



9. Third Order Saints

VIII. Obedience in Love

25. **F**ollowing the example of our Lord Jesus who made his own will one with the Father's (2LtF 10), the brothers and sisters should remember that, for God, they have given up their own wills (LR 10:2; FTCl 10:2). Therefore, in every Chapter they have let them seek first God's reign and God's justice (Mt 6:33), and exhort one another to better observe with greater dedication the rule they have professed and to follow faithfully in the footprints of our Lord Jesus Christ (ER 18:1; Test 34). Let them neither dominate nor seek power especially over one another (ER 5:9), but let them willingly serve and obey one another with the charity which comes from the spirit (cf Ga 5:13). This is the true and holy obedience of our Lord Jesus Christ (ER 5:9, 14-15).

26. They are always to have one of their number as minister and servant of the fraternity (LR 8:1) whom they are strictly obliged to obey in all that they have promised God to observe, and which is not contrary to conscience and this rule (LR 10:3; FLCl 10:2).

27. Those who are ministers and servants of the others should visit, admonish and encourage them with humility and charity (ER 4:2; FTCl 10:1). Should there be brothers or sisters anywhere who know and acknowledge that they cannot observe the rule according to its spirit, it is their right and duty to have recourse to their ministers. The ministers are to receive them with charity and kindness, they should make them feel so comfortable that the brothers and sisters can speak and act towards them just as an employer would with a worker. This is how it should be because the ministers are to be servants of all (LR 10:4-6; FTCl 10:3; TestCl 19).

28. No one is to appropriate any office or ministry whatsoever; rather each should willingly relinquish it when the time comes (ER 17:4).

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TAB 9

Third Order Saints



*Reflections on the lives and spirituality of
the followers of Francis of Assisi.*

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Followers of the Troubadour

Reflections on the lives and spirituality of the followers of Francis of Assisi

Saint Elizabeth of Hungary, Duchess of Thuringia, Patroness of the Third Order Franciscans

“She lived in simplicity, humility, and minority and was open to the action of the Holy Spirit. Peaceful, joyful, humble, loving, faithful, prayerful: all describe the essence of Elizabeth of Hungary.”

Anne Mulqueen, SFO

Sometimes God chooses an unlikely person to be his vessel on earth, someone whose holiness transcends all ages and all peoples and enduring for centuries as an example of a life well-lived. St. Elizabeth of Hungary, Duchess of Thuringia and patron saint of the Secular Franciscan Order, lived only 24 years (1207-1231). In that brief span of time, her deep spirituality, her love of God and family, and her compassion and generosity to the poor and sick earned her a place among the saints of the Church.

We are fortunate to have information, albeit some of it contradictory, about Elizabeth from a number of sources, including her handmaidens Guda and Isentrude, who were ladies of her court; Elisabeth and Irmingard, who served with her at her hospital; and her confessor, Conrad of Marburg, whose testimony was part of Elizabeth's canonization process. Other accounts come from an unknown Friar Minor, referred to as The Anonymous Franciscan, who wrote in the late 13th and early 14th centuries, and a number of 13th biographies. The various accounts paint a portrait of a beautiful and joyous young woman with a deep spirituality and humility who desired more than anything to live a penitential life of total poverty and service to the least of God's creatures.

Elizabeth's ancestry was the Magyar people of Eastern Europe. Her father was Andrew II, a descendent of Hungary's first king, Stephen, who was canonized in 1083.

Her mother was Gertrude, daughter of Berthold IV, descended from Bavarian counts. Her mother's sister, Hedwig, Duchess of Poland, was also later declared a saint.

As was the custom at the time, young children of governing royalty were betrothed to members of other noble families, usually for political and economic reasons. Elizabeth was betrothed at the age of four to Ludwig IV, age eleven, future Landgraf (or duke) of Thuringia in Central Germany, son of Duke Hermann of Thuringia and Duchess Sophie of Bavaria. And so, in order to prepare her for the marriage and familiarize her with her new country, she was taken from her family in Hungary and brought with a substantial dowry to Germany to Wartburg Castle in Thuringia, a lavish court filled with music, art, culture, and education.

Although we do not know a great deal about her early childhood, Elizabeth's companions write about her early signs of spirituality. She was fascinated by the castle's chapel, often slipping inside even during children's games and taking every opportunity to genuflect. When she won something in one of the children's games, she would share the prize with children who were poor. Ludwig and Elizabeth were very close even as children, spending much time in each other's company and referring to each other as "sister" and "brother" as they continued to do throughout their married life.

