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The Cult of Saints in the 2nd Millennium

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The cult of saints in the 2nd Millennium
MII: The era of structured evaluation of sanctity
By Russell Hardiman

Introduction
The sequence of the articles in this issue, serve as something like a mental pilgrimage or exploring the maze. Instead of going around in circles, this author’s hope would be that the major elements linking the pilgrimage of the Church through the centuries, are now unfolding, and in different ways casting their light on what are sometimes called the dark ages.

In our allegedly modern age many people have been deprived of the formation in history that was presumed to be one of the core disciplines along with the scriptures, philosophy, and theology, all of which mesh together to provide a medium of analysis of virtually any era. What is the significant component of the issues in the 2nd Millennium will be illustrating many of the factors that emerged in this period but are still operative in our modern world almost to the extent of being called modern. Ironically, in the 14th Century, in the field of spirituality and the emergence of printing of books, a key term emerged as via moderna (the modern way).

I trust that the goodwill and mental energy that has been invested in this project will also be invested by the readers and will also strengthen their vision of living in the modern world with the fruits and insights of other eras.

In the earlier segment the origin and changing patterns in the cult of saints were articulated century by century. Continuing that methodology, we have the possibility of linking together new facets of society, of discovery of the world, successive waves of form and reform of the Church, one century after the other.

The processes of the development of canonisation goes through the stages of:
Servant of God → Venerable → Blessed → Saint
The steps of these procedures have an incredible wealth of documentation and heritage in the known historical studies of the times which now reveal so much to us and yet there is still so much languishing in libraries.

One of the introductory study published in the way of (Ad instar manuscript). This was a form of printed class text but was not formally published in the technical sense. The staggering statistic that there are still eleven thousand manuscripts of the 11th Century in European civil, academic, and monastic libraries that are still not studied for lack of a full critical edition. What may still emerge?

While the first millennial experience provoked great fear and endeavours to allay those fears, there were also similar explorations leading up to Y2K in the second millennium, and its issues, especially about computers likely to crash and aeroplanes falling out of the sky! This single microcosm example leads us to reflect on the macrocosm contexts and life experiences of the people living in those times of doom. It helps us to connect to the fruitfulness that is the source of Christian life and experience which can be absorbed in a growing depth of awareness of how those events of the past still have major connection with today - the printed word is still in use, even with the electronic word of MII.

11th Century
Kings of Eastern Europe convert their subjects
The last century of the 1st Millennium is notable for the new forms of monastic renewal and reform and a pattern redolent of the missionary endeavours of Celtic monks and their successors from the Northern European monasteries who then endeavoured to evangelise the “Barbarians” who had crossed the Caucasus and established themselves in a new configuration of the lands of Europe.

A particular quality, strange to the modern mind, is how so many of the leaders of these countries and peoples wanted and specifically set out to make the people of their lands part of the Christian Church. To the modern eye it is remarkable the high number of kings and queens whose names are listed amongst all the saints.

Continuing from Poland in the 10th Century, the aspiration of converting the populace was finally achieved by King Casimir I in Christianising Poland. In the 15th Century, King Casimir’s namesake Casimir IV, was forced by his father to seize the crown of Hungary, but the prince refused to employ force and was imprisoned by his father, devoting his life to prayer and study before he died of consumption in 1483AD. Casimir IV is the patron saint of Poland and Lithuania.

Casimir I showed his goodwill in refusing to employ force, quite a different attitude to many other kings of the era. His leadership challenged a continuous problem of medieval times about waging war. The feudal anarchy if the 11th Century was one problem that Christian leaders tried to assuage.

In the Council of Elene of 1027AD approved a canon that restricted hostility of battles as forbidden between Saturday night and Monday morning. This attitude became known as the Truce of God from the Latin phrase Treuga Dei. In the later times, Advent and Lent were brought under the ambit of the Truce of God.

In the second millennium there were new approaches in both acknowledging those who had died as martyrs, but also in adjudicating what were the qualities that the leaders of the people could follow.

From the monasteries of England and elsewhere were distributed books about the notable public figures of the era. One work was Gesta Pontificum (the good works of popes and bishops) another book was Gesta Regum (the good works of kings).

The English scholar, William of Malmsbury, continued the model of the Venerable Bede with producing biographies of admirable inspiration. The transition of Normans into the British Isles also led to the acceptance of the English saints which led to upgrading of the shrines of relics venerated in the Anglo-Saxon churches.

