 and served in the Eastern Panhandle until his appointment as the second Bishop of Richmond in 1841. He was transferred to the Diocese of Wheeling in 1850 and is recognized as its founding Bishop. He served as Bishop of the Diocese for the next twenty-four years and died in Baltimore after a short illness on July 7, 1874.

.....
Bishop Richard V. Whelan (1809-1874)

to four missions over a 100-mile radius. With many of his flock being poor, the demands placed on this young priest were great and these formative years would have a great influence as a missionary and, later, as a Bishop for it was here that he learned first-hand what conditions were like for the Catholics who settled in western Virginia and the hardships that awaited any priest who came to serve them.

Reverend Whelan served in the Eastern Panhandle for five years and during that time, he oversaw the construction of a church and school. The school, St. Vincent's Female Academy, opened its doors in 1838 and was operated by the Daughters of Charity. Although it was in existence for only three years, it is recognized as having been the first school established in the Diocese's current boundaries.



Rev. Whelan observed that his plans for the Catholic Church in Virginia were "as vast as mountains." His ambitions became the driving force in his life, making him a driving force in the organization of the Catholic Church in western Virginia. His initiatives soon led to his being named Bishop at the relatively young age of 32. He left the panhandle to accept his position as the second Bishop of the Diocese of Richmond Virginia. At that time, the Diocese comprised the entire state of Virginia, representing some 50,000 square miles with only a handful of priests to serve the 9000

Catholics scattered from one end of the state to the other.

His first official act as Bishop was to issue a pastoral in which he asked the people of the Diocese two questions that have resonated throughout the history of Catholicism in this region:

1. Why is the solemn chant of the ancient liturgy heard far beyond the Alleghenies?
2. Why are the prairies of the distant West dotted with Catholic temples, while in Virginia the very name is scarcely known, or known but to be abused?

His answer was a plan to aggressively evangelize Virginia's Protestant population, aggressively recruit Catholic settlers to the state, and an aggressive building plan that included churches, schools, convents, seminaries, hospitals and orphanages – all for the purpose of establishing the Catholic Church as a vital presence within the state.

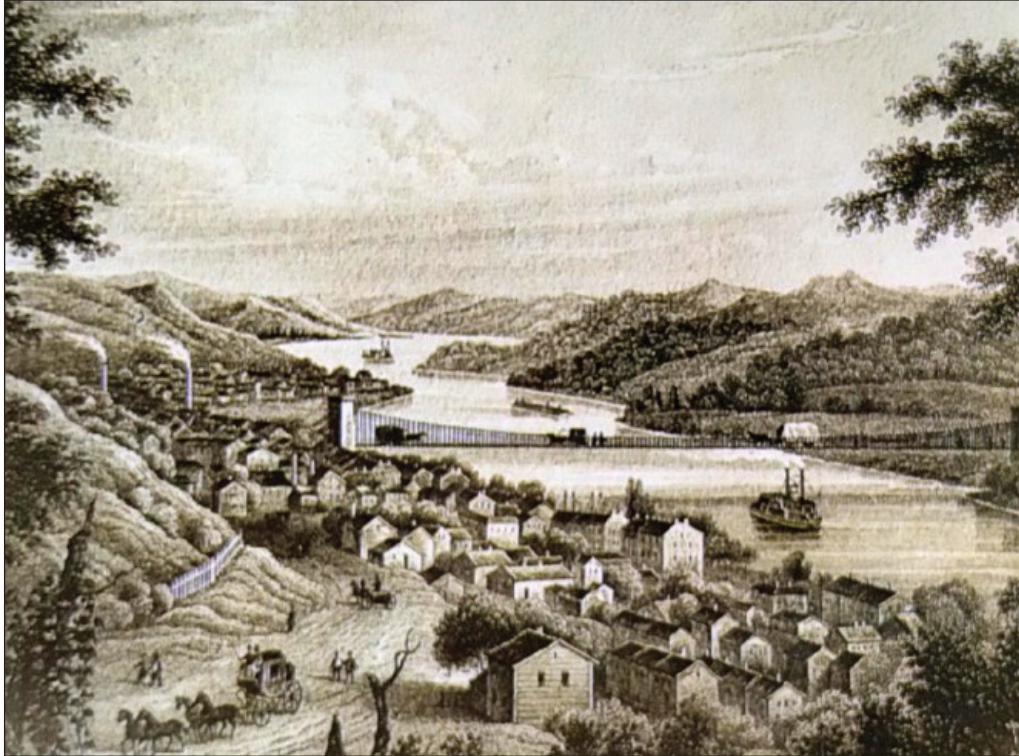
Bishop Whelan realized that there simply were not enough priests to care for the scattered Catholics throughout Virginia, especially in western Virginia with the mountains and lack of roads. He attempted to start a seminary but soon realized he could never raise enough priests from the Catholic population, so even though he was reluctant to accept foreign missionaries as priests for Virginia, he knew it was necessary. So he reached out to the Rector of All Hallows Seminary in Dublin, Ireland. In stark contrast to the enticing beauty described by Jefferson, Bishop Whelan provided the following description of the conditions that seminarians could expect to find in the Diocese:

The state of Virginia is one of these known as “Slave States” in which the Catholics are very few and generally very scattered, requiring a priest sometimes to attend a circuit of 100 miles in diameter.

[The western part of the Diocese] is quite unimproved, less so perhaps than many portions of the remote west, exceedingly mountainous, with bad roads, and a very uncultivated population. [Any priest who volunteers for this mission] must expect a life of great labor and fatigue, much exposure to the cold, heat and rain, bad roads, very indifferent diet and lodging, but little respect for his dignity, few Catholics, little of society, a compensation barely adequate to support him in the plainest and most economical manner. I wish no one to be taken by surprise. Many of our missions are just such as this; and I want no priest who does not come fully prepared to enter upon such a charge, certain that his recompense is not to be expected here, but hereafter. Make the young men whom you may think of selecting fully aware of this; inform them that there are places much more desirable elsewhere, where they may labor advantageously, and that if they select my Diocese, I shall regard their character and honor compromised if afterwards they flinch, and I shall even refuse an exeat where there is no other good and controlling motive.

Bishop Whelan closed by asking that any candidates still interested write to him acknowledging that they fully understood what ministry in Virginia meant. Although he was reluctant at first to accept foreign missionaries, he soon became dependent on the priests and seminarians that came from Ireland and the relationship he established with All Hallows lasted for over one hundred years.

Bishop Whelan recognized the growth of Wheeling due to the National Road in 1818 and foresaw that it was growing, so even though he didn't initiate formal

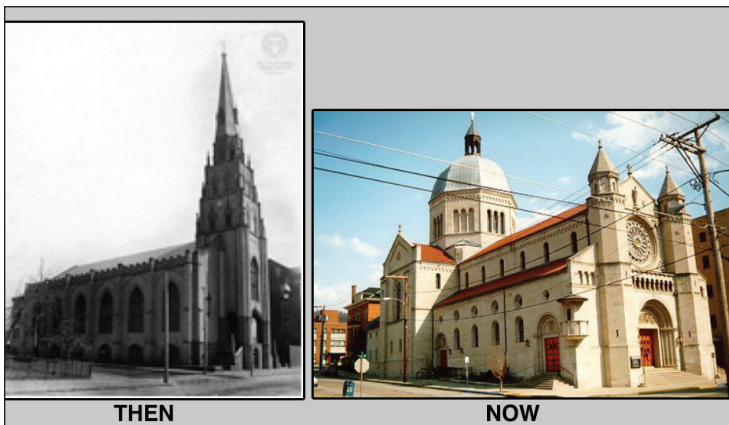


Etching of the city of Wheeling c. 1853. Courtesy of the Museum of Oglebay Intitute and *Faith in the Mountains* by Tricia Pynes.

efforts to have the Diocese of Richmond divided in two until 1849, it is obvious that it was his plan as early as 1846. He transferred his residence to Wheeling even though it was announced as temporary, plans to reopen his seminary in Wheeling, and the announcement of his decision to build a new and larger church in the city. He was establishing Wheeling as the center of Catholic activity in the existing Diocese. And he was right – Wheeling DID become one of the

most vital centers of Catholicism in all of Virginia, but the number of Catholics as a whole in the region remained disappointingly small.

Bishop Whelan laid the cornerstone for the original cathedral, St. James in Wheeling, in May 1847. The parish, at the time, was primarily composed of Irish and German immigrants. According to legend, Bishop Whelan himself climbed the scaffolding to place the cross on the top of the church's 200-foot spire after workmen complained that the job was too dangerous. The new St. James church was completed in 1849.



(L) St. James (1849) first cathedral of Diocee of Wheeling, renamed to honor St. Joseph at Bishop Shelan's request in 1872. (R) In 1922, the original cathedral was deteriorated beyond repair and was razed. The current St. Joseph Cathedral was built in the same location and consecrated April 21, 1927.

By Apostolic Brief dated July 19, 1850, Pope Pius IX erects the Diocese of Wheeling Virginia. Bishop Whelan was transferred from Richmond to become the first Bishop of the new Diocese. St. James Parish in Wheeling, becomes St. James Cathedral.

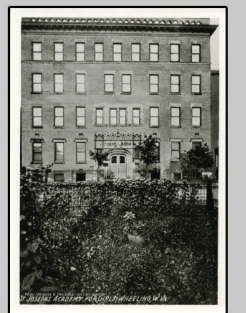
The original cathedral was renamed for St. Joseph in 1872 when Bishop Whelan wrote to the Holy See requesting permission to change the Cathedral's patron from St. James to St. Joseph because St. Joseph had been designated a patron of the universal Church in 1870.

Educating Our Children

Shortly after taking up residence in Wheeling in 1846, Bishop Whelan initiated efforts to open schools for the Catholic children of the city. He wrote to Samuel Eccleston, Archbishop of Baltimore and to Mother Walsh, Superior of the Baltimore Visitation Convent, to inquire about the possibility of sending nuns to Wheeling to found a convent and establish a private academy for young women. It was his hope that the nuns would also open a free school for the children of the poorer families in the city.



Mount de Chantal Visitation Academy



St. Joseph's Benevolent School

At the same time, Bishop Wheeling also petitioned Rev. Ignatius Brocard, SJ, the provincial for the Society of Jesus, to open a college for young men. Rev. Brocard politely refused and instead withdrew the Jesuits from their work in western Virginia, not to return until 1954!

But the nuns DID come. Two years after his initial request, the Baltimore Convent of the Visitation Nuns agreed to send six nuns to Wheeling, and a private residence near the Cathedral was purchased to serve as both convent and academy. Bishop Whelan put an ad in the local paper announcing the opening of Mount de Chantal Visitation Academy. The six nuns boarded a train in Baltimore on April 2, 1848 to Harper's Ferry where they changed to stage coach. After a difficult two-day journey, they arrived in Wheeling on April 4. Six days later, on April 10, 1848, they opened with thirty students enrolled. A short time later, they opened St. Joseph's Benevolent School for the children of St. James Parish.

These schools were not the first in the city. The German Free School had opened in 1843 to educate the children of German Catholic families and was staffed by lay teachers. It operated until St. Alphonsus Church, the German National Parish, was founded in 1856 and opened a parish school.

Caring for the Body as Well as the Soul

When Bishop Whelan came to Wheeling, Dr. Simon P. Hullihen was the only physician between Cincinnati and Pittsburgh. Bishop Whelan realized that with the growth of industrialization and urbanization in Wheeling, this one doctor



The first Wheeling Hospital building was the infirmary building that Dr. Simon P. Hullihen had. But this was quickly outgrown.



Charging patients only 97 cents a day, records indicate Wheeling Hospital operated at a net loss of \$101.61 during its second year. Receipts totaled \$2,407.73 and expenses were \$2,509.34.



The Sweeney Mansion on North Main Street was purchased in 1856 to meet the growing demand for beds. The hospital remained in use until 1975.

would not be able to sufficiently care for his parishioners alone, so he approached Dr. Hullihen with the idea of building a hospital. Bishop Whelan would bring his business skills to fund the operation in exchange for Dr. Hullihen's medical skills and expertise. The first Wheeling Hospital was incorporated in March 1850, a few months before the Apostolic Brief forming the Diocese of Wheeling. The first hospital used the infirmary building that was already in use by Dr. Hullihen, but was immediately overrun by patients, so a new location was purchased by Bishop Whelan.

Wheeling Hospital was located behind the convent and academy of the Visitation Nuns at 14th and Eoff streets. Patients paid 97 cents a day for ward accommodations at the new hospital, which was the first medical care facility along a 410-mile stretch of the Ohio River between Pittsburgh and Cincinnati. Paid nurses were on duty, as were hospital co-founders Dr. Simon Hullihen, Dr. John Frissell and Dr. M.M. Houston.

Bishop Whelan brought the Sisters of St. Joseph from St. Louis to care for hospital patients in 1853, and they lived in the convent once used by the Visitation nuns. When the hospital opened its doors, the list of patients immediately exceeded the number of available beds. The hospital moved to larger quarters two times to accommodate the number of patients. During the first year in its new location, Wheeling Hospital admitted 153 patients.

The care of orphans was added to the Sisters of St. Joseph responsibilities in 1853 and it became necessary in 1856 to move Wheeling Hospital to a large former mansion on the banks of the Ohio River in North Wheeling. Bed capacity was increased from 30 to 50.

Civil War wounded from both the Union and Confederacy crowded the hospital. The federal government took over the facility as a "post hospital" in April 1864 and the Sisters became army nurses. To make room for the wounded, the orphans were moved to a house

on Wheeling Island and the Sisters gave up their cots. In August of that year, the entire hospital was taken over as a U.S. Army General Hospital. It continued with that designation until early 1865 when the number of wounded soldiers dwindled and it reverted back to “post hospital.”

In 1871, the hospital was designated a Marine Hospital, a designation which remained in place until the early 20th century.

Burying the Dead

In May of 1872, Bishop Whelan purchased 32 acres of land for Mt. Calvary Cemetery. After the bishop’s death a few years later, a Victorian Gothic chapel was erected in his memory. The cornerstone was laid in 1876 and the chapel was completed in 1879. Behind the chapel is a hemispherical plot of ground set aside for the interment of deceased Wheeling bishops and priests. To the north is a plot set aside for any nuns who die in the community. The chapel was restored and rededicated in 2001.



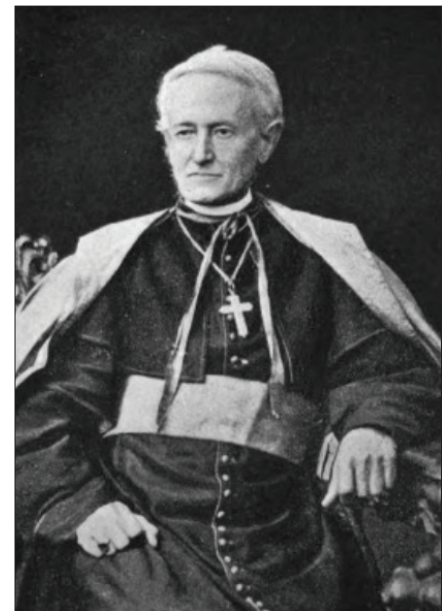
Mount Calvary

The Legacy of Bishop Richard V. Whelan

Bishop Whelan’s first act as a Bishop had been to challenge the people with two questions – basically, why was the faith practiced far beyond the Alleghenies, but barely practiced at all in Virginia/West Virginia? He led the people in aggressive evangelization. In the twenty-four years that he served as Bishop, he oversaw the building of forty-two churches, nine schools, one orphanage, and a hospital. He had great plans to glorify God, but those plans required a lot of money that he didn’t have. He made appeals to foreign aid societies, personally made fundraising or “begging” trips outside of the Diocese, and made wise investments in business ventures like land speculation, and received loans from financial institutions.

After a brief illness, Bishop Whelan died on July 7, 1874. At this time, the Catholic population in the area of the Diocese of Wheeling had grown to 18000 members, quadruple what it had been when he was first ordained. His dream of establishing the church as a presence to be respected in Virginia had resulted in the building of an institutional infrastructure that would serve the needs of the Diocese’s Catholics for the next 30 years.

As a member of St. James the Greater Parish in Charles Town, West Virginia, I am deeply grateful to Bishop Whelan for the difficulties he and those first Irish priests suffered to build this diocese and I am eternally grateful to Jesus for the graces He has bestowed on this Diocese ever since.



Bishop Richard V. Whelan

The number of Catholics has grown exponentially since the passing of our first Bishop. His flock quadrupled from about 5000 to about 18000; per a 2018 survey on the diocesan webpage, the Catholic population has again quadrupled with an estimated 75000 members. But many have also fallen away. Therefore, in conclusion, I would like to end with a recent reflection given to the St. Monica's Prayer Group at St. James in Charles Town by Deacon Dave Galvin:

As we pray for our loved ones to return to the faith, we have to recognize that some of them might be living in a part of the country where they have to drive quite a distance to find a Mass time and to find a priest. Many priests are responsible for several churches and therefore don't make it to all of them every week to say Mass. We are very blessed here in Jefferson County and at St. James Parish with seminarians, permanent Deacons, and priests, however this is not the case everywhere in the country. Please pray for an increase in religious vocations across the country, as we are praying for our loved ones to return. We want it to be easy for them to return, once they have made that decision. We don't want a lack of priests to prevent even one person from returning to the Catholic church.

Bishop Whelan knew how important vocations were – they are no less important today! Please pray for Vocations.

Thank you!

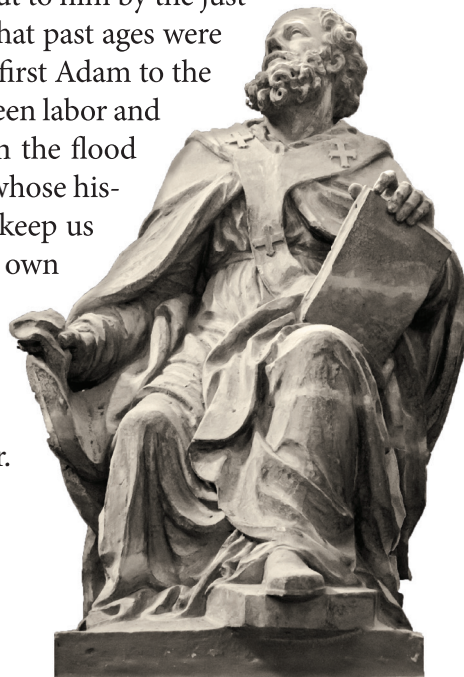
Contact information:
Nancy Cortese
nl3cortese@yahoo.com

St. Augustine's Perspective of History

FROM A SERMON BY SAINT AUGUSTINE, BISHOP

IT amazes me that you who have now been freed from the curse, who have believed in the son of God, who have been instructed in the holy Scriptures—that you can think the days of Adam were good. And your ancestors bore the curse of Adam, of that Adam to whom the words were addressed: “With sweat on your brow you shall eat your bread; you shall till the earth from which you were taken, and it will yield you thorns and thistles.” This is what he deserved and what he had to suffer; this is the punishment meted out to him by the just judgment of God. How then can you think that past ages were better than your own? From the time of that first Adam to the time of his descendants today, man’s lot has been labor and sweat, thorns and thistles. Have we forgotten the flood and the calamitous times of famine and war whose history has been recorded precisely in order to keep us from complaining to God on account of our own times? Just think what those past ages were like! Is there one of us who does not shudder to hear or read of them? Far from justifying complaints about our own time, they teach us how much we have to be thankful for. He who perseveres to the end will be saved.

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DECEMBER 9 PAPER

Rev. Demetrius A. Gallitzin's Impact on the founding of the Catholic Church in America



Servant of God and Apostle of the Alleghenies, Fr. Demetrius A. Gallitzin's monument-crypt in front of the parish he founded, now the Basilica of St. Michael in Loretto, Pennsylvania



Frank and Betty Seymour, postulators for the cause of sainthood for Demetrius A. Gallitzin. Photo taken in their Loretto, PA home, 2014.

Demetrius A. Gallitzin was the son of a Russian prince and ambassador to the Netherlands. His mother with friends with Catherine the Great and it's rumored that Catherine held young Dimitri in her arms on occasion. As a young man, Dimitri came with his priest and tutor to the United States in 1791, where he quickly sensed the Call to the priesthood. Under Bishop John Carroll, Fr. Gallitzin (aka Fr. Smith) was the first man to be fully educated and ordained to the priesthood in the United States in 1795. At Carroll's request Fr. Smith came to the Priest Field property to investigate the Wizard Clip hauntings on Adam Livingston's farm. Gallitzin is under consideration for sainthood by the church since 2005 much due to the labor and research of the esteemed Betty Seymour.

PRESENTER

Pamela S. Williams

Due to an illness, Betty Seymour is unable to be with us. However, two months ago, Pam was able to visit with Betty and Frank in their home in Loretto, just a few hundred feet from Gallitzin's monument-crypt and the



Basilica of St. Michael and Gallitzin's Chapel-House Museum. At that time, Betty gave to Pam copies of talks about Fr. Gallitzin and the cause for his sainthood. From these and other research Pam has compiled this talk. Pam is a retired middle school teacher, who came into the Catholic Church following Stan in 1999 at St. James the Greater parish in Novi, Michigan. Since then Pam has been active in both St. James and nearby Holy Family Parish as a small group facilitator, prayer cell leader, greeter, lector, cantor, and flautist.

**HISTORY'S
RESEMBLANCE TO
CHAOS
IS SUBSERVIENT TO
THE ORDER
OF REALITY**

—HERMAN HESSE

Rev. Demetrius A. Gallitzin's Impact on the founding of the Catholic Church in America

DECEMBER 9, 2023

PAMELA S. WILLIAMS

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Our Lord chose a Royal missionary from a far away land to plant the seeds of His Church in this “New Land”. This prince came to America with a first-hand knowledge of the dangers of the “Enlightenment” in Europe and the destructive elements its philosophy has on the true faith. He would seem to be an unlikely candidate as a missionary to an yet undeveloped and uncultured land. However, as we all know, the Lord works in wondrous ways, and Prince Demetrius Augustine Gallitzin is one of those ways.

So, today, I'd like to introduce you to the historical Demetrius Augustine Gallitzin and then contrast him with the Gallitzin (known to his people), the Gallitzin who lived a real and difficult life on the third ridge of the, then unsettled, Allegheny Mountains.

The Prince Gallitzin story is one of fascination and contrast. / For those who wish to be impressed or who seek the adventurous, we have a royal prince...who was- born in 1770, the Son of Prince Dmitry Alexievich Gallitzin, Russian ambassador to France and The Hague, who descended from an aristocratic family of warriors, statesmen and diplomats with large, moneyed holdings in Russia. His Mother, the Countess Amalia, was a daughter of Count Samuel von Schmettau, Field Marshall to Frederick the Great of Prussia.

Early Life & Education

When only two years of age, young Mitri, as he was called by his parents, was favored by Russia's Empress Catherine the Great! One day, during a visit to the royal palace, Catherine took young Mitri onto her lap and appointed him to her Royal Army.

A childhood playmate of Mitri's, William, Prince of Orange, later became William VI, King of the Netherlands. (Remember that name, as it will play into Mi-

tri's story later on.) Mitri's other close friends were the four Droste von Vischerine brothers who were close to his age. Three of the four brothers later became outstanding Catholic Clerics in Europe. One, Clemens August, became the Archbishop of Colone.

Young Mitri received the finest education in his early years from tutors / and later at the acclaimed University at Munster Germany. It's important to note that the best university schools at the time were Catholic institutions, and so it follows that at the age of 17, Mitri went against the official Russian Orthodox religion of his father to join the Roman Catholic Faith due to his mother's study of the Scriptures and thus her return to the Catholic Church of her youth.

He and his sister were privileged to be listening and learning members of their Mother's famed "Munster Circle" of Catholic intellectuals of the era.

Coming to America

In 1792, at 22 years of age, we find our prince embarked on a voyage to America to find out about this New Land as a means of completing his education, presumably before assuming his post as Guard in the Royal Russian Army.

He decided to travel under the assumed name of Schmet, and then Smith, so as not to be treated specially if known to be a prince. He did have letters of introduction to American statesmen, like Benjamin Franklin and John Adams, both acquaintances of his father. He also had letters from German Church Hierarchy to be given to American Bishop Carroll.

He traveled to America with a priest as his tutor. After meeting with Bishop Carroll they took up temporary residence in the new seminary founded by Sulpician priests from France who had escaped the Reign of Terror. Carroll named the seminary, St. Mary's and Mitri was its first student.

After visiting ranking Catholics in the nearby cities, and having been only nine days on American soil, although far from the restraining influence of his family and his mother's advisors, Demetrius's vocational calling became clear. He petitioned Bishop Carroll to enter the Seminary so that he could become a priest and minister to the spiritual needs of the young Protestant nation. This caused the bishop some embarrassment, since he was aware that (1) Mitri's parents, (2) Catherine of Russia, and (3) and the bishop back in Germany had other plans for their favorite son.

Prince Gallitzin later wrote that he had been led to this quick decision, because of, in his own words:

The unexpected and incredible progress of the Jacobins (the political society behind the "Rein of Terror" in France), the subversion of social order and religion, and the dreadful convulsions in all the countries of Europe on one side, compared with the tranquil, peaceable and happy situation of the United States, together with some considerations...on the vanity of worldly grandeur and preferment...

caused him...

...to renounce his schemes of pride and ambition and to embrace the clerical profession for the benefit of the American mission.

In other words, he saw the opportunity to contribute to the world's peace by helping the United States avoid the pitfalls of the enlightenment, which, for all it's good, also undermined government and religion, and paved the way for the political anarchy of the time in Europe.

Of Mitri's decision to enter seminary, Fr. Nagot, the first rector of the Seminary, later wrote his mother:

I never brought to the altar a candidate of Holy Orders about whose vocation I am so certain as I am your son. This is also the opinion of Bishop Carroll, and of all who know him.

Prince Gallitzin's was not an ordinary place in Catholic history, even from the very beginning. His place was that of prominence. For instance, his ordination in 1795 was from the 1st Seminary established by America's first Bishop—Jesuit John Carroll. With the exception of a seminarian who received minor orders in France, Gallitzin was the 1st priest to be ordained who was wholly educated in this country.

Meeting the Devil

Mitri became a missionary to Catholic settlers in the fertile fields of Maryland, Virginia and Pennsylvania.

As a new priest he met "the Devil" in what was then Virginia, and is today Middleway, West Virginia, which is the very land on which you sit today. He was sent here by Bishop Carroll from the Conewago Mission, to investigate what was probably this new country's 1st documented & authenticated poltergeist, on the Adam Livingston farm known as the Wizard Clip. But Fr. Dimitri's natural disposition of timidity, prevented him from performing the exorcism rite that Bishop Carroll had authorized him to do—a more robust priest was called for, and Fr. Denis Cahill was recruited. Together, Fr. Cahill and Fr. Gallitzin managed to exorcise the devil. Then an even more astounding event occurred...a phenomenon referred to as "The Voice" visited the formerly afflicted family and intervened divinely in educating them in the faith and advising them (and others) to good. As a result of these events 14 souls were initially baptized into the Catholic faith, and eventually multiple Catholic societies and parishes were established in this area. Later, Bishop Carroll, Fr. Nagot, and other priests interviewed Adam Livingston and testified that they had never met a layman who was better educated in the Catholic faith.

Fr. Gallitzin wrote of his three month involvement in the Wizard Clip hauntings:

After three months of investigation, I was soon converted to a full belief of them. No lawyer in a court of justice did more than I, nor procured more than your unworthy servant.

When Adam Livingston finally retired to Pennsylvania, it was Fr. Gallitzin who regularly traveled miles through the mountains to bring him the sacraments.

Gallitzin's Dream

Father Smith, as he was called at the time, distinguished himself as an early colonizer by forming a unique Catholic community in the wilderness of the Pennsylvania Mountains...it was the fulfillment of a dream. His dream was to move Catholics out of the cities where they could own land and live the Catholic life - removed from the many Protestant influences which Gallitzin saw as interfering with the faith. This was unique also because it marked the beginning of Catholic immigrants taking up agriculture.

He spent \$150,000 of his inheritance and used all his talents, education and training on this dream. He built a church and residence, a model farm as well as a grist mill, a saw mill, a tannery, a school, and he formed a town for his people. He was their lawyer, arbitrator, storekeeper, even their doctor, but above all their shepherd.

He was a loyal patriot & lover of this democratic-republic nation under God. In 1802, he became a naturalized citizen and in 1810 he legally re-claimed his Gallitzin name, rather than Fr. Smith.

He was a "shaker & a mover" in local politics / and an influential figure in the formation of Cambria County. Now, as a U.S. citizen he was able to conduct his legal affairs and those of his parishioners in neighboring Ebensburg instead of having to travel to Greensburg or Huntingdon.

Vicar General & Defender of the Faith

As Vicar General over the vast territory from Erie - south to the Maryland border, and from Greensburg east to Harrisburg-Conewago, Gallitzin earned the title "Apostle of the Alleghenies".

His letter to a Protestant minister known as "In Defense of Catholic Principles" in 1816, was later published, along with other "letters" and became known as a great influence toward conversions to the faith and also an example of early "Apologetic Literature."

Father Gallitzin's name and accomplishments were held in reverence by all who knew him, (or knew of him), throughout the country. His name was suggested for over 6 Bishop Sees from Detroit and Cincinnati to Bardstown, Kentucky. But it was in Loretto he wanted to stay, hopeful that someday it would be named a see to a new Diocese. This dream never came true but his dream of schools taught by religious was fulfilled soon after his death with the Franciscans arriving in Loretto in 1847 and the Mercy Sisters the following year. Undoubtedly, his greatest legacy is the unusually large number of religious vocations to sprout from his missions. And next to this monumental contribution to the spread of Catholicism is the large number of settlements established with churches, which grew into towns & cities and spread outward in all directions especially westward into former wilderness - all from this the fifth mission for Catholic settlers in Pennsylvania.

The Contrast

With this life of notoriety & accomplishment, allow me to contrast it with the life of hard work, (often unappreciated); the loneliness (devoid of intellectual stimulation); and the suffering, that he endured for over 40 years of circuit riding ministry through the wilds of the Pennsylvania mountains - Gallitzin remained steadfastly "attached," as he was known to say, "like a workhorse to the plow".

He endured the long treks along wilderness paths, in all weather, to hear confessions, offer Mass, or administer the sacraments to the ill & dying at distant mission houses. This mission territory he covered extended nearly 100 miles in all directions.

Back in Loretto much work needed to be done both physically and spiritually in forming his model community. When he saw need, he sought to fulfill it, as he did when his people had to travel a long distance to have their grain milled. He built a grist mill from his own funds. The humble log church was in perfect order, the house of God was as fine as it could be, and Gallitzin's sermons to his flock were doctrinal but explained in clear and understandable terms.

There was never a compromise where the truth of the Lord was at stake. They all knew very clearly where Gallitzin stood on matters of the faith. He was not a believer in "movements." For instance, he felt the Temperance Movement was unnecessary - why did you need this when the Church offered the answers to conquer such weaknesses? And, of course, he did not support the Protestant Revolt, which he continually referred to as the "Pretended Reformation."

Dark Night of the Soul

In the early years some of the parishioners were not as committed to their faith or to Gallitzin's strong leadership. Here we have an extremely capable priest, doing God's work to backwoods settlers, who accepted his unceasing labors for them, and the extremely easy terms he gave on the purchase of land, and yet, at times, they offered little support for him when he experienced the lowest point in life- "his dark night of the soul" if you will.