Elizabeth and Ludwig were married in 1221 when she was 14 and he was 21. Ludwig became the Landgraf of Thuringia at the age of 17 upon the death of his father, Hermann I. Chronicles describe Ludwig as handsome, athletic, courteous, generous, brave, and always faithful to Elizabeth—even before their marriage. He possessed all the virtues of a Christian knight and prince. Although he was never canonized a saint, Ludwig has always been regarded as one for his virtuous life. The marriage of Elizabeth

and Ludwig was one of deep love, faithfulness, and mutual respect, and not one merely of convenience. Isentrude said: "They loved each other with a wonderful affection, gently inviting and strengthening each other in the presence and service of God."

They had three children: Hermann, their son and heir to the rulership of Thuringia, who died at age 18 shortly after beginning his rule; daughter Sophia, born in 1224, who would marry Henry, Duke of Brabant, from whom would descend the princes of the House of Hesse; and Gertrude, whom Elizabeth and Ludwig promised to God from her birth. She was brought up in a monastery, became a nun, and was elected abbess at the monastery of Altenberg at age 21 and remained so for 50 years until her death. She is also venerated as a saint.

All through her life, even during her marriage, Elizabeth disdained the trappings of royalty. When her husband was away, she wore plain clothing. She often gave away her expensive clothes and jewels to the poor in the marketplace, preferring to dress in tattered clothes, often walking barefoot, and mingling among the common people, tending to their illnesses and feeding the poor. Ludwig had given her permission in his absence to share their wealth and the fruits of their harvest with the needy, much to the consternation of his vassals and the other nobles. She emptied the granaries of the estate to feed the people during a great famine in Thuringia and established a small hospital at the foot of the Wartburg castle, a precursor of her life and ministry to come. She ministered to lepers with her own hands; gave food, money, and clothing to pregnant women and their children; and provided burial shrouds of the finest linen to indigent persons. For these things she was mocked and often called mad.

In 1223 or 1224, the first Franciscan missionaries to Germany arrived in Eisenach. Elizabeth's encounters with them deepened her desire for a life of poverty and penance. She learned about Francis and how he had renounced his wealth and it struck a chord. She established a small house in Eisenach for the friars and even spun the wool for their habits. She began to dress like them

when she was with her ladies-in-waiting, wrapping herself in a shabby cloak and an old piece of cloth on her head. She appears to have adopted the Franciscan way of life even during her marriage, but she made no formal profession until after Ludwig's death. In a history of the Franciscan Order, it is noted that at the suggestion of Cardinal Hugolino, the future Pope Gregory IX, St. Francis sent his mantle to St. Elizabeth, which she wore until the day she died.

When Ludwig, who had been knighted by Pope Innocent III in 1218, died of a fever in Italy on his journey to a Crusade to the Holy Land with Emperor Frederick II in 1227, Elizabeth's life changed dramatically. Chroniclers disagree about whether Ludwig's brothers expelled her and her children from Marburg or whether she left voluntarily. In any case, she was deprived of her dowered possessions and, because she had no means to care for them, Elizabeth was eventually forced to give up custody of her children. She said that she put them "in God's hands" to keep them from the hardships she would face in her life. There are many accounts of the difficulties Elizabeth endured, all with a spirit of humility and joy. She seemed to embrace the poverty to which she was subjected, only regretting that she had nothing to give the poor. When Pope Gregory IX heard about Elizabeth's fate, through a Franciscan Brother Andrew of Westphalia, a friend of St. Francis, he sent papal letters placing her in the protection of Conrad of Marburg, her confessor, and her possessions under the spiritual protection of the Holy See on her behalf.

The remainder of Elizabeth's brief life was one of prayer, poverty, charity, and compassion. On Good Friday, March 24, 1228, Elizabeth and her faithful handmaids Guda and Isentrude and two poor women from the town were publicly professed in the Order of Penance, in the chapel at Eisenach, renouncing the world and professing vows of poverty, chastity, and obedience. Her children were present for the profession. Elizabeth's hair was cut off and she was clothed in the coarse grey habit and cord of the penitent. With the settlement she received from the dower her husband left her, Elizabeth built a hospital for the poor dedicated to St. Francis in Marburg and established a religious community to serve it. Pope