This energy in England gave rise to the publication of many lists of saints in the various parts of the British Isles, who are still visible in the names of English churches, on the mainland and in the colonies.
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12th Century

IV Lateran Councils, Orders of Mendicant Friars, universities, crusades, heretics,

Catholic people of a former generation may still remember some of the in-house pride in Catholic heritage that the 13th Century has been portrayed as the greatest century in Christianity. Even if that could claim could still be sustained, it needs emphasising to say that many of these issues of brilliance began in the 12th Century and continued through into the 13th Century.

At the populist levels the greatest single impact of the saints of this era is in the pastoral work and evangelisation of the new religious orders that emerged in this period in reaction to some of the needs of the ordinary people and the field of education.

The founder of the Dominican priests, St Dominic de Guzman (1170-1221AD) whose followers use the initials OP (Order of Preachers) which is the epitome of St Dominic’s vision of a lifelong apostolate amongst the Albigensian heretics and other groups, while more positively the apostolate through universities. This now opened up a new mission for priests as preachers to serve the people and the children of each generation. Several of his priest theologians were involved in the IV Lateran Council (1215AD).

Almost as a complementary service, St Francis of Assisi (1181-1226AD) developed the culture of a new order, very different from the monasteries endowed with land and wealth, so as to be with the ordinary people and operate in simple ways. His closeness to the people is expressed in his hymn, Brother Sun and Sister Moon, which is the oldest single text in Italian still extant, which shows his willingness to work with the people in the vernacular and develop that further with this success with the fresco in his cell which generated the devotion to the crib of Bethlehem. The growth of his order to five thousand friars in five years after foundation shows his ideals and strategies appealed to people of goodwill.

In 1224AD Francis received the stigmata, or the five wounds of Christ’s passion, just before he died, still a deacon, never seeking priestly ordination. A remarkable expression of vox populi was the acclaim of the people that St Francis was canonised just two years after his death, only excelled by St Anthony of Padua, who was canonised a year after his death, in 1231AD by Pope Gregory IX.

As well as monastic and mendicant orders of priests, deacons, and nuns living in monasteries of substantial proportions, which were like a working city, there were also other new forms of vowed life. In Belgium arose new styles of sisterhoods, who lived in semi-religious but quite austere communal life without public vows and where they could hold private property and even leave the community to marry. The women’s movement was called the Beguines and similar but lesser forms for men were called Beghards. Around the city of Liege these two groups parallel, yet separate, created opportunities for their members in philanthropic work and also in the area of training which may be likened to professional development in modern terms who wanted to be involved in higher circles including joining the diplomatic circles of Rome at that time.

In the light of the educational opportunities afforded to and by the new religious orders of the 12th Century and continued by new generations of the monks in the 13th Century, there was a notable surge of ideas, spirituality, new forms of vocation, particularly for the royal families, the wealthy, and independent women who did not relish their only ambition was to be married at the altar.

13th Century

The origins of Corpus Christi

Prominently in Belgium there were movements amongst the working class and especially to women who benefitted from the movement called the Beguines.

In roughly the same era, the failures of the crusades had resulted in rejection of many of the strategies of kings and knights claiming to act in the name of the Pope, but used their hopes to liberate Jerusalem from the Muslims.

Another positive from the crusades was the adoption of an expression of the cross which gave rise to the name of a hospital of St John of Jerusalem which gave rise to the future role of hospitals and particularly the image of the Maltese Cross as a symbol of care of the injured or sick.

The troubles stemming from the crusades and their returning troops, looking for easy ways of power and control, had a similar cohort experiencing very negative treatments from Church authorities. These were the first reformers amongst lay people who were seeking a similar model of Christianity, like that of St Francis of Assisi, but provoked domestic crusades and in their own areas of France, against the Albigensians and in other areas where people solely wanted to live by the Gospel but few Church authorities accepted their endeavours.

1246AD & 1264AD Corpus Christi

In light of the influence of the movements for reform led by the Beguines, emerged one of the most well known “idea” feasts which is raising new interest in the Church of today.