Here's an example. When a competing land developer was not successful in enticing enough residents for his town he used others to spread slander and rumor in order to encourage some Loretto parishioners to move to this town of Münster, 3 miles south of Loretto. How did Gallitzin handle this? Like Christ in the temple! He took the persons involved to court for slander - and won. And when some persisted, even threatened Gallitzin's life, he stood tall.

But it was not really over until John Weakland, a giant of a man, came to his defense and provided an example to the other parishioners to stand behind their Priest. Unfortunately, the death of his Mother occurred during these difficult times and there was a letter from Fr. Gallitzin to Bishop Carroll expressing his deep melancholy.

Debt was the other cross Gallitzin bore throughout most of his missionary years. When it became most difficult, after his Father's death and his disinheritance, he literally had the sheriff at his door. At this dire time he experienced some relief by

going to Philadelphia where a lawyer and other wealthy gentlemen donated money. It was about this particularly dark period that Gallitzin told the story of the appearance of a “strange stranger” who came to visit on a bleak night and left behind \$400, the exact amount needed to keep the sheriff at bay. But debt continued to follow him until shortly before his death.

The last major financial crisis, however, occurred in the late 1820's. He now had no hope of receiving any further money from the estate, as his sister had died leaving all to her debt-ridden husband. Fifteen years Gallitzin had lived in anticipation of receiving this inheritance promised to him. He had incurred even deeper debt with the assurance that his inheritance was coming. This time Gallitzin was not asking for loans or interest but literally begging. He appealed to probably the richest man in the U.S. - Charles Carroll of Carrollton who was a cousin to Bishop Carroll, and signer of the Declaration of Independence. Through his influence and endorsement, Gallitzin did receive money from the Russian Ambassador in Washington, Baron Tuyll, from Russian Consul General, Baron de Maltitz, as well as other important dignitaries, but the most outstanding name on the list was that of Cardinal Cappellari who later became Pope Gregory XVI. He sent \$200 to aid Gallitzin. Then there was Gallitzin's childhood friend, William, King of the Netherlands, who sent \$2000 as a generous payment for a watch and other articles of Gallitzin's. But it was ultimately the Irish workers at the canal in Blairsville who most touched him with their generous donations from their want.

So, debt cast a cloud over the good name of Gallitzin which caused him much anguish. He was determined to have it all paid back before his death, and he did. He trusted that the Lord would not let him down. Some researchers believe this was what prevented Gallitzin from receiving the Bishop sees to which he had been recommended. This may have been an influence, but through Gallitzin's own words we hear, again and again, his desire to stay with his “dream.” It was well known that he desired Loretto to be named as the location of a see for a diocese in Western Pennsylvania, and here he would have been honored to be Bishop. But, again, this did not happen for Gallitzin.

His Final Years

As the years moved on with the Loretto community, Gallitzin's people grew to appreciate and revere this fine example of Father and leader. // He suffered a fall from his horse while on a mission about 6 years before his death and from then on he had to conduct his travels in a “sledge” - (a combination sled & wagon). The injury later developed into a complicated hernia which factored in his ultimate death in 1840. But, the sight of him traveling about in his sledge winter and summer became legendary...and it must be noted here that all of the hardships, disappointments, and difficulties were accepted by Gallitzin in the spirit of faithful acceptance and resignation - even joyfully in some cases. He viewed his life as one of service. He never accepted luxuries or comforts and was known to give “the shirt off his back” to one in need. His charity and humility were his most often mentioned virtues.

Was Gallitzin a Saint? Probably.

To conclude this talk | look to a fellow priest of Gallitzin's, Father Lemcke, who

came from Germany to help Gallitzin during the last 6 years of Gallitzin's life. This is Fr. Lemcke's account of their first evening together:

In the evening we had much to talk about. Forty two years had already passed since Gallitzin left Germany, and in that time how much had happened! The French Revolution... had ceased its rage. Napoleon had risen and disappeared, all Europe and especially his beloved Germany had been founded anew. And while all this was passing, this man, destined by birth, was using his talents to play a grand role in the world's theatre, announcing in the Alleghany Mountains the kingdom of the Prince of Peace. All those European nobles, statesmen and warriors, who for sixty years caused so much talk, and to whom he would probably have belonged, are gone and there is no one to bless their memory; the deeds produced by their intrigues and bloodshed are almost forgotten, but what the humble, hidden man in the Alleghany Mountains accomplished, has so beautifully unfolded itself, that coming generations will hold his memory in benediction.

This, my friends, is our Father Gallitzin, the patron of Priest Field! Servant of God!

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Gallitzin's tomb and the church he founded, now the Basilica of St. Michael the Archangel in Loretto, PA. This is the fourth structure, built in 1901.

HISTORY IS A VAST EARLY WARNING SYSTEM

—NORMAN COUSINS

DECEMBER 9 PAPER

The Role of the Sacraments and Sacramentals in Making History

Sacramental History is something easily lost to our memory if we simply focus on the measured and recorded history of our lives and nation. While Recorded history is looking toward the past, Sacramental History and Sacrament History have the capacity of MAKING HISTORY—that is looking toward a future good not yet fully received. In this paper, Don will explore how both evolve to define our identity as individuals, communities, and a nation.

PRESENTER

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Rev. John Carroll, S.J. First United States Archbishop, U.S. Patriot, founder of Georgetown University, and St. Johns Seminary, and champion of the U.S. Constitution's First Amendment enshrining religious freedom.

The Role of the Sacraments and Sacramentals in Making History

DECEMBER 9, 2023

DONALD PATTHOFF

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What's the difference between "the Recorded History of the Sacraments," and "Sacrament-Making History?" I love this question.

Stan Williams's historical fiction novel about Wizard Clip and Priest Field helped me notice something that ought to be gnawing on every soul, society, nation and culture on earth. The novel focuses specifically on the Faith of the Catholic Church, and in the novel we see a clear example of that faith and its Sacraments.

Let's first consider...

Recorded History

Let me define *Recorded History* (of the Sacraments and Sacramentals) as the chronological listing and description of events that help to define and/or remember societies, cultures, and nations. We might think of recorded history, then, as a post-event activity — a looking back at what has happened.

Recorded History can be personal: "My great grandparents came from the old country and upon arrival did this or did that." It can also trace the founding of a business, the development of a cultural movement, or key events in the history of a religion.

Similarly, then, we can look back and describe the History of the Sacraments or the History of Sacramentals as events that took place in Church history. A history of baptism for instance would recall the Children of Israel passing through the Red Sea, or later how the Mosaic law required full-body immersion as a part of various rituals. It would, no doubt, include John the Baptist's baptisms, and a record of Jesus's baptism, and the teachings of Christ and how that lead to Peter's claim: "Baptism now saves you," (1 Peter 3:21) and ushers in the salvation for new Christians.

We can also look back to and describe the administration of Sacraments in our own lives. For instance, pictures are taken at children's baptisms and first communions. Stories told among friends, a scene in a movie, or a chapter in a book may also include the recounting of a prayer, a baptism, or even Last Rites.

Recounting the history of the Sacraments or Sacramentals as past events, however, is not the same as what we might term Sacrament-Making History, or Sacramental-Making History. Undoubtedly, differentiating between these two concepts requires explanation.

Definitions & Perspective

What are *Sacraments* and *Sacramentals* in the Catholic sense? Sacramentals are the acts of man, often in the form of a prayer, which calls down *blessings* from God. Sacramentals prepare us to receive the Sacraments. There are thousands of examples from our personal lives, perhaps beginning with our prayer when we panic over lost car keys or a wallet. The *prayer* to St. Anthony asking for the blessing of finding our keys is a Sacramental. The prayer before a meal is a request for God to send down a blessing on the food to strengthen us. Praying the Rosary or a chaplet is a Sacramental devotion. In a secular context, another kind of sacramental would be two kids cutting their fingers and touching them together because one heard that mixing their blood was a sign that will make their relationship more special (blood-brothers). Similarly, and perhaps safer, handshakes between business partners when concluding a business agreement can also be considered a sacramental.

Sacraments, on the other hand, are the acts of God. Sacraments have a visible and invisible reality. The visible is the ritual that people perform as a request to God for the invisible reality of what God does by imparting his supernatural grace. In a moment I will suggest examples of how the seven Sacraments of the church make history in our lives.

Second, I need to differentiate and clarify the two historical perspectives of the examples that follow. At once they are examples of both Recorded History and Making History. For us, looking back in time at the event, each is a recounting of *Recorded History*. But for the people at the time of the event, the Sacramentals and Sacraments practiced are examples of *Making History*. Keep that in mind.

Making History¹ - Sacramentals

Let's begin with *Sacramental-Making History* and then move to *Sacrament-Making History*. Again, as I've tried to clarify, the *making of history* is looking toward a future good not yet fully received. Here, then, are three dramatic events of Sacramentals that MADE history.

Historical Examples

1. *Pope Pius V and The Battle of Lepanto*

In the Battle of Lepanto (October 7, 1571), the navy of the Holy League of Catholic states—arranged by Pope Pius V—defeated a much larger fleet of ships of the Ottoman Muslim Empire. The battle, involving more than 400 rowing vessels, marked a turning point for the Ottoman military expansion into the Mediterranean

¹ The word MAKING, in the phrase “Making History,” will be briefly discussed later. *Henry Adams and the Making of America* by Garry Wills is one example of authors having more focused interest in this theme.

Sea that threatened Catholic Europe. From the Sacramental point of view the battle was historically significant because Pius V urged the Christian faithful to pray the Rosary and seek the intercession of the Blessed Mother for victory. Whether or not Pius's urging and the victory are considered simple synchronicity (having no causal relationship), or a miracle involving divine intervention, it does not lessen the argument that invoking the Blessed Mother by way of the Sacramental Rosary prayers, MADE history, because we remember to celebrate the Holy League's victory each October 7 on the feast of Our Lady of the Rosary.

2. George Washington and Founding of the United States

Similarly, but centuries later, in the 1700s, it can be argued that the collective prayers and the constant invoking of the "eternal and everlasting God," and "Jesus Christ our Lord" by General and then President George Washington, before an open Bible, greatly impacted Washington and guided our founding fathers to establish the political experiment — possibly miracle — that became the United States of America. Washington's trust in God and his prayers are legendary and books have been written about them...and against them. The act of prayer, begging God for His blessings, can and do, MAKE nations. One specific example is Washington's General Orders of 5 July 1775. In it he "requires and expects of all officers and soldiers not engaged in actual duty, a punctual attendance of Divine services, to implore the blessing of Heaven upon the means used for our safety and defense."

3. George Patton and the Battle of the Bulge

A third example takes us to 1944 and the Battle of the Bulge during World War II. After three months of inclement weather, General George Patton called on his commanding chaplain of the Third Army, Catholic priest Fr. James Hugh O'Neil, to write a prayer asking God to give his army clear weather so air support could fly and help the tank and infantry divisions defeat the Germans. The prayer was written and Patton ordered 250,000 copies distributed to every one of the soldiers in his command. He further directed Fr. O'Neil:

Urge all of your men to pray, not just alone in church, but everywhere. Pray when driving. Pray when fighting. Pray alone. Pray with others. Pray by night and pray by day. Pray for the cessation of immoderate rains, for good weather for Battle. Pray for the defeat of our wicked enemy whose banner is injustice and whose goal is oppression. Pray for victory. Pray for our Army, and Pray for Peace.

We should be thinking that German soldiers were praying too. No matter, the weather cleared for six days, the Germans were pushed back and eventually defeated. Here's the prayer Patton commissioned and Fr. O'Neil wrote:

Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that armed with Thy power, we may advance from victory to victory, and crush the oppression and

wickedness of our enemies and establish Thy justice among men and nations. Amen.

Much, much more can be said about the use and or the power of Sacramentals, and prayer coming from faithful men and women. But let me move to a point that is even more significant.

Making History - Sacraments

Let me first propose some specific examples with respect to the seven Sacraments. For those with the right disposition of heart, the Sacraments are linked, imbued, and wedded to history by *making history* within an evolving creation and, therefore, into the future. Sacraments, in this light, are the muscle, bone, tendon, and ligament of all that is good, true, and beautiful.

1. *Baptism*

“Baptism now saves you,” writes St. Peter (1 Peter 3:21). As the normal method of Christian conversion, baptism is the Sacrament that marks a person’s transformation from non-Christian to Christian. Everything—Body, Soul, and Spirit—changes...and history for the individual is made.

2. *Confirmation*

Similar things can be said of Confirmation which deepens and widens the grace received at Baptism. With Confirmation in the faith, history is made on an individual level, then in the family, and then in the community as individuals influence others.

3. *Holy Orders*

In Holy Orders, history is made in the individual life of the man whose life is redirected to ministry, and makes history in the lives of thousands of parishioners. This is true even of the non-Catholics that the priest will encounter through his service.

4. *Penance*

In Penance, sin is forgiven and mercy granted, and the history of the person is changed; that is, we are made different from what went before. Subsequently, a new kind of history is made for those in relationship with the forgiven penitent. Like the other Sacraments, a true disposition, or in this case true contrition, plays a factor in how the “made history” is different.

5. *Anointing of the Sick*

In the Anointing of the Sick, history is made for the person desiring healing and entering eternity.

6. *Matrimony*

In Matrimony a man and woman become husband and wife, and the making of the history of a family and, hopefully, children and grandchildren.

7. *Eucharist*

The Sacrament of the Eucharist is commonly known as the source and summit of Christian life; so, in that light, it is fitting to mention last. The Eucharist literally changes us as Christ literally pursues us and invites us to consume Him into our bodies — He becomes part of our body—Both Christ IN us., and we IN Christ, and therefore, fully with us.

Historical Examples

Allow me now to propose Catholic Faith examples of how the Sacraments, especially the Eucharist, have MADE history in a historical secular context.

A. *St. Clare of Assisi*

In the 13th century, St. Clare of Assisi was in her sick bed when soldiers began climbing ladders to invade her monastery. Her sisters came to her for advice. She rose from her bed, took the ciborium containing the reserved Blessed Sacrament from the adjoining chapel and faced the invaders at a window who were about to climb through. Holding the Blessed Sacrament before her, the soldiers fell backwards off their ladder and took flight. The others followed, never to return. A clear case of the Blessed Sacrament making even secular history.

B. *Joan of Arc*

In the early 1400's in France, Joan of Arc was provided a suit of armor made to fit her exactly; she was then brought to the army at Blois where she expelled the prostitutes from the camp, and required each soldier to do four things: (1) go make confession and do Penance; (2) attend Mass and partake of the Eucharist; (3) give up swearing; (4) and refrain from looting the civilian populations. She told her men that the English were winning the war because the French were acting so unrighteous. It was a turning point in the war, because men who had previously “refused to serve Charles, now began to volunteer for the campaign as word that a saint was now at the head of the army began to change minds.” PENANCE and the EUCHARIST made history.

C. *Christopher Columbus*

In 1492, Christopher Columbus received his charter from King Ferdinand and Queen Isabella to find a sea route to India. Instead, he discovers the West Indies and is generally credited with the European discovery of the New World. Various sources record that Columbus prayed the divine office daily in his cabin, conducted daily prayers at sea, dedicated his various voyages to the Trinity, named the places he discovered in honor of God and the saints, and gave testimony to his faith by his signature that emphasized his name Christopher as “Christ-bearer.” And, least we forget his flagship was La Santa María de la Inmaculada Concepción—Spanish for The Holy Mary of the Immaculate Conception. There's a theme here that cannot be set aside or rewritten when we look back at the history. It probably began furthermore, with partaking of the Eucharist at Mass with the King and Queen at the Royal Monastery of Our Lady of Guadalupe in Spain, where Columbus received the documents for his famous voyage in 1492. The Sacrament made secular history.

D. Hernán Cortés

Inspired by Columbus's four transatlantic voyages to the Americas, the then 18-year-old Hernán Cortés gave up his training as a lawyer for a life as a colonial farmer in Santa Domingo in the West Indies. One thing led to another very quickly, and in 1519 Cortés was put in command of an expedition to explore and secure the interior of Mexico. When Cortés set out, he knew, like everyone else, that Mexico was under Aztec rule, who sacrificed humans as gifts to their gods. Like Columbus, Cortés was a devout Catholic with a devotion to Mary. Over the next three years Cortés lead his conquistadors in battle against the Aztecs. Consequently, the Aztec culture collapsed, and Cortés erected shrines to the Holy Mother on top of the pyramids where humans had been sacrificed. In leading the conquest Cortés insisted on daily Mass, confession, penance, and prayers for his soldiers² who on their shields bore the Christian cross. Thus, the Sacraments of the Eucharist, and others, went before Cortés to make secular history.

As a footnote, after Cortés defeat of the Aztecs in 1521 he requested that Dominican friars come from Spain to bring Christ to the millions of indigenous Indians. Many of the priestly orders came and their methods of "evangelization" were mixed and often counterproductive, until ten years later. Then, in 1531, Juan Diego meets the Mexican Our Lady of Guadalupe. In the process of Cortés' military conquest and Our Lady's spiritual conquest, it's estimated, (though the numbers greatly vary depending on the sources), that ten million souls were converted. No matter the numbers, today and around the world, the image of Our Lady of Guadalupe Mexico reminds us of the Sacraments that went before these explorers to make history.

E. Henry VIII

Just as attending to the Sacraments can make history in one direction, rejection of the Sacraments can make history in other. A few years after Our Lady appears in Mexico, English monarch Henry VIII persuaded parliament to confiscate Catholic Church assets in England and pass a series of penal laws that reinforced the Protestant Reformation and outlaw everything Catholic in Britain.

Over the next 200-plus years the British colonies are established in the New World. In 1752 twenty-year old George Washington signed an oath to become a Major in the British Army. The oath required Washington, like all other officers, to swear that the Eucharist of the Catholic Mass is not the real presence and that papists are the enemy of Britain. Henry VIII's rejection of the Sacrament's real presence, whether based on the prevalent Episcopal theological emphasis on memory or as an easy way to establish his sovereign authority over both state and religion, significantly contributed to the Revolutionary War. The defeat of the British, the formation of the American Experiment, and Washington's change of mind about his many key Catholic revolutionaries, and his subsequent defense of religious liberty that allowed the free administration of the Catholic Sacraments in the United States, is a matter of secular history. The Sacraments made history.

2 Later in these proceedings Marian Horvat, in her paper on Our Lady of Bethlehem, will tell us how Don Gálvez ... "commanded that every seaman and soldier should make his confession and receive Communion before departing" on Fr. Junipero Serra's 'Sacred Expedition' of 1769..

F. Founding of the United States

In a broader sense than just the Catholic Sacraments, sacraments also MADE history in the formation of the United States and its Constitution. Most of the representatives to the Constitutional Convention were practicing Protestants who believed in two or three sacraments (like baptism and marriage. Some also held as sacred such religious ceremonies and rites like communion, confession of sin, laying on of hands for the sick, and others. Even the Quakers proclaimed life a sacrament. If we forgive the equivocation among the various faiths represented in the signing of the Constitution, we can claim that the sacraments or similar sacred rituals were at the heart of every Christian fellowship. Such formed the foundational values, attitudes, and beliefs that motivated the Revolutionary War, the Declaration of Independence, and the Constitution. In that way we can propose that the United States was a derivative of sacraments that made history.

G. Adam Livingston

Finally, we come to the anti-Catholic Adam Livingston, who, because of the Wizard Clip hauntings that began around 1794, made a u-turn in his life, and converted to the faith of the Catholic Church, embracing three Sacraments on his person: Baptism, Confirmation, and The Eucharist. In Stan Williams' novel, *Wizard Clip Haunting*, we are treated to an exorcism that climaxes with the Blessed Sacrament touching Livingston's tongue, at which point, everything changes, and history is made.

Today, you are here on land that is part of that history that the Sacraments made. Priest Field Pastoral Center, like all life, is a gift. As such, we are here and now co-making history by the grace of God, in a physical reality, of *the* Spiritual Reality we know as the source and summit of our Catholic faith — Jesus Christ's real presence in the Blessed Sacrament of the Eucharist.

In our recorded history of the Sacraments and Sacramentals, let us remember how the Sacraments and Sacramentals can and do make history. Such reality is built into our very being, a mysterious real memory, like the ability to learn a language, learn to walk, or see. Henry VIII rejected what the faith *and* reason of the Catholic Church joyfully claims—that the bedrock of recorded history, is made by the invocation of the Sacraments and Sacramentals of the One Faith, the One Church of our One Lord, Jesus Christ. Looking back in history, one nation was definitely defeated and another was born and bound by words of new declarations and a new constitution. The stage and drama center on God, not anyone of us, nor all of us, nor anything else.

Two thousand years ago, a few realized that they had met the One Lord, one God and man, face-to-face. They joyfully wanted to share that Jesus Christ is always and most fully present in the transubstantiation of the Eucharist—this is My Body, this is My Blood. Do this in memory of Me.

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Our Lady of Guadalupe is a Catholic title of Mary, mother of Jesus associated with a series of five Marian apparitions to a Mexican peasant named Juan Diego and his uncle, Juan Bernardino in December 1531. The venerated image on a cloak (tilmahtli) associated with the apparition is enshrined within the Basilica of Our Lady of Guadalupe in Mexico City. The basilica is the most-visited Catholic shrine in the world. (Wikipedia)

**HISTORY GIVES
ANSWERS
ONLY TO THOSE
WHO KNOW
HOW TO ASK
QUESTIONS**

-HAJO HOLBORN

DECEMBER 9 PAPER

The Historical Significance and Cultural Impact in America of Our Lady of Guadalupe in Mexico

The 1531 Mexican apparition of Our Lady of Guadalupe is clearly a major historical event that affected civilization in the Western Hemisphere. But how and why? In this presentation, historian David Thrower will explore the rarely discussed historical background of the event including the religious syncretism of Mexican indigenous tribes, the Scriptural underpinnings and justification for the Guadalupe apparitions, the role of Marian advocacy in American history, how the 1531 events impacted American culture, and finally how Marian advocacy can be a positive force for change in our contemporary culture.

PRESENTER

David Thrower

David was born in Parsons, WV, and received into the Catholic Church Easter 2000. He completed his Bachelor's at Southeastern University in 1996, his Master's at Franciscan University of Steubenville in 2018, and is currently a Ph.D. candidate at Liberty University.



His dissertation research focuses on the Ideological Influences that Evolved National Socialism. Professionally David is a paralegal and teacher. He has a particular historical interest in Appalachian Studies, Late Roman Antiquity, World War II, and Church History. Other projects in development are a Genesis study and a History of American Big Bands.

The Historical Significance and Cultural Impact in America of Our Lady of Guadalupe in Mexico

DECEMBER 9, 2023

DAVID THROWER

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The purpose of this paper is to substantiate the Scriptural underpinnings of Marian apparitions approved by the Church, and in particular the apparition of Our Lady of Guadalupe in 1531. The focus here will be on Mary as an advocate in regard to defense and protection against pagan deities which some converts to the faith originally worshipped.

The structure of this paper will first give a historical background to what was happening in 16th-century Mexico at around the time Juan Diego experienced the Guadalupe apparition, including some discussion of the chief Aztec deity Quetzalcoatl, which plays into the Scriptural underpinnings of the apparition itself. Upon establishing the historical foundation, this paper will then address various Scripture references that are relevant to the Guadalupe apparition, including a radically fresh look at Genesis 6. Finally, the Protestant objections against Guadalupe will be briefly addressed, in particular the question as to why a certain level of syncretism prevailed even after Mexico was converted to Christianity. Additionally, the impact that Guadalupe had on American Catholic history will be discussed, as it does have implications in the area of evangelization. Mary's role as an Advocate will be intertwined with the rest of the subject matter, as it is incorporated in some aspects of the apparition and the situations surrounding its appearance.

I. Historical Overview of 16th-Century Mexico

Mexico (or Mesoamerica, to be more specific) has been a hub of civilization since at least 1000 BC, and a number of tribal entities in succession have had empires in the same general area.

Two Migration Theories

There are two theories as to how the Mesoamerican peoples came to the area, one being the Bering Land Bridge theory, and another being what is called the Solutrean Theory. The latter is proposed by Dr. Dennis Stanford of the Smithsonian. As evidence he cites artifacts found near the Santa Fe River in modern New Mexico, among which were spear-casting tools called atlatls, which bore an uncanny similarity to related items found in Europe where the Solutrean culture was rooted.¹ The traditional home of the Aztecs' forebears was said to be around the same area of the northern Mexico/southwest US border. Some Aztec art depicts the use of atlatls, which in Nahuatl, the Aztec language, means "spear-thrower." The term "atlatls" has been appropriated into archaeology as a common term for such devices. It is speculative to insinuate whether the Aztecs' ancient forebears had an Asian or Solutrean origin, and that discussion is more specific to archaeology.

Earlier Civilizations

The Aztecs were the heirs to a long series of empires and civilizations which dated back over two millennia prior to the Spaniards arriving. One of the earliest of these cultures was the Olmec civilization. Around 1400 BC, the Olmec began to develop out of what had been tribal societies; they are credited with being the first complex society in North America.² In subsequent centuries, they would be succeeded by other sophisticated cultures such as the Maya, the Teotihuacanos, the Mixtec, the Toltec, and finally the Aztecs in the 13th century AD. A common thread of religious belief ran in all of these cultures, and it is the religion of these people which is relevant to this text, as it will bear on the later discussion.

A cursory study of pre-Columbian Mesoamerican religions show that they built upon each other, and much of what the Olmec and Maya were practicing in the 1st millennium BC would evolve into more elaborate rituals with each successive culture. There are two major characteristics of these Mesoamerican religions which are recurring central practices: one is temple-pyramids, and the second is human sacrifice. However, the one characteristic that is important to this study is that the chief deity of most of these cultures appears to have been a "plumed serpent" of some sort which went by various names over the centuries prior to the Spanish conquest. Representations of various forms of this deity could be found as early as 900 BC on Olmec carvings, and it was also a prominent motif at the ancient Mesoamerican cultural center of Teotihuacan.³ The Maya also had an equivalent wind deity with the name Kukulcan, which dates back to at least the 600's BC.⁴ The representation of this deity as a "plumed serpent" has much to do with the significance of the Gua-

1 Stanford, Dennis. *Across Atlantic Ice* (2012). – *The Origin of America's Clovis Culture*. Berkeley: University of California Press, p. 175.

2 Stephen A Hislop and Ray Jones (1987). *Timeframe 1500-600 BC – The Barbarian Tides*. Richmond, VA: Time-Life Books, p. 159.

3 "Quetzalcoatl" at <https://en.wikipedia.org/wiki/Quetzalcoatl> (accessed March 21, 2016). "Quetzalcoatl" at <https://en.wikipedia.org/wiki/Quetzalcoatl> (accessed March 21, 2016).

4 Cottie Burland and Werner Forman (1975). *The Aztecs – Gods and Fate of a Warrior Nation*. London: Orbis Publishing LTD, pp. 48-49.

dalupe vision from a Biblical reference, as will be seen later.

The Aztecs are purported to have inherited the creator god Quetzalcoatl from their Toltec predecessors, as much Aztec ritual built upon previous civilizations. In turn, the Toltec are believed to have evolved the worship of Quetzalcoatl from an assimilation of the Mayan Kukulcan deity. At the same time this “feathered serpent” theme is found among many of the religious practices of a diverse group of native tribes in the region.

In 1519 when Hernán Cortés and his Spanish conquistadors first arrived in Mexico, the Aztecs were the dominant power of the region and had been for at least two hundred years or more. Many Aztecs were caught up in a sort of eschatological fervor thinking that Cortés was the “Second Coming” of Quetzalcoatl, which had been foretold in ancient Mesoamerican prophetic literature. It soon became evident that the Spaniards were not the promised “god-men” of the Aztecs, nor did they aspire to that status. Many of the Spaniards were devoutly Catholic Christians, and they were actually repulsed by many of the gruesome rituals they witnessed in the Aztec capital of Tenochtitlan. After a speedy conquest around the year 1521, the Spaniards turned their attention to missionary work, and a number of friars and other religious workers sought to convert as many natives as possible, including the Aztecs, to Christianity. One of those converts was an Aztec peasant farmer by the name of Juan Diego.

II. Guadalupe and Juan Diego

Not long after the Spaniards conquered Mesoamerica and due to the abuses of some conquistadors, some of the indigenous population threatened to revolt. Bishop Zumárraga OFM, who had been appointed the first bishop of Mexico in 1530, prayed in desperation for Our Lady to intervene in the situation; this led to the events of December 9, 1531.

Juan Diego (1474-1548), was ethnically an Aztec Indian and was born with the name Cuauhtlatoatzin. Baptized by Franciscan missionaries in 1524, Diego became devoutly religious.⁵ He would regularly walk from his home to the Franciscan mission at Tlatelolco. It was on one of those errands on December 9, 1531, that he saw the first vision of Our Lady at Guadalupe. Mary appeared as a native to Diego, and her instruction to him was one that emphasized her advocacy. She instructed him to request of Bishop Zumárraga the construction of a chapel in her honor so that she might relieve the distress of all who called upon her. The site on which this chapel was to be erected, at the foot of Tepeyac Hill, was the shrine of an Aztec earth-goddess *Tonantzin*, of which one translation is “snake.” (Note later the parallel of Tepeyac Hill with the Mount of Transfiguration in the Gospels.) *Tonantzin* is also rendered *Tlaltechuhtli*, the great “earth monster” described in mythology as a large serpent who later was hacked to pieces by chief Mesoamerican deities Quetzalcoatl and Tezcatlipoca⁶ who transformed themselves into giant ser-

5 “Juan Diego” at https://en.wikipedia.org/wiki/Juan_Diego#cite_note-36 (accessed 3/22/2016) 6 Karl Taube, *Aztec and Maya Myths*. Austin: University of Texas Press, 1993. p. 37.

6 Tezcatlipoca can be translated “smoking mirror.”

pents to create the earth out of the dismembered carcass of Tonantzin. These images of snake-gods would later be significant as Our Lady of Guadalupe does translate as “Our Lady Crusher of the Serpent’s Head.” It would also figure prominently in her role as both a mediatrix and advocate of the Mesoamerican populations she would impact. At this point, without going into a full description of the apparition itself, the theological significance of the apparition will be discussed.

III. Distinguishing Mediatrix vs Advocate

The role of *advocate* as it relates to Mary is defined by Mark Miravalle as being a role that argues on behalf of and for the needs of the people to the King;⁷ but the advocate has no authority to do anything about it. In the role of *mediatrix*, Fr. Edward Sri notes that Mary assumes the traditional role of the “queen mother,” or *gebirah*, which was an official position in the court and not merely an honorary position. One of the primary tasks of the *gebirah* was to receive petitions from the people and present them to the king as an *advocate*. This gave leverage to the petition to be granted. So far, that isn’t much different from being an advocate. The distinguishing difference is that the *gebirah* (or mediatrix) had real authority, and participated actively in her son’s reign;⁸ she could act and do something about the situation.

As this relates to Guadalupe, it was the newly Christianized native population that petitioned God for help — the indigenous people at that time were being persecuted both by their Spanish conquerors as well as being bound to an extent by the death-cults of the Aztec religion. Our Lady’s appearance and her subsequent messages to Diego and the Bishop demonstrates that she acts both as an advocate as well as a Mediatrix of graces. As Richard Bulzacchelli notes, she appears to the Aztec people as a *medium of revelation (she acts) concerning things divine*,⁹ and as an Advocate, as well, she appears in the native image of an Aztec woman. The blue/green hue of her mantle as it appeared in the apparition also denotes, as Dan Lynch points out, her office as Queen Mother, and the posture of her folded hands in prayer also represented her role as Mediatrix, as she was pointing beyond herself to the Cross of Christ.¹⁰ In summary, therefore, as *Advocate*, Our Lady at Guadalupe was petitioning Jesus for the needs of an oppressed people (the Aztecs) while as *Mediatrix* she brought revelation *from* the throne of Christ to Juan Diego.