Saint Elizabeth of Hungary: An Introduction

Significant Dates

Date	Saint Elizabeth of Hungary	Franciscan Movement	Church and World Event
1204		1204/05 - Francis has a dream in Spoleto and returns to Assisi	Fall of Constantinople to Christian Crusaders
1207	Princess Elizabeth, daughter of King Andrew II of Hungary and Queen Gertrude, is born	(1205/06) Francis of Assisi repairs to Church of San Damiano 1209 - Innocent III gives verbal approval to a rule of life for the Order of Friars Minor, begun by Francis of Assisi	1208 - Pope Innocent III calls for Crusade
1211	Betrothed to Ludwig IV, son of Duke Hermann of Thuringia and Duchess Sophia of Bava-ria; brought to Warburg castle in Thuringia	1212 - Second Order of Franciscans, Poor Clares, founded 1216 - Portiuncula Indulgence granted by Holy See at request of Francis of Assisi 1217 - Bonaventure is born in Bagnoregio. A large gathering of friars meets in Assisi: decides to open missions in France, Hungary, Germany, Spain, and other sites in Italy.	1215 - Ecumenical Council of the Lateran IV- doctrine of transubstantiation, obligation of annual reception of penance and Eucharist 1216 - Pope Innocent III dies 1217 - Fifth Crusade begins; ends in 1219 without success
1221	At age 14, married to Ludwig (age 20); three children: Hermann, Sophia, and Gertrude	Francis writes a rule for the friars which does not receive papal approval (Regula non bullata). 1224 - Francis receives the Stigmata at LaVerna.	Cardinal Ugolino gives a rule of life, the Memoriale propositi, to the lay penitents who are part of the Franciscan movement. This is the first juridical rule for the Third Order.
1227	Ludwig dies in Italy on way to Crusade in the Holy Land	1226 - Death of Francis of Assisi	1227 - Pope Honorius III dies and Gregory IX, the former Cardinal Ugolino, is elected to the papacy.
1228	Public profession in Order of Penitents on Good Friday, March 24	Canonization of Francis of Assisi	Sixth Crusade begins, led by the excommunicated Holy Roman Emperor Frederick
1231	Elizabeth dies on November 17	Anthony of Padua dies and is canonized one year later.	Pope Gregory IX authorizes establishment of Papal Inquisition for dealing with heretics
1234-5	Commission for canonization appointed		
1235	Elizabeth canonized on Pentecost, May 27, at Church of St. Dominic of Perugia		
1236	Remains moved to new shrine; Emperor attends		

Gregory IX sent her a relic of the saint's blood of the stigmata on his side for the hospital chapel. This was one of the first foundations dedicated to the newly canonized saint.

From this point on, Elizabeth gave herself entirely to the service of the poor. She saw the person of Christ in all of these people. She bathed and nursed the sick, bound their wounds, and put them to bed. She prepared their medicines, played with the children, cared for pregnant women and their children, and took the poor to eat at her table and sit at her side. She and her sisters visited the poor and distributed whatever food they had. To earn money for the hospital, Elizabeth spun wool. Elizabeth was ill for the last few years of her life and she died poor, like those to whom she ministered. Upon her death on November 17, 1231, it is reported that her humble quarters were filled with a sweet fragrant odor and the sounds of clear voices singing. She was dressed, as was her wish, in her old grey habit. Crowds came to her four-day viewing. It seemed to witnesses that the years of suffering and grief had been lifted from her face. She was buried in a simple tomb in the hospital chapel, which became the scene of many miracles.

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Image of Elizabeth of Hungary by M. Perazzi, *The Charity of St. Elizabeth of Hungary* (ca. 1900). Rome, Italy: Basilica of Sts. Cosmas and Damian. Used with permission.

On May 27, 1235 she was canonized by Pope Gregory IX in the Church of St. Dominic of Perugia, site of the canonization of Francis of Assisi in 1228 and St. Anthony of Padua in 1232. Her three children were present for the event.

In 1236, the Emperor Frederick II, clad in a coarse grey garment, and walking barefoot, attended the translation of her remains to a shrine and placed a crown on Elizabeth's head. When her sacred relics were exposed, they were entire and intact and a sweet fragrance filled the space. Eight hundred years later, the example of St. Elizabeth of Hungary remains an inspiration to lay and religious Franciscans, to married persons, to pregnant women, to the poor and sick, indeed to anyone in the 21st century who wishes to live a life devoted to love of God and service to others.

Pope Gregory IX, in his 1235 bull entitled *Jesus Filius*, writes: “[Elizabeth] demonstrates a love that is not closed in on itself, but one that is illuminated from above and open to humble people; to the hungry and sick with whom she wished to be mother and sister while participating in their suffering and personally trying to alleviate it. She burnt herself out like a meteor at only twenty-four years of age—but she left an indelible memory.”

By Kathleen Gilmour

A Prayer for the Poor of the World

Almighty God, by whose grace your servant Elizabeth of Hungary recognized and honored Jesus in the poor of this world: Grant that we, following her example, may with love and gladness serve those in any need or trouble. In the name and for the sake of and through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Saint of Elizabeth of Hungary, pray for us, obtain for us many and holy Franciscans.