The Beguines were renowned for their desire to have frequent communion. One of these members, Mary of Oignies, canonised as St Julian of Cornillon (c.1193-1258AD) was responsible for the feast of Corpus Christi. St Julian served in the leper-hospital attached to the Norbertine House of Mont Cornillon in Liege, where she had a eucharistic vision of a full moon darkened by a blemish. Twenty years later, the vision was repeated and Christ revealed its meaning:

Then Christ revealed to her that the Church was in the moon, and that the missing part of the moon stood for the absence of one feast in the Church, which he would want his faithful to celebrate on earth.

Sister Julian was supported by her spiritual director and bishop of Liege (Jacques Pantaleon) initiated a feast called Corpus Christi in 1246AD which was celebrated in Liege and gradually other areas of Holland and Germany nearby. Perhaps by divine inspiration in 1264AD the Pope of the day, Urban IV, transferred the Feast of Corpus Christi initiated in 1246AD for the local Church calendar to be now a universal feast for the whole Church. Further divine inspiration could be seen in the Pope’s commissioning of St Thomas Aquinas to
write the Gregorian chant Motets, which are known for centuries as the main eucharistic hymns and songs.

14th Century
Sojourn of the Popes at Avignon

The introductory phrases above are a brief but stark challenge to many ecclesiological issues at the very core of the Catholic Church. These issues emerged very closely after the reign of the forceful Pope Boniface VIII, who had masterminded a strategy that resulted in the one and only abdication in Church history when Pope Celestine V resigned and returned to his life as a hermit in 1296AD. A rapid succession of three Popes in two years gave testimony to the “insane contrast between the Italian and French factions which lasted over eleven months eventually counselled the cardinals to look for a personality outside the College of Cardinals.”

The shock and horror of the sequence of events was further vindicated when “during the solemn procession to the coronation, a wall collapsed killing several of the dignitaries and the Pope fell from his horse and a ruby from the precious tiara was lost”. Naturally it was seen as a bad omen.

The new Pope was unwilling to dwell in Rome and lived a mobile existence over sixteen months before he transferred to Avignon in France in 1309AD, more to the district than to a single place in the city.

The Council of Vienne in 1311AD managed to function to the extent of suppressing the order of Templars after nearly a century of the opposite ideals of the original motives of the crusades.

The Great Schism

The next great scandal emerged rapidly enough when the Great Western Schism began with several contenders claiming to be the valid Pope. The scandal of the Western Schism added to the loss of shared uniformity with the Eastern Orthodox Rites, who had already broken away from any relationship with the Western Church in the way differences were formalised in 1054AD and still has repercussions today.

In spite of the factions and feuds, the protocols of the late middle ages leading to the canonisation of saints, still function at the dual level of a local bishop was able to declare a candidate worthy to be venerated in his local area if there was a confirmed popular response to this cause. Only the Pope had the capacity to declare the veneration could be universally observed in the Church.

15th Century

Printing the first book – The Bible

Just as the Word of God was both the source of wisdom and formation in faith, in this century, the growth in educational availability and the capacity to make feasible for people to have copies of the medium used to portray the Word of the Lord to all classes and levels of Christians.

The advent of printing of words on paper became the medium that opened up possibilities for every level of society regardless of background or bank balance.

The 1448AD experiments with movable letters in the printing workshops in Gutenberg produced a masterpiece of achievement that has yet to be surpassed. In 1450AD the full Bible was the first book to be printed by the Gutenberg Press, and it still leads the tables of statistics about the most frequently printed book ever since in history.

From the point of view of the potential to create opportunities of reading, this innovation also meant a new era in liturgical prerequisites which rapidly emerged as the model of a single book to cover all elements of the one ritual, service, or ministry. Previously, scrolls and manuscripts, literally, were prepared by hand in the scriptoria in the monasteries, where the art of calligraphy may have been eclipsed but not eliminated totally. The difference now emerged that the same book or sheets of paper could serve many people at once and with the plentitude of material far more so than with scrolls.

It is not surprising that the Church soon acted on developing the potential for the use of this new medium to provide for future generations. This attitude about the first medium has also been followed to utilise similar forms of progression. Over the centuries, with the advent of wireless communication or radio, saw the Italian inventor, Marconi, himself encouraged the Vatican to set up radio broadcasting networks which still operate to cover the world. In the same vision, Rome has been surprisingly active in the publication of papal documents and statements so that the capacity through world wide web means that they are available within hours of release or regardless of how long ago.