This also would connect to her role as a Co-Redemptrix, due to the fact this

7 Mark Miravalle (1993). *Mary – Coredeptrix, Mediatrix, Advocate*. Santa Barbara, CA: Queenship Publishing..

8 Edward Sri, “Advocate and Queen,” in Mark Miravalle, ed. *Mariology – A Guide for Priest, Deacons, Seminarians, and Consecrated Persons*. Santa Barbara, CA: Queenship Publishing, 2007. pp. 468-470

9 Bulzacchelli, Richard H. (2011). “Crushing the Head of the Serpent: Our Lady of Guadalupe and the Triumph of Revealed Religion in the Aztec World,” *Marian Studies*: Vol. 62, Article 7, available at http://ecommons.udayton.edu/marian_studies/vol62/iss1/7 (accessed 3/10/2016). p. 52.

10 Dan Lynch (2002). “The Amazing Truth of Our Lady of Guadalupe.” *Catholic Exchange* (December, 2002) available at <http://www.catholiceducation.org/en/culture/catholic-contributions/the-amazing-truth-of-our-lady-ofguadalupe.html> (accessed 3/10/2016).

apparition resulted in the eventual conversion of ten million Aztecs to Catholic Christianity. Although this paper is focused more on the advocacy aspect of the apparition, it is important to understand that Mary is all of these at once, and the various roles she has historically overlap to an extent.

IV. Enmity Between the Seeds

In examining the Scriptural background of the apparition at Guadalupe, it is important to remember that the very name Guadalupe¹¹ translates as “Valley of the Wolf.”¹² An alternative translation of Guadalupe is “crushing the serpent’s head” based on the Nahuatl name *Coatlaxopeuh*, the Spanish/Arabic allophonic *Guadalupe*.¹³ This echoes the Scripture passage in Genesis 3:15, which reads “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” (NKJV) This, as well as its companion passage in Revelation 12:1-9, has historically been interpreted to mean that the “seed of the woman” is Jesus, and “the woman” is Mary, not Eve. Genesis 3:15 is historically called the Protoevangelium (“First Gospel”).¹⁴ Further, as the verse also alludes to the “serpent’s seed” as well as “her Seed,” it is also logical to conclude that Satan (as the serpent in Genesis is historically interpreted as) also has some “seed.” Helping us to understand the connection between Genesis 3:15 and Revelations 12 is Genesis 6.

Fallen Angels and Daughters of Men

Genesis 6 is the story of how wickedness grew upon the earth with the seed of demons and the daughters of men and how God judged the earth with Noah and the Flood. The story is often interpreted allegorically in contemporary hermeneutics. But there is a long history of Church Fathers and others believing that Genesis 6 *does* have a literal interpretation which links Genesis 3:15 to Revelation 12.

Genesis 6:1-2, documents that some generations after the Fall there was a population increase, and some of Adam’s descendants began to bear daughters. In verse 2, it notes that these “sons of God” (Hebrew B’nai Elohim) were attracted to these “daughters of men” and mated with them. In verse 4, these conjugal unions pro-

11 The name *Guadalupe* comes from the Guadalupe Monastery in Spain where a wooden statue of the Blessed Mother, purportedly carved by Luke the Evangelist, has been venerated after the Arabic Muslim occupiers (commonly known as the Moors) were chased out of Spain in 1492. The monastery is named after the Guadalupe river valley it is nearby where the word Guadalupe can be derived from the Arabic word for *valley* or *river* and the Latin word *lupus*, meaning wolf. (Wikipedia)

12 Walid Shoebat (2015). “The Virgin of Guadalupe is not Satanic – It Actually Proves Christianity,” available at <http://shoebat.com/2015/08/30/the-virgin-of-guadalupe-is-not-satanic-it-actually-proves-christianity-and-showsthat-mary-will-crush-islam-in-the-end/> (accessed 3/10/2016).

13 Farfaglia, James (2012). “Mary, Our Lady of Quatlalupe – She Who Crushes the Head of the Serpent” (December 2012) available at <http://www.catholic.org/news/hf/faith/story.php?id=44004> (accessed 3/23/2016).

14 Manelli, Stephano. “The Mystery of the Blessed Virgin Mary in the Old Testament,” in Miravalle, *Mariology*, p. 6.

duced children called the “mighty men of old, men of renown,” but not that they were great in reputation. Another Hebrew word is also used in connection with this verse as well, and that is the word Nephilim, which translates as “fallen ones.” There are two theories that have sparked debate over this passage in recent decades. One theory is called the “Sethite view,” which interprets the “sons of God” as being male descendants of Seth mating with female descendants of Cain. The older and more plausible theory is known as the “Watchers view,” which interprets the “sons of God” as being fallen angels who mated with human females and produced a hybrid race that God would in time condemn. This is the view which is also communicated in some ancient extra biblical books such as Enoch, Jubilees, and Jasher. There have been some unique theories over the centuries as to how this biologically happened. One in particular is in the writings of a 17th-century Capuchin priest, Ludovico de Sinistrari who, in his text *Demoniality*, writes the following:

If the authors be asked how it comes to pass that the Demon, who has no body, yet has carnal intercourse with man or woman, they unanimously answer that the Demon assumes the corpse of another human being, male or female as the case may be, or that, from the mixture of other materials, he shapes for himself a body endowed with motion, and by means of which he is united with the human being; and they add that when women are desirous of becoming pregnant by the Demon (which only occurs by the consent and express wish of the said woman) the Demon is transformed into a Succuba, *et juncta homini semen ab eo recipit; or else he procures pollution from a man during his sleep, et semen prolectum in suo native calore, et cum vitali spiritu conservat, et incubando foeminae infert in ipsius matricem*, whence follows impregnation. Such is the teaching of Guaccius, book I chapter 12, who supports it on a number of quotations and instances taken from various Doctors.¹⁵

Sinistrari concurs as well with many of the Fathers of the Church, particularly Nemesius of Emesa, who in his work *On The Nature of Man* (4th century AD) stated that the angels were the only incorporeal beings who fell away, being enticed by desires of the earth (including sex) and forsaking God.¹⁶ Likewise, St. Clement of Alexandria noted in his work *Christ the Educator* that some angels forsook the eternal beauty of God for the perishable beauty of His creation and thus transgressed the Lord.¹⁷ The ancient text of Jubilees however defines the offspring of these unnatural unions as “giants” in Jubilees 5:1, and this is also noted in Enoch (which is also referenced in the New Testament book of Jude, in verse 14) in chapters 65-66, which also names the leaders of these transgressing spirits and the various “crafts”

15 Isidore Liseaux, translator (1879). *Ludivico Sinistrari of Ameno, Demoniality, or Incubi and Succubi – a Treatise*. Paris: Liseaux, pp. 29-31.

16 Andrew Louth, Ed. (2001). *Ancient Christian Commentary on Scripture: Old Testament I – Genesis 1-11*. Downers Grove, IL: Intervarsity Press, p. 124.

17 Ibid.

they taught the “sons of men.”¹⁸ The discussion about the Biblical origins of the Nephilim are the topic of an unrelated discussion, but as they relate to the apparition of Our Lady at Guadalupe, if one takes the position that the B’nai Elohim of Genesis 6 were fallen angels, and that they fell by cooperation in Satan’s rebellion, it is easy to conclude that “the seed of the serpent” would not be literal snakes, but rather seed of both a supernatural and unnatural origin, namely demons – many writers over the centuries have asserted the position that demons and fallen angels are indeed different entities, and as such the demons are theorized by some writers as being disembodied spirits of the Nephilim, the hybrid children of the unions discussed in Genesis 6. However, this is merely one theory, and although demons could have originated from that source, others contend that the fallen angels themselves are demons. In the case of Guadalupe, the “serpent” Our Lady would have treaded on would have been a demonic entity being worshipped as deity by the local people, and thus a “seed of the serpent,” as will be seen later. However, this leads to one further discussion as it relates to the Scripture references.

Fourfold Hermeneutic

When reading and interpreting Scripture, there is a traditional “Fourfold Hermeneutic” that the Church has historically employed (Literal sense, Allegorical sense, Moral sense, Anagogical sense). Rather than the interpretive senses being exclusive and contradictory, each can be applied to various Scriptures on multiple levels. The *Literal* sense of interpretation has sparked the most debate. But an effective method of utilizing the literal sense is called an *euhemeristic approach*. Euhemerism is an idea which presupposes that within certain mythologies there are “nuggets” of fact. The goal of the euhemerist is to separate the fact from the layers of corruption. The literal sense of interpreting Scripture euhemeristically correlates themes found in Scriptures with those found in cultural mythologies. One of those is the Flood narrative found also in the ancient Mesopotamian myth of Gilgamesh. Or, Nimrod of Genesis and the books of Chronicles with Thor in Norse mythology. Another is a recurring theme of “god-men” — the off-spring of a deity and a mortal woman as we find in the Greek mythology of Heracles.

From a Christian standpoint that holds a high view of Scripture and its divine inspiration, this would then mean that many ancient myths are actually *corruptions* of Divine Revelation that have evolved over generations. It is with this perspective that the “serpent’s seed” in conflict with the “seed of the woman” will be presupposed with regards to the Guadalupe apparitions. The aforementioned discussion provides a logical foundation that Genesis 3:15 and Revelation 12 more logical in lieu of the Mariological aspect that is central to the discussion. It is in this regard that the Aztec setting of the apparition must be viewed both in the literal sense of Scripture as it relates to the supporting passages, as well as a more euhemeristic view of Aztec religion. From this point, the discussion now gravitates back to the setting of Guadalupe and the symbolism and how it relates to the role of Our Lady as an Advocate.

18 Rob Skiba, Ed. (2013). *Genesis and the Synchronized, Biblically-Endorsed, Extra-Biblical Texts*. The Colony, TX: King’s Gate Media, pp. 187, 451.

V. Symbolism and Advocacy

The numerous Biblical symbols in the apparition of Our Lady at Guadalupe and how those symbols relate to the location of the apparition are pivotal to understanding the advocacy and evangelical missionary role that Our Lady undertook for the inhabitants of Mesoamerica.

To begin, as mentioned previously, there was a power struggle in the years following the Spanish conquest of the region. At once Aztec insurgencies coerced the general population while misguided conquistadors abused them. This led to a situation for the indigenous peoples that paralleled the Hebrew Exodus.

This Exodus parallel is an important insight to understanding the political situation of the time which facilitated the conditions for a “simple” peasant like Juan Diego to see the apparition when he did. This correlation is also recognized by editors Matovina, Elizondo, and Deck in their analysis of Our Lady of Guadalupe symbols.

The story of Guadalupe is too fantastic to just let the priests and preachers talk about it. We all want to talk about it. We must talk about it! We answer our children’s questions about what it all means, like the Jewish people at the Paschal supper when their children ask, “Why is this feast different from all the others?” That was all the Jewish parents needed. Now they can tell the story of what God had done for them when He led them out of slavery in the Exodus. We Mexicans have our own exodus stories. Mary of Guadalupe is our Moses, she calls us forth and keeps us on the pilgrim’s path, *el camino del peregrino*. So we share stories of other times with our *pueblitos* when we celebrated the Feast of Guadalupe *como Dios manda*, that is, the right way, back in Mexico. Our grandmothers have many stories to tell, and not only about the celebration, but also about how Our Lady has personally been part of their journey, their pain, their struggles, and of course their unfading hopes. That is why these words today are meant only as a way to encourage all of you to recall and share what this Virgin and this day have meant to you over a lifetime.¹⁹

Lynch notes that on the day of the first apparition the constellation Virgo was seen in the sky.²⁰ D. James Kennedy notes in his book *The Real Meaning of the Zodiac*, that the constellation Virgo has significance for its placement in the heavens; it reminds one of the *Protoevangelium* in Genesis 3:15, with an emphasis upon Virgo’s fertility as she holds in her right hand a branch and in her left sheaves of grain, a picture of Isaiah 7:14 — “the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Emmanuel.” (NKJV)²¹

19 Virgilio Elizondo, Alan Figueroa Deck, and Timothy Matovina, Eds. (2006). *The Treasure of Guadalupe*. New York: Rowman and Littlefield, p. 99.

20 Lynch, p. 3.

21 D. James Kennedy (1989). *The Real Meaning of the Zodiac*. Fort Lauderdale: Coral Ridge Ministries, p. 20.

As Kennedy further notes, in Zechariah 6:12 Jesus is referred to as “the Branch,” which, with the grain symbolism, suggests that the “seed of the woman” in Genesis 3:15, the Virgin (Ever-Virgin), is going to bring forth the Branch who is the “seed of the woman.”²²

It is also noteworthy to observe that as the constellations are naturally arranged in the sky, Draco (the Dragon) has its head pointed toward Virgo. “Dragon” is synonymous in Scripture with Satan, but also translates in Greek from *δρακον* a word meaning “trodden down.”²³ In the sky, Draco is directly under the foot of Virgo, a picture of the *Protoevangelium*. In the context of Guadalupe, the Virgin (Our Lady) is the “seed of the woman” who is crushing the head of the “seed of the serpent,” or Quetzalcoatl.

A further symbol is seen in the tilma. Mary is standing upon a crescent moon (Quetzalcoatl was seen as a moon deity) and she is also seen directly in front of the sun (which symbolized the “Left-Hand Hummingbird,” or the sun god Huitzilopochtli), symbolizing her (and more so her son Jesus) superiority over the sun. The flower over the womb on the tilma also had special significance as it symbolized the dogma of Mary as *Θεοτοκος*.²⁴ It also mirrors Byzantine iconography of the Christ Child being shown as a figure in a circle on Our Lady’s abdomen, a common theme seen in many Orthodox parishes over the altar area as an allegory referring to Mary as the *Ark of the Covenant*. Also of note, when the tilma is viewed in full, under the moon there is an image of a man coming forth from the mouth of a serpent or dragon, which is directly connected to Aztec mythology – in Aztec mythology, Quetzalcoatl is not thought of as the “Feathered Serpent,” but one who emerges from the serpent as a picture of the sun rising at dawn.²⁵ It could be interpreted in that light then that Quetzalcoatl is pictured as a literal “seed of the serpent” being crushed under the foot of Mary, the “seed of the woman,” and in this context there is another vivid imagery of the *Protoevangelium*.

Our Lady’s Role as an Advocate.

The word *advocate* is defined in two ways – as a noun, it is a person, namely an attorney, who speaks for another, and as a verb, and it implies speaking in favor of something.²⁶ When one looks at the legal context, another name for an advocate is either *counsel* or more important to the context of Guadalupe a *defender*. Defining that second term legally, a defender presents the sum of facts, law and arguments presented by the one for whom the defender is representing against the accusatory.²⁷ In placing this in context of Scripture, one of Mary’s roles is as the “Queen mother,” and the word for this office is the word *gebirah*, or “great lady,” and it was an official rather than a merely figurehead role that made the person holding it

²² Kennedy, p. 21.

²³ Kennedy, p. 57.

²⁴ Theotokos, used especially in Eastern Christianity, meaning “Mother of God” or “God-bearer.”

²⁵ Burland and Forman, p. 45.

²⁶ Daniel Oran (2000). *Law Dictionary for Non-Lawyers*. Albany, NY: West Legal Studies, p. 14.

²⁷ *Ibid*, p. 89.

not only an advocate, but the strongest advocate, to the king.²⁸ As such, Mary is a “spokeswoman of her Son’s will,” and has the capacity to point out to Him the needs of mankind as well as possessing divine right to do so. As Miravalle notes, this actually begins at her Assumption, in which she then becomes the *Gebirah of all nations*.²⁹ This is also affirmed by the Vatican II document *Lumen Gentium*, which states “By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into the happiness of their true home.”³⁰ In regard to the unique situation of the Aztecs in 1531 at the time of the initial apparition, St. Ephrem describes Mary as the “friendly advocate of sinners,”³¹ which would entail that the apparition at Guadalupe was calling the Aztecs to salvation in Christ. This would entail what is called *efficacy*, meaning that Mary has a share in Christ’s influence over humanity, and this extends to all of humanity as well. Although this should not be construed as the heresy of universalism, it does demonstrate that John 3:16 (“For God so loved the *world* that He sent His only-begotten Son...”) affirms that Christ wills that *all* come to salvation although many choose not to do so. In the battle for the souls of humanity, St. Lawrence of Brindisi notes in his commentary on Genesis that “in the second battle, I (referencing God) choose her (Mary the Ever-Virgin) as a champion to fight in order that she may fight with you (referencing Satan as the serpent). With this new woman preserved from every spot of sin, I will that you engage in a new conflict to try to see whether you can overcome her.”³² St. Lawrence of Brindisi is noted in his writings for paraphrasing Scripture passages in a way his audience could understand, and is in effect here doing so with Genesis 3:15. What this entails then is that part of the advocacy task of Mary is to actually *contend in battle* with the “seed of the serpent” *on behalf* of humanity in order to proclaim salvation in her Son, the Lord Jesus Christ. The apparition of Guadalupe did so very specifically to the Aztec people in a contextualized manner in that the reality was that Mary was taking on the dominant demonic spiritual power (or “principality,” to utilize language from Ephesians) which presented itself as the deity Quetzalcoatl, and by her Son’s victory on the Cross (symbolized by the black cross on the brooch on the image of the apparition) and the prayer posture of her hands pointing to that cross, she was also saying that it was *Christ* her son who would achieve the victory *through* her, and she would achieve this victory on the turf of the oppressing demonic principality. That introduces the final symbolism tied with Scripture and mirrored in degree at Guadalupe.

In Matthew 17, the account of the Transfiguration of Christ on “a high mountain” is recorded, and although the Gospel narrative does not mention where

28 Miravalle, *Mary: Co-Redemptrix, Mediatrix, Advocate*, p. 58.

29 Ibid, p. 62.

30 LG 62

31 Sri, p. 488

32 Craig R. Toth, Trans., and Victor Warkulwicz, Ed. (2009). *St. Lawrence of Brindisi on Creation and the Fall – A Verse by Verse Commentary on Genesis 1-3*. Mount Jackson, VA: The Kolbe Center for the Study of Creation, p. 181.

this “high mountain” is, it is recorded in Matthew 16 that Jesus was at that time visiting Caesarea Philippi, a city at the base of Mount Hermon, the scene of St. Peter’s famous confession recorded in Matthew 16:16. This area was noted for being the center of pagan worship of several deities, including the Phoenician storm-god Ba’al and the Greek centaur-god Pan, both of whom had temples at the base of the mountain near Caesarea-Philippi. It is also here that Elijah had the confrontation with the prophets of Ba’al in I Kings 18, and the location and height of the mountain made it a center for worship. This is why the Church historian Eusebius affirms that the site of the Transfiguration was also Caesarea Philippi or its vicinity.³³ The connection between Mt. Hermon in Lebanon and Tepeyac in Mexico is due to one fact – both Jesus in His Transfiguration and Mary in the apparition were demonstrating that they had overcome the demonic gods of the region by appearing on their own “turf,” so to speak – Mary’s apparition appeared at a ruined temple site of Tonantzin, the “earth goddess” of the Aztecs, while Jesus transfigured over the site of a temple to Pan, a Greek god who was venerated in the region. The message of the Transfiguration in Matthew 17 and of Guadalupe in the year 1531 in Mexico, both point back to the *Protoevangelium* of Genesis 3:15 – the “seed of the woman” crushing the “head of the serpent,” in this case the headship being symbolized by the holiest of shrines to these deities. It is also a reminder that Mary’s vocation as advocate is to counsel on behalf of the people to point those she defends to her Son, Jesus Christ. The message of Guadalupe then is not so much about magnifying Mary as it is pointing the Aztec inhabitants of the region *to* Christ as being the *true* God and source of their salvation, and that He has overcome all other “gods.”

VI. Impact on The United States Today

In understanding how Guadalupe impacts the United States and the Catholic influence on culture today, one has to understand the significance of the apparition itself. Our Lady’s apparitions have been located across the globe, and often there are specific messages attributed to a specific apparition that communicate a relevant message for the setting and context of the apparition. It does not mean there are multiple Our Ladies, but rather the same Our Lady with various aspects of the same message. For instance, the three most prominent apparitions of Our Lady (Guadalupe, Lourdes, and Fatima) all have a distinct emphasis. Fatima is more anagogical in nature, as it has to do with preparation and warning in the execution of the “Three Secrets” and other details of that particular message. Lourdes is more of a reparative message, as it is associated with healing and restoration of the body and soul. In the case of Guadalupe though, the message is evangelistic, in that the fruit of Juan Diego’s encounter there led to the mass conversion and transformation of an entire culture. The historical context of such apparitions often underlies their specific mission as well, and in the case of Guadalupe, it was evangelization coupled with the discovery of a new world. However, the question for today is how Guadalupe is relevant to the experience

33 David Padfield (2015). *Caesarea Philippi*. Zion, IL: Padfield Productions, p. 5.

of the United States? There are a couple of observations to note here that will underscore the significance of this particular question.

There is no question that Guadalupe has a huge devotion among Hispanic populations, and this means that Guadalupe is a message for the whole New World and not just specifically Mexico or the United States. In 1999, the late Pope St. John Paul II declared that Our Lady of Guadalupe was the Patroness of the Americas, and given that the United States is the leading nation of the Americas at this time in history, the role of Our Lady of Guadalupe must be underscored as she relates to the United States particularly. This can be noted in two areas at our present time – the pro-life movement, and the broader ‘culture wars’ at which point often more orthodox Catholics find themselves thrust into the front lines. While the Fatima message also has relevance, transformation of the culture is understood in the context of conversion of the heart of a culture, and this is where Guadalupe has some significance. When it comes to Our Lady’s role in the United States, Fatima is the warning and Guadalupe is the solution.

The question here is how Our Lady of Guadalupe has impacted us as Americans, and for that a couple of things merit examination. On December 10, 2012, the Supreme Commander of the Knights of Columbus, Carl Anderson, gave a speech about Ecclesia in America, and how Our Lady of Guadalupe figures into it. He noted that there are three fundamental questions that we need to examine in regard to this, and they were these:

1. What is going on?
2. Where are we going?
3. Where are we headed?

These can be looked at in another way, one that a theologian of the Pentecostal tradition, Dr. Kenneth J. Archer, notes in his book *A Pentecostal Hermeneutic*. In that text, Archer notes that for any community, there is a “story,” and that “story” is contingent upon the issues of community and identity.³⁴ He goes further to suggest that in order to formulate that narrative, a series of questions must be asked centering around what are termed “Central Narrative Convictions (CNC).” Archer co-opts this concept from Middleton and Walsh.³⁵ The questions Archer notes are these:³⁶

1. Where are we?
2. Who are we?
3. What’s wrong?
4. What’s the remedy?

At this point, we have an intersection of philosophy and Biblical hermeneutics in the discipline of personalist philosophy, a philosophy known as *personal-*

34 Kenneth J. Archer (2009). *A Pentecostal Hermeneutic*. Cleveland, TN: CPT Press, p. 129.

35 J. Richard Middleton and Brian Walsh (1984). *The Transforming Vision: Shaping a Christian World View*. Downers Grove, IL: InterVarsity Press.

36 Archer, 157.

ism where dignity of the human person is the center of reality. Pope St. John Paul II noted of personalism that there are traits specific to the individual (incommunicable) and those endemic to a community (communicable). For the American Catholic, therefore, how are the above questions answered with respect to Our Lady of Guadalupe for both the individual and the community?

As to where we are, for instance, the context is not physical location, but rather chronological. What of the time 21st-century American Catholics now live? With the “culture wars,” and the rise of things such as “wokeness” and the LGBTQ issue, Catholics need to understand where they are based on chronology and faith. That leads to the second question as to who American Catholics are as Catholics. It is integral to find out the communal aspect of our faith as defined in the Magisterial Deposit of Faith and how we address contemporary issues in light of that reflection. The next step then would be identifying what is wrong, and then how to fix it. In order for American Catholics to answer that question, the role of Our Lady of Guadalupe needs to be understood. Does Our Lady of Guadalupe offer hope to America based on her overall message? This is what will be examined in more detail now.

Our Lady of Guadalupe is integral to American Catholic heritage, and she is intertwined with the American Catholic experience in many important aspects. As Nichole Flores notes, the image of Our Lady of Guadalupe is prevalent in a number of places — gas stations, train stations, bars, border fences, car magnets, bumper stickers, and cathedrals. And, the fact that hearty debate surrounds the presence of imagery of Our Lady of Guadalupe suggest that she has a larger impact on American (and especially Hispanic-American) culture that often is underestimated.³⁷ Flores later challenges the apparent acceptance of Our Lady of Guadalupe by asking if the American Church is ready to let Our Lady exercise an influence in regard to the emphasis on beauty and love of justice she brings, as well as comfort, strength, nurture, and empowerment? Doing so would lead to an ecclesial empowerment that would be integral to the re-evangelization of American society. This will prove integral especially in the pro-life movement which emphasizes the sanctity of life and discourages the widespread practice of abortion. Guadalupe is more than just beautiful religious art, but embodies a message for the present time.

In referencing Dr. Arturo Rocha, Vladimir Mauricio-Perez notes that the Guadalupe event transcends the Mexican nation in a manner that includes enculturation, but also transcends it by embodying the essence of what being Catholic is all about.³⁸ While in many cases the image of Our Lady of Guadalupe has been

37 Nichole M. Flores, “Guadalupe’s Legacy: How a 486-Year-Old Vision of Mary in Mexico Continues to Influence the Church,” *America Magazine* 1 December 2017, (<https://www.americamagazine.org/faith/2017/12/01/guadalupes-legacy-how-486-year-old-vision-mary-mexico-continues-influence-church>) Accessed 12 September 2023).

38 Vladimir Mauricio-Perez, “How Our Lady of Guadalupe Became the ‘Backbone’ of the Mexican People,” *The Denver Catholic*, 10 December 2018, (<https://denvercatholic.org/how-our-lady-of-guadalupe-became-the-backbone-of-the-mexican-people-2/>) (accessed 12 September 2023)

also co-opted for other movements, such as feminism and Mexican nationalism, at its core the image reflects something that is both Catholic yet uniquely American. Thus not only Mexico but the United States benefits from the evangelistic message at the core of Our Lady of Guadalupe.

The above observations are even more meaningful with the recent “culture wars” of Western society. The rise of “wokeness” and “cancel culture” both have challenged American Catholics to seriously question their own commitments to the faith. The void left by secularism in American society today can be filled by looking at the legacy of Guadalupe and seeing how an apparition of Our Lady changed a whole continent. As Christian Smith and Melinda Lundquist Denton note, a strong religious foundation provides future generations with three constructive influences:

1. Moral order
2. Learned competencies
3. Social and organizational ties³⁹

In the US for instance, there is a debate over how the First Amendment applies, and Guadalupe provides a clarification – true freedom comes in the restraint of evil. As *Daily Wire* commentator Michael Knowles points out in his book *Speechless*, in a self-governing republic, speech is politics, and politics is speech – therefore, as the realm of politics requires limits, so also does the realm of speech.⁴⁰ For all the political revisionism about the Spanish Conquistadors in Mexico during the early 16th century when Guadalupe occurred, in reality the Spanish conquest of Mexico shaped both future Mexican and American culture through the suppression of violent (and demonic) acts of ritualism. They outlawed acts that violated human dignity – infanticide, human sacrifice, cannibalism, etc. The legacy of Guadalupe for America is that she is a symbol of human dignity, and this in turn is at the center of evangelization. This is also a major reason Our Lady of Guadalupe and her imagery are also integral to the pro-life movement. Noting this, the Catholic thinker Honore de Balzac makes the following affirmation regarding Our Lady’s impact on culture:

The Virgin Mary (even if we only consider her as a symbol) eclipses in her greatness al Hindoo, Egyptian, or Greek prototypes. Virginity, the mother of great things, *magna rerum parens*, holds the key to higher worlds in her fair white hands. In short, this grandiose and terrible exception deserves all the honors which the Catholic Church bestows upon her.⁴¹

39 Christian Smith and Melinda Lundquist Denton (2005). *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press, pp. 243-247.

40 Michael Knowles (2021). *Speechless: Controlling Words, Controlling Minds*. Washington, DC: Regnery Publishing, p. 39.

41 Bela Menczer (1962). *Catholic Political Thought, 1789-1848*. Notre Dame, IN: University of Notre Dame Press, p. 112.

Brazilian Catholic thinker Plineo Correa de Oliviera expands upon this by discussing the vital necessity of Catholic civilization when he explains what that concept entails:

Catholic civilization is the structuring of all human relations, of all human institutions, and of the State itself according to the doctrine of the Church.⁴²

In traditional Catholic thought, there is no separation between those two concepts. Catholic civilization is therefore contingent upon a proper devotion to Our Lady. Evangelization leads to cultural transformation. The Catholic contribution to America's legacy is the idea of individual liberty based on the dignity of personhood found in the supernatural grace of Christ. Therefore, even the basic concepts of the Founding Fathers should be interpreted in light of Catholic teaching. The values the Founding Fathers expressed are compatible with the true legacy of Catholic faith. Therefore, in many aspects, the United States really could not separate 1531 from 1776, as both events could be interpreted as divine appointment by traditional Catholic conviction.

VII. Conclusion

The purpose of this paper has been to demonstrate how Mary's role of advocacy was integral to the Guadalupe apparitions that occurred in December of 1531. In doing so, it was important to know the historical background of Mesoamerica, as this played into the timing of the apparition itself. Further, within this history correlations with Scripture can be observed, giving the Guadalupe event a theological underpinning. One such example is the *Protoevangelium* of Genesis 3:15 that is associated with Marian dogmas and doctrines. It is also imperative to understand Genesis 3:15 in lieu of Genesis 6, especially in regard to the various demonic entities that lie behind the façade of the traditional religion of the Aztec and earlier Mesoamerican cultures.

In regard to the last statement, the position of this paper has been one that is euhemerist in lieu of the fact that much ancient mythologies of various cultures were in fact corruptions of some truths. In such instances the deities of many societies have as their origins either notable human figures or demonic entities manifesting in ways that were interpreted by artists. This is important to understand in lieu of the *Protoevangelium*. Mary, representing the "seed of the woman," is crushing the head of the "seed of the serpent," meaning the demonic entities that exercise some authority over a given culture. In the context of Guadalupe, this entails Mary engaging and overcoming Quetzalcoatl and his demonic cohort who are presenting themselves as "gods" to the Aztec civilization. This leads, therefore, to Mary's role as an advocate for the Aztec people.

In discussing the role of an *advocate*, it was established based on legal terminology that advocacy involves three things – counsel, defense, and petition. As

⁴² Plineo Correa de Oliviera (1993). *Revolution and Counter-Revolution*. Spring Grove, PA: The American Society for the Defense of Tradition, Family, and Property, 1993, pp. 44-45.

counsel, Mary is assuming the role of the “Queen Mother,” or the Biblical *Gebirah*, in representing the people before her Son, who is Christ the King. As *defender*, she is fulfilling what the *Protoevangelium* foretold in Genesis 3:15 by “treading upon and crushing” those demonic principalities which have enslaved the people which she overcomes. As *petitioner*, she lays the burdens and concerns, including the outcry of Aztec people’s bondage, at the foot of Christ; it is *He* who overcomes *through* Mary. Although it is also tied to her role as Mediatrix, and at times the two roles seem indistinguishable, it is as an *advocate* that Mary aids in bringing deliverance to the Aztec peoples as promised by her appearance at Guadalupe.