Followers of the Troubadour

Reflections on the lives and spirituality of the followers of Francis of Assisi

Saint Louis IX, King of France (1214-1270), Patron Saint of the SFO and TOR

St. Louis IX, King of France, called “royal saint”, the “sun of kings”, the “lamp of princes”, was the embodiment of the ideals and virtues of both French kingship and Christian piety. The last king to be canonized in the Middle Ages and the only king of France to be named a saint of the Roman Catholic Church, St. Louis has been venerated by the Secular Franciscan Order and the Third Order Regular as a special protector and advocate before God since the time of his canonization. He is mentioned in the first chapter of the TOR Constitutions as a patron, and the Ritual of the SFO mentions a votive Mass of St. Louis king as a possible liturgy for profession to the SFO as part of a Eucharistic celebration.

Louis, in fact, was honored by Franciscans even before his death. Although it is doubtful that he was a member of the Third Order of St. Francis, he is considered to be an honorary member of the Friars Minor in recognition of his love for and generosity to the Franciscan and other mendicant orders. During the General Chapter at Narbonne in 1260, Bonaventure proposed that suffrages for the King be celebrated by the Order on a yearly basis. His proposal was approved by the Order in 1263.

Rather than relating his sainthood to his life as king, the Franciscans memorialized Louis as a type of Francis through his sanctity, devotion, humility, almsgiving, care of the poor and sick, his desire to renounce the glory of kingship, and his physical suffering and desire for martyrdom in the Crusades.

After Louis’ death, the Franciscans were instrumental in his canonization and, as early as 1272, Bonaventure was given permission by Pope Gregory X to celebrate a solemn anniversary for him in the Order, and he was introduced to the calendar of saints in the Breviary of the Roman Curia, adopted as the official prayer of the Order.

Biographical Sources

What we know of Louis is derived from a number of sources and some competing frameworks. Details were in some cases probably embellished to expedite his canonization. Modern accounts have reexamined Louis’ life and separated details of his reign from the hagiographic accounts of saints’ lives that were common at the time. The best-known of the contemporary texts that celebrate his sanctity is Jean de Joinville’s *vie*, written shortly after Louis’ death. Drawing on his firsthand memories and impressions of Louis from the time spent together in a Crusade and their subsequent long friendship, Joinville highlights Louis’ virtuous kingship and chivalric heroism, and his life as a pious layman, a military chief, and a just ruler. The text, though not well known until the 16th century, has more than any other shaped our present-day image of Louis.

What struck Joinville most about Louis was his reverence of God, his humility in the context of his exalted status, and his “...conduct as king, his immunity to the influence of status or family, and his ability to serve an overarching ideal of divine justice through the guidance of true piety” (Gaposchkin, 2008).

Life of St. Louis of France

Louis, the fourth of 12 children, was born on April 25, 1214, in Poissy, a small town west of Paris. The son of King Louis VIII and the half-English Queen Blanche of Castille, Louis was put at age four in direct line of succession to the throne by the death of his elder brother, Philip.

The learned King Louis VIII reigned only three years, much of the time spent campaigning in England. In 1225 he embarked on a successful crusade against the Albigensians, but died on the return trip from Paris from fever and dysentery. On his deathbed, he named Blanche guardian of his kingdom and of the royal children.

Blanche, who served as regent of France until Louis turned 20, was a deeply religious woman, and she schooled Louis in strict piety and devotion to the Church. Even as a child, Louis was required by his mother to hear all the holy offices of the monks and listen to sermons on feast days. Her words to Louis were, "Dearest son, I would rather you incur temporal death than by any mortal sin you should offend your creator" (Sellars, 1996, pp. 10-11). She remained a strong and controlling influence in his life until her death, often accompanying him on official duties and visits.

Louis IX was crowned "Most Christian King" of France in Rheims on November 29, 1226, at age 12. At the time, the ruler's position was considered to be quasi-religious, and the ceremony acknowledged both temporal sovereignty and, in the anointing with holy oil, scriptural significance.

When Louis turned 20 he married 13 year-old Marguerite of Provence, eldest daughter of Count Raymond Berenger IV, in an elaborate wedding/coronation ceremony in the Cathedral of St. Etienne in Sens on May 27, 1234. The marriage signaled the beginning of his personal rule. Louis and Marguerite were parents of eleven children. They enjoyed a loving marriage, but Louis refused to give her any political power in the country. Three of their children were born while Marguerite was traveling to the Crusades with Louis.

Louis was known as a chivalrous knight, a conscientious leader, a just ruler, and a saintly man. He practiced humility by wearing a hair shirt underneath his royal clothing and spent many hours every day on his knees in prayer. He had a passion for sermons, encouraging the friars at court to preach, and often remembering the sermons well enough to repeat them at table. Bonaventure of Bagnoregio, the Minister General, himself delivered 19 sermons in the royal chapel.