The printing press was equally developed in various parts of the world which shows how other prophets in their own land sought to spread the use of the scriptures in the vernacular. This opened a preliminary insight into the issues about scripture reading for all, without interpretation by ministers. This focused especially about issues on Eucharist and the use of both the bread and the cup. The work of people like Wyclif in 1366AD, John Huss in 1401AD, and the Taberciles in Bohemia, together with the Utraquists resulted in negative receptions at the time, but their re-forming attitude was to become a major event of the next century.

Within fifty years, these reformers of the Northern European countries has developed a wave of both support and suspicion that ever since has impacted in a circular way in which the same or very similar issues are rehashed and debated again in almost every generation since 1517AD and Luther’s initial call for reform.

16th Century

Reformations and Counter Reformations

The Council of Trent was the Catholic Church’s attempt to develop new structures while affirming previous teachings and practices. The Council operated over two decades, from 1545AD to 1563AD span of eighteen years. After infrequent debate, still many issues had to be assigned to the Pope in Rome to be carried further than the XXIV Sessions of the Council in its plenary sittings. The Trent Council Fathers commissioned the Pope of the day, Pius IV (1560-1565AD) to continue to work towards finalising working structures for the Church against its enemies.
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The Council of Trent and saints

In the style of language used by Trent the Council Fathers countered the Protestant negative attitude first and positively affirmed the Church teaching second:

Only men of irreligious mentality deny that the saints enjoying eternal happiness in heaven are to be invoked.

On this premise the cult of saints was to be encouraged continuing the model of intercession to saints as being wholesome along with the mediation of priests in sacramental ministry. The reform side of the Council led to a close examination of the saints listed in the older liturgical books. This resulted in a new list in the Roman Calendar with month by month allocations as the feast days of the saints who would now be part of the liturgical year in the Roman Missal.

Two major ministries of the Church were to interweave in a major way in this era, involving the sacramental liturgical life and involving the feast days of saints, the research into their background and gospel witness, as well as the veneration of the saints, both in the local Church and in the universal Church. It may be more functional to divide these two areas in this timeline.

Liturgical issues and the veneration of saints

In liturgical issues this is most graphically underlined by the long length of time involved before specific outcomes and new structures or pastoral aids were able to be put before the Church. This is particularly true of the issues of a liturgical nature.

The details of the chronological sequence of the major by-products after Trent give an instant insight into the difficulties both of preparation and of dissemination. A key advantage now available to the Church was the potential in the availability of the printing press and its inherent capacity to ensure all sectors had access to the same texts and that facility ensured that there was new to be only the one true text.

This sequence of consecutive releases illustrates how many different popes were involved in the immediate post-Tridentine era and how many of the fruits of the Council were distributed worldwide as printed books.

A significant emphasis was added to the dilemma of so many sources by the strategic planning which set out to articulate all aspects of Catholic worship and all titles with the prefix Roman, not Western, not Latin.

This significant observation also leads to draw attention to a major decision of the Council of Trent, to what is known as the “Two Hundred Year Rule”. In the legal practice, normal at that time, anything a hundred years old was judged to have the value of “custom”. Trent’s integration of liturgical manuscripts and texts more than two hundred years old was thus intended to go beyond any possible influence or taint of the Reformers and so was still considered to be usable. This was to be eclipsed somewhat in the Ultramontane era, when the reliance on the Roman model all but overrode the “Two Hundred Year Rule”.

The original purpose was to make available the richness of the Western, Latin, Roman Rite in its many patterns and hues, which integrated elements going back a thousand years.

In the words of the Tridentine Council Fathers, in bestowing on the incumbent Roman Pontiff, the responsibility to continue what had been initiated at the Council of Trent in the way of liturgical reform.

Trent never published any liturgical books, but at its last sitting, Session Twenty-Five (December 4th 1563, which set a unique precedent for the promulgation of the Constitution on the Sacred Liturgy on December 4th 1963). Trent entrusted to the Pope the future reform of the liturgical books, using the mandate of being faithful to the tradition of the holy Fathers. Its mandate reads:

The holy council in the second session [1546], celebrated under our most holy Lord, Pius IV, commissioned some Fathers to consider what ought to be done concerning various censures and books either suspected or pernicious and to report to this holy council. Having now that they have put the finishing hand to this work, which, however, by reason of the variety and multitude of books the holy council cannot distinctly and easily estimate, it commands that whatever has been done by them will be given over to the most holy Roman pontiff that it may by his judgement and authority be completed and made public. The same it commands shall be done with regard to the catechism by the Fathers to whom it was assigned, and likewise with regard to the missal and breviary.