Finally, regarding charges and allegations of syncretism over the years by secularists, Protestant Fundamentalists, and even some Mexican nationalists: It is unfortunate that *some* devotees of Guadalupe have been guilty of syncretism. Some have even tried to redefine Quetzalcoatl as a Christ-type figure. The syncretism of some has invited the reaction of Fundamentalists and others to mistakenly blame the Church for sanctioning the syncretism, which it does not. The evidence to support this goes as far back as the timing of the Guadalupe apparitions themselves when the local bishop, Zumarraga, actually *discouraged* many of his faithful from participating in devotion to Guadalupe. It must be noted that syncretism does not happen only among Roman Catholics converts, but among Protestant converts as well (e.g. the “African Independent Church” movement). In such cases, it is the duty of the Church to provide proper formation and catechesis to curb the temptation for syncretism. At times, some local hierarchs have neglected this responsibility, and it has garnered negative reaction. This is why it is vital to understand the Scriptural underpinnings of events such as Guadalupe, as they provide the sound theological ground necessary for a proper devotion to Mary that does not diminish Jesus as God the Son, and therefore proper *latria*⁴³ is directed to God alone in His triune being.

In summary, the apparition of Our Lady of Guadalupe is an event which is quite substantiated by Scripture, in particular Mary’s role as an advocate of the people she reached through the revelation to Juan Diego. That being said, Mary is to be seen in light of Guadalupe as an advocate of the oppressed Aztecs, as she points them to salvation in her Son, Jesus Christ.

⁴³ Supreme worship and adoration

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DECEMBER 9 PAPER

Bishop John Carroll's Presumptuous Renegades

“Presumptuous Renegades,” refers to a small number of Early American Catholic priests, or so called priests, for not all of them were, in fact, ordained priests. That they were dubbed “renegades” sounds dispiriting. But they had a purpose in much the same way Judas Iscariot, chosen by Christ, had a purpose. The life of a pioneering priest in Early America, was hard, especially if the priest happen to be the country’s first bishop, John Carroll, who was tasked with corralling and organizing the nascent U.S. Church with all its vagrancies, surprises, and scandals. In this paper, Stan describes some of the problems Bishop Carroll faced during the years following the founding of the United States, and the benefits the country as a whole and the Church, in particular, realized as a result.

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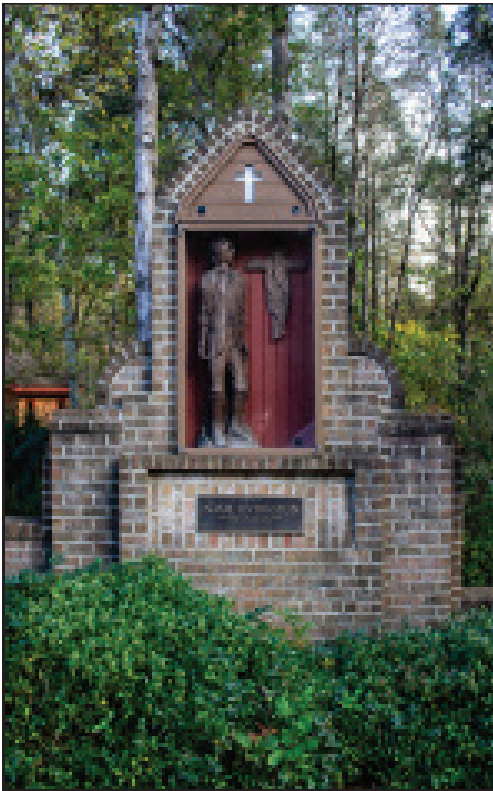
Stan Williams

Stan is a filmmaker, Hollywood story and script consultant, Catholic media apologist, and author of several books, including his story structure book used in the film industry: “The Moral Premise: Harnessing Virtue and Vice for Box Office Success,” and his historical novel about the origins of Priest Field, “Wizard Clip Haunting”. His “Presumptuous Renegades” paper was an outgrowth of American history research while writing the Wizard Clip novel. He and his wife, Pam, were raised in American Evangelicalism, but came into the Catholic Church in 1998–1999. They live in S.E. Michigan near their three children and ten grandchildren. Stan holds degrees in Physics (BA), Mass Communications (MA), and Narrative Theory (PhD).



**GOD
CANNOT ALTER
THE PAST, THOUGH
HISTORIANS
CAN**

—SAMUEL BUTLER



Thirty-five acres of the 38-acre parcel of land that is now Priest Field was originally donated to the Catholic Church by a local farmer named Adam Livingston in 1802 after his farm was exorcised by Fr. Denis Cahill, and Fr. Demetrius A. Gallitzin.

Bishop John Carroll's Presumptuous Renegades

DECEMBER 9, 2023

STAN WILLIAMS

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“Presumptuous Renegades” is the title of John Dichil’s third chapter in his historic account of the Catholic Church in America: *Frontiers of Faith: Bringing Catholicism to the West in the Early Republic*. “Presumptuous Renegades,” refers to a small number of Early American Catholic priests, or so called priests, for not all of them were, in fact, ordained priests. That they were dubbed “renegades” sounds dispiriting. But they had a purpose in much the same way Judas Iscariot, chosen by Christ, had a purpose.

The life of a pioneering priest in Early America, was hard, especially if the priest happen to be the country’s first bishop. For John Carroll was tasked with corralling and organizing the nascent U.S. Church with all its vagrancies, surprises, and scandals.

The term “renegade,” as Dichil uses it, and as I also reference it in Wizard Clip Haunting, does not necessarily align with heresy, but perhaps more appropriately with concepts of “entrepreneurial independence, robustness...and, oh yes, rebellion and even scandals.

I have concluded, however, that John Carroll himself was also somewhat of a rebel. This made him a fitting ally of Washington, Jefferson, Hamilton, Adams, and the other rebels who fathered our country. You must remember that it was John Carroll who fought hard for the First Amendment’s inclusion of religious liberty.

Carroll was born in Marlborough Town, Province of Maryland, January, 1735. Of Irish ancestry, his parents were large plantation owners, which his mother Eleanor Darnall Carroll inherited from her family. John Carroll, was trained and ordained as a Jesuit. He was teaching in London when, in 1773, after the Jesuit order had been suppressed for year, was then abolished by Pope Clement XIV. Rather than be exiled to a island off Italy’s coast with the rest of his religious society, Carroll returned to his mother’s home to Maryland where he built a chap-

el and assumed the role of a missionary priest even though at the time it was illegal to be one in Maryland. I believe Carroll returned to Maryland knowing full well that revolution against Britain and the penal laws was a foot in the colonies, and that to such a cause he was passionately attracted. Indeed the very rich, very Catholic, and well placed Carroll family were major underwriters of the war against Britain.

The historical evidence of such Carroll family rebelliousness began on July 4, 1776, when John's cousin, Charles Carroll of Carrollton, signed the Declaration of Independence. Two years later, John's older brother Daniel Carroll II signed the Articles of Confederation, and in 1787 Daniel also signed the U.S. Constitution. The family's participation in the forming of the U.S. is ironic, insofar as they all lived in Maryland, where at the time, it was illegal for Catholics to practice the faith or in any way to participate in politics. If the colonialists had lost the war to Britain, the Carroll's would have lost everything, including their lives.

The signing of the Treaty of Paris in 1783 ended the Revolutionary War. A year later in 1784, at the recommendation of the American ambassador in Paris, Benjamin Franklin...Pope Pius VI appointed John Carroll provisional "Superior of the Missions in the thirteen United States of North America," with faculties to celebrate the sacrament of Confirmation. In November 1789, in London, John Carroll was appointed bishop of the United States, and was installed a year later in December 1790. He was bishop until his death December 3, 1815.

Controlling Priests and Congregations

Let's set the stage. Carroll's problems with priests were exacerbated because the Catholic population in 1776 was perhaps 25,000, which was 1% of the total U.S. population of 2.5 million, which was spread widely across nearly 500,000 square miles of the 13 states from the Atlantic coast to the Mississippi with a mountain range in-between. For this vast territory and population, Carroll had two dozen immigrant priests. It would be years before the newly formed St. Mary's seminary in Baltimore could keep up with the demand with native trained priests. In fact, the first priest to be fully educated and ordained here...was Russian Prince Demetrius Gallitzin who was not ordained until 1795, 12 years after the Revolutionary War. So, for years the Church had to rely on imported European priests who were hard to vet and harder yet to manage.

As a reminder, Fr. Gallitzin, although only currently honored by the Church with the title Servant of God, is nonetheless patron of this place, Priest Field, in part for his role in brining this land into the Church as a place of prayer and retreat.

With the church's amorphous structure, and the overwhelming problems of a rapid expansion in the urban East and especially into the trans-Appalachian West, fledging congregations attracted a large number of inept, misguided, or combative clergy from the 1780s through the 1820s. These were not necessarily men of heretical bent, but they tested the limits of episcopal authority, encouraged factions within their congregations as they attempted to cement their own authority and secure their positions. In the process they caused public controver-

sies that damaged the integrity and reputation of American Catholicism.

Dichtl conveys many a renegade story... I have time to focus on only a few while John Carroll was bishop.

1783 John Thayer

In 1783, John Thayer, a renowned congregationalist minister in Massachusetts, was determined to reveal the falseness of popery. He visited Rome and ended up converting to Catholicism and, in Rome, was ordained a priest. When he returned he began attacking Protestantism. Once, he rashly told Benjamin Franklin and John and Abigail Adams over dinner that he planned to convert the entire country, beginning with Boston. Indeed, Franklin later told his friend Bishop Carroll that he thought the young man “sincere” but not “wise.”

Carroll stationed Thayer in New England, but once there Thayer and a French priest, John Rousselet, fought each other for control of the Boston parish, causing Carroll much difficulty, due to the very public nature of their contest. Thayer started to attack Rousselet in the press, claiming that he alone, that is Thayer, had authority over all the Indians and Catholics of Massachusetts. Worse still, noted the exasperated bishop, Thayer had published in a newspaper a “sort of general challenge to all Protestant adversaries to debate in public. Carroll gave Thayer a good lecture for his rashness, and presumption.

1784 Whelan and Nugent

In 1784 Charles Maurice Whelan, an Irish Capuchin friar and former chaplain in the French navy during the American Revolution, became New York City's first resident priest. Whelan was reputed to be a dreadful preacher, and his unrefined demeanor offended the French and Spanish merchants and diplomats who dominated the parish. When a second Irish friar, Andrew Nugent, arrived in 1785, important persons in the congregation, and certain of the lay trustees, wanted to oust Whelan. Bishop Carroll, who did not want to surrender completely to the whims of the laity, appointed both priests “joint chaplains.” Father Nugent, however, encouraged the trustees to oust Whelan. Eventually, Carroll dismissed Nugent and revoked his faculties, whereupon Nugent's followers stole the Sunday offering. When Carroll attempted a show of authority by appearing in Whelan's New York Church of St. Peter, Carroll was physically prevented by Nugent and his followers from entering the church. Nugent continued to preach defiance against Carroll and the pope, with fealty only to Jesus Christ and the civil authorities of New York. Finally, the New York courts convicted Nugent of disturbing the peace and ruled he should not hold any office in the Church because he did not accept its fundamental doctrines.

1785 John Causse

Fr. John Causse a French priest arrived in 1785 from Germany. Bishop Carroll sent him to the Lancaster, Pennsylvania mission, and later to Conewago, to help improve his unintelligible English. But Causse had a habit of “roving” and

not staying put. He would travel to the western reaches of the colony without permission. There he attended the bedside of a dying Dutch priest, Fr. Theodore Brouwers. But Causse refused to give the dying man Last Rites until Brouwers bequeathed his mission and private estate to the priests at Conewago. When Brouwers died Causse wrangled Brouwers's saving of \$1,146 from a Philadelphia bank and with it purchased a traveling theatrical production called "Jerusalem."

For all this Carroll suspended Causse. Causse retaliated by threatening to set up a schematic church and in 1792 told his cohorts that he didn't need episcopal authorization for he was actually a religious order priest. Carroll finally excommunicated the belligerent man. A year later Causse begged Carroll for forgiveness, and Carroll welcomed him back to the church, but didn't allow him to wander far from Carroll's supervision. Father Causse's adventures illustrate how individuals could take advantage of the thinly applied church discipline in the trans-Appalachian West where hierarchical control was tested by the miles and weeks of travel between bishop and frontier missions.

1793 Gallagher

Troublesome priests and imposters were a frequent worry, especially as they might be used to divide a parish against itself. Fr. Gallagher had arrived in 1793 with a laudatory letter of introduction from Archbishop John Troy of Dublin. Carroll, desperate for able-bodied priests, ignored his suspicions of the "naive, simplistic, and superficial character of the documents" and appointed the Irish priest to Charleston, South Carolina. Two years later the bishop heard reports that Gallagher was an alcoholic and a Freemason, had participated in a duel, and had had an affair with a married woman. No progress toward building a church in the affluent city of Charleston had been made, and the vessels used at Gallagher's altar showed "total inattention" to their "sacred uses." Overlooking the Irish émigré's dubious credentials in 1795 led to an intractable, thirteen-year problem.

1795 Denis Cahill

More serious problems occurred with priests who set out to escape episcopal control and who intentionally caused scandal to strike at the authority of the bishop. One of the most vitriolic attacks on John Carroll's character, in fact, came from an Irish immigrant, one Father Dennis Cahill, who slipped into the backcountry of western Maryland in 1788. Carroll had not authorized his missionary work; indeed, the bishop knew little about the man or his background. One historian characterized the Irish priest as "a recent arrival of uncertain antecedents." Out of the blue, in 1795, Cahill announced to Carroll that he had organized congregations at Hagerstown, Martinsburg, Shepherdstown, and Cumberland, Maryland, and Winchester, Virginia, as well as Chambersburg, Pennsylvania. Carroll undoubtedly was pleased with the news, though dismayed at not knowing more about the backwoods priest. A year later, when Cahill thought Carroll was attempting to turn over the Hagerstown church to a Father Bodkin, Cahill snapped. He wrote that Carroll was jealous, wanted to perpetrate a "cruel in-

justice,” and was trying “with venomous breath to blast the fruits of my labor.” Worse than these personal insults, however, were Cahill’s continued threats to publicize scandalous rumors: Carroll had bribed his fellow Jesuits in order to be made bishop; a fellow priest, John Aston, had had an illicit affair; and Carroll himself had sired children. When Cahill attempted to extort \$300 and the right to keep the Hagerstown congregation in return for silence, the controversy degenerated further, simmering until Cahill later finally offered a lukewarm apology. To a novelist, this was too delicious to pass up and so it, and the imagined rationale for it, is include in Wizard Clip Haunting.

1799 Frederick Cesarius Reuter

in 1799 Bishop John Carroll had to confront a German priest, Father Frederick Cesarius Reuter, who cast aspersions on Carroll, cultivated dissension among German Catholics in Baltimore, and then traveled to Rome and tried convincing the Holy See to partition the U.S. diocese and make him a bishop for German Americans. Reuter falsely claimed Carroll permitted no church business to be conducted in German and had threatened to excommunicate Germans who defied his rules.

1799 John Thayer Take Two

Remember, John Thayer? In 1799, Bishop Carroll sent Thayer to Kentucky to work under the Vicar Badin. But Thayer’s ministry there was cut short by accusation of soliciting based acts from women when they came to the confessional.

Only two years later, in February 1801, Thayer stood accused of hugging, kissing, making indecent propositions to, and threatening several of his female parishioners. Badin wrote to Carroll on his own efforts to allay suspicions about priests and women in close quarters. Not only was Badin keeping the “confession-door widely open,” but he had advised another priest not to hire a young housekeeper. Neither gambit prevented priests in Kentucky from being attacked. Evidently, it was Thayer that was at the heart of the scandal, to which Carroll wrote and suggested he leave Kentucky quietly. Thayer evidently agreed. He retired to the east coast and later took a ship to England. He finished his career ministering to the poor of Ireland.

A Persisting Problem

These type of problems persisted into the coming decades as attested to by the letter of Bishop Carroll’s successor, Bishop Benedict Joseph Flaget, who reported to Pope Pius VII a “country where the principles of liberty and independence are carried to such extremes,” and where the schismatic priest “finds support and protection in the very Constitution of the Republic and has unbridled liberty to write and say whatever he pleases.”

Conclusions

Some conclusions then ...about the purpose these and many other presumptuous renegades served.

Some claim the renegades, the schematics, clerical imposters, and deserters slowed the growth of the Church in America. I think otherwise.

In short the scandals, which reflected the independence offered individual U.S. citizens by the Declaration of Independence and the Constitution, forced Carroll and other church leaders to reinforce the hierarchal authority of the Church as practiced in Europe, which was not democratic, a republic, or entrepreneurial.

In narrative theory, it is always the villain that forces the imperfect protagonist to change.

Likewise, it was the renegades that forced Carroll to improve the quality and authenticity of Catholicism in America.

- He tighten the vetting process for foreign priests
- He jump started and bolstered seminary recruitment and training,
- He reprimand, dismissed , revoked, and even excommunicated the problems
- He establish firm organizational rubrics of order, and...
- He appointed and delegated authority to trustworthy bishops and vicars.

There are historical precedents of how renegades establish order and allow for growth. Judas Iscariot played such a role. Within God the Father's will, Judas's rebellion brought on Christ's passion and our redemption.

Also, it has historically been the case that the rise of heresies are what forces the Church to articulate infallibly dogma, and define the faith and the reasons which provide the Church with its identity.

In like manner Carroll curbed rogue individuals, empowered church officials, and strengthened the hierarchical control, all of which allowed the Church to flourish.

Thus, in 1790 the Catholic population in the U.S. was estimated at 35,000. By 1820 it increased to 195,000, and then ballooned to about 1.6 million in 18-50, the largest denomination in the country.

Bishop Carroll's experiences should teach us that without authentic, vitreous, and structured authority, that is present and accountable, chaos and scandals will reign and the Church will lose its effectiveness as an agent of redemption and promoter of all that is good, true, and beautiful.

Final Thoughts

Some final thoughts.

Because the hierarchy that surrounds us is not always good, true, or beautiful, there's a tendency among some of us to throw out the baby with the bathwater, because we don't like the leadership.

On the surface there is a marked difference between leadership styles we label as autocratic, delegated, and laissez faire.

Much has been written in modern leadership literature about the evils of autocratic or dictatorial leadership, and likewise laissez faire where a leader turns a blind eye and lets nature take its course. Generally, the preferred leadership style is delegation, where a leader monitors and corrects progress while allowing some flexibility within the rubrics of the organization's purpose.

Thus, the history of John Carroll's efforts to create a structure in the Early American church that effectively fulfilled the Great Commission within the bounds of Christian wisdom, required, at times, that he was autocratic, even dictatorial, and likewise, especially due to the limits of distance and lack of resources was forced to back into a laissez faire model.

Preparing this paper with the intent of understanding how we as the Church need to move forward with wisdom...seeking revival...I am reminded that the revival I seek for the culture must begin with me. I've concluded that my thinking about the leadership of clerics, and even politicians, at times needs perspective—for good leadership is a dicey affair.

Indeed, it was Carroll's Vicar of the West, Stephen Badin, who worked hard to control the damage caused by Father Thayer. Badin issued a list of directives to mediate the scandal surrounding. Among them Badin stated that Thayer was still the "lawful Pastor" until the bishop said otherwise; and that the benefits of sacraments at Thayer's hands were still valid.

In short, in many situations, but not all, flawed leadership is better than no leadership.

May God speed his Church and slow our criticism of actions taken or not taken outside our understanding. As Mother Benedict, foundress of the Benedictine Abbey of Regina Laudis in Bethlehem, Connecticut said, "The secret is to do the next thing that had to be done without wasting time on worrying. Do something concrete that opens the possibilities. You don't know what God is doing on the other side. But He's doing something. You have to keep a sense of obligation on the one hand, and trust on the other."

May we trust the Holy Spirit's leading through our authorities more often, and our criticism less, as we work and pray for revival.

That's all. Thank you.

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Arnold Friberg's "The Prayer at Valley Forge"

I now make it my earnest prayer that God would have you and the State over which you preside in His holy protection; that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things, we can never hope to be a happy nation. Amen

-G. Washington

Excerpt of prayer from General George Washington's Circular Letter to the States, which he wrote on June 8, 1783 as the commander in chief, at his headquarters in Newburgh, New York. This circular was directed to the governors and states of the new nation.

DECEMBER 9 PAPER

The Evolving Nature and of Freedom, Reason, and Faith

The political freedom we experience in the United States is the envy of many people around the world. But freedom in America has its limits due to the way our Constitution with its 27 amendments, and the long history of court precedents have evolved. The same is true of every human discipline, and industry, and profession, especially Healthcare in which Dr. Patthoff is involved. Some things, however, do not evolve, like the laws of nature, although our understanding of them does. The dogmas of the Church also do not evolve, but their application does as society changes. In this paper, Dr. Patthoff will explain how we can understand the balance between what naturally evolves and what doesn't, particularly as it relates to Faith and Reason. As St. Augustine and St. John Paul II remind us: Faith informs reason, reason verifies faith, and together, when properly applied, faith and reason will always lead to freedom.

PRESENTER

Donald Patthoff

Dr. Patthoff has long been interested in the intersection of American and Catholic history and how George Washington brought diverse interests together across political, business, cultural, religious, and geographic disciplines to create the Great American Experiment. That interest led to the establishment of the George Washington Chair of Living Ethics at Shepherd University and the development of a narrative about the American Character based on George Washington's character. The effort includes the exploration of the George Washington Homeland's key properties, including Priest Field Retreat Center. He is eternally grateful for the friendship of two past directors of Priest Field, Fr. Ted Midile and Fr. Bill Linhares, and their invitations to consult with Edythe Darrow as she explored the history of Priest Field that led to his meeting Dr. Stanley Williams.



The Evolving Nature of Faith, Reason, and Freedom

DECEMBER 9, 2023

DONALD PATTHOFF

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Faith and reason, working together lead to Freedom

“Reason to believe,” “You gotta have faith,” and “the truth will set your free” are common comments –What do they mean? That’s the question I want us to consider.

So...is it Faith in the sun’s rising tomorrow, a car starting, or a person just being there?

Is it Reasoning of scientific methods, common sense, traditional legal or business practices, or just open conversations?

Is it Freedom of, to, or from what?

Smarter people than me have asked these questions for millennia. I want us to consider these questions, in a slightly different way...Why we are here today... at Priest Field... interested in Stanley Williams’s book.

The Faith reference here is not just any faith. The historical and legal documents Stan uses focus on the religious faith of Moses, Mary, and what in St. John Paul the Great described in his famous encyclical, *Fides et Ratio*. In the introduction he writes:

Faith and Reason are like two wings on which the human spirit rises to the contemplation of *Truth*; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.¹

I’m proposing, because of the historical facts, and real people involved, that we are here wanting to learn more how faith, reason, and freedom have evolved

¹ Footnote: Pope John Paul II (1998). *Fides Et Ratio*. Boston: Pauline Books & media, p. 7.

and interrelate. Of course, when we speak of these three ideas, we are not referencing mythological stories of faith, egotistical illusions of reason, nor fantasies of Utopian freedom. Rather, we are talking about the trustworthiness of religious experience. D. Elton Trueblood puts it this way:

The primary datum of religion may be stated as follows: Millions of men and women, throughout several thousand years, representing various races and nations, and including all levels of education or cultural opportunity, have reported an experience of God as the spiritual companion of their souls.²

Such existential experience, however, can be subjective and untrustworthy. There is a need, then, to relate personal experience with third-party, objective agreement. One way to do that is to turn to particular historical events of faith, reason, and freedom not claimed by individuals but rather experienced by dozens, hundreds, or even thousands. I propose that what is experienced by many is in fact what is experienced by the individuals that make up the many.

With that in mind, let me touch on seven fairly well-known events in history, and add a few plausible twists to the stories – just to add some spice and flavor.

Moses and the Children of Israel

Exodus recounts the Egyptian oppression of Jacob's ever-increasing descendants and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered into a covenant with the Lord.³

The ancient Exodus narrative provides perhaps the best example known in the history of the human race about how faith and reason worked together to lead individuals and a nation of perhaps two million men, women, and children, not counting livestock and pets.

The event begins with an act of faith in the midst of bondage or enslavement, the people prayed to God for freedom:

A long time passed, during which the king of Egypt died. The Israelites groaned under their bondage and cried out, and from their bondage their cry for help went up to God (Exodus, 2:23 NAB)

God (Yahweh) answers in chapter three, by appearing to Moses in a burning bush not consumed. Moses hides his face, and receives his commission:

Now, go! I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt. (Exodus 3:10, NAB)

2 D. Eldon Trueblood (1939). Swarthmore Lectures: *The Trustworthiness of Religious Experience*. Richmond, Indiana: Friends United Press, p. 12.]

3 Donald Senior, Ed. (1990). "Exodus Introduction," *Catholic Study Bible: New American Bible*. Oxford: Oxford University Press, Old Testament, p. 62.

Moses, then, tells the Pharaoh:

Let my people go, that they may hold a feast for me in the wilderness.
(Exodus 5:1, NAB)

We know the rest of the story: the Israelites — not without trial, exhortation, repentance, and penance — are set free and occupy the Promised Land.

This suggests a pattern of faith and reason, working together to provide freedom. At the same time, I must point out that the Exodus, within the Faith of the Church, is a love story told by the author, who is not Moses, but Yahweh, and how He rewards the Children of Israel and Moses for their Faith (although at times fallible) and Reason (although at times irrational) with Freedom. Let's outline the major beats of the story:

1. Egypt has enslaved and is now oppressing the Israelites.

This is opposite of Freedom.

2. The Israelites pray to God for rescue.

Israelites exercise their Faith through prayer.

3. Moses discovers the burning bush and hears a voice.

In answer to the Israelites' prayer God appears to Moses's reasoning mind in the burning bush. Moses Reasons through his physical senses that God is speaking to him. This experience of reason validates Moses's Faith in God.

4. Moses and Aaron go to Egypt.

Moses's action is an act of Faith based on sensory reasons of encountering God, with the goal of freeing the Israelites.

5. Moses and Aaron's speak to Pharaoh, tell him that God demands the Israelites leave Egypt, and performs miracles (the ten plagues).

The verbal communication and the plagues are events that appeal to evidence and reason and reinforce Moses's and Aaron's faith that God is acting to set the Israelites free.

6. The Israelites follow Moses out of Egypt into freedom from enslavement.

Israelites exercise their Faith that God is leading them out of enslavement because their reasoning minds reinforce their faith that God is behind it all.

Thus, Freedom evolves through the interplay of Faith and Reason.

King David and the Law

King David wrote, "Oh, how I love your law, Lord." (Psalm 119:97). What does this mean?... The "law" here could mean a restriction of one's freedom through the prescribed list of the Torah's 613 "dos and don'ts" — Israel's ceremonial, sacramental, civil, and moral laws. Is that what David loved? It's hard to image that David

loved the restriction of his freedom...unless the 613 laws were actually a tested and trustworthy crib sheet for how to live with the parameters of natural law.

Broadly speaking, Natural Law entails the unbreakable rules of how the universe works. For examples, one cannot ignore physical laws such as gravity. You cannot step off a cliff and not fall into the valley and suffer injury or death. Similarly, there are laws of human relationships. You cannot steal, kill, or lie without negative consequences that affect your happiness. God's written laws (promises?) in the Torah kept the Israelites safe from physical and psychological dangers.

There are two ways David and the Israelites could live by or with those laws and live satisfactory, joyful lives. One way is through Faith—believe and obey the written laws without testing them. The other way is through Reason—test the limits of the laws, suffering the consequences, or observe the consequences of your neighbors when they disobey the laws. Either way, or a combination of both, can lead to Freedom from injury, depression, death, or exile.

In either case the Freedom that results is not without limits established by Natural Law. The 613 Torah Laws, however, did keep David and the people within those limits that might otherwise have killed them.

Here's another way to explain how following the law can lead to Freedom. Imagine a fish swimming in a pond. The edge of the pond is defined by 613 rocks. Inside?... the fish lives freely—although it is a limited freedom within the confines of natural law. If the wall of rocks is ignored and jumped over, the fish beaches itself and dies. Similarly, after generations of social, medical, and legal research and precedents, the 613 laws of the Torah are still being justified (or denied) with arguments of reason. At David's time, however, his freedom was still likely assured mostly because of his revelatory faith.

Mary, the Mother of Jesus

Something slightly different happens with Virgin Mary. Her Faith as a child recorded in history leads God to sending the angel Gabriel to her, who announces that she has found favor with God and will become the Mother of God. Such a concept must be taken on Faith for there is no way to test such a thing, or observe it happening to another. Whatever being the Mother of God might involve, Mary probably did not know that her fiat — her immediate confident yes — was mostly Faith, although Reason and subsequent pondering were involved when her senses perceived Gabriel's presence and words.

Then, Mary's rational mind and body experienced:

- Her own pregnancy
- Joseph's testimony to her of his own dream to take her as his wife
- Elizabeth's pregnancy and no doubt the birth of John, and
- Zechariah's miraculous first words thereafter — "His name is John,"

In such ways, Mary's faith was strengthened. Together Mary's faith and reason led to the salvation and Freedom of the whole world through the person of her son, Jesus the Christ.

Here are points and twists in the story to help us remember this marvelous pairing of Faith and Reason that led to Freedom.

- Throughout Mary's youth, her study and obedience to the Torah, the stories told of her ancestors, her life of faith and reason evolved to the point where Gabriel was able to appear to her.
- If Mary had rejected Gabriel's offer, we would be forever enslaved to our own reasons and understandings of faith. But we have True Freedom because of Mary's Faith and Reason.
- Mary's pregnancy and the Incarnation were physical realities that were known to Mary's rational mind through her physical and emotional senses. Her body and soul were magnified by the reality of the Truth that would keep the path clear that leads the world to Freedom.
- Mary's faith was the result of how faith and reason evolved after Moses, through the judges, through King David, and Daniel and the prophets.
- Because of Mary's Faith and her ability to Reason, the Church's Faith and Reason evolved over the centuries, which was then passed down to us where it continues to evolve for future generations.
- Mary's fiat is legendary even to and throughout modern culture as exemplified in Paul McCartney's song, "Let it be," made popular by The Beatles in 1969. The song had its origins in a dream, in which Mary Patricia McCartney visited her son Paul; she had died 13 years earlier when Paul was 14. McCartney said, "It was great to visit with her again. I felt very blessed to have that dream...", which came at a time of tension between McCartney and the other Beatles.⁴ In the dream his mother said to him, "It will be all right, just let it be." But clearly, in the culture, the song's Mary is understood to be the Blessed Mother of Jesus and "Let it be" her fiat to the angel Gabriel.

*When I find myself in times of trouble,
Mother Mary comes to me
Speaking words of wisdom, let it be.
And in my hour of darkness she is standing right in front of me
Speaking words of wisdom, let it be.*

Mary's fiat...

Behold, I am the handmaid of the Lord. May it be done to me according to your word. (Luke 1:38 NAB)

...is more than comfort in times of trouble throughout history, to escape the enslavement of sin – ignoring God as the giver of all gifts – welcomed or not. It is the Freedom of all mankind brought to us through Jesus's 33-year mission of reason—the logic of the logos. He is the *Word and Being* of creation and reality. His

⁴ After "Let it Be" was released, McCartney announced that he was leaving the band.

earthly life, ministry, miracles, passion, death and resurrection are classified as *fact, evidence and reason* by the first century eye-witnesses...now Apostles and then friends... who first joyfully shouted: “My friend really was God. I’m so excited, and I want you to know that! Share in my and our Joy.”