In 1244, following a serious illness, Louis decided to undertake a crusade to Egypt, the center of Muslim power and the doorway to Jerusalem. Accompanied by his wife, he sailed to Cyprus with his army and in 1249 took Damietta. Violence and disease followed, and the army was badly defeated and Louis taken prisoner. After paying a huge ransom, Louis and the remain-

der of his army retreated to Palestine, where they stayed for four years performing charitable works and burying the dead, returning to France only after hearing of the death of his mother, who had been ruling in his absence.

In 1270, Louis undertook a second, and final, crusade to Africa, amidst strong anti-crusading sentiment. Before he left, he married off all of his children and made provisions for Marguerite. Soon after landing in Africa, Louis and his son Philip contracted typhoid and Louis died on August 24, wearing a hair shirt and lying on a bed of ashes. Christian tradition states that some of his organs were buried directly on the spot in Tunisia, where a tomb of Saint Louis can still be visited today, whereas his heart was sealed in an urn and placed in the Basilica of Monreale in Palermo, Sicily, where another "tomb" of the Saint can be found. His funeral was held at Notre Dame Cathedral in Paris, and his body was buried in the tomb of the kings of France at the abbey of Saint-Denis. He was canonized by Pope Boniface VIII in 1297 and his remains were exhumed and transferred to Sainte Chapelle.

There are multiple interpretations of the motives behind Louis' canonization process. Both Pope Boniface and Louis' son Philip sought to sanctify him for the qualities of his life that served their own interests. His reign represented a golden age for both, and his sanctification process became both political and ideological.

Boniface wanted to create a standard upon which to measure future kings, in particular Louis' grandson, Philip the Fair. Philip, on the other hand, viewed the canonization as proof of the king's rights to ecclesiastical revenues and the priority of royal over papal authority. From that time forward, the canonization process became much more lengthy and formal, with more detailed inquiry and more proof of sainthood required.

The Reign of St. Louis IX of France

Louis was the most cultured king of medieval France. His 36-year reign (1234-1270) was a time of peace, prosperity, and great cultural achievement; the building of cathedrals and churches; establishment of the Sorbonne, seat of the theological faculty of Paris; and extended peace.

Saint Louis of France Significant Dates

Date	St. Louis of France	Church & Franciscan Event	World Event
1207		Francis of Assisi repairs to Church of San Damiano	(1204) Fall of Constantinople to Christian Crusaders
1214	Louis is born at Poissy, son of King Louis VIII and Queen Blanche of Castille	1215 - Lateran Council: Kings not to tax churches without papal authority	
1226	Crowned King of France in Rheims on November 29 upon death of father	Death of Francis of Assisi (3 October)	
1228	Regency of Blanche of Castille until Louis is of age (1226-1234)	Canonization of Francis of Assisi	Sixth Crusade begins, led by the excommunicated Holy Roman Emperor Frederick II
1234	May 29, at age 20, marries 13 yr. - old Marguerite of Provence, sister of Eleanor, wife of Henry III of England	Pope Gregory IX authorizes establishment of Papal Inquisition for dealing with heretics (1231)	
1238	Builds cathedral of St. Chapelle to house Crown of Thorns and other relics		Peace of Bordeaux: France annexes territories (1242)
1248-49	First Crusade of Louis IX to Egypt- fails; Louis captured & pays large ransom	Council of Lyons: excommunication & deposition of Emperor Frederick II (1245)	
1253	Death of Blanche of Castille	Death of Clare of Assisi (11 August) Basilica of San Francis is completed in Assisi, Italy	
1254	Louis abandons the crusade	Bonaventure writes the Life of St. Francis of Assisi (1263)	Treaty of Paris w/ Henry III of England- territorial concessions for both (1258)
1270	Second Crusade of Louis IX: he contracts plague epidemic enroute Louis dies near Tunis on August 24	Birth of Duns Scotus, Franciscan philosopher and theologian (1265/66) Beginning of papal decline	Siege of Tunis & Eighth Crusade end with an agreement between Charles I of Sicily (Louis IX's brother) and the sultan of Tunis
1271	Louis buried at the abbey of St. Denis	Council of Lyons II: temporary reunion of separated Eastern churches with the Roman Church; regulations for conclaves for papal elections (1274)	Ninth Crusade against the Baibars and peace is quickly negotiated.
1289	Marguerite founds convent of Sisters Minor of St. Clare near Paris, lives there until death in 1295	Pope Nicholas IV formally constitutes the University of Montpellier in France by papal bull, combining various existing schools under the mantle of a single university	
1297	Louis canonized saint by Pope Boniface at Orvieto, body exhumed and transferred to Sainte Chapelle	Death of Margaret of Cortona (22 February)	Edward I unsuccessfully invades Flanders