The Fathers of the Council of Trent drew attention to the pattern of the Church through the centuries. This was to integrate elements of the ritual life of peoples or countries which were judged not to be contrary to the heritage of Jesus as judged by the evangelising missionaries over various epochs. Trent endorsed the pattern of the first millennium, in which the standard acceptance was “according to the norms of the Fathers” from the earlier eras of the Church.

The aspirations of the Council of Trent, even though drawn out over almost ninety years, were eventually substantially fulfilled and further curial structures were added to continue the mission of the Council of Trent.

Following the goals of Trent, almost a dozen popes were involved in developing the range of liturgical books that constitute the Roman Rite of the Western Church.

The following list is in chronological order to emphasise the wide ranging pastoral reforms of Trent that lasted five hundred years leading up to Vatican II:

1566AD
Catechism of the Council of Trent.

1568AD
Roman Breviary promulgated by Pius V.

1570AD
Roman Missal promulgated by Pius V.

1582AD
Roman Calendar promulgated by Gregory XIII.

1584AD
Roman Martyrology promulgated by Gregory XIII.
1587AD
Restructuring of the Roman Curia by Sixtus V.

1587AD
Establishment of the Sacred Congregation for Rites entrusted with the task of carrying out the mandate of Trent.

1588AD
Establishment of the Congregation for the Causes of Saints by Sixtus V in the Bull Immensa Aeterni Dei.
This agency had a specialised sub-committee with the responsibility for preparing canonisations to be led by the Pope of the time and to supervise authentication of relics.

1596AD
Roman Pontifical promulgated by Clement VIII.

1600AD
Ceremonial of Bishops promulgated by Clement VIII.

1614AD
Roman Ritual promulgated by Paul V.

The initiative mandated by Trent took virtually fifty years to be achieved through the reigns of five popes. This now sounds ironic, for the Council of Trent (1545-1563AD) did not publish any liturgical books. It did not set up a Tridentine Rite. The mandate of Trent was carried on by the sequence of popes and especially facilitated by the erection of a new curial office for worship, initially called the Sacred Congregation of Rites when first set up in 1588AD. The mandate was also facilitated by the technological capacity of the printing press to assure and maintain uniformity and accuracy of texts, something that had never been available in history.

17th Century
Re-Christianising the old and the new

The Catholic kingdoms of Portugal and Spain initiated the first voyages to circumnavigate the world opening up avenues to the New World. The voyage of Columbus in 1492AD, setting out for India, gave rise to the name, the West Indies, because he had thought he had reached India known to the Portuguese explorers. The tensions between Portugal and Spain led to Pope Alexander VI making a judgement two months after his appointment as Pope. His judgement, commonly called the Papal Line of Demarcation, allocated the hemisphere of the West to Spain and the hemisphere of the East to Portugal, which was more or less formalised by the Treaty of Tordesillas in 1493AD which had the force of international law.7

All European countries set out to evangelise their claimed territories. The prominent orders such as the Franciscans, John of God Hospitallers, Dominicans, allocated thousands of their personnel, both as chaplains on the ships and to support the struggling colonies. The dual goals of Cross and Gold were inconsistently acted upon with more interest in the latter than the former in many of the sailors and soldiers.

Pope Urban VIII (1623-1644AD) was a member of the Barberini family but is also noted for his vision for expanding the Church and servicing the colonies of the New World by strategies of evangelisation for them. His reign corresponded to much of the timeframe of the Thirty Years War (1618-1648AD) which influenced most European countries with their hopes of expanding through colonies beyond the seas.

Urban VIII established a new office in the Roman structure: The Sacred Congregation for the Propagation of the Faith (hence the origin of the phrase, Propaganda Fide, which was a strong word until undermined by Goebles). Urban VIII also gave his name to the mission seminary, originally set up in the Palazzo di Propaganda Fide in the Piazza Di Spagna. The seminary catered for the training of European priests to seek to reconvert the areas of the Protestant churches and also to train native priests from the mission areas to return to their homeland, as it has done for four hundred years.