The Battle of Lepanto

In my earlier paper on Sacraments and Sacramentals I mentioned the victory of the Holy League over the Ottomans in the Battle of Lepanto. Let’s take a deeper dive into that event as it relates to the interplay of Faith, Reason, and Freedom.

The Ottoman Empire was an Islamic Caliphate based in modern day Turkey. They had been attacking and enslaving eastern European cities as it had already done in the Middle East and North Africa. The Ottoman’s strengthened Mediterranean armada was threatening western Europe by sea. To counter the threat, Pius V first asked the faithful to pray the Rosary and in *faith* seek the intercession of the Blessed Mother to defeat the Islamic armada.

Second, Pius V *Reasoned* that since the Muslims were using military force, military force would likely be needed to prevent the Ottomans from invading all of Europe. He arranged for the creation of the “Holy League,” a naval alliance of “Catholic States,” comprised of Spain and groups of independent Italian states, to assemble an armada. Don Juan of Austria was appointed Commander in Chief. These efforts by Pius V were mostly acts of Reason.

Now, consider the Rosary prayers for the Battle. The faithful were praying *in the immediate moment* for the Holy League’s victory over the Ottomans. That is, they prayed for favorable weather and victory in combat.

While the prayers were physical acts of reason, they were also spiritual acts of faith. Why faith? Because the full objective of their prayers was unknown.

The faithful’s faith in God and in the effectiveness of prayer (which had evolved over the centuries and had become the Faith of the Church) drove the faithful into action. In short, the faithful had learned, or at least grown or evolved, to trust the Holy Spirit to interpret their prayers in practical and rational ways.

Let me propose, therefore, that the prayers offered in October of 1571 entered into the eternity of heaven, where time is not a measurable factor, and, yet, still reached back in earthly time to provide for the advancement of Western Civilization which the Catholic Church had been encouraging but which the Islamic Caliphate had rejected. The reason for this difference was that the Catholic Church embraced the idea of a rational God and Natural Law who and which could be known. AT the time, Islam, on the other hand, rejected a rational God, and Natural law who and which could be known. While the Catholic Church embraced advancements as the will of God, key leadership in Islam considered such knowledge and advancement as blasphemous.⁵

In the thousand years leading up to the Battle of Lepanto the “West” made major advancements in technology, industrialization, philosophy, education, trade,

5 Rodney Stark (2005). *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success*. New York: Random House

and management, all of which Islam rejected on religious ideological and absolutist grounds. The practical benefits of the Western alliance were significant.

- The Holy League was capable of building stronger, more maneuverable, sleeker, and faster ships. By and large, the Ottoman ships were more numerous, but smaller and less agile.
- Holy League ships were armed with cannons that could sink ships at a distance. The Ottoman's relied on ramming prows and close-in warfare. Thus, the Holy League could sink or disable the Ottoman ships before they got close enough to ram.
- The Holy League employed professionally trained and dedicated commanders, sailors, marines and armies all trained in the science of naval warfare. The Ottoman's relied on conscripted slaves to fight their battles.
- The Holy League armed their forces with firearms that were able to attack from a distance. The Ottomans relied on bows, arrows, swords, spears, and ramming prows that essentially required hand-to-hand combat.

Also, on the day of battle, the faithful's prayers led to the freedom of hundreds of Greek slaves constricted as oarsmen on the Ottoman galleys, and, thus, the mutiny of some Ottoman crews who turned in the heat of battle and sided with the Holy League.

Ironically, prayers were no doubt expressed by those either leading or living within the Ottoman Empire, but to what gods or name of God and to what effect? If in some way they were offered up to the God of the universe, it is reasonable to ask how such prayers could be answered when the God of reason had been so rejected in centuries prior.

In the final analysis it was Faith in a rational God and the application of reason that allowed Western Civilizations to advance, which led to the Holy League's victory, and to Europe's freedom from the Ottoman Empire.

As a final note, the Battle of Lepanto was the first defeat of the Ottoman armada, but not the end of it.⁶

Scientific Evolution

Christianity's underpinning of reason was the decisive factor in the advancement of Western Civilization and its technology which gifted mankind with, perhaps, greater freedom from disease, isolation, slavery, poverty, hunger, and nakedness.

The underlying philosophies, scientific discoveries, and technological developments began after the fall of the Roman Empire. They flourished through the

⁶ Between in 1332 and 1717, there were ten different Holy Leagues — temporary alliances associated with various Crusade Campaigns between interested Christian powers. Mostly organized by secular powers, they inevitably involved papal involvement. Successful campaigns included the capture of Smyrna in 1344, at the Battle of Lepanto in 1571, and the recovery of some parts of the Balkans between 1684 and 1697. (Wikipedia: Holy League (accessed December 27, 2023))

misnamed “dark ages,” got more attention than they deserved during the so called “scientific revolution,” and continue today unabated.

Christianity’s contribution to scientific evolution was the Catholic Church’s faith in a systematically ordered universe, created by a knowable and rational Creator, who made physical reality logically discernible. There were many Catholic clergy scientists including Nicolaus Copernicus, Gregor Mendel, Georges Lemâître, Albertus Magnus, and others. One of the most significant was Roger Bacon, a Franciscan friar priest who is often given the majority of credit for formalizing the scientific method, without which science would not be possible. One simple way to explain how science evolved through faith and reason is to describe the scientific method in five steps.

1. Observe phenomenon - collect data
2. Form a hypothesis to explain the data.
3. Test the hypothesis - collect confirming data.
4. Analyze and compare data.
5. Draw conclusions for projecting future behavior.

The element of faith in this method is easy to overlook. It’s the assumption in Step 2, that a hypothesis can be formulated at all.

A hypothesis presupposes an ordered – even rational - universe. If a hypothesis assumes the observed phenomenon is only a chance occurrence, then any data collected cannot be reasonably extrapolated or interpolated to make a prediction, or establish a law or rule of nature that can be trusted to behave the same way in the future. It can be argued, then, that the scientific method is the epitome of reason; its application is the basis for all human progress; its the cause of freedom from the tyranny of ignorance; and it’s founded in the Faith of a rational God Who loves us enough to give us an ordered universe we can know.

Bartolomé de Las Casas

In 1493, when Christopher Columbus returned to Spain from his first voyage to the New World, he brought several American Indians with him. One of the crew on the ‘Niña’ was Bartolomé de Las Casas’s uncle. Bartolomé’s father, Pedro de Las Casas and a Spanish merchant, was impressed with his brother’s and Columbus’s stories. The graciousness and intelligence of the Carib natives, despite never hearing of Jesus Christ and His salvation, generated awe and excitement. Visions of new frontiers and financial opportunities were easy to imagine. The magnificence of the natives, the novel items and exotic animals unloaded and displayed, however, impressed Pedro’s young son, Bartolomé, in yet to be discovered historical and immeasurable ways.

Pedro joined Columbus’s second expedition of 17 ships and 1,500 men to establish permanent colonies in the Americas. When Pedro returned five years later, a Taino tribe boy, Juanico, was with him and given to Bartolomé as a slave. Bartolomé was then about 14 years old. Bartolomé was averse to slavery, though, and had Juanico sent back to Juanico’s Hispaniola home in the Caribbean Islands. This was the start of Bartolomé’s lifelong friendship with Juanico and eventual passionate

concern for the Carib people.

In 1502, as part of Columbus's fourth voyage, Bartolomé, now about 18, came with his father to Hispaniola. There, Bartolomé, began working with his father to develop the land given him by Columbus and catch up with Juanico. The Caribs, though, were forcefully used to work their own land, not financially compensated, and severely abused. Within a year, seeing and deeply empathizing with Juanico's sadness, young Bartolomé became disheartened. The mission of bringing Christ to the New World was being overshadowed by the seeking of riches at the expense of the Carib tribes. Bartolomé returned to Europe, completed his education in canon law, and was ordained a secular priest in Rome.

Meantime, Dominican friars had established themselves on what is now the Santa Domingo side of Haiti, or Hispaniola. They too were appalled by the lawless abuses that landowners inflicted on the Carib tribes treating them worse than slaves — not only considering and treating them as brute animals only suitable for labor and some care, but lower — as pests or weeds infesting the properties the landowners wanted to possess and needing eradication by any means, including wanton gaming pleasures. The Dominicans, as a corrective attempt, began to deny the right of Sacramental Confession to all land owners enslaving Caribs for labor.

When Bartolomé returned to Hispaniola, after his ordination, he inherited his father's property along with the Caribs who worked the plantation. He therefore split his time between priestly and landowner duties. Soon Bartolomé too, however, was denied absolution by the Dominicans.

In 1511, Dominican Fr. Antonio de Montesinos preached a fiery sermon against the detestable treatment and killing of the Caribs. Because of it the Dominicans were recalled to Spain.

Starting 1513 Las Casas accompanied conquistadores as their chaplain in a campaign to conquer Cuba. He witnessed more Spaniard atrocities against the Cuban Indians. He later summarized what he witnessed as "cruelty on a scale no living being has ever seen or expects to see."

By 1514, so appalled by the atrocities after a Cuban excursion, Las Casas was convinced the actions of Spain in the New World were unjust, and while studying Sirach 34 for a Pentecost sermon, he finds the words of Faith and the virtue of courage to actively resist.

If one sacrifices ill-gotten goods, the offering is blemished; the gifts of the lawless are not acceptable. The Most High is not pleased with the offerings of the ungodly, nor for a multitude of sacrifices does he forgive sins. Like one who kills a son before his father's eyes is the person who offers a sacrifice from the property of the poor. The bread of the needy is the life of the poor; whoever deprives them of it is a murderer. To take away a neighbor's living is to commit murder; to deprive an employee of wages is to shed blood. (Sirach 34:21-27 NRSVUE)

Las Casas recognized his own sin and gave up his land and slaves. He began then to preach against theft of property, murder, and the injustices committed against the Carib tribes.

For the next eight years Las Casas presented his reasonings to religious scholars in Europe. He campaigned further for changes in Spanish laws among legal and philosophical leadership in both Spain and Hispaniola, as well as before King Ferdinand in Spain. The unreasonable religious and philosophical ideas expressed in the constructed legal policies at that time, and used to justify the taking of property and enslavement of people, was eventually summarized in a future 1537 Papal bull *Sublimis Deus*. The source of the unreasonableness was specifically attributed, furthermore, not to untenable reasoning or moral lapses, but to reasonable people being deceived by “*the enemy of the human race, who... invented a means never before heard of, inspired his satellites ... to publish abroad that*”(Indians and other people of recent knowledge) *be treated as brute animals created for our service*” (see complete text below). The bull goes on to condemn and void taking property and enslaving “any people known, as well as any that could be discovered in the future,” and calls for their evangelization.

Bartolomé’s strong, persistent, and well-informed personality, however, continued to anger many landowners, particularly those whose wealth depended on the Carib’s labor and property. When his life was threatened, Bartolomé, found refuge in the Dominican monastery of Santa Cruz in Santo Domingo. The Dominicans, having since returned to Hispaniola from their exile in Europe, and Bartolomé, having proven his alliance with the Dominicans, joined the continuation of the Dominican’s campaign to reveal the humanity of the Carib tribes and denounce the atrocities inflicted upon them.

In 1523 Las Casas took vows as a Dominican friar and left public life for a decade. He studied Thomistic philosophy, oversaw the construction of a monastery, served as prior, and began to write his book, *History of the Indies*. In it, he and his fellow Dominicans uncover and translate the philosophical wisdom of the Carib tribes recorded in their pictorial writings and the stories of their living tradition. These are relayed to the religious and philosophical scholars in Spain and Hispaniola by Las Casas, fellow Dominicans, and a few of the Carib people who had become versed in Portuguese and other European languages. Las Casas’s *History* book also updated legal authorities and the general public about the continuing atrocities against the Carib tribes despite bulls and laws. His book not only informed the times, it recorded history, and made history.

In 1534 Bartolomé returned to public life with extended missionary efforts in Peru, Nicaragua, and Guatemala. He and his companions continued to learn the languages and customs of the peoples to whom they ministered. Their thoughts and scholarly dialogues with the Indians expanded, and the very notion of preaching the word of Jesus Christ’s revelation of Love and Salvation of all humanity evolved.

With many trips between Spain, New Spain, Central America, and Venezuela, Las Casas efforts introduced the reasoning of indigenous American wisdom to Europe. The strength of the reasoning and the growing number of encounters with the Carib people and their wisdom helped change Spanish laws on property ownership and slavery. De Las Casas’s reasoning and faith evolved further allowing European religious and legal authorities to see the world and human

relationships in expanded ways. Those deliberations and debates continued in Europe and in the Americas - between and within European and the Carib people. As Carib tribes began their conversions to the Faith of the Church these interactions and experiences intertwined with the newly evolving enlightenment thinking that became the dominant philosophies underlying the civic and economic structures of Europe and the Great American Experiment.

In 1536, five years after Our Lady of Guadalupe shows up in Mexico, Las Casas goes to Oaxaca, Mexico to debate Franciscans on their methods of converting Indians. Las Casas **reasoned** for in-depth instruction prior to baptism, but the Franciscans favored simple mass, revelatory **faith** conversions- some up to 1,000 per day. Part of the deliberations focused on the abusive and even murderous treatment of indigenous people. The results of the debate were sent to the Vatican.

On May 29, 1537, in response to Las Casas claims over the years and the reasoned arguments in Mexico, Pope Paul III issued and MADE HISTORY with the bull *Sublimis Deus: On the Enslavement and Evangelization of Indians*. It is a milestone document that denounces (from the Church's point of view), the taking of property and enslavement of Caribs. (Full text below). Accompanying the bull was a second bull, "*Pastorale Officium*" that condemned, under penalty of excommunication, the reduction into slavery by Christians of Amerindians. The two bulls together created a great deal of unrest in New Spain where the possession of Carib property and enslavement had become a foundational part of the economy. These two papal bulls followed Spanish King Charles I's royal decree in 1530, which legally prohibited enslavement of Indians. The King's edict, however, created such unrest that Charles I revoked it in 1534. Then, in 1538, Charles I induced Pope Paul III to withdraw the section in *Pastorale Officium* pronouncing the excommunication of slave owners. The Pope DID NOT, however, revoke the bull's prohibition against the taking of property and enslavement of Caribs pronounced in his *Sublimis Deus* bull.

Things changed. With more negotiations and political wranglings, Spain passed New Laws in 1542 that forbade slavery. In 1543 Las Casas was made bishop of the state of Chiapas in Guatemala (today the southernmost state in Mexico). In 1545 the New Laws, however, were repealed. It was becoming clear that regardless of what the Pope or the King declared, many landowners and merchants in New Spain were going to possess property wherever possible, and enslave whomever they could. Ideas of "discovery," and legal rights of discovery - on international and global scales - emerged and mixed. Spits and spats of these reasonings and arguing for a legal "doctrine of discovery" can be found, for example, in such Papal bulls as *Dum Diversas* (1452), *Romanus Pontifex* (1455) and *Inter Caetera* (1493). Although "The Doctrine of Discovery" derived from these bulls and used today in various political systems, was never accepted as part of the Catholic faith or its teaching, its origins can be partially linked to this specific historical period and its political and economic questions. Nonetheless, at the time, colonial powers used the bulls to influence, interpret, manipulate, and rationalize their possession of property, practice enslavement, and commit human atrocities.

These particular papal bulls, however, were quickly questioned and rescinded within the Catholic Church and its teachings. They did not reflect *Sublimis Deus's* absolute stance on the equal dignity and rights of all peoples. Despite the Catholic Church's writings, preaching, and its stance for prioritizing the dignity of the person *and* the possession of property, an 1823 U.S. Supreme Court decision (*Johnson v. McIntosh*) still invoked a "Doctrine of Discovery" to reason and rule that indigenous people only had rights of "occupancy," not ownership, over the lands they possessed.

As recently as March 30, 2023, the Catholic Church, in its *Joint Statement of the Dicasteries for Culture and Education and for Promoting Integral Human Development on the "Doctrine of Discovery,"* further clarified its stance on these evolving and complex issues.

This cryptic history of Bartolomé Las Casas's rich life, reveals that unveiling man's heart to God's love of every human being has been a long and difficult historical affair suited only for stout hearts and determined minds. Fr. Las Casas, O.P. did not see the end of slavery in his lifetime. His story is an under appreciated example of how the evolution of *faith* in the good, true, and beautiful unfolds. His role in history was experienced within the particular lives, reasoning, and faith of the Caribs that he served for decades. His *reasoned* arguments, debates, and writings, however, provoked the Catholic Church's evolving philosophies and theologies about the reality of faith, reason, and freedom — that is, the visibility of an invisible reality, a mystery that needs continuous unveiling to remain in the service of Truth, who is Christ Himself.

Bartolome's reasoning – cultivated in the Faith of the Church and the complex realities and experiences in the Americas – influenced the reasoning of later Enlightenment European thinkers like David Hume, Voltaire, and Adam Smith. Las Casas's clarifications of the Faith of the Church contributed to their beliefs and strong explicit stances for possession of property rights and against economic and political slavery. Eventually, those stances would influence the reasoning and faith of the Great American Experiment's Founding Fathers and contribute to the property rights and freedom of millions.

These underlying currents continue to influence the evolutions and conservation of reasoning and faith. The freedom to flow easily and creatively with these real currents of history, however, can also be ignored, lost, and slowly devalued. The very word "freedom" — used to express the reality of God's underlying current that brings us to his Love and Will — can also be pirated by domineering or authoritarian beliefs of popular movements. Property, its commerce, and political language then become a god, or a new religion. The reality of all this, including our ability to accept the Faith and reasoning needed to discern it, are ultimately a gift from a Creator hid away. It will always, no matter what, remain a mystery of beauty, good, and truth that can never be fully grasped. And, it is The Mystery that is most continuously and consistently revealed in Christ's Real Presence in the Holy Sacrifice of the Mass.

Papal Bull Sublimis Deus

On the Enslavement and Evangelization of Indians

To all faithful Christians to whom this writing may come, health in Christ our Lord and the apostolic benediction.

The sublime God so loved the human race that He created man in such wise that he might participate, not only in the good that other creatures enjoy, but endowed him with capacity to attain to the inaccessible and invisible Supreme Good and behold it face to face; and since man, according to the testimony of the sacred scriptures, has been created to enjoy eternal life and happiness, which none may obtain save through faith in our Lord Jesus Christ, it is necessary that he should possess the nature and faculties enabling him to receive that faith; and that whoever is thus endowed should be capable of receiving that same faith. Nor is it credible that any one should possess so little understanding as to desire the faith and yet be destitute of the most necessary faculty to enable him to receive it. Hence Christ, who is the Truth itself, that has never failed and can never fail, said to the preachers of the faith whom He chose for that office 'Go ye and teach all nations.' He said all, without exception, for all are capable of receiving the doctrines of the faith.

The enemy of the human race, who opposes all good deeds in order to bring men to destruction, beholding and envying this, invented a means never before heard of, by which he might hinder the preaching of God's word of Salvation to the people: he inspired his satellites who, to please him, have not hesitated to publish abroad that the Indians of the West and the South, and other people of whom We have recent knowledge should be treated as dumb brutes created for our service, pretending that they are incapable of receiving the Catholic Faith.

We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the Catholic Faith but, according to our information, they desire exceedingly to receive it. Desiring to provide ample remedy for these evils, We define and declare by these Our letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, to which the same credit shall be given as to the originals, that, notwithstanding whatever may have been or may be said to the contrary, the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and have no effect.

By virtue of Our apostolic authority, we define and declare by these present letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, which shall thus command the same obedience as the originals, that the said Indians and other peoples should be converted to the faith of Jesus Christ by preaching the word of God and by the example of good and holy living.

— Pope Paul III - May 29, 1537

The U.S./Britain Revolutionary War

Much of the immigration to the Colonies that evolved into the Declaration of Independence was by non-Catholic groups of Christians seeking religious Freedom. But there were Catholics as well, and even priests and religious. They escaped places like England, Ireland, and France. But, where in the formation of the United States can we find evidence of the founding father's faith and reason? The Declaration of Independence remains a useful tool for connecting the relationship of faith, reason, and freedom.

The central idea that drove our founding fathers to form the American democratic republic is that the people of any nation can and should be able to govern themselves. The document states this is true because all people (whether they be kings, or serfs, European, Native American, or otherwise) are created in the eyes of God, morally equal and have fundamental natural or innate rights. Here are the first two sentences of this famous document declaring freedom of a people:

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

The Declaration then lists over two-dozen reasons the United Colonies should be free to govern themselves. Examples include:

- The Crown's refusal to pass laws necessary for the public good.
- The King dissolving previously established representative assemblies.
- The King quartering, in the colonies, large bodies of British armed troops who acted against the populace with impunity.
- The King just being an overall evil tyrant.

The signers of the Declaration thought it worthy to declare such things at the risk of their lives, in hopes of gaining freedom from the King's and Britain's oppression.

But where is the prerequisite of faith-and-reason that unites them with such a particular notion of freedom? The Declaration's first two sentences (just quoted above) set this prerequisite. They invoke faith and present reasons for freedom: a specific and grounded notion of freedom based on THE TRUTH of self-evident truths being granted by Nature's God.

Comparing the similar concepts, clauses and words of the Declaration of In-

dependence with those of *Sublimis Deus* suggests that the Founding Father of the United States may well have applied the theme of this conference (*Past Lessons, Future Wisdom, Seeking Revival*) to their deliberations in the establishing the United States of America. (An intriguing opportunity for a future paper.)

The Wizard Clip Disturbances

I hope the examples cited above are sufficient to reinforce my premise: “*Faith and reason working together lead to Freedom*” that also surrounds the establishment of this retreat center.

Adam Livingston, his family, and property were held in captivity by demonic infestation for two to three years. Rational analysis of the disturbances, which many reasonable persons at the time could and did observe, led to the conclusion that the source was spiritual in nature. Livingston, therefore, turned to Faith - particularly the Catholic Faith that exorcised the troubling spirit allowing freedom from that evil to prevail.

Prior to his coming to what is now the Priest Field property, Adam Livingston is described as a lapsed Lutheran, who had been married to a devout Presbyterian woman who had died from illness. Once in Virginia he married a woman who hated all religion.

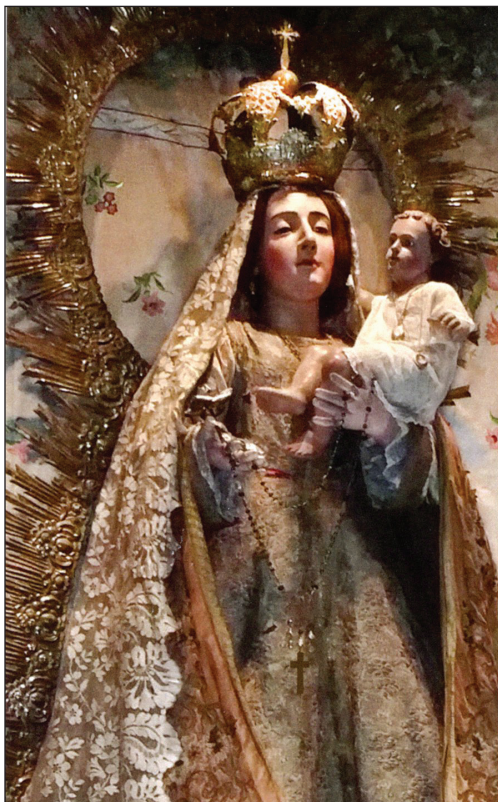
When Livingston’s father purchased the property, the area was a place where anti-Catholic Faith and sundry reasons against it prevailed. Yet, despite the absence of any sort of Catholic societies or professed priests, Adam Livingston was catechized, baptized and confirmed by Fr. Denis Cahill and Fr. Augustine Smith (Demetrius Gallitzin), just prior the property’s exorcism. For years after a disembodied Voice came and catechized the Livingston family all the more. The Voice also directed Livingston on various prophetic missions to help those in need and once made a declaration that his land would someday be a place of prayer.

All of this *before* Livingston met Bishop John Carroll. According to Bishop Carroll, Livingston was able to articulate the “Faith of the Church” as well as, and in ways better than, other laymen the bishop had met. Adam Livingston’s Faith and reason evolved to eventually embrace the Catholic Faith as he had the Great American Experiment.

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WHAT EVER HE SAYS UNTO YOU DO IT

—OUR LADY OF BETHLEHEM



The life-size statue (5'2" - same height as Fr. Serra) accompanied Fr. Serra on the first expedition to California in 1769. She can be visited today at the Carmel Mission Basilica in Carmel, CA.

DECEMBER 9 PAPER

Discovering Our Lady of Bethlehem in the 'Sacred Expedition' of 1769

This paper will briefly examine the adventure and role of the life-size dressed statue of Our Lady of Bethlehem that accompanied Fr. Junípero Serra's historic *Sacred and "Impossible" Expedition of 1769* to conquer for Spain the 500-mile-stretch of Alta California by establishing its first two Missions in San Diego and Monterey. We will also look at the statue's continued presence in Mission San Carlos Borromeo in Carmel-by-the-Sea. It also describes Our Lady of Bethlehem's fate when the missions were dissolved and the friars dismissed by the Act of Secularization imposed by the Mexican government in 1833, and her return to the Carmel Mission in the restoration project of the 20th century.

PRESENTER

Marian T. Horvat

Marian Therese Horvat received a Bachelor of Arts from the School of Journalism at the University of Kansas. Later she returned to Kansas University and earned a doctorate in Medieval History. She has translated and edited various Portuguese and Spanish works, including manuscripts from



Quito on the revelations of Our Lady of Good Success to the 16th century nun Madre Mariana de Jesús Torres. In 1997 she began her collaboration with Mr. Atila Sinke Guimarães, translating and editing his 11-volume Collection on Vatican Council II titled *Eli, Eli, Lamma Sabacthani?* In 1999 they established the nonprofit corporation Tradition in Action in Los Angeles to publish their works on the Church, history and Catholic culture. For the last 20 years she has published articles and reviews regularly on their website traditionin-action.org as well as given talks on historical and cultural topics.

Discovering Our Lady of Bethlehem in the 'Sacred Expedition' of 1769

DECEMBER 9, 2023

MARIAN THERESE HORVAT

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The video of Dr. Horvat's presentation screened at the conference, lush with illustrations, can be viewed on the Conference website <https://catholichistory.stanwilliams.com/>

The oldest statue on the West Coast is the life-sized Our Lady of Bethlehem at in Carmel-by-the-Sea, California. How she came to reign at the Carmel Mission is part of the adventure of Fr. Junípero Serra, who established the first nine of 21 Spanish Missions in Alta California and was canonized in 2015. It is a most expressive lifelike statue with a queenly presence, the most beautiful and transcendent that I have seen in this country. However, this historic statue is virtually unknown and unrecognized.

Like the Missions themselves that were abandoned and left to deteriorate, and then fortunately restored in the 20th century, the historic facts of this devotion should be revived and her presence on American soil honored. It is to encourage this initiative that I present this paper to the History of the Catholic Faith in the Americas Conference, whose noble aim is to revive the Catholic History of our continent.

The Plan to Found the California Missions

For a century and a half, Franciscan friars had been pleading with the Spanish Crown to send missionaries to the realm of California, claimed by the Spanish Empire in 1542 by right of discovery when Juan Rodriguez Cabrillo explored the Pacific Coast. King Carlos III wanted to do this, but funds were short, and there were always more pressing affairs. In 1768, Spain's furthest post north on the Pacific Coast was Santa Maria Mission, 300 miles south of the present Mexican-U.S. border.

Then, the Russian bear began to growl and threaten. Rumors were spreading that Catherine the Great had decided to occupy Monterey. There were other mur-

murings that the English on the East Coast were seeking a great river to provide a route to establish themselves along the coast of California.

Facing these threats, Spanish King Carlos III commissioned a remarkable man, Don José de Gálvez, Visitor General of New Spain, to send an expedition to Alta California and to secure Spain's hold on the large 500-mile coastal stretch extending from the port of San Diego to the port of Monterey.

It should be noted that this project – which was already being called the Impossible Mission - was the conception of Gálvez, and of him practically alone. The Franciscan College of San Fernando, located in Mexico City and in charge of the California missions, was strongly opposed to the ambitious plan to establish the long chain of missions in so remote and vast a territory.

From his headquarters in Mexico City, the Illustrious Visitor General of the realm, a brilliant organizer, stern disciplinarian and pious Catholic with an invincible will, had the insight to summon another remarkable man who ultimately secured the success of the plan.

That man was the Franciscan Friar Junípero Serra, a small man, 5'2", already 56 years of age and plagued by a chronic leg infection. The greatness of this small friar lay in his strong faith and missionary zeal, his remarkable organizing capacity and a likewise tenacious and invincible will.

This unlikely pair – the tall, rigorous military man and the minuscule limping friar – have been called the last great conquistadores in the annals of Spain. From their headquarters in Santa Ana in Baja California, they spent two months preparing for the journey, which they named the Sacred Expedition. The plan was daring: First, garrisons would be established at San Diego and Monterey. Then, Fr. Serra would establish 10 Missions under military protection, one every 50 miles, to convert and civilize the natives, starting with the ones at San Diego and Monterey.

At this point in our story, the statue of Nuestra Señora de Belén enters.

Our Lady of Bethlehem is Lent for the Sacred Expedition

In 1769, the Archbishop of Mexico City, Francisco Antonio de Lorenzana y Butrón, gave the 5'2" statue of Our Lady of Bethlehem to the Visitor General. Gálvez now decided that the statue should accompany that first expedition to Alta California. Gálvez loaned this treasure to Fr. Serra for that first maritime expedition to Alta California. Fr. Serra promised to return this statue of Our Lady of Bethlehem to Mexico City after the Cross was planted in Monterey.

Two expeditions were planned, one by sea headed by Don Gaspar de Portolá, and another by land, to which Fr. Serra attached himself, despite one of his legs being badly ulcerated. Don Gálvez placed the Expedition under the patronage of the Patriarch St. Joseph, ordering the missionaries to have a Mass sung in his honor on the 19th of every month in all the future missions. He also commanded that every seaman and soldier should make his confession and receive Communion before departing.

On January 6, 1769, the first ship, the San Carlos, set sail from Velicatá for the 325-mile voyage to San Diego. Five days later, the second ship, the San Antonio, departed. In the hold of the San Antonio, Our Lady of Bethlehem began her voyage.

After the third ship, the San José, set sail on May 1, Don Gálvez wrote that his heart had gone with the expedition even though he could not.

A Difficult Beginning

On July 1, 1769, the Portolá-Serra land expedition party reached San Diego and faced a gloomy situation. The San José – the third ship of the Expedition and the only one to not carry a friar - was shipwrecked with no survivors. The San Carlos had been struck by pestilence, and all but one sailor and the cook were dead. The San Antonio – which carried the statue of Our Lady of Bethlehem – had been the first to arrive and was sound, but now its men were falling ill from scurvy.

Undaunted, Governor Portolá continued the enterprise with several adjustments. The San Antonio would unload its cargo, which included the precious treasure of the statue of Our Lady of Bethlehem. Then the ship should return to San Blas in Baja California to obtain more seamen and supplies for the Monterey mission that would be established further north.

On July 14, a land expedition led by Governor Portolá and the diminished force of soldiers and scouts set out to locate the port of Monterey. Fr. Serra remained behind to establish the new Mission San Diego de Alcalá, guarded by only eight leather-jacket soldiers.

Two days after the land expedition departed, on July 16, 1769, Fr. Junípero Serra planted the traditional great Cross on Presidio Hill and said Mass under a canopy of twigs. Spain officially established its presence in Alta California.