Sainte Chapelle, built at Louis' castle of St. Germain, is a magnificent architectural achievement and example of French art, as well as being a repository of a reliquary of what was believed to be the Crown of Thorns and other relics of the Passion, gifts of Emperor Baldwin of Constantinople. Louis also purchased such relics as a part of the True Cross and some secular pieces from Baldwin. In Louis' time, royal authority was considered a divine vicariate. Friars of several religious orders resided at court, valued as confessors and confidants. Their impartiality made them valuable in political activity. As such, they were present at council meetings and parliaments, and served as royal envoys, ambassadors, treaty negotiators, and negotiators of royal marriages. Both Bonaventure and Thomas Aquinas were friends of Louis and frequent guests at his table. Like Francis of Assisi, Louis possessed great compassion for the poor and sick. His reign was

marked by great generosity in almsgiving, the founding of a hospital for the poor and blind, invitations to the poor to join him at table, and meals served to the needy outside the castle. Also like Francis, Louis personally ministered to lepers. His generosity extended to religious orders, for which he established churches and friaries.

In short, St. Louis of France embodied the core ideals of French kingship: "...saintly lineage, Christian virtue, sacral authority, and royal dignity" (Gaposchkin, 2008). He is regarded by the Brothers and Sisters of the SFO and TOR as a manifestation of Franciscan tertiary life and the five elements of penance St. Francis encouraged penitents to embrace: "love of God, love of neighbor, hatred of sin, reception of the Eucharist, and lives that produce 'worthy fruits of penance' (1LtF 1-4)" (as cited in Higgins, 2007, p. 6).

By Kathleen Gilmour

Prayer to Saint Louis

O God, who called your servant Louis of France to an earthly Throne that he might advance your heavenly kingdom, and gave him zeal for your Church and love for your people: Mercifully grant that we who commemorate him this day may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

(Prayer from the feast of Louis)



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Image of Louis IX of France as a Young King, (Prayed and painted several centuries after Louis' death). Public Domain.

Followers of the Troubadour

Reflections on the lives and spirituality of the followers of Francis of Assisi

Saint Elizabeth of Hungary and Saint Louis of France: Patron Saints of the Third Order Regular and Secular Franciscan Order

The year 2010 marks the 100th anniversary of the Province of the Most Sacred Heart of Jesus, Third Order Regular of Saint Francis. It is a fitting time to highlight two saints, Elizabeth of Hungary and Louis, King of France, and the reasons they are considered patrons of both the Third Order Regular and the Secular Franciscan Order. For centuries, both have been venerated as examples of the Franciscan way of life and intercessors between God and His people.

The following is taken from an article written in 2007 by the Most Reverend Michael J. Higgins, TOR, Minister General of the Third Order Regular, on the occasion of the 800th anniversary of the birth of Saint Elizabeth. The concept of patron saints is based on the dogma of the Communion of Saints and on the Pauline doctrine of the Mystical Body of Christ. "Individual patron saints are those who through ancient tradition or through legitimate election are venerated with a particular cult by the clergy and people of a location as special protectors and advocates before God" (as cited in Higgins, 2007, p. 2). The Catechism of the Catholic Church (1997) states that the saints were "put in charge of many things," including to "... contemplate God, praise him and constantly care for those whom they have left on earth" (as cited in Higgins, 2007, p. 2). In their roles as examples of faith, intercessors before God, and protectors of the faithful, they are considered "patron saints."

From the first mention of Sts. Peter and Paul as "...great patrons and friends of our Lord Jesus Christ" (as cited in Higgins, 2007, p. 2) in a 2nd century text, to the 6th century widespread practice of collecting relics of

the saints and the custom of setting aside special days to venerate them and ask for their intercession, to the continuing practice of designating particular saints as having a special connection to churches, cities, towns, occupations, or human interests, patron saints have served as objects of prayer, inspiration, and intercession between God and ourselves and our world.

Research will yield no official document from the early centuries of the Franciscan movement that clearly identifies Elizabeth and Louis as patron saints of the Third Order Regular and the Secular Franciscan Order. The reason for this is that popular devotion to the saints is not often written in official documents, but rather grows from tradition, formal election, or a sense of identification with them and a desire to emulate their examples.