St Fidelis of Sigmaringen

Mark Rey, was born in Sigmaringen in South Germany, where he practised as a lawyer and eventually took the name Fidelis when he joined the Capuchins. Sponsored by Propaganda Fide, he was sent to Switzerland as a missionary to convert the Calvinists who turned against him and was finally stabbed to death. He was the first ex-student of Propaganda College to be martyred and declared a saint which gave this author and many Roman trained priests a holiday on the day before ANZAC Day.8

St Rose of Lima

Rose was born of Spanish parents in Lima, Peru and became the first American born saint in 1671AD and is venerated as patron saint of Latin America.9

The Bollandists

This was the name given to especially chosen cohort of Jesuit scholars who, under the leadership of John van Bolland (1596-1665AD), published a journal called Acta Sanctorum from Antwerp, Holland in 1643AD and still continues.

A similar process commenced in 1668AD by the Benedictine Order which, led by the scholar, Jean Mabillon, continued until 1701AD.

The Bollandists' publication set out to be a thorough commentary on the lives of the saints arranged in the order of their feasts in the liturgical year. The scholars studied all the archives and libraries of religious houses and were collected for a special museum in Antwerp. Their review, Analecta Bollandia, since 1882AD has published research and hagiographical studies confirming the historical data beyond the standards of the legends of the saints in other eras.10

18th Century

The Enlightenment – The French Revolution

While the scholarship nurtured by the monks in their monasteries, there were also many forms of development and the growth in awareness of many disciplines – all of which can come under the umbrella of the Age of Enlightenment. What began in Germany, where the word Aufklärung was invented, and became world wide
as the Enlightenment, was one of the main characteristics of 18th Century Europe. Many disciplines, sciences, and religious traditions were subject to new analysis. In general, the scientific elements dominated the public debate, but at the grassroots level, the ordinary people still cherished the only things their tradition had experienced.

The origin of Feast Days of martyrs and confessors can be seen to be the platform on which was built the rituals of thanksgiving and congratulation, tokens and evidence of the joy of those who engaged in the feast.

The immense number of liturgical texts of pre-printing origins languished for hundreds of years before being subject to close scrutiny and scientific analysis. One example of scholarship, which enables the scholars of later centuries to evaluate the accuracy and truth in ancient texts, scripts, and even early prayer books, was himself acknowledged for a document named after him and called the Muratori Canon.

Antonio Ludovico Muratori (1695-1750AD) was the pioneer of the Liturgical Movement in Italy and research into the treasures of biblical and early Italian manuscripts. He gives an insight into his co-nationals’ penchant for Feste, processions, and the esteeem for saints. This was borne by the esteem for Padre Pio in the 1960s/70s, even before he died.

Muratori in de Paradiso, explains the role of the third century convert Tertullian. He was involved in the millenarianist theory about the thousand years before Christ would return, which the Chiliasm believed the departed would only attain eternal glory after the general resurrection of the body but admitted an exception for the martyrs (De Resurrectione Carnis, xliii). The simple folk were influenced by the things of their experience. The vitality of the local village celebrating the Madonna they venerated or the Beato (Blessed) they carried around the village were the high points of their year and seasons. The cult of saints could be very strong.

19th Century
New religious orders and Vatican Council I

The fruits of the Enlightenment did not always mirror or achieve the high goals of those who saw them as the future perspective. Even the liberty, equality, and fraternity of the French Revolution was contradicted by the very execution of the King and Queen and so many others in clergy and religious circles. The half century ahead of the Revolution shows the perennial human spirit which can rise above dissension and even be ready to love thy enemy.

In France in particular, there was an extraordinary revival of Catholic life and practice, even when the monasteries, male and female, had been forced to close or were taken over. The new grassroots developments saw an incredible number of new religious orders responding to the needs of the people at the grassroots level.

In the fields of education the Marist Brothers emerged, with schools at various levels for various needs, and the order still continues to live the charism of their founder, St Marcellin Champagnat (1789-1840AD).

The De La Salle Brothers, in a similar age and projection, have schools around the world and in new mission areas of Africa, in the vision of St John Baptist De La Salle who was canonised in 1900 and declared patron of all school teachers in 1950.

Another model of service to the Church in the dual role of priestly ministry and school education, was initiated by St Eugene de Mazenod in his congregation the Oblates of Mary Immaculate which has spread from France to the world.

A slightly different path emerged through the vision of St Peter Julian Eymard ss and the Blessed Sacrament Fathers whose prominent mission is the witness in central city churches to work with the people in need in his own time and in the ruthless world of the modern city. He was canonised in 1962 at the beginning of Vatican II.