Our Catholic history books correctly relate that this Mission, today called the Mother of the Missions, is the first of the State's 21 Missions. What they fail to report, however, is that Our Lady of Bethlehem was there from the outset. Into that first humble straw hut chapel of Mission San Diego the life-size statue of the Virgin with the Christ Child in her arms was placed, and there she would reign for one year.

Fr. Serra reports that the Indian women were quite taken with the life-size statue of Our Lady of Bethlehem and the Infant Child. Thinking the mother very pale and emaciated, they would bring food for her and the Infant. In their simplicity, some of the women would even bare their breasts to suckle the Christ Child. The work of Our Lady in California had begun.

A Threat to End the Holy Expedition

After subjugating an initial Indian attack, the fledgling Mission was in a dire situation. Six months had passed, the supplies were low, and there was no sign either of the packet ship San Antonio or of Governor Portolá and the land expedition.

On January 24, 1770, Portolá and his 73 exhausted men finally returned from their exploratory journey, bearing bad news. Monterey Bay, described so precisely in the annals of Sebastian Vizcaíno in 1603, had eluded the quest. The Governor feared either the port did not exist or had been filled with water.

Fr. Serra, certain that the Monterey harbor existed, wanted the Sacred Expedition to continue as planned. Governor Portolá was not so sure. With food to last

only until the end of April, he decided that unless a supply ship arrived at San Diego by March 15, they would end the Sacred Expedition and leave for Baja California.

Fr. Serra asked that the date of withdrawal be postponed until March 19, the feast of St. Joseph, patron of the Sacred Expedition. Portolá granted the extra days. A novena began to St. Joseph; all assisted at daily Mass and the recitation of the Rosary.

The help came, but only at the last hour. Just before sunset on the 19th, Fr. Serra caught sight of a ship, and the San Antonio entered the harbor. On the last day of the grace period, the relief ship had come. When the circumstances of its landing were learned, all recognized the hand of Providence.

The ship was bound for Monterey and had not planned to put into port at San Diego. It had already passed the San Diego harbor when it lost one of its anchors and was forced to turn around and land there for repairs. The Sacred Expedition was saved. In thanksgiving the *Te Deum Laudamus* was sung. For the rest of his life, Fr. Serra celebrated a High Mass of thanksgiving to St. Joseph on the 19th of each month.

Carmel Mission, Our Lady's Final Home

The ship San Antonio, whose passengers included Our Lady of Bethlehem and Fr. Junípero Serra, left San Diego on April 16, 1770. After 46 days of difficult sailing, it reached the harbor of Monterey on May 31. The land party had already arrived at the port which, for some unexplained reason, they could not find on the first scouting trip of May 23, 1769.

Three days after their arrival, on June 3, the Feast of Pentecost, Fr. Serra had the comfort to sing the first high Mass in Alta California's second Mission under the protective eye of Our Lady of Bethlehem. On that day they officially took possession of the land in the name of Spain and founded the Royal Presidio-Mission of San Carlos Borromeo, named in honor of the King's Patron Saint.

A small chapel and altar were erected in the valley and under the landmark massive oak tree close to the beach described by Vizcaíno 167 years earlier, the Mission was established at a High Mass in honor of Our Lady of Bethlehem. Fr. Serra sent back to the Franciscan General a moving description of that scene. In it he highlights the role of Our Lady of Bethlehem who presided over the ceremonies and Mass:

"Everyone arrived singing and were received by the clamor of the bells suspended from the oak. ... When all were kneeling before the altar I intoned the *Veni Creator Spiritus*. ... Then all of us went over to a large Cross prepared beforehand, which was stretched out on the ground. We all assisted in raising it, and I blessed it, chanting the prayers of benediction. We planted it in the ground and all of us venerated it with all the tenderness of our hearts. With holy water I blessed those fields.

"Thus, with the standard of the King of Heaven raised, the standards of our Catholic Monarch were also set up, the one ceremony being accompanied by shouts of 'Long live the Faith!' and the other by 'Long live the King!' Added to this was the clamor of the bells, the volleys of the muskets and the discharge of a salvo from the cannon of the barque [the San Antonio]. ...

“After that ceremony, I began the High Mass, to which I added a sermon on the Gospel of the day. As long as the Mass lasted, it was accompanied with many salvos of cannon. The Mass ended, I took off my chasuble, and all together we sang in Spanish the *Salve Regina* in front of the very beautiful statue of Our Lady of Bethlehem, which stood on the altar. His Illustrious Lordship, the Visitor General [Gálvez], had loaned it to me for this occasion, but with the obligation of returning it to him afterwards, as I will do when the boat sails [to return to Mexico with news of the success].

“At the conclusion of the ceremony, standing, I intoned the *Te Deum laudamus*. We chanted it slowly and with solemnity, observing the pauses, and we added therein in thanksgiving the versicles and orations in honor of the Most Holy Trinity, Our Lady, Most Holy St. Joseph, patron of the Expedition, and St. Charles, who is the patron of this Port, Presidio and Mission. May God be thanked for all things!”

Our Lady leaves and Returns to Monterey

An important part of Our Lady’s story – almost forgotten today – is how she left the newly established Monterey Mission, only to return to re-occupy this land she had claimed as hers.

On July 3, there was a Mass of farewell in honor of the Blessed Virgin, who would be packed away on the *San Antonio* to be returned to Gálvez in Mexico City. “And now that she has occupied Monterey with us,” Fr. Serra wrote Visitor General Gálvez in a letter sent in the mail dispatched by overland courier the next day to inform him of the success, “I am going to send you back your Madonna, as I promised you at La Paz. Tomorrow we shall bid her farewell by singing the Mass before her for the last time.”

But it was not the last time. The report of the founding of the San Carlos Presidio and Mission reached Mexico City on August 10, 1770. Enthusiasm ran high – New Spain was larger by a 500-mile coast, a feat accomplished by a small troupe of soldiers and a handful of friars. The hero of the day was Gálvez, who issued a formal statement of the conquest and had it printed for distribution to every part of the Viceroyalty.

Two years later, Gálvez returned in triumph to Spain. But, before he left the New World, he made the decision to send the statue of Our Lady of Bethlehem back to Fr. Serra at Mission San Carlos Borromeo, which had been moved to Carmel, about five miles south of Monterey and in view of the sea. There she was set over the altar in the newly constructed Church.

Having recourse to Our Lady of Bethlehem became a custom of the captain and sailors who put into the port of Monterey. In letters dated May 1771, June 1774, October 1775 and July 1779, Fr. Serra makes mention of special Masses he said to fulfill the promises of sailors who had asked the protection of Our Lady of Bethlehem in times of peril.

In 1798, the Commander of the frigate *Purísima Concepción* would give Our Lady a silver crown in thanksgiving for saving his ship on a dangerous voyage, a testimony that this tradition continued for some time.

Facing the Obstacles

It is not the point here to describe the innumerable difficulties Fr. Serra faced in his labors in Alta California, not only from the Spanish government officials who opposed the founding of new missions under the friars' command, but also among members of his own Order who found him too uncompromising with government officials and non-compliant with the rationalist spirit of the times. These trials are set out in my book *Discovering Our Lady of Bethlehem: Her Journey with Fr. Serra*.

In 1783 Fr. Serra, recovering from another serious attack of pneumonia, resolved to undertake a general tour of the Missions to administer Confirmation to the more than 2,000 neophytes who were awaiting this Sacrament. Carefully recorded mission records allow us to see the fruit of his 14 years of effort. At each Mission, he found abundant harvests and impressive numbers of sheep, goats, horses and cows. Writing the Father Guardian Juan Sancho in Mexico, he noted also the spiritual fruit of the Franciscan missionary labor: "6,000 Baptisms and 5,307 Confirmations in this population of unbelievers where the name of the Savior had never been pronounced."

On July 16, 1784, Fr. Serra performed his last Confirmation at Mission San Francisco. He also received a revelation that his death was near. He set out for Carmel to end his days on this earth near his heavenly patroness, Our Lady of Bethlehem, whom he always called upon to open the gate of Heaven for his entrance and who had protected and guided him so well in his hard labors in Alta California.

Fray Junípero Serra died peacefully, alone on his wood frame bed, on the day he had predicted August 28, 1784, after 54 years spent under the vows of religion: 35 years in the Missions and 14 of those as President of the Missions in Alta California. He was 71-years-old.

Today his remains lie beneath the floor of the sanctuary of the Basilica San Carlos, close to the side chapel where Our Lady of Bethlehem is honored.

Secularization and Exile

After Fr. Serra's death, the Missions would grow and flourish for almost 20 years. The decline and sad period of "secularization" began only after Mexico declared its independence from Spain and the Mexican flag replaced the royal standard in the California Missions. The new Mexican government, Masonic in its roots, soon decided to close the Missions and sell their buildings and lands.

In 1833, 12 years after Mexico became independent from Spain, the Mexican government passed a Decree of Secularization authorizing civil confiscation of all the California Mission properties. On paper, the Indians who lived in the Missions were supposed to be awarded half the land and given first priority in purchasing the rest. In fact, however, most of the Mission properties were broken up into large land grants, called ranchos, and given to ex-military officers who had fought in the War of Independence against Spain or sold to rich "Californios" of Spanish background who had long been coveting the vast holdings of the Catholic Missions.

The lands that were actually given to the native Indians did not long remain in their hands, as they were easily tricked into trading or giving away their property to unscrupulous speculators. Few retained the title to their properties for more than a few years.

Today progressivism spreads the false myth that the Indians suffered under the rule of the Church and the padres. In fact, the opposite is true. Before secularization, the Missions were extremely productive, and the prosperous self-sufficient communities were flourishing. Daily life was active and ordered, divided between regular prayer time, work hours, rest and recreation.

While discipline was strict, the Indians trusted the Friars who lived and labored among them because they knew they always worked for their best interests, both material and spiritual. The Franciscans considered that the Mission lands and properties were being held in trust until such time as the Indians were capable of administering them themselves. This promise that the Mission lands would be returned to the Indians was even confirmed by a decree of the Spanish Cortes in 1813.

Under secularization, the Indians suffered a harsh fate. Both the Indians and padres were forced off the land. The Indians often suffered brutal treatment at the hands of the land-hungry ranchers and miners, who had no concern for their well-being. Largely because of this bad treatment, between 1845 and 1880 the California Indian population plummeted from 150,000 to 20,400.

Abandonment, Neglect and Restoration

By 1836 the destruction of the Mission life in Carmel was complete. The Mission lay abandoned and neglected; the Church and the quadrangle of the Presidio fell into ruin. The once fruitful land lay barren; the corrals that had herded thousands of cattle were broken down and tenantless. In this period of neglect, the buildings were vandalized and many works of art stolen. What happened to the Virgin of Bethlehem during this time of pillage and havoc?

The Statue was not listed in Mission Carmel's final post-secularization "auction" inventory in 1842. To save her from that humiliation, one of the last Mission resident Indian families, the Cantuas, had brought Our Lady of Bethlehem to their home for safekeeping. The Christ Child was taken from her and placed in the arms of a statue of St. Joseph at the Royal Presidio Chapel in Monterey.

Doña Maria Ignacia Dutra, a member of the Cantua family, became custodian of Our Lady of Bethlehem. When she moved to Monterey in 1876, she took the Statue with her. There were still those who wanted to pay homage to the Virgin of Bethlehem, and they would visit her at the family home, where she was enshrined wearing the wedding dress of Doña Maria. In exile from the California Missions over which she had reigned, she was still not completely forgotten by the Indians and colonists whose hearts she had conquered.

Restoration of the Mission and the Statue

Fortunately, the history does not end on this sad note. In the mid-20th century, a grand restoration project began, overseen by a San Francisco master cabinetmaker, Henry John "Harry" Downie. Through meticulous research and his use of original Spanish sources to guide him, Harry Downie made every effort to duplicate the original mission. Utilizing local media and word of mouth, he made a call for the return of the original Mission art and objects.

One response came from the caretaker of Our Lady of Bethlehem. In 1948, then-custodian of the statue Mrs. Gertrude Ambrosia gave the Statue to the restored Carmel Mission so that La Conquistadora would be returned to her proper place in its Chapel. Newly vested and embellished, Our Lady of Bethlehem was installed in the side chapel and blessed on Christmas Eve of 1944. Thus did La Conquistadora, California's oldest and most historic statue, return to the chapel where the body of Fr. Serra was buried.

There was one change, however. The statue of Our Lady of Bethlehem was moved from its original place over the main altar to the Mortuary Chapel, where it has remained. In 2015, the Chapel was renamed Our Lady of Bethlehem Chapel during the renovations made at Carmel Mission to honor the canonization of Fr. Junípero Serra on September 23. Today, the first thing a pilgrim views upon entering the side chapel is the resplendent Statue of Our Lady of Bethlehem and the Christ Child, beaming under soft spotlights.

One Day of Homage, with Hope of More to Come...

On Mother's Day in the Marian year 1954, a solemn Pontifical Mass was offered at Mission Carmel to honor the Statue of Our Lady of Bethlehem, the first statue of the Virgin Mary to be brought into the State. For one day, Our Lady returned to the limelight, placed under a canopy in the church quadrangle. During an evening candlelight ceremony, the Blessed Virgin Mary was declared "the ideal of consecrated motherhood, symbolized by the Statue of the Virgin of Bethlehem." Then she was crowned "Madonna of the Expedition of 1769" with the silver crown and a garland of flowers.

The Catholic papers of the time proudly record that more than 4,000 people came to venerate her, considering this to be a grand number. In fact, this is a relatively small number when one considers the millions of Catholics in Latin America and Europe who honor their patron Virgins on feast days. In 2011, for example, 600,000 Brazilians traveled to the city of Aparecida to pay homage to Nossa Senhora Aparecida. Half a million Polish pilgrims travel to honor the Black Madonna of Czestochowa, Queen of Poland, on each one of the great Marian feast days.

In 1954, Catholics in California numbered close to four million. For only 4,000 to come out to greet the State's oldest Madonna is not significant. Today, there are more than 11 million Catholics in California – almost 30% of the State's population – but pilgrimages to Our Lady of Bethlehem are sparse, the ceremonies and processions nonexistent.

It is my hope that Catholics not only of California but throughout the United States will come in greater numbers to visit her and pay her homage.

Thank you.

Contact information:
Marian T. Horvat
mthorvat@earthlink.net



Carmel Mission Basilica, Carmel, California (above)
Our Lady of Bethlehem Prayer Card (below)

Prayer to Our Lady of Bethlehem

This life-size statue accompanied Fr. Junipero Serra on the first expedition to California in 1769. She can be visited today at the Carmel Mission Basilica.

Dear Lady of Bethlehem, Virgin most pure, Mother of Our Savior, may the memory of the cold on the night Thy Divine Child was born bring Thy powerful intercession to bear upon the world's coldness towards the Infant of Bethlehem. Send down into the hearts of all people some warmth of the flames of love that burn in Thy Immaculate Heart.

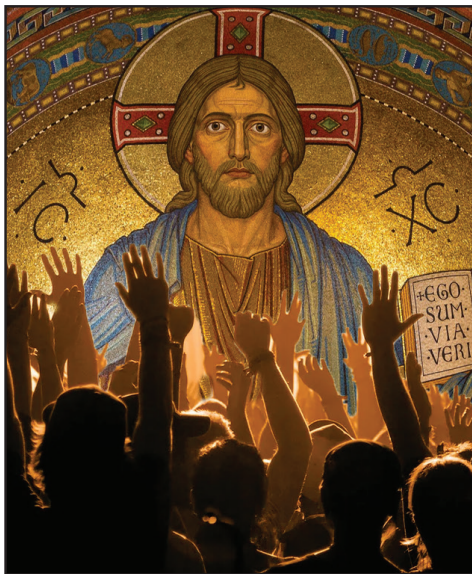
Thou, who suffered such great loneliness when Thy Son was taken from Thee, look with pity upon the void in the hearts of those who know and love Him not. Bring Him to them and with Him, His Angels and Saints, that they, too, may be our intimate friends. Thou, who journeyed wearily to Bethlehem, look down with mercy upon humankind trudging along the way of evil, lost and confused. Guide us to the path of Thy Son and the habitation He prepared for us.

Look down with compassion upon us, as we commend to Thy maternal care the needs of Holy Mother Church, our beloved Country, our families. We place all at Thy blessed feet. Through Thy powerful intercession, may God grant to us and to the whole confused world the grace of the sacred Peace of Bethlehem. Our Lady of Bethlehem, pray for us now; pray for us in every need, and be with us at the hour of our death. Amen.

Purchase cards & the book *Discovering Our Lady of Bethlehem* on our website: www.TraditionInAction.org

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DECEMBER 9 PAPER

The Catholic Revival of the Late 19th Century and its Application Today

The Catholic parish mission of the late 19th century became a well-known and widespread phenomenon for over a century. Preached by various religious orders, such as the Jesuits or Redemptorists, the mission preacher spent a week or more hammering home the truths of Christianity, urging people to repent and avail themselves of the sacraments in an effort to revive the religious vitality of the people. But mission attendance was not necessarily followed by sustained spiritual renewal. Similarities can be seen between the parish mission of the late 19th and early 20th century and the charismatic renewal of the late 20th century and even events such as World Youth Day. Truth claims, especially today, are often evaluated on whether or not it moves the individual's affections. But this "high" is not sustainable. What lessons can we learn about imparting the truths of discipleship that can help foster the sustainable renewal that our present time needs?

PRESENTER

Marie Nuar

Marie is the Adjunct Theology Professor of the Josephinum Diaconate Program, and past Faculty Chair for Catholic Distance University. Dr. Nuar received her M.A. in Jewish Studies from Pontifical Gregorian University, and her Sacred Theology Doctorate from Pontifical University of St.



Thomas in Ecumenism and Interreligious Dialogue. She has taught World Religions and Moral Theology of the Marketplace at St. John's University in Rome and Liturgical Art and Architecture at Catholic University of America's Rome Campus. Marie was also a Vatican Scavi Tour Guide leading visitors through the excavations below Saint Peter's Basilica explaining the place, theology, and significance of St. Peter's bones.

**THE LIGHT OF
REVIVAL
OFTEN COMES IN THE
DARKEST
OF TIMES**

The Catholic Revival of the late 19th Century and Its Application Today

DECEMBER 9, 2023

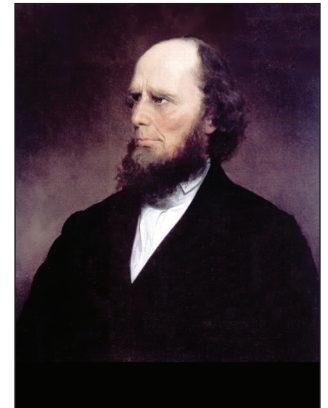
MARIE NUAR

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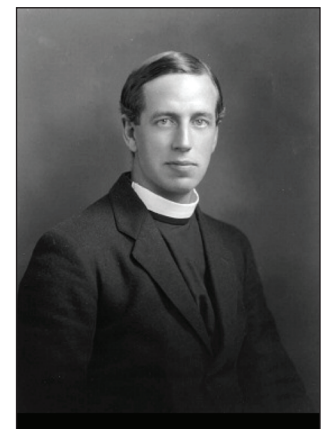
Trammeled by the Wars of Religion and the onslaught of Enlightenment thinkers such as Voltaire and Rousseau, the faith of the masses in the 19th century had fallen prey to the vicissitudes of culture. Today we are looking to history insofar as it indicates a possible path back to the order and faith that our forefathers staked their lives and fortunes on. Revivalism was not an exclusively Protestant enterprise. It swept Catholic America in the 19th century, shaping the piety of the people and strengthening the institutional church.

Aren't Revivals Protestant?

It may seem odd to speak of a Catholic Revival, but that title is more appropriate than may seem at first glance. 19th century contemporary observers noted the similarity between parish missions and Protestant Revivals, even sometimes referring to missions as Catholic Revivals, since the parish mission fostered a type of religion, evangelicalism, that has long been associated with the technique of mass evangelism known as revivalism. Ronald Knox, an English convert to Catholicism and priest, in his study *Enthusiasm*, acknowledged this similarity when he described the Jesuit mission preacher, Paul Segneri, as the John Wesley of seventeenth century Italy. Charles G. Finney, an American Presbyterian minister, leader in the Second Great Awakening, and 2nd President of Oberlin College, included in his memoirs an account of the 1842 revival in Rochester in which he referred to Clarence Wallace, lawyer, convert, Roman Catholic Priest and one of the foremost mission preacher in the US, stating:



Charles G. Finney



Ronald Knox

Several of the lawyers that were at this time converted in Rochester, gave up their profession and went into the ministry. Among these was one of Chancellor W-'s sons, at that time a young lawyer in Rochester, and who appeared at the time to be soundly converted. He has been for years laboring zealously to promote revivals of religion among them [Roman Catholics], holding protracted meetings; and, as he told me himself, when I met him in England, trying to accomplish in the Roman Catholic church what I was endeavoring to accomplish in the Protestant church.



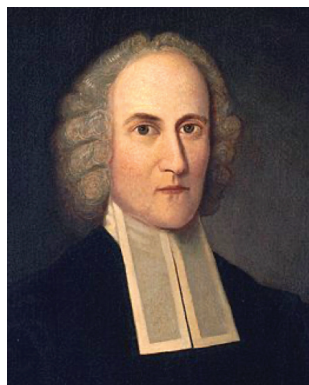
Protestant Revival preaching led to the well known Great Awakenings in the United States and even new denominations. Characterized by itinerant evangelical Protestant ministers, emphasizing a personalized conversion experience and rigorous moral code aimed at church members, revivals led to a sharp increase of interest in religion. Having made religion intensely personal to the average person, the revival fostered a deep sense of spiritual conviction of personal sin and need for redemption, encouraging introspection and a commitment to a new stan-

dard of personal morality. There was a stress that conversion should not only be intellectual but experienced in the heart.

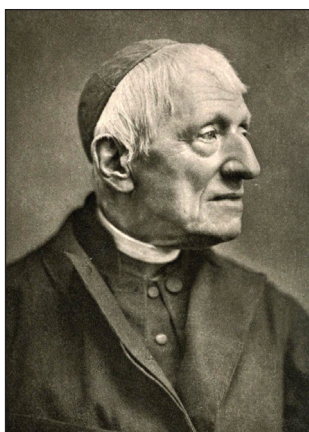
Revivalism also led to new pastoral styles. During the late colonial period, many pastors simply read theologically dense sermons arguing for a particular theological argument or interpretation. Revivalism encouraged a rhetoric that sought to initiate religious conversions and spiritual regeneration among the hearers.

The First Revival (or First Great Awakening, c. 1730–1755) grew out of the importation of German Pietism and English Methodism to the New World. Famously said to have begun with Jonathan Edwards in Northampton, Massachusetts in 1734, almost every American High School student has read his sermon, *Sinners in the Hands of an Angry God*, as part of their American Literature class.

The Second Revival (c. 1790–1840), more or less coincided with the 1830 Oxford Movement in England. The Oxford Movement was led by high-church Anglican clergymen like John Henry Newman who argued for inclusion into the Anglican liturgy of older Christian traditions of faith. The movement resulted in Anglo-Catholicism, a pseudo branch of the Anglican Church of England. Many of the Oxford Movement leaders converted to Roman Catholicism including Newman who was received into the Church on 9 October 1845. (After the Revolutionary War, Anglicans who no longer wanting to be subject to the English Anglican Church, formed the Episcopal Church, officially founded in U.S. in 1789.) There were notable Episcopalian conversions to Catholi-



Jonathan Edwards



John Henry Newman

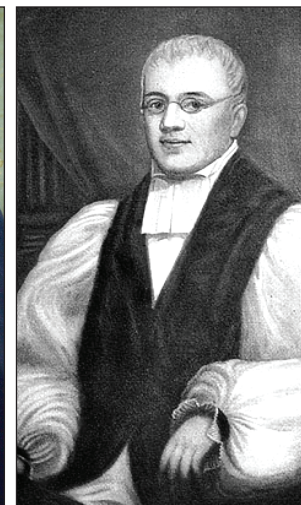
cism in the US, including Elizabeth Ann Seton on March 14, 1805. Mrs. Seton's pastor, John Henry Hobart, was, contrary to popular conception, not anti-Catholic, only anti-Rome. As the third Episcopal bishop of New York he was one of the means for adopting Catholic tendencies among Episcopalians due to his writings.

Similarities

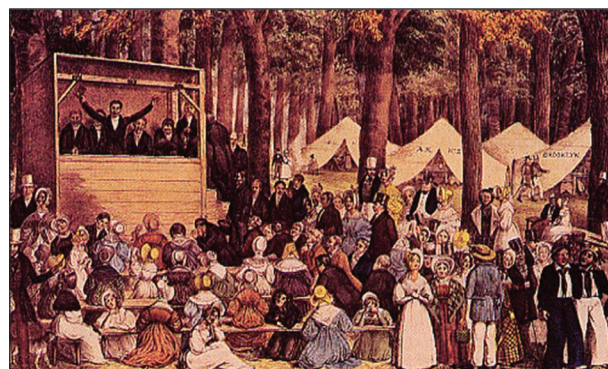
Comparing Catholic and Protestant revivals, Protestant revivals were much more varied than Catholic revivals, but one would be able to note similarities. Both fostered a new type of ministry—the itinerant revivalist placed a strong emphasis on the conversion experience, understood to be a change of heart that ushered in a new life of grace. How this life of grace was sustained and what it actually meant theologically not only set Catholics apart from Protestants, but was even interpreted differently within the various Protestant evangelical traditions. Both Catholic and Protestant revivals fostered a rigorous moral code which was concerned with the personal pursuit of holiness, rather than the reconstruction of the social order. The only social issues worth challenging were personal moral problems, and this clearly was the message of the Catholic revivalist. Drinking, dancing, gambling, and a number of other forms of entertainment and recreation were condemned by both Catholic and Protestant preachers, often joining forces in a common crusade against demon rum, the saloon, or the dance hall. Revivalists, whether Catholic or Protestant, fostered a religion of the heart, an emphasis that undercut the role of reason in a person's orientation toward God.



Elizabeth Ann Seton



John Henry Hobart

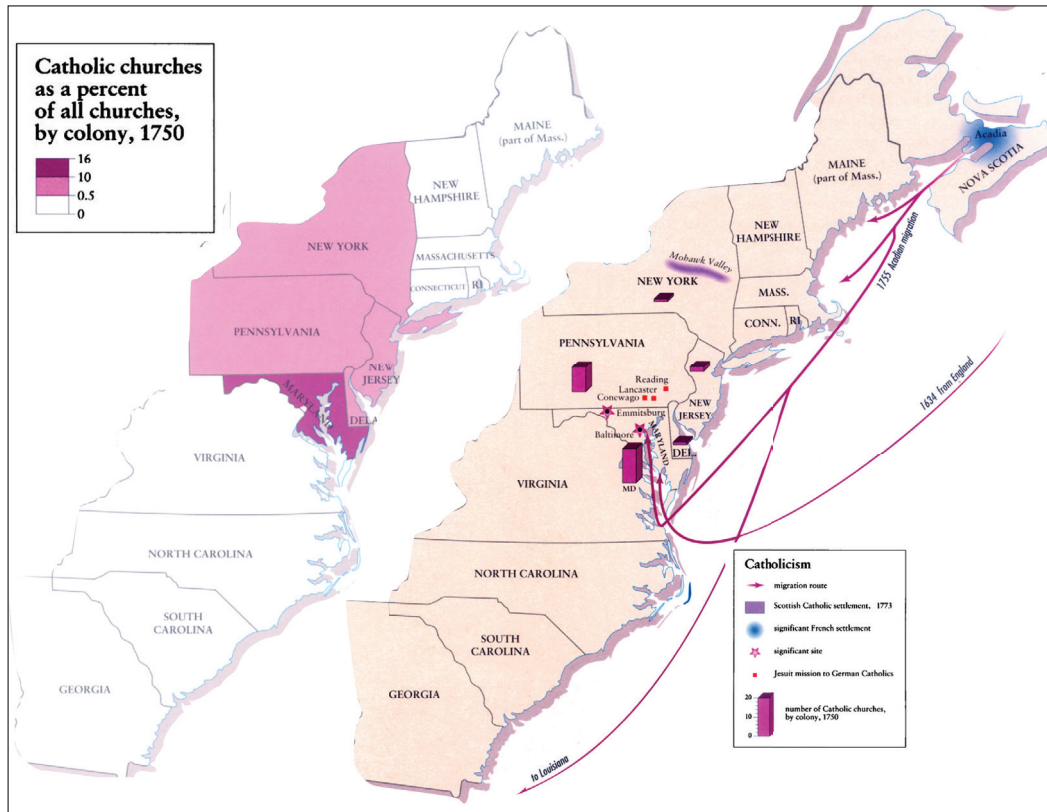


The Need for a Catholic Revival in the U.S.

The U.S. was considered mission territory until 1908. One report noted that:

Deprived of all religious assistance, almost never seeing the missionaries, a very large number of Catholic emigres from Europe end up by entirely forgetting all practice of religion and fall into a mortal indifference. Their children, raised in ignorance or drawn into the Protestant schools, then enter by marriage into Protestant families whose errors they adopt. (Annals 8 no. 45, March 1836, 340.)

Yet, didn't Catholics come to the new world for religious freedom? One would think that those who sought religious freedom enough to brave the struggles of setting off to an unknown world would have a better grasp of the faith they were seeking to practice.



The oldest Catholic colony in the British colonies was Maryland founded in 1634. It was the only one of the thirteen colonies to have an appreciable Catholic population. When founded, Catholic landowners, although a minority in the colony, controlled the Maryland Assembly, enabling them to secure freedom for all professed Christians with a 1639 declaration of religious toleration and the Toleration Act of 1649. Evidence for their toleration can be seen with the number of protestant immigrants from other colonies, especially those from Massachusetts in 1643 and Virginia in 1649. In 1641, Catholics were 25% of the population; by 1708 Catholics were only 9% of the population thanks to Protestant migration from other colonies. By 1715 Anglicanism became the established religion of Maryland and Catholics lost their right to publicly celebrate their faith, vote, or serve in public office. Religious freedom remained restricted until after the Revolutionary War.

Only in Quaker Pennsylvania were Catholics completely free. It became the only colony, besides Maryland, to develop stable Catholic institutions. In 1733 a small Jesuit chapel in Philadelphia catered to the various national groups present in the city. While Pennsylvania's Catholic population was second only to Maryland's it still remained small.

The other colonies continued the historical practice of having state-established religions and had an official hostility to Catholicism that prevented Catholics from creating lasting institutions. So while they did come for religious freedom, they were often still restricted in the open practice of their religion, even in the colony that was founded for their freedom. When Bishop John Carroll returned from England, where he was consecrated August 15, 1790, at Lulworth Castle in Dorset, England, he took a survey of his vast church which encompassed the entire country. This first nation-

al census in 1790 showed 30,000 Catholics in a population of 3,200,000. Meaning Catholics were only 9% of the population. There were fewer than thirty priests for the scattered Catholic population. With 16,000, over half the Catholic population lived in Maryland, 7,000, almost one third lived in Pennsylvania, 3,000 lived around Detroit and Vincennes, and another 2,500 lived in Illinois.

The Church lacked organization and institutions. It owned fewer churches than any other religious denomination and most of those they did own were either abandoned Protestant churches or small log chapels. Catholics were the minority wherever they lived, and the foreign character of both the laity and the clergy further set them off from mainstream American society. The missionary priests that were here noted the primitive conditions, bemoaning the loss of faith of so many Catholics. There was a common belief that thousands had abandoned the religion of their ancestors. They were widely dispersed and deprived of religious ministry due to both distance and the paucity of ministers, leading many to drift into indifference or join a Protestant church.