Francis himself appointed the Blessed Virgin Mary as the Advocate of the Order, and, Celano states, "placed under her wings the sons he left behind, that she might protect and cherish them to the end" (2C 198). She retains the special place of honor in the Franciscan family and is revered as its principle Advocate and Patron. Chapter 1 of the Third Order Regular Constitutions, entitled *The Charism of the Third Order Regular of Saint Francis*, Title 1, *Our Identity*, concludes by stating that the Third Order Regular of Saint Francis is placed under the protection of the Immaculate Virgin Mary, its heavenly patron. The friars also venerate as their patrons Saint Louis, King of France, and Saint Elizabeth of Hungary" (Franciscan Constitutions, Art. 6). The Ritual of the Secular Franciscan Order also highlights the two pa-

tron saints in the section entitled, “Profession in the Secular Franciscan Order: Within the Mass,” indicating that when the profession is part of a Eucharistic celebration, the Mass can use the liturgy of the day, or choose a votive Mass of Saint Francis or Saint Louis King or Saint Elizabeth of Hungary. Thus, the connection of these saints to the history and tradition of the Franciscans is clear.

Saint Elizabeth of Hungary

Elizabeth, canonized on May 27, 1235, in the Church of Saint Dominick of Perugia, was the third person – after Francis in 1228 and Anthony of Padua in 1232—to be canonized by Pope Gregory IX. Though there has been some debate as to whether she was an “official” member of the Third Order Regular of Saint Francis, recent scholarship clearly affirms that Elizabeth was “indeed a Franciscan in every sense of the word—spiritually, canonically, and intentionally—and that she can clearly be numbered among Franciscan tertiaries” (as cited in Higgins, 2007, p. 1). The secular and religious canonical structures of the Third Order were still evolving during Elizabeth’s life and not delineated until long after her death. However, in both her secular life as wife and mother and in her widowhood and profession of vows under the direction of the Friars Minor, she lived the Franciscan way of life, moving closer to religious life in the years before her death. Pope Gregory IX presented her as a model of the penitential life.

Regardless of her “official” standing as a professed Franciscan, Elizabeth of Hungary embodies what both secular and religious tertiary Franciscans strive to emulate: “a woman so deeply in love with her Lord and her Church, and so open and willing to follow the Divine will, that she exemplifies everything it means to be a Franciscan penitent” (as cited in Higgins, 2007, p. 2).

Saint Louis, King of France

Louis, beloved King of France, was honored by the Franciscans even before his death. It is doubtful that he was a member of the Third Order of Saint Francis, but his love of and generosity to them and to other mendicant groups, including the Dominicans, is clear.

Saint Bonaventure, at the General Chapter at Narbonne in 1260, proposed that suffrages for the King be celebrated by the Order on a yearly basis. That proposal was approved by the Order at the General Chapter of 1263 in Padua. It is an indication of the regard in which Louis was held by the Franciscans that the only other people to receive a similar honor in the 13th century from the Friars minor—after their deaths—were Popes. Since his death in 1270 and his canonization on August 11, 1297, Louis has continued to be honored by Franciscan tertiaries and received by the Third Order as one of their own.

There are many instances in which Elizabeth and Louis are lovingly portrayed in art, honored in song and story, and included in the official legislation of the Orders, even in the early centuries of the Franciscan movement. Their example remains in today’s world as fitting as it was during their lifetimes. “Both of them in their own way demonstrate the five elements of penance that Francis encouraged the penitents to embrace: love of God, love of neighbor, hatred of sin, reception of the Eucharist, and lives that produce ‘worthy fruits of penance’ (1LtF 1-4)” (as cited in Higgins, 2007, p. 6).