Amongst the education needs, the period after the French Revolution saw a desperate phenomenon for the return of soldiers and the elderly widows in the era when social services were still a dream. One of the most recent saints, St Jeanne Jugan, canonised on October 11th 2009, took up these needs and created a culture to care for the elderly poor in a spirit of humble service. The Little Sisters of the Poor are truly an international order in the spread of their mission and in the truly Catholic representation of religious from many countries working together.

Apart from these examples of French origin, in the same timeframe of the early 19th Century, there were also many women’s and men’s religious orders in Ireland, Italy, Germany, Holland, Spain, Portugal, Belgium, Poland, the Ukraine. These congregations also followed their co-nationals into the many countries of their diaspora around the world. For most in Australia, we can readily recognise this in the way Irish religious orders carried the Church in Australia at every level for the last three or four generations. In other countries like the USA and its first saint, St Frances Xavier Cabrini, canonised in 1946, there are also other streams of religious from other national backgrounds. In both USA and Canada have many religious orders from Slavie, Ukraine, Hungarian, French, Polish, Spanish, and Portuguese who followed their compatriots to the New World of their choice.

As Archbishop Cune used to say:
People go where the jobs are and the Church goes where the people are.

20th Century
Liturical movement

Through much of the 19th Century, another wave of energy in the monastic tradition was a highlight of the era, as in the 4th Century, 11th Century, and 13th Century. What was unique in the early 20th Century was the blending of emphasis between the monastic movement itself, built on the recovery of Gregorian Chant for the Mass and the Liturgy of the Hours, and the pastoral dimensions which were drawn to the attention of the whole Church changing the monastic perspective from the concentration in the monasteries only, but now aiming at the pastoral movement for the lay people in the parishes as well. This is particularly borne out by the work of Dom Lambert Beauduin osb, who himself was originally a diocesan priest in Belgium before entering the Benedictines at Mont-Cesar in 1906. From his
awareness of parishes, he could see the need of a greater level of formation of the lay people for them to enter truly into the mystery of God’s presence. His book, not much more in size than a pamphlet, *The Spirit of the Liturgy*, became the voice of the century.

At virtually the same time in 1903, Pope Pius X was elected Pope and in his first public statement he called to restore liturgical piety to its rightful place in the life of the Church. The Pope’s encouragement of early and frequent communion was a huge step forward.


These three contributions are like a trilogy that underpins the liturgical movement of the 20th Century and to the reforms of Vatican II’s *Constitution on the Sacred Liturgy* which still is the mandate of the Church.

**Lay Catholic action**

Another Belgian parish priest, Joseph Cardijn, intent on bringing his parishioners, especially young people, into the deepest life of the Church. Decades of service with young people on the European scene was brought into the English speaking world after the Second World War, when the Young Christian Workers Movement was first used in Australian parishes. The See, Judge, and Act strategy of applying biblical texts to daily life and to evaluating what response should be made in any situation in light of the Gospel.

His appointment as a cardinal in 1964 broke new ground because as a priest he was the first in modern times to be made a Cardinal, so in the midst of the Third Session of the Vatican Council, he was made a Bishop. It was the closest affirmation to sainthood.

**Second Vatican Council (1959-1965)**

From the day Pope John XXIII publicly announced his intention to call an Ecumenical Council, not just the Church, but the whole world lived in an atmosphere of positive intention and enthusiasm as to what would be ahead.

By December 4th, 1965, Pope Paul VI had formally promulgated sixteen documents of varying degrees of status. While the Council was over, it was still very much alive as numerous sub-committees studied the issues that were involved in the practical application of the Vatican II principles.

In the enthusiasm to follow the prescriptions of Vatican II, many temporary experiential texts and liturgical books were prepared and requests made to use them.

These are some of the first changes in the *Roman Calendar* and the *Roman Missal* in the Celebration of the Saints:

**1964**

**September 26th**

An approved English text of the *Roman Missal* was granted in Rome. This was built largely on the Proprers, for example, the Collects, Secrets, and Post-Communions which had been approved as a translation for the *Roman Missal* printed by Benziger Brothers, Inc. of New York.