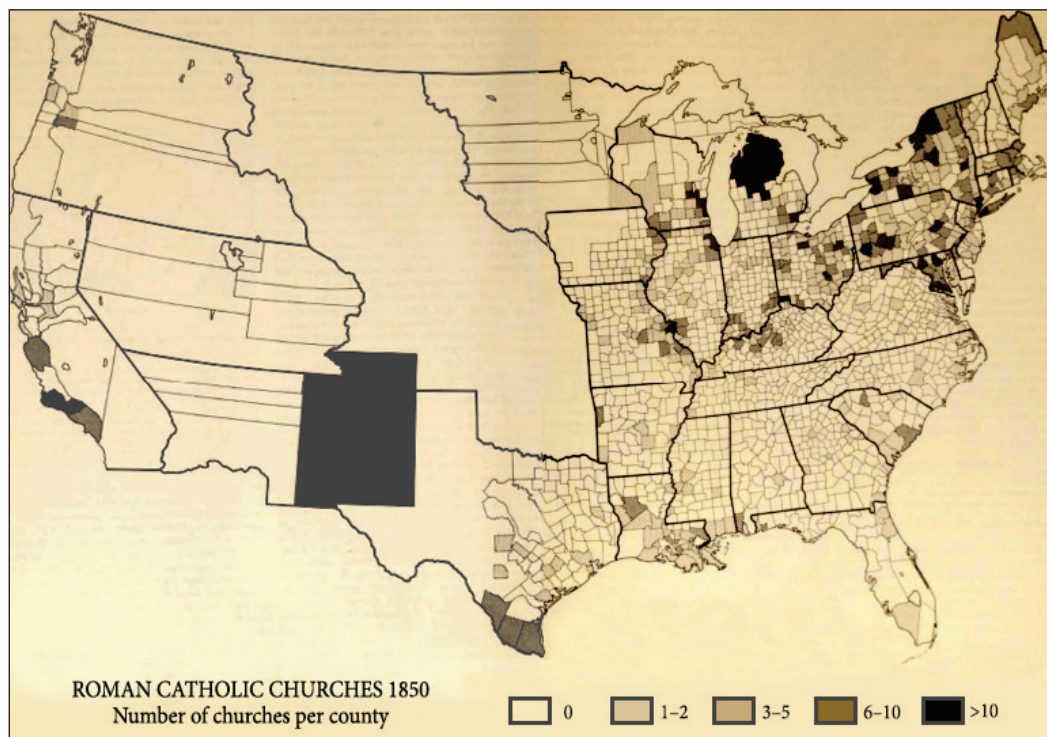


Bishop John Carroll

She was a missionary church struggling for survival in an unfriendly environment. An outpost of Roman Catholicism, the US Church was surpassed in importance by both Canada and Cuba. In 1815, with 150,000 Catholics, she was on par with the missionary Church in India and dwarfed by the established Churches in the Hapsburg empire, with 24 million Catholics, and France, with 28.5 million Catholics.

Catholicism was in a sorry condition throughout the US with the most frequent reason cited being the inadequate number of priests, leading to too many abandoned souls. One bishop confessed that half of the Catholics in the country “do not have any priests—especially if we include those visited rarely and only by chance.” There was a pattern of religious neglect among Catholic Americans as evidenced by the low level of religious practice, namely attending mass, receiving the sacraments of penance and the Eucharist at least annually, and having their children baptized by a priest. It appeared that enthusiasm for religion itself was waning. While evidence is sketchy and mostly anecdotal, it was consistent and widespread enough to support such a generalization. Missionaries continually wrote about “a decline in piety,” “indifference” toward religion, people preserving “only the name of Catholic and an empty shadow of their belief and a “loss of faith.”

Bishops turned to Europe for help. European Catholicism did not have a large surplus of clergy, and though the flow of missionaries to the U.S. was steady, it was never sufficient to meet the needs of the missionary church and its people. The showplace of American Catholicism was Baltimore, Maryland where the cathedral was a prominent feature of the city’s skyline, along with five other churches, a college, and a seminary. But beyond the city limits the landscape was quite different. St. Mary’s County, site of the original colonial Catholic settlement where half the population was Catholic, worshiped when they could, in “miserable wooden chapels,” and only occasionally saw a priest. Too few parishes, not enough priests and a population either scattered across the frontier or densely concentrated in the city were not conditions favorable to the consolidation of a missionary church. In Indiana the



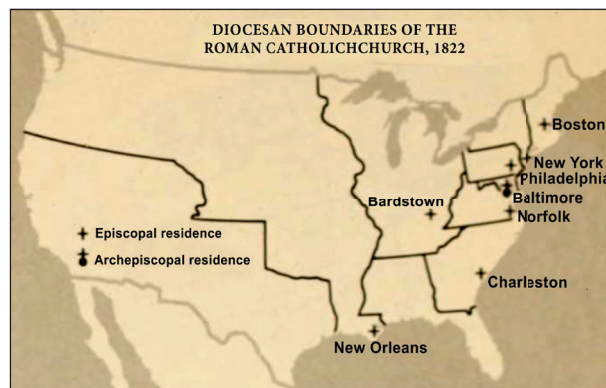
Number of Roman Catholic Churches per County, 1850

ratio was one priest for 10,000 Catholics scattered across the rural frontier. Bishop John Dubois of New York (1826-1842) discovered “ten times as many Catholics as I expected; seven hundred are found where I understood there were but fifty or sixty; eleven hundred, where I was told to look for two hundred.”

While the 19th century saw a large influx of Catholic immigrants that transformed American Catholicism from a small church dominated by Maryland gentry into the largest single denomination in the United States by the time of the Civil War, the faith of the immigrants was not in much better shape. Between 1830 and 1860 the Catholic population increased ten times, from 300,000 to 3 million Catholics, while the population as a whole only grew only two and one half times from 13 million to 31.5 million people. The Irish and German immigrants were coming from countries where the practice of religion was at an ebb. One priest noted that the “habit of regular church-going was not a practice that many immigrants carried with them, and people “for years, had been estranged from the sacraments.” It was said that in New York “perhaps one half of the males do not even go to mass on Sundays.” A New York priest, in his private diary (aka no ax to grind in the public forum) wrote, “Half of our Irish population here is Catholic, merely because Catholicity was the religion of the land of their birth.” This terrible condition of both earlier colonists and recent immigrants was the driving force that propelled the revival or missions into the foreground of the Catholic devotional revolution.

The hierarchy recognized that something extraordinary would be needed to revitalize the religion of the people. They believed a major solution would be found by calling a national council and a consolidation of the church on a national basis, since no bishop could go it alone. The establishment of four new dioceses 1808 at Boston, New York, Philadelphia, and Bardstown (Kentucky), with Baltimore becom-

ing an archdiocese, had given a measure of organization to the vast American Church. In 1829 when the hierarchy finally met, the legislation focused primarily on ecclesiastical discipline and policies that sought to harmonize administrative and pastoral practices. While these measures did achieve a measure of national unity in its organizational policies, conditions of religious malaise persisted. What was needed was a popular revival of religion, not legislative reform. A key to this revitalization was the parish mission, or what may be more aptly labeled the Catholic revival meeting.



Diocesan Boundaries of the Roman Catholic Church, 1822

The Nature of the Catholic American Revival

European Background

The Catholic Revival or parish mission, followed a regular pattern. Every three or four years, a religious order preacher was invited to the parish to revive the religious vitality of the people. They tended to come from either the Jesuits, the Redemptorists, or the Paulists, although there were other orders as well. For a week or more (depending on the size of the population), the preacher would proclaim the saving truths of Christianity, encourage repentance and doing penance for sins.

Although the parish mission closely resembled the seemingly pervasive Protestant revivals, Catholic missions were not modeled on Protestant revivals, but on the centuries old European tradition. This form of pastoral ministry can trace its roots back to sixteenth-century Europe, where it was first developed among the religious orders founded during the Catholic reform period. Weakened by widespread religious malaise among clergy and people, and threatened by the Protestant Reformation, the church underwent a spiritual overhaul. The development of the parish mission is most attributed to the Jesuits and Ignatius of Loyola who considered “the parish mission as one of [their] essential tasks.” By the 1590s elaborate instructions outlined the method and program of the mission so that it could “bring help to so large a number of souls who, by ignorance of the things necessary for their salvation, live in a state of sin and are exposed to eternal damnation.”

The 17th c. witnessed an expansion of the parish mission and a more elaborate systematization of this special ministry that aimed at the religious revival of Catholic Europe. In Italy, Jesuit preacher, Paul Segneri (1624-1694), effectively incorporated the traditions of the preceding century into a mission program that would have an important influence during and after his lifetime. While in France, Vincent de Paul (1580-1660) founded the Congregation of the Mission (the Vincentians) to



Ignatius of Loyola



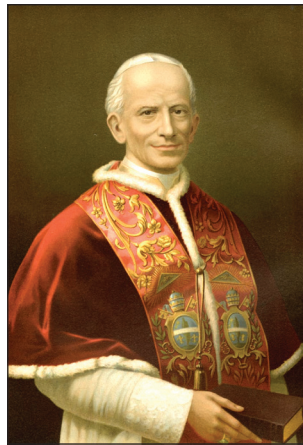
Paul Segneri



Vincent de Paul

preach parish missions among the country folk. The heyday of mission popularity, was the 18th century. It is said that “in Germany, there did not remain one locale of any importance which did not have its mission.” Alphonsus de Liguori (1696-1787) founded the Congregation of the Most Holy Redeemer (the Redemptorists) in Italy in 1732, in a large part to preach missions, and his influence became so important that his writings were even cited by church councils. The French tradition of Vincent de Paul grew into a vigorous mission movement which became ingrained in French Catholicism and well into the eighteenth century.

By the end of the 18th century the parish mission suffered a severe paralysis as, reinforced by the intellectual currents of the Enlightenment, popular opinion turned against the exaggerated expressions of piety that had developed during the Baroque period with its terrifying scenes of hell painted by the preachers, seemingly endless sermons, and severe public flagellations. The suppression of the Jesuits in 1773 naturally dealt a severe blow to the parish missions which they had championed. The French Revolution and other wars that followed “halted the work nearly completely.” The mission’s identification with the interests of the papacy and the church’s support of conservative political authority was a serious liability as nationalism came to the fore, especially in countries ruled by independent-minded monarchs, leading to the mission being outlawed in many countries.



Pope Leo XII

Leo XII’s proclamation of a jubilee year in 1825, helped the mission reappear with renewed vigor. By 1840 the parish mission was beginning to recapture the popularity it had enjoyed a century earlier. Even in those countries where it was still outlawed, such as France and Germany, missions occasionally reappeared, camouflaged under the name of a retreat. The renewal in parish missions helped the church to emerge from a period of religious malaise brought on by the enlightenment and the political upheavals of the late eighteenth and early nineteenth centuries. Highly favored by Cardinal Wiseman after the restoration of the Catholic hierarchy in England in 1850, the mission eventually became a trademark of the devotional revolution that transformed Catholic England.

History of Missions in the US

The U.S. was ideally suited for the parish mission. The scarcity of priests encouraged an itinerant ministry that reached out to scattered settlements of Catholics with brief but intense evangelization. Whether rekindling the fires of religion among churchless, priestless Catholics in rural communities or keeping the people’s religion alive in more populated settlements, the mission was suited to the circumstances. Lengthened or shortened depending on the size of the community, it provided a period of intense preaching along with the possibility of receiving the sacraments of Penance and the Eucharist, thus setting oneself straight with God.

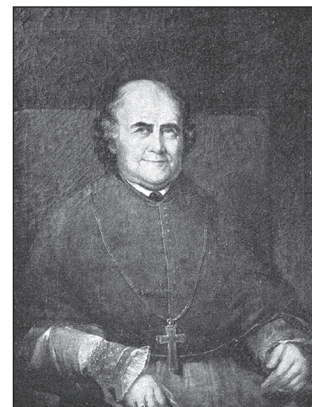
The first missions or Catholic revivals in the US most likely took place in Maryland toward the end of the eighteenth century when Father John Baptist M. David, an emigre from the French Revolution, began preaching missions shortly after his

arrival in the United States in 1792. He continued this work in Maryland until his assignment to Georgetown College in 1804, eventually becoming the Bishop of Bardstown, Kentucky. He sought to revive religion in “congregations cold and neglectful of their Christian duties” basing his preaching on the Spiritual Exercises of Ignatius of Loyola. Another early preacher was the Jesuit Anthony Kohlmann, who held missions in the German parishes of Philadelphia and Baltimore in 1807 shortly after his arrival in the country. In order to remedy the poor and “neglected” conditions of religion he preached at least one mission in the parish in 1809.

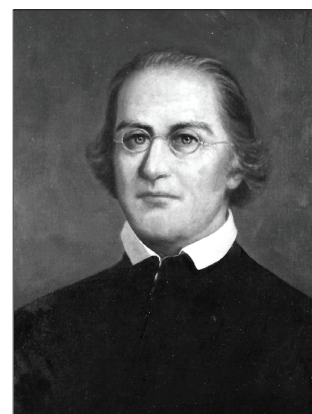
Like in Europe, there was a widespread appearance of Catholic revivals held in conjunction with the jubilee year of 1825. When the Jubilee was extended to all countries after its close in Rome, missionary bishops, aided by other priests, took the occasion to visit the Catholic settlements of their dioceses, holding missions at each stop and announcing the spiritual indulgences connected with the jubilee. By 1829 the mission had become an accepted feature of Catholic evangelization. Missions were held anywhere a group of Catholics could be gathered — in court houses, in Protestant churches, or in private homes. Recounting his itinerant ministry one missionary stated that “when time permits and there is neither a house or barn large enough, he preaches in the open air and mounts the trunk of a tree or a palisade and harangues the people until he is fatigued.”

In the 1840s the itinerant preacher was a rare species and the Catholic revival meeting an uncommon event. By the end of the century organized groups of preachers crisscrossed the nation preaching a brand of religion that had become an integral ingredient of Catholic piety. The arrival of the Redemptorists in 1832 helped the proliferation of missions. Likewise, the arrival of both Franciscan and Holy Cross preachers, and new recruits for the Redemptorists and Jesuits (who did most of the revival work), naturally led to an increase in the number of Catholic revivals. By the late 1850s revivalism had become the accepted technique in the evangelization of Catholics. In 1858 Orestes Brownson observed that “the past few years have been marked by the unusual number and the great success of the Retreats or Missions which have been given by the members of several Religious Congregations, in almost every ecclesiastical province and diocese; both in our overflowing city churches, and also in the country parishes both large and small.” What was previously an unusual event was now becoming a routine celebration in the cities and towns of Catholic America.

Naturally, with their growth, revivalism had been “reduced into a kind of science.” The method and process had been systematized with elaborate directions on how to promote, conduct, and prolong a revival of religion. One could find handbooks that spelled out in detail the sermons that should be preached, the ceremonies that should be conducted and the atmosphere to be created. Every detail of the mission, including the placing of flowers and candles, was designed for the best possible effect. Father Weninger, one of the more popular preacher, had such detailed and costly in-



John Baptist Mary David



Anthony Kohlmann



Orestes Brownson

call to conversion during this “special time of grace” with a special urgency and an appeal to the emotions, often using examples of sinners who died, suddenly and unconverted, having refused the grace of the mission.

Since the primary goal was the conversion of sinners, the preacher’s first task was to shock people out of their complacency by instilling in them a fear of death and the eternal punishment of hell. To reach most people (initially) being immigrants, preachers showed how the sorrow of separation from family and loved ones would become permanent because of sin leading one to hell. Or how parental neglect and drunkenness brought poverty, sickness and general ruin upon home and family. Once shown the dangers and horrors of sin, God’s mercy was shown and confessions encouraged.

The revivals appealed to the individuals for a reconversion to Christ. There was an emphasis given to the importance of a general confession, which often became the equivalent of a general review of life. After change of heart sealed by the reception of the sacraments of confession and communion, the last night of the revival often saw a renewal of baptismal vows. Both conversion and the sacraments were necessary. The conversion sought was not a lifeless, ritualized act but a radical decision for Jesus rooted in true repentance. The emphasis on the importance of the sacraments was evident in the way that the preachers and the press recorded the success of the revivals, namely by the number of confessions and communions since these figures supposedly indicated how many people had been converted at the revival.

The missions reached across the demographic spectrum. Both large cities and small towns had revivals, since it was not the size but the need of a community that determined whether a revival would take place. Large cities and small towns had roughly the same percentage of missions. Attendees cut across class lines, although often leaning more blue collar than white, corresponding with the distribution of the congregation as a whole. While many attendees were regular church going types, missions also appealed to the more marginal Catholics, although it is hard to gauge how numerous this group was since press reports only referred to the results in general terms, e.g. a “great many” or “quite small”. You had the mission repeaters, those who hadn’t been to church since the last mission. You had the seeking Protestant, often from either the Episcopal or Lutheran denominations. Twenty-seven percent were under 20, and 54% were in their 20’s, making over 80% of attendee under the age of 30.



Generally occurring every 4-5 years so as not to become too routine, every means possible was used to draw attendees to the mission. Handbills were placed on fences and buildings, adverts were placed in newspapers, banners were placed across the church facade, the priest would visit his parishioners urging them to attend, leaflets were distributed describing what the mission was, and homilies extolled attendance. One could not claim they didn't know a mission would take place. Depending on the size of the community, missions would last anywhere from one to four weeks. Often the men and women each had their own mission, with the ladies going first, who then helped induce the men to attend the second week.

The day generally began with Mass at 5 p.m., followed by 30 minutes of catechetical instruction. Later in the day, a second Mass and instruction repeated that of the earlier one. In the evening there was a brief instructional talk which was often followed by the Rosary. The evening then had the mission sermon, which lasted for about one hour. The schema of sermon topics had developed over the centuries with the framework being found in the first week of Ignatius Loyola's *Spiritual Exercises*, namely, salvation, sin, death, judgment, hell, and the ways of conversion. These sermons aimed first at conversion then the theme of perseverance. At times, these



common themes were supplemented by topics which responded to the particular needs of the age (Catholic schools, attendance at Mass, duties of parents, temperance), by apologetic sermons (the church), or by certain devotional topics (the Sacred Heart, sodalities, the Holy Name). The evening closed with benediction of the blessed sacrament. The final night was the capstone, often being the occasion for the erection of the mission cross in the church or a renewal of baptismal vows or even both. Generally, the mission scorecard was read at the end which included the

numbers who had received communion and those who had been converted to Catholicism.

One controversial aspect was the collection of money which often took place at the closing of a mission. Ostensibly to cover the expenses of the revivalists, the records indicate that their stipend was generally a small portion of the total collection, the rest went to the pastor. Often mission collections took place to raise money for a new church, a new school, or other parochial expenses. For some pastors, the only reason for having a mission was to raise money for their parish. Yet, such crass motivation was more the exception than the rule.

The Impact

There was an increase in revivalist fervor not just in the U.S. but also in Europe, and many mission preachers came to the United States specifically to carry on the same type of ministry that was proving so successful in Europe. The missionary status of the young American church made it ideally suited to the itinerant preacher

who compensated for the shortage of clergy in the more sparsely settled areas of the country, and offered a counterattack to the perceived Protestant threat.

Often the attendees found that the mission spoke to them in personal and meaningful ways. The most persuasive indicator of conversion was the number of confessions. One preacher estimated that 20% present were “self-styled Catholics who haven’t been to confession for ten, twenty, thirty, or forty years.” However, there is little evidence of a continued upsurge in piety once the preachers left. With striking similarity, year-to-year, parish records gave no hint whatsoever that a revival had taken place.

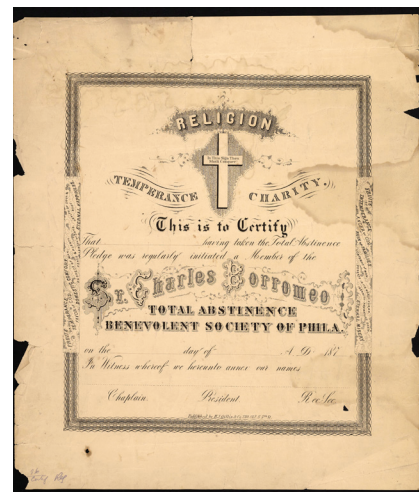
There was evidence that Protestants were converted to Catholicism, a bonus the preachers had hoped for but had not sought out. There was indication, also, that young people were persuaded to pursue religious vocations. Some preachers even made an explicit appeal for vocations to the priesthood. One of the most notable of these was James Gibbons, the cardinal archbishop of Baltimore who as a young man of nineteen heard a mission sermon on the priesthood “that settled [his] doubts and solidified his decision to devote his talents and effort to this high calling.” One also found numerous men and women converted to the cause of temperance. A revival became a popular setting for the decision to abstain from all intoxicating drinks. While not originating with revivalism, revivalism did reinforce the crusade for temperance.

While there was an emphasis on individual conversion, that did not exclude the need for the community. In the pursuit of piety, missions both strengthened the community and promoted the consolidation of the institutional church. The mission was often used as a remedy to heal a schism in a local community or the harmful effects of a prolonged regime of an incompetent pastor. It was also a means of promoting the parish school. All in all, the Catholic revival or mission was a very formative influence on the development of the American Catholic community, helping immigrants find a sense of community and belonging. Missions even helped to change architectural styles from the more classical looking churches built in the early 19th century, to the Gothic revival structures that were common of Churches built in the late 19th and early 20th centuries.

Today

Similarities can be seen between the parish mission of the late 19th and early 20th century and the charismatic renewal of the late 20th century and even events such as World Youth Day. Truth claims, especially today, are often evaluated on whether or not it moves the individual’s affections. But this “high” is not sustainable. Are there any lessons we can learn about imparting the truths of discipleship that can help foster the sustainable renewal that our present time needs?

While there is no explicit, historical connection that exists between Catholic revivalism and charismatic renewal there are plenty of similarities, but also dif-



A Temperance Certificate pledging total abstinence



ferences. Nor could one say that the Charismatic Renewal grew out of Catholic revivalism like Protestant Pentecostalism grew out of the Protestant revivalist tradition.

Of those who were raised Catholic but are no longer Catholic, 49% are unaffiliated. Among the 31.7% of Americans adults who say they were raised Catholic, 41% no longer identify that way (Pew Research Center's 2014 Religious Landscape Study). This means that 20% of those raised Catholic are now unaffiliated. Although baptized as children, they have

allowed themselves to be transformed, not by Christ, but by the values of our secular culture. But part of that is our fault. People are leaving because it has become a charity with meetings on Sunday, not a religion. Religion is about a transaction between this world and the next; the soul's salvation, the fear of hell and the hope of heaven, supernatural commerce with angels and demons, the Holy Sacrifice of the Mass, the supernatural sacraments of salvation and the Great Paschal Mystery. For many, that is not what they hear when they come to church on Sunday.

Many of today's efforts to reach, parishioners, especially teenagers and young adults are emotionally based, relying almost entirely on the transformative power of an event. There is the National Catholic Youth Conference (NCYC), Steubenville and Lifeteen conferences, mission trips, theologies on tap, walking the Camino, going on a pilgrimage to the Holy Land, and of course, participating in World Youth Day. To a disinterested observer, the path toward renewing youth and young adult ministry is nothing more radical than investing even more in such programming. While these events may be good at opening the young Catholic to a transformative

encounter with Jesus Christ, Americans tend to determine the truth-value of a religious claim through whether or not it moves the individual affections. So, what happens when the effects of the powerful experience fades away?

If we seek to lead individuals to Christ primarily through the stirring of emotions, we are really leading them to leaving the Church; our lives are simply not that exciting. Rather, we must ground our efforts in proposing Christ



and the Church's ruling vision of existence, to see everything according to the revelation given in Christ, and to act upon that vision with consistency. Whether consciously or not, all of us create narratives that give our lives direction and meaning. Similarly every society possesses a moral and spiritual imaginative vision, a set of assumptions and a way of looking at things that is largely taken for granted rather than argued for. Such provides the atmosphere for society's members to breathe, and the soil in which the various institutions of the society take root and grow. This vision provides a moral code, the ideal of a good person, definitions of success and

failure, economic and political values, as well as practices, legal codes and public policy, manners and modes of entertainment. Like a fish in water, this vision is not always examined or even recognized, although it completely surrounds and envelops our existence.

Knowing and having these values does not always indicate that they are adhered to. Just as one might assume and even acknowledge the importance of physical health without actively pursuing the ideal, our moral vision is often assumed. Even when ignored, its truth is assumed nor is an alternative vision proposed. Generally, the narrative that one assumes and acts upon is absorbed from the larger society with little to no examination or even consciousness of doing so. When the prevailing vision is contrary to the Christian vision, a conversion of mind and imagination is necessary before one can follow Christ. This is the difference between preachers awakening present but ignored assumptions, bringing to life dormant truths, and preachers needing to transform imaginations and visions that will make the truths they are preaching understandable.

One way to help transform imaginations and visions is by helping individuals examine the world around them by asking meaningful and deep questions about their experiences and existence. What kind of questions? Perhaps questions that invoke their natural religious nature — What is the meaning of life? What is love? What is authentic friendship?

Each human being has this religious sense, this orientation to Natural Law that sin has not destroyed. Everyone is searching for that something that offers ultimate meaning, that gives order to our lives, and can make sense of our experiences like friendship, life, death, disappointment, love, and destiny. Often these type of questions and reflections need one-on-one conversations. They need silence and contemplation — space for the individual to reflect on his or her inner life.

We must seek to accompany them in their search, to facilitate experiences and encounters that will help to raise the ultimate questions, and to give them the laboratory and tools with which to reflect and examine the world around them and themselves. We must not be agnostic in the answers we offer but must always propose the Church's perennial response. When asked we explain. But the best proposal is the witness of our lives that unveils the moral, functional, and spiritual world that differs from and is offered by the world around us. The importance of our authentic witness cannot be overemphasized. Many are tempted to hide who they are because of the high cost of discipleship in a world that is antagonistic to our Christian values. There is no question that being a witness is easier when the surrounding culture reinforces rather than challenges the Catholic worldview. But we witness with our lives that this holistic worldview fulfills all of humanity's deepest longings. Everyone must make the decision for God for themselves, nobody else can make it for another, for God has children, but no grandchildren. But our lives can give oth-





ers a glimpse of how choosing God transforms We can demonstrate that our choice for God leads to perfect freedom and happiness. Our lives can serve as an invitation to an unbelieving world that to enter into a relationship with God creates a new way of being and seeing that brings with it freedom, meaning, and joy.

In order to be a witness to this truth we must have a radical commitment to holiness through prayer and asceticism and be part of an authentic community centered around the love of God and love of neighbor. We must have a desire to build the kingdom of God through self-sacrifice and live what we proclaim. We must gently challenge the values of our secular culture when they conflict with the Gospel, and do so with an attitude of mercy and hope. We must never shy away from speaking of Jesus and what he has done for us in our lives. We must always seek to live the

Church’s sacramental vision, helping the unseen, spiritual world become visibly incarnated in space and time, through our traditions, habits, and lives. The things we do, the kind and manner of activities we engage in, the way we organize our lives, the way we structure the physical world around us, how we order our time ... all will have a great deal to do with what we think and believe. We must strive to know the fullness of Tradition and show the vitality of what the Church proposes, always framing the Church’s morality in the context of our relationship with Christ. For if we do not know the truth we will be unable to “give a reason for the hope that is in us.” (1 Peter 3:15)

Regarding our role in bringing others to the faith or pushing them away, the Catechism of the Catholic Church puts rather starkly:

Believers can have more than a little to do with the rise of atheism. To the extent that they are careless about their instruction in the faith, or present its teaching falsely, or even fail in their religious, moral, or social life, they must be said to conceal rather than to reveal the true nature of God and of religion. (Parag. 2125)

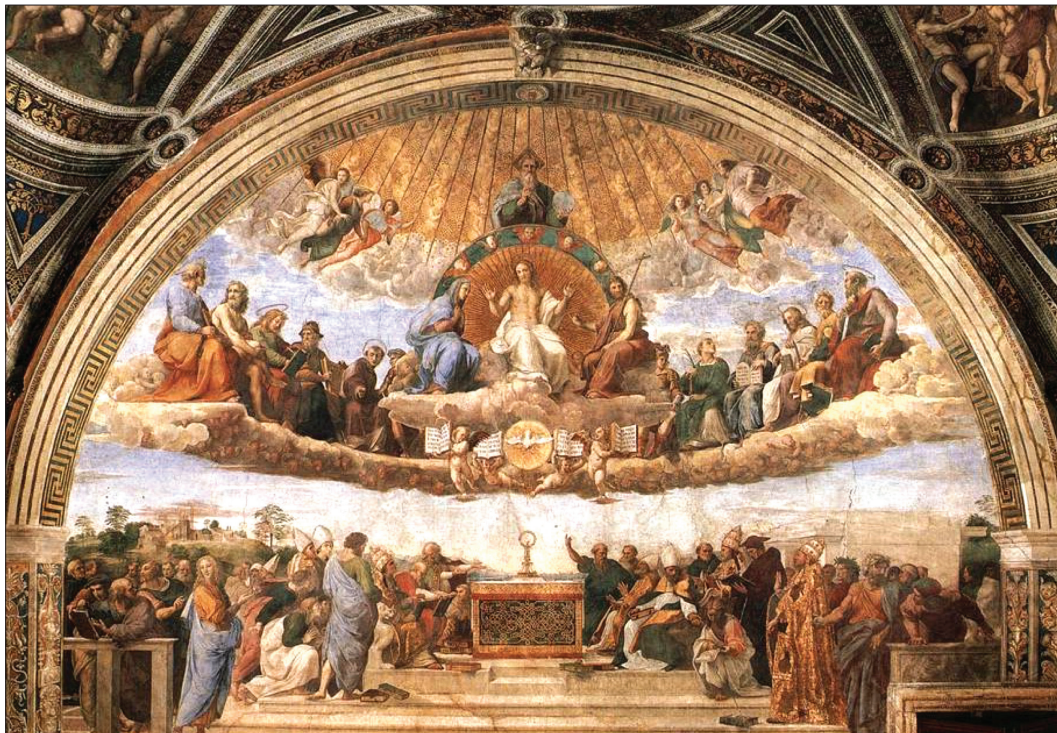
If we want to be evidence of the transformation that Christ brings, we must allow ourselves to be acted upon by the Holy Spirit. St. Paul speaks of the “evidence” of the life of faith being the “fruit”, namely, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Become the best version of yourself, smiling at those around you, letting them know that you love them and are there for them, and welcoming those around you. Embody the innocence and trust of a child and the childlike desire to playfully make others feel at ease around them.

We evangelize by creating a culture, a world in which the ultimate hypothe-

sis offered by Christianity becomes flesh in education, art, music, and even sport. Evangelization presents people with the beauty, goodness, and truth of the Gospel opening the way for the living Christ, through his Spirit, to draw people to himself. If we propose a religion merely as a sense of the divine or a commitment to societal and global equity, we are doing unbelievers a disservice. For one does not need Jesus for those things. Religion is so much more than doing good works, handing out sandwiches, and bringing about peace and justice. It is about a transaction between this world and the next. It's about a relationship with the almighty God who created us. We can sometimes confuse community connection and involvement with a personal attachment to Jesus. Religion is primarily about our relationship with our Creator and Redeemer. Afterwards, because we are in a relationship with Him, a transforming relationship with the world around us occurs naturally.

If we want to renew our parishes we must first renew ourselves. Parish renewal begins with personal renewal or conversions fueled by asceticism and an interior life of profound intimacy with the Risen One. Parish renewal presents an integrated Christian vision of the world within which the moral and spiritual disciplines find their place. The Church, like Christ, must always seek to propose this authentic vision of reality. We must never impose, what Christ merely proposes. All are invited. None are forced. Do our lives attract or repel those around us?

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Fr. Juan de Padilla, OFM is so well known he had his own solid silver collectors coin.

**SUFFERING
BECOMES BEAUTIFUL
WHEN ANYONE BEARS
GREAT CALAMITIES
WITH JOY**

—ATISTOTLE

POST CONFERENCE CONTRIBUTION

Sacrifice with Joy: The Historical Catholic Influence on America

The History of the Catholic Church in America is filled with sacrificial souls who may not be technically Saints, but nonetheless sacrificed their lives with joy for the salvation and good of the people they served. In this inspiring paper, Thomas Crowe explores the mostly unknown history of ten pioneers and heroes, who from the 16th century to modern day, made history that changed the landscape of the Church and the United States.

PRESENTER

Thomas and Noelle Crowe

Tom Crowe and his wife, Noelle, are the co-hosts of the American Catholic History podcast. Tom and Noelle are both educators with a passion for the history of Catholicism in North America. Through their podcast, pilgrimages, articles, and a planned series of books, they hope to increase the knowledge and appreciation of Catholics in America for our incredible history on these American shores. Find episodes, pilgrimages and more information at americancatholichistory.org or email Tom at tom@americancatholichistory.org.



Sacrifice with Joy: The Historical Catholic Influence on America

POST CONFERENCE CONTRIBUTION

THOMAS CROWE

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*America! America! God shed his grace on thee! And crown thy
good with brotherhood, from sea to shining sea!*

Joy - From Sea to Shining Sea

Katherine Lee Bates wrote those words in her poem “America the Beautiful,” a poem which became one of the most well-loved national songs within her own lifetime. She meant the poem as a prayer that the Almighty might bless America in various ways.

Well, one way in which God has certainly blessed this land is in the *sacrifice with joy* of Catholics from sea to shining sea.

I believe that the way Catholics can have the most significant impact on the United States in our own day is by imitating the example of our predecessors: accepting the sacrifice to which God is calling us, and accepting it with joy.

Never have evil or acedia or the errors that come with indulgence been overcome without sacrifice — seeing the right thing to do, and doing it, no matter how hard it is.

Not only doing the difficult thing, however, but doing it with the right disposition — that of joy.

Without joy we have begrudging acceptance, even resistance and resentment, in the face of hardship. For our own edification and the example we give to others, we need to have joy when we take up our cross. We are followers of the crucified and risen Christ. We are keepers of the greatest secret in the history of history: good wins, love overcomes, joy conquers. Our task is to share this secret, this joy, far and wide, in everything we say and in everything we do.

When we come to accept the truth of this opportunity, and take up our own part in it, the rest becomes far more easy.

Fortunately, we have scores of scores of examples of how to do this, right here on these American shores.

What is Joy?

Joy isn't just happiness, or a fleeting emotion arising from a pleasant experience. It's not the fulfillment of some desire. Nor is it the achievement of contentedness in physical, temporal circumstances.

That final option approaches more nearly to the reality of joy, however.

Joy is a facet of the virtue of charity. It is a face of love. Joy is a contentedness of the spirit when it rests in the mission of God. It is the stable, peaceful deep down attitude of the person whose will has come into alignment with the will of God. Joy isn't an act of the will quite like love— "willing the good of the other." Joy is rather the state of being that surrounds our emotions and reactions. It is the ground from which one acts, when faced with situations and circumstances.

Living in joy does not mean emotions are dead and the person is numb to earthly passions or movements. Emotions remain, but joy provides emotions and passions a divine channel through which to flow. It is a divine light with which to see more accurately and immediately the reality of a situation.

When one lives in joy, positive situations bespeak the abundant graces of God, while negative situations provide an opportunity to see God's providence or to learn to live in patience. Joy doesn't mean never being sad or angry or happy or anxious. Joy, however, helps our anger to be only righteous anger. It helps our sadness to be colored with hope and never to give in to despair. It helps our happiness to be holy and not ridiculous. It helps our anxiety to remain shallow and to change into trust in God's providence.

So when we talk about a person who lived in joy, we are not talking about a person who met every hardship as though it were not a hardship, nor a person who took up every cross as though it were nothing at all. We are talking about Job: "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." The example par excellence, of course, is Christ himself. He suffered, bled, fell, and exhibited sufficient weakness that he was given a helper while carrying his own cross. Why should we expect our own saints and heroes — formally recognized or not — to be free of such struggles and signs of weakness?

No, we are not talking about people who never winced under strain. We are talking about people who saw God's will, desired God's will, pursued God's will, struggled for God's will, and, in their way, set the world on fire for Christ — or at least set some portion of the United States on fire for Christ.

Joy in America - Fr. Juan de Padilla, OFM

This awesome story of sacrificing all for love of God and love of man goes back to the very beginnings of Christianity within these 50 states. Almost as though God planned it this way, the climactic sacrifice with joy took place right in the heart of the present-day United States.

Nearly 250 years before Baltimore was made a diocese —in 1542 to be exact

— a Franciscan friar, Father Juan de Padilla OFM journeyed with the Conquistador Francisco Vazquez de Coronado into the interior of the present-day U.S. They made it into what is now Kansas before turning back. But Father de Padilla was taken with the plight of the souls whom he found there. They were un-evangelized native people. They had no knowledge of Christ. Father de Padilla was about 50 years old at this point. He had led missionary efforts in New Spain for at least 12 years by this point. He had established religious communities and led college faculties. He was an accomplished and respected leader within the Church and in New Spain more broadly. To him, however, those un-evangelized natives were all that mattered. He had the zeal of Christ in his heart, which compelled him to spurn the dangers and go back to them with only a few others to help. He lived among them for a time, but ultimately, for his efforts to bring them Christ, he was killed.

This proto-martyr of the United States died about a century before the Jesuits who bear the title of the “North American Martyrs,” and his death took place within 100 miles of the geographic center point of the continental United States.

Talk about a baptism in blood. The blood of at least one martyr marked this land as one of sacrifice in joy from early on.

Catholics came to these American shores in great numbers over the next decades and centuries. The Spanish came from Mexico and the Caribbean, up through Florida. They went up into present-day Arizona and New Mexico, and up the west coast through the 17th and 18th centuries.

The French settled in Canada and New Orleans, establishing themselves along the St. Lawrence and Mississippi river basins, and around the edges of the Great Lakes.

Fr. Ferdinand Farmer

Some English Catholics had a foothold in Maryland for a few decades, but that foothold became a toehold, and then it became a disaster. Eventually the only place in the English-speaking world where the Mass could be offered in public was the Quaker capital of Philadelphia. But those Catholics persisted.

One priest based in Philadelphia, Father Ferdinand Farmer as he came to be known, would disguise himself in all manner of disguises to cross into New York City. In the Colony of New York, simply being a Catholic priest was a crime punishable by death. Father Farmer flouted that law time and again to minister to the Catholics in New York City. His ministrations were so significant that when New York became a state and religious liberty became law, the Catholics of New York were prepared to establish St. Peter Parish on Barclay Street within the year.

Father Ferdinand’s indomitable joy made that possible.



Religious Liberty

Indeed, when the new United States of America gained its independence and guaranteed religious liberty to all of its citizens, the political reality for Catholics changed almost overnight. Plenty of the leaders of the rebellion, including especially General Washington, knew full well how many Catholics were among the leaders of the rebellion: Charles Carroll of Carrollton, his cousin Daniel Carroll, John Barry, Kasimir Pulaski, Stephen Moylan, John Fitzgerald, Francis Vigo, Pierre Gibault, and of course the Marquis de Lafayette. Catholics had fought and risked all for this new nation. Their right to be Catholic was protected as well as everyone else's.

The new federal government enshrined religious liberty in the Bill of Rights, and several states enshrined the same in their own constitutions to varying degrees.

Age of Expansion

The age of expansion came. These new freedoms enticed more laity people to come to enjoy liberties they were denied at home. Or, in the case of post-Revolution France, it meant religious and priests could live without fear of having their head chopped off, or, at a minimum, their order shut down.

Expansion was coupled with — or rather fueled by — the age of immigration. This was a bit of a chicken-and-egg situation. More people coming to enjoy the freedoms meant more land was needed. But also, the new United States desired expansion as a means of protection against the British, French, and Spanish powers who held the land to the north, west, and south. This expansion meant protection, but it also meant more space for more people to establish their own life, their own community.

Catholics became Americans in two ways due to this expansion. First, Catholics came from lands dominated by Protestant powers like Ireland and the Germanic regions, seeking religious liberty and economic opportunities denied them because of their faith. Many of them stayed in the cities along the Eastern Seaboard where they disembarked, but plenty of them spread out across the country as it expanded, like spilled water running across a smooth, hard floor.

The second way Catholics became Americans was by simply staying put. Many of those regions that became part of the United States through treaty already had people of European descent living there. Generally speaking, since they were historically French or Spanish, they were Catholic. These Catholics became Americans by virtue of their lands changing hands.

Coast-to-Coast Catholics

As for the natives who lived on their ancestral lands, even some of them who had already encountered missionaries — Franciscans and a few Dominicans in the Spanish lands and Jesuits in the French — were Catholic.

Point is, at the time when the land actually included in the United States of America was little more than a narrow sliver between the Appalachian Moun-

tains and the Atlantic Ocean, Catholics were already coast-to-coast. Arkansas had been a French Catholic outpost for more than a century when the Declaration was written!

So this country was ripe for Catholic missionary activity from an early age. And missionaries came.

Maria Rose Segale — Sister Blandina

One who came from Italy with a smile on her face and a spirit that wouldn't quit was little Maria Rose Segale. She came to the U.S. in 1854, at five years old. By 16 she was Sister Blandina, a Sister of Charity. By 22 she was sent to a mining town, Trinidad, Colorado. This pint-sized spitfire of a woman took on the Wild West with her indomitable sense of purpose: her joy.

Out there she worked her tail off, literally tearing down and rebuilding a decrepit decaying school building with her own hands — well, her own hands, and the hands of anyone who stood still long enough to ask her what she was up to. She single-handedly ended lynching in multiple towns. In one town she did this by convincing the sheriff to help her. An itinerant worker had shot a local father and respected member of town while drunk. He was sorry for what he'd done, but the locals planned to lynch him. Sister Blandina convinced the sheriff to escort the accused to the bedside of the man whom he'd shot to ask for forgiveness. Forgiveness was granted. The man was sent to another town for trial and sentencing. Many years later that man's daughter wrote to Sister Blandina, thanking her for her, "loving, dauntless, courageous heart."

In another instance, Sister Blandina nursed a wounded henchman of Billy the Kid through to a more respectable death. Through her simple, joyful witness, the man even came around to praying for forgiveness before his death. He told her before she died that had she come around preaching and talking about religion first and foremost he would have sent her away with a vengeance. But since she showed she cared for him, who he was, where he was, he was willing to listen to her.

Her life out west also included construction. Starting with the school building mentioned above, that one in Trinidad, Colorado, she built dozens of schools, orphanages, hospitals, and convents in Colorado and Albuquerque, New Mexico. I've actually been to the mother house she built on the old main square of Albuquerque. It was the first two-story building in Albuquerque, and since it was built of adobe it was the only two-story building in town for a long, long time. That was because adobe is an inherently weak construction material and generally doesn't support a second story. Sister Blandina needed a second story for more sisters so she simply built the first floor walls a whole lot thicker, and put a second story on top. That building is still there.



She also built the first hospital in Albuquerque, and, even though gas lines hadn't been run in Albuquerque yet, she fitted her buildings with gas plumbing because she knew that one day it would be good to have them.

She was shrewd and forward looking as well as joyful.

Sister Blandina's law was, "Love, that God might be loved." She once wrote, "If this is His work it will succeed despite all opposition; if it is not his work we do not want it to succeed."

But two decades out west building schools, orphanages, and hospitals, fighting for the rights of natives, orphans, and children, and staring down lynch mobs was only her first act. She spent another 40 years in Cincinnati, Ohio working for the rights, health, integrity, and good futures of immigrants, women, and children. Out of necessity she learned to drive — when she was 75 years old!

And if you read *At the End of the Santa Fe Trail*, the compendium of letters she wrote to her sister while she was out West, you'll see that her life was filled with joy, humor, and a deep love of sacrifice for the sake of others. And she knew that this was the essential ingredient in making a lasting impact. She once wrote, "Money will not do it — nor Government Indian Schools either. A truly Christian life, combined with personal sacrifice prolonged into years, will accomplish what millions will not do."

Sister Blandina was hardly the only foreign born missionary to make a deep impact in the American interior.



Rose Philippine Duchesne

Rose Philippine Duchesne, born in Grenoble, France in 1769, wanted to be a missionary to natives in the New World from an early age. But she didn't get the opportunity to come over the Atlantic for many years. Her religious community was suppressed during the French Revolution and the Reign of Terror. Napoleon allowed communities to reestablish, and she returned to religious life. So it wasn't until she was 41 years old that she finally crossed the Atlantic to fulfill her life-long dream. But she was delayed again. She was assigned to teach Americans in Florissant, Missouri, outside of St. Louis. She would labor in this mission for 30 years before she finally — finally — had the opportunity to go work among the Natives. At 71 years old, however, all she could do was pray.

She couldn't learn the Native Potawatomi dialect — English had been difficult enough. She couldn't do the manual labor of the convent. She couldn't teach. So she prayed, joyously, night and day, for the success of their mission. She prayed so much the natives called her "Woman who prays always." She lived in joy and peace there among the Natives of Kansas through the rest of her 83 years.

Father Benjamin Petit

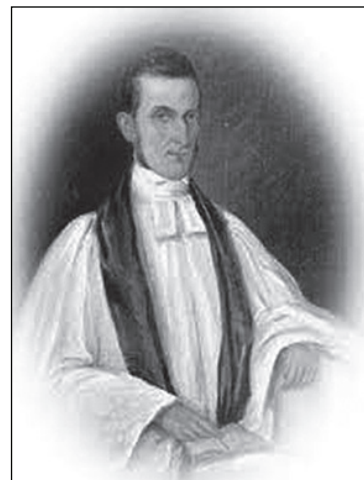
Another example of sacrifice with joy comes to us from the story of those natives whom Mother Duchesne served. The Potawatomi were not native to Kansas. They had been force-marched off their land in northern Indiana and southern Michigan in 1838. Their trek overland to Kansas came to be known as the Potawatomi Trail of Death, due to how many of them died.

The trail was not one of joy, of course, except for the witness and work of Father Benjamin Petit, a young priest from France. In fact, he wasn't even a priest when he immigrated to the United States in 1836. He was a former lawyer, who left seminary to become a priest. Bishop Simon Bruté, the first bishop of Vincennes, visited France to bring back money and priests, and Petit, all of 24 years old, joined him. He was ordained the following year, and was sent to be a missionary to the Potawatomi.

Father Petit vocally and forcefully opposed the government's plan to dispossess the Potawatomi and force them to move. Once it was clear that that fight was lost, he begged Bishop Bruté for permission to accompany the Potawatomi, who were mostly Catholic, on this unjust trek.

He spent himself, for the love of the Lord, in their service — traveling up and down the line, tending to their physical needs. But more especially he provided for their spiritual needs.

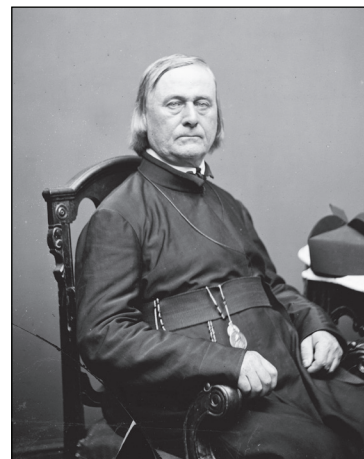
He served with such neglect of his own health that shortly after handing off the Potawatomi to the priests at their assigned destination, he died. He was only 27. But you can be sure he had joy in his heart, and the Potawatomi never forgot his sacrifice.



Father Pierre de Sme. S.J.

Also there in the middle of the country, beginning just a few years after Father Petit and Mother Duchesne was jolly, stout, short Belgian Jesuit, the indomitable Pierre de Smet. de Smet was born in Belgium in 1801, came to the United States as a 20 year-old Jesuit novice in 1821. He was ordained in 1827, and from then on the area between the Mississippi and the Rockies, north of St. Louis, up into Canada, was his domain. He befriended every tribe of natives. He was the only white man who could walk confidently into the heart of Indian territory and not fear for his life.

In fact, the first time he ventured into Indian territory he traveled with an armed entourage. That went pretty well, he baptized a few hundred Salish people. But when he returned a few years later he traveled with only other priests. From then on he went into dangerous territory like St. Francis going before the sultan: trusting that if it were God's will that he survive he would. If it were God's will that he died, he would accept that, too. His life was in God's hands. He had joy, and trust.



His joy and trust bore much fruit. He converted countless thousands of natives, and traveled many thousands of miles in his life.

Of him, a fellow traveler once wrote, “He was genial, of fine presence, and one of the saintliest men I have ever known, and I cannot wonder that the Indians were made to believe him divinely protected. He was a man of great kindness and great affability under all circumstances; nothing seemed to disturb his temper... Sometimes a cart would go over, breaking everything in it to pieces; and at such times Father de Smet would be just the same - beaming with good humor.”

He also wrote extensively. His writings are chock-full of vivid descriptions of the people and places he encountered. While sailing up the Columbia River from the Pacific Ocean he wrote in terms of love of the beauty of the creation about him. He wrote of an encounter with a very old Indian couple who had learned of Christianity and ardently desired baptism, but who had never met a priest. They had appealed to the Great Spirit to send a “Black Robe” to them before they died. Father de Smet baptized them, and aided them in their faith, likely offering Mass and giving them Communion before going on his way.

Shortly after that encounter, Father de Smet wrote, “These little adventures are our great consolation. I would not have exchanged my situation, at that moment, for any other on earth. I was convinced that such incidents alone were worth a journey to the mountains. Ah, good and dear fathers, who may read these lines, I conjure you, through the mercy of our Divine Redeemer, not to hesitate entering this vineyard; its harvest is ripe and abundant. Does not our Savior tell us : ‘I have come to cast fire upon the earth, and would that it were already kindled!’ It is amidst the poor tribes of these isolated mountains that the fire of divine grace burns with ardor. Superstitious practices have disappeared; nor have they amongst them the castes of East India. Speak to these savages of heavenly things; at once their hearts are inflamed with divine love; and immediately they go seriously about the great affair of their salvation. Day and night they are at our sides, insatiable for the Bread of Life. Often, on retiring, we hear them say, ‘Our sins, no doubt, rendered us so long unworthy to hear these consoling words.’”

Father de Smet labored for the Natives for decades, first as a missionary, but also as a fundraiser and peace negotiator. He raised funds across the US and in Europe for the missions. And in 1868 he served as mediator in an important negotiation between the U.S. Army and the Sioux Chief Sitting Bull.

Father de Smet died in 1873, but his life of joy left an indelible mark in the middle of the country — three towns are named after him, one in each of South Dakota, Montana, and Idaho.

Mother Catherine Spalding

Leaving the middle of the country, let’s move a little east for our next examples.

Catherine Spalding was an orphan from an early age. She grew up dirt poor in central Kentucky, shunted around among relatives until she was 19. That year she joined a new religious community, the Sisters of Charity of Loretto. She was elected the first mother superior of that community. For the next 45 years she

poured herself out for and with that community. Her special care was for orphans — as she had been. Through her absolute trust in God, hard work, and the strength of her joy, that community became the most important provider of what we'd call social services in Kentucky. They opened orphanages, schools, hospitals, and homes for mothers with nowhere to go and the elderly.

Mother Spalding dealt with some internal strife in her community, as well as some meddling by the local bishops. She handled the adversity with spirit, and sometimes with some gentle ribbing of the legitimate authorities.

Mother Spalding toiled in the vineyard of the Lord for the entire day, if you will. She entered when nineteen and left it when she was 64. She worked through the heat of the day, enduring the strain of the hardest labor. I find it hard to believe that she sought anything more than what the Lord offered her when they finally met face to face when she died in 1858.



Bishop Benedict Joseph Flaget

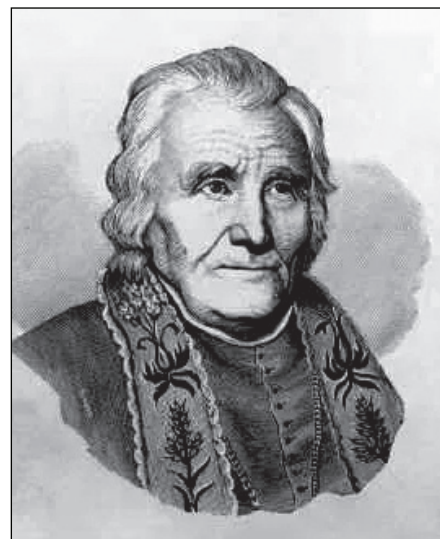
The same can likely be said of the bishop whom she ribbed and butted heads with, the saintly Benedict Joseph Flaget.

Flaget was the first bishop of Bardstown, later Louisville, Kentucky. Flaget was among those priests who fled the French Revolution. He served as a seminar professor and then as a missionary in Ohio, Indiana, and Kentucky, before being named bishop of Bardstown in 1808. He was so fearful of taking the position that he went to Europe to seek a reprieve. He was denied that reprieve, and accepted his fate, finally entering his diocese as bishop in 1810. It's a good thing for the Church in America that he did take up his cross, because over the next 40 years he became the most respected and important man in the Church in America. Only John Carroll, the first bishop of Baltimore, had a more important impact on the early Church in America than did Benedict Joseph Flaget.

His see, when he took up the reins, covered all or portions of the present states of Kentucky, Tennessee, Ohio, Indiana, Illinois, Iowa, Michigan, and Wisconsin.

During his tenure he spent the majority of his life on horseback, traveling from Catholic outpost to Catholic outpost. During his lifetime, the following dioceses were carved out of his: Cincinnati, Nashville, Detroit, Vincennes (now Indianapolis), Milwaukee, and Cleveland. Naturally, many more have been carved out of those since then.

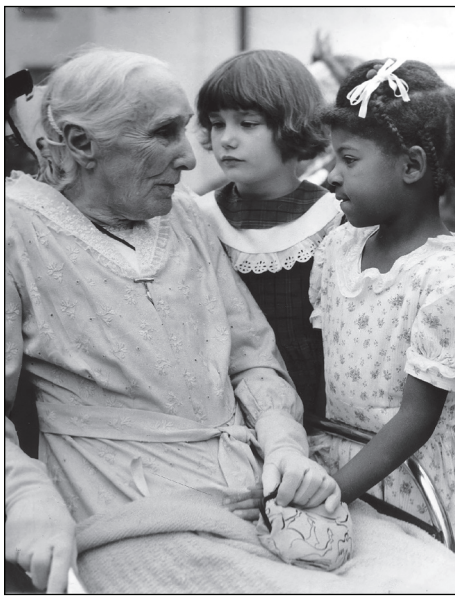
He was instrumental in the selection of first bishops in these sees, and in the selection of bishops in sees elsewhere, including Baltimore. Two significant arch-



bishops of Baltimore had served under him: Francis Kenrick and Martin John Spalding.

Flaget served despite a body that was breaking down, causing him to tender his resignation in 1832. It was accepted, but the hue and cry from the faithful of the Diocese of Bardstown was so great that he accepted re-appointment to the post, and held it until his death at age 86.

His holy death was certainly after a life colored by joy.



Mary Virginia Merrick

Going even further east, coming closer to our present day, a frail, crippled young woman named Mary Virginia Merrick lived a life of joy even though she couldn't move her body.

Merrick was born in 1866 into the lap of luxury in Washington, D.C. Her Catholic parents, however, did not let their children live pampered, spoiled lives. They raised their children in the faith, respecting the sacraments, and working for the poor. Upon receiving her First Communion she resolved to serve the Lord in the poor. Little did she know what was in store.

When she was 14 she suffered an injury to her spine which left her paralyzed from the neck down. Within a year both of her parents died. Talk about a case for sympathy! She had reasons to question the Lord's designs!

But she said, and it was recorded by a friend, "What shall I do with this great yearning for sympathy which possesses me? Shall I allow it to embitter me? No, I shall give it to Him, glad that I pray for it and want it, that I thusly may have somewhat more to give up to Him. Then turn and give sympathy generously to all around me."

What joy!

She later wrote, "I never doubted the love of the Father, but my spirit rebelled at the thought that I would be useless in His vineyard ... I strove to serve as best I could... I resolved to do something every day for the Christ Child."

She started with the errand boy her family had hired to be a runner for her. She found out that his family had no money and he had no expectations of anything for Christmas. She ascertained that he wished to get a red wagon for Christmas. She told him to ask for it from "The Christ Child." "Who is he?" the boy asked. "The giver of all good gifts," she replied.

The boy returned with his own wish, plus those of his siblings and friends.

Mary gathered her siblings and friends and they set about fulfilling every single one of those wishes, signing each "from the Christ Child."

From that one Christmas in 1883 grew the Christ Child Society, which Mary headed up until 1948, seven years before her death in 1955.

In those 65 years the Christ Child Society grew from a local to a regional, then a national, and even international organization. They have given away untold thousands of layettes, and they have for years helped poor inner city children

have time out in the countryside. Nowadays the Society has 45 chapters across the U.S., with a few in other countries, numbering 5,500 members. On a yearly basis, these chapters do more than 400,000 hours of volunteer work, and spend more than \$4,000,000 on programs for more than 78,000 children and their families.

All based on the desire of one paralyzed young woman to fulfill the mission that God gave to her.

She wrote, “Do not consider that in order to be great either in the eyes of men or of God, it is necessary to do great deeds. It is an error; to do well the little duties of every day life; to perform well the duties of your station; is to be great. It is the noblest task of man for it is the fulfillment of the law of God. It is as if it were we who are helping Him in bringing forth with our effort His eternal designs with regard to the world.”

That’s joy. That’s sacrifice.

Gene Kranz

To round out our individual stories we’ll come to the present day and talk about one individual who is still alive right now.

Gene Kranz is 90 years old. He has been out of the public eye for decades. In fact, the only reason most people know his name was because Ed Harris played him in a major motion picture. If not for that, his name would mean something within NASA, but not far beyond that sphere.

Gene Kranz was the Flight Director of Mission Control when the Apollo 13 mission nearly ended in catastrophe in 1970. It was his leadership — and, not to beat around the bush, his Catholic faith that led to a successful return to earth for those astronauts.

Kranz was born and raised in Toledo, Ohio in the 1930s and 40s. His father died when he was young, and the parish priest took on a bit of a fatherly role for him. He watched many young men go off to war; he served many of their weddings before they shipped off. This witness had an impression on him.

After failing the physical exam and being rejected by the Naval Academy he turned his eyes to flight. One thing led to another and he ended up working at NASA. He also married and began having children with his wife, Marta.

Kranz was never a flashy man. He did not aspire to do great things. He simply went about his business in the most businesslike way possible. His days were structured, his life was buttoned down.

So when the cockpit of Apollo 1 burned during a test on the launchpad, and the three astronauts inside burned alive, he knew things had to change.

His response was to instill in every person of Mission Control an absolute dedication to two words: “tough” and “competent.” He insisted that every one of them write these words on their chalkboard and look at them every day.



By “tough” he meant that every person would take personal responsibility for their own duties. By “competent” he meant that Mission Control would be perfect: no excuses. Too many things could go wrong if every single member was not tough and competent.

He empowered every member of Mission Control to give a go/no go call if their portion of the mission was not ready.

He also developed, based on his Catholic education, the “Foundations of Mission Control,” three tenets that underpin absolute excellence at Mission Control.

1. Instill within ourselves qualities essential to professional excellence: Discipline, Competence, Confidence, Responsibility, Toughness, Teamwork, Vigilance.
2. Always be aware that suddenly and unexpectedly we may find ourselves in a role where our performance has ultimate consequences.
3. Recognize that the greatest error is not to have tried and failed, but that in the trying we do not give it our best effort.

These principles which he personally implemented at Mission Control made NASA’s space flight operations a model of excellence and competence for decades.

Nowadays Gene Kranz’ legacy lives on within the space flight community. He is a legend. He is respected. He is a model, and has had a positive impact on countless lives, not least on his own children.

Now, I can almost hear the questions: “after the examples of Sister Blandina, St. Rose Duchesne, Father Petit, Mary Merrick, Bishop Flaget, and others mentioned, how does Gene Kranz fit into the idea of ‘Sacrifice with Joy?’”

I’m glad you asked.

Because, as Mary Merrick said, and I’ll paraphrase for brevity:

It’s not in doing great big things that we do the great thing. It is in doing everything with love, fidelity, and all the excellence that we can muster that we do the great thing.

Gene Kranz served in his local Knights of Columbus. He was active in his parish — may still be, he’s still alive. He had an important job, yes, but the important thing is that he viewed it as the job he had to do, he did not let it become too big, or too small, for him. He saw his job, and he did it well. He didn’t reach for fame or fortune. He didn’t seek excess pleasure, use his father’s death as an excuse, or brood over being denied the Naval Academy. He accepted his place, worked his tail off, and became whom God made him to be, in the context God gave him.

This is sacrifice with joy, too.

It's also the basis of a disaster averted and a wildly popular movie. Apollo 13 doesn't return successfully, and Ed Harris never sports that vest on screen, if Gene Kranz doesn't bring his sacrifice with joy into the Mission Control room.

Pursuit

Sacrifice with joy: it means taking what the Lord puts in front of you, and pursuing it in love, in virtue, and with confidence that the God who gave you the desire will give you the means.

I've only given a handful of examples in this brief paper of Catholics in American history who have sacrificed with joy and made a profound impact. I could have chosen so many other people to spotlight: we have multiple saints whom I could have highlighted, but you've heard their names. Some lesser-known names I could have spotlighted: Father Augustus Tolton, Mother Mary Lange, Julia Greeley, Blessed Teresa Demjanovich, Sister Ignatia Gavin, Lawrence Welk, Samuel Sutherland Cooper, Venerable Nelson Baker, Father James Coyle, Dorothy Day, Father Henry Duranquet, Danny Thomas, Father Peter Whelan, Roberto Clemente, Carl Schmitt, and I would have to include in this list my wife's grandfather, a great man, Noel Dube.

The point is, sacrifice with joy is available to everyone. It requires self-denial, putting others before yourself, opening yourself to hearing what is God's will, and then pursuing it wholeheartedly.

Our country's history, from well before it was our country and up through the present day, is filled with examples. Some, like those I've spotlighted or just mentioned in passing, are stories that we can find. Others are obscure and likely will remain so, like the pious person at your parish who may seem odd but who always seems to have a smile, a prayer, a word of encouragement, a comforting word, as needed, and who always seems to be there to help in whatever ways are needed.

We Catholics in America are so incredibly blessed by the witness and actions of so many thousands who came before us. They changed this country, established charities, built dioceses, and defended rights through sacrifice and joy.

Sacrifice with joy changes lives profoundly. Our neighborhoods, towns, counties, states, and our country, is composed of nothing more than individual lives. Through sacrifice with joy, fueled by the Sacraments, we Catholics have had a profound impact on this country from the earliest days of European settlement. Through sacrifice with joy, fueled by the Sacraments, we can have the greatest impact possible once again.

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