The approval of the first Altar Missal in the English vernacular led to publications by different publishing companies for different countries:

- June 15th, USA
- November 21st, Canada
- November 27th, Australia and New Zealand

**October 24th**

Apostolic Letter of Pope Paul VI which proclaimed St Benedict, Abbot, Patron of Europe, whose traditional feast day was March 21st.

**1965**

**May 26th**

Decree of the Sacred Congregation of Rites declaring the Feast of St Benedict of March 21st to be transferred (because it always fell in Lent) to be celebrated on July 11th, when in the seventh century St Benedict’s relics were transferred to Fleury in France.

**June**

The issue of *Notitiae* 6, the journal and news about liturgical issues edited from the *Consilium for the Implementation of the Constitution on the Sacred Liturgy* provided details of the pathway *Consilium* followed in its mandate over fifteen months to implement the principles underlying the preparation of a new edition of the *Roman Calendar* in light of the Vatican Council’s Principles:

1. The General Principles or Criteria to establish a new liturgical calendar:
   a. The Propers of the Liturgical Seasons (cf. CSL §107).
   b. The Propers of the Saints (cf. CSL §111).
   c. General Principles of the Distribution of Psalms and Headings (cf. §89,91).
   d. The Plan for the Structure of Psalms to be different between Monastic Monks and clergy in parishes.
   e. The Structure of each week.
   f. The Sequence of weeks in the Structure of the Liturgy of the Hours.
   g. The Paschal Mystery in the weekly cycles of the Psalter.
   h. The integration of the distribution of Psalms in the weekly cycles.

11. The Psalms assigned to particular Hours:

   Lauds, Vespers, Compline, Minor Hours, Nocturns.

**1969**

**February 14th**

Apostolic Letter of Paul VI (Mysterii Paschalis Celebrationem) released *Moto Proprio* approving the General Norms of the Liturgical Year and the approval of the new General Roman Calendar.

**March 21st**

A Decree of the Sacred Congregation of Rites (Anni Liturgici Ordinacione) proclaiming the new *Calendarium Romanum* (Roman Calendar) as the first Volume of a sequence of liturgical texts which would profoundly change liturgical structure of the Roman Rite.
along the principles proclaimed by the Second Vatican Council.

21st Century

Pope John Paul II

As early as 1976, the Archbishop of Cracow delivered meditations for the Lent of 1976 in the Vatican. Then, two years later, as the newly elected Pope, he returned to some of these same themes in his first Encyclical Redemptor Hominis. He shared his vision that the Jubilee of 2000 was to be a Great Jubilee which would involve not only Christians around the world but, in some way, all of humanity. He would call all Catholics to an examen of conscience in order to reach down deeply into a radical transformation of life, but it would have a strong and forceful ecmencial connotation at the same time.

John Paul II had the most broad perception of the principle for saints for all the world, as articulated in Vatican II. His vision was for saints for every country, language, or culture as exemplars for each nation to reflect on his own call to all the inhabitants of the shared globe: “The world can change”. He made this obvious in tangible ways in 1995 in his pastoral visit to Australia when he planned the beatification of Peter To Rot in Papua New Guinea; of Mother Mary of the Cross (Mary MacKillop rjs) in Sydney; and in a similar light, Fr Joseph Vass de Sousa, an Indian Oblate of Mary Immaculate omi who was revered in a special way in Sri Lanka, especially amongst the Tamil people.

Perhaps the greatest interest in the mind of John Paul II and his vision for saints for every sector of the Church is the way he has sought to make the canonisation of saints a corporate activity. This was an historic practice, perhaps best known in the English speaking world, for the hundreds of English martyrs between 1535-1681. Leo XIII beatified 54 of the English martyrs and Pius XI 137 in 1929. Some, like St Thomas More also have a feast day as an individual.

Around the world there are now frequent situations when martyrs in groups have been honoured by the Church in older European empires such as England, France, Spain, Ireland; and in the New World of East Asia in China, Japan, Vietnam, Korea; and in the New World of North America, Mexico, Canada, and American first nations; and in Africa, especially Uganda and Sudan. Once again, the Christian hope of life beyond life and life in death will be verified in the 5th Century prayer: The blood of martyrs, is the seed of Christians – Sanguis martyrum, semen Christianorum.

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3 op cit p176.
4 Battista Mondin, Nuovo Dizionario Enciclopedico Dei Pap: Storia e Insegnamenti.
5 Mondin, op cit p242.
9 Ibid p488.

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