By Kathleen Gilmour

Saint Elizabeth of Hungary and Saint Louis of France Significant Dates

Date	Saint Elizabeth of Hungary	Saint Louis of France	Church & Franciscan Events
1204			1204/05 - Francis has a dream in Spoleto and returns to Assisi
1207	Princess Elizabeth, daughter of King Andrew II of Hungary and Queen Gertrude, is born		(1205/06) Francis of Assisi repairs to Church of San Damiano 1209 - Innocent III gives verbal approval to a rule of life for the Order of Friars Minor, begun by Francis of Assisi
1211	Betrothed to Ludwig IV, son of Duke Hermann of Thuringia and Duchess Sophia of Bavaria; brought to Warburg castle in Thuringia	1214 - Louis is born at Poissy, son of King Louis VIII and Queen Blanche of Castille.	1212 - Second Order of Franciscans, Poor Clares, founded 1215 - Ecumenical Council of the Lateran IV. 1216 - Portiuncula Indulgence granted by Holy See at request of Francis of Assisi.
1221	At age 14, married to Ludwig (age 20); three children: Hermann, Sophia, and Gertrude		Cardinal Ugolino gives a rule of life, the Memoriale propositi, to the lay penitents who are part of the Franciscan movement. This is the first juridical rule for the Third Order.
1227	Ludwig dies in Italy on way to Crusade in the Holy Land	1226 - Crowned King of France in Rheims on November 29 upon death of father	1226 - Death of Francis of Assisi
1228	Public profession in Order of Penitents on Good Friday, March 24	Regency of Blanche of Castille until Louis is of age (1226-1234)	Canonization of Francis of Assisi
1231	Elizabeth dies on November 17		Anthony of Padua dies and is canonized one year later.
1234-5	Commission for canonization appointed	1234- May 29, at age 20, marries 13 yr. old Marguerite of Provence, sister of Eleanor, wife of Henry III of England	
1235	Elizabeth canonized on Pentecost, May 27, at Church of St. Dominic of Perugia		
1235	Remains moved to new shrine; Emperor attends	1238 - Built cathedral of St. Chapelle to house Crown of Thorns and other relics	
1236		First Crusade of Louis IX to Egypt-failed; Louis captured & pays large ransom	1245 - Council of Lyons: excommunication & deposition of Emperor Frederick II
1270		Second Crusade of Louis IX: he contracts plague epidemic enroute Louis dies near Tunis on August 24 1271 - Louis buried at the abbey of St. Denis	Birth of Duns Scotus, Franciscan philosopher and theologian (1265/66)
1297		Louis canonized saint by Pope Boniface at Orvieto, body exhumed and transferred to Sainte Chapelle	Death of Margaret of Cortona (22 February)

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Prayer to Patron Saints of the TOR and SFO Elizabeth of Hungary and Louis of France

Enlighten, O God of compassion, the hearts of your faithful servants, through the prayers of Elizabeth and Louis, assist us to recognize and honor Christ in the poor of this world and empower us to serve our brothers and sisters in time of trouble and need. We ask this through our Lord Jesus Christ, Your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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Followers of the Troubadour

Reflections on the lives and spirituality of the followers of Francis of Assisi

Saint John-Marie Vianney, the Cure d'Ars, Patron Saint of Priests

*"The priest is above all a man of prayer... We need reflection, prayer, union with God."
"The priesthood is the love of the heart of Christ."*

St. Jean-Marie-Baptiste Vianney

Pope Benedict XVI has declared 2009-2010 the Year of Priests to coincide with the 150th anniversary of St. John-Marie-Baptiste Vianney's death.

In proclaiming St. John Vianney the Patron Saint of Parish Priests in 1929, Pope Pius XI could hardly have chosen a more fitting example of the ideal priest. Although his life and ministry were atypical in many ways; although he possessed the charismatic gifts of healing, prophecy, and discernment of spirits; and although many miracles are attributed to him, his deep love of and reverence for Jesus and the Blessed Virgin, his total commitment to his vocation, and his selflessness to others are an inspiration to all priests and religious. Of his vocation he said, "The priest does not exist for himself, he exists for you." St. Jean-Marie Baptiste Vianney, the Cure' d'Ars, "brilliant without benefit of academic rank, elegant without social rank, [and] worldly wise without benefit of political rank..." devoted his life to the "unspeakable honor," as he called it, of being a priest.

St. John Vianney was a frail, angular man. Pope Pius XI described his long white hair "...which was to him a shining crown," and Pope John XXIII spoke of his "thin face hollowed with fasting." He was the son of a peasant farmer, lacking a formal early education, and without a good memory, which made his studies for the priesthood

difficult and lengthy. He lived at a time in the history of France when the Church was persecuted and forced underground by the French Revolution and later by the Emperor Napoleon. As a child, John Vianney experienced the rare clandestine visits to the village by priests and the celebration of Mass indoors under the cover of darkness. When he asked the definition of a priest, he was told, "A priest is a man who would die so that he could be one." He knew then a priest was what he wanted to be.

Though he prayed for solitude from age eleven and longed for a contemplative religious life, St. John Vianney accepted God's will and remained at his parish for 41 years, ministering to his congregation and to the thousands of people who came there. On the few occasions when he tried to leave and when he begged the bishop for another assignment, throngs of the faithful turned him back to Ars, once literally carrying him back to his confessional.

Few people could live the way he did, carrying out his priestly duties for over twenty hours a day, every day, for his entire ministry. He subsisted on one or two potatoes and a cup of milk a day and slept no more than two hours, often falling asleep standing up as he was reading. He owned only one cassock, a battered hat, and a pair of shoes. He gave away most of his possessions—once even his shoes—and kept

only a small pot in which to cook his potatoes.

He was devoted to St. Philomena, to whom he gave credit for the miracles he performed, and to St. John the Baptist, whose name he chose as his confirmation name and used thereafter. He also had a special love for St. Francis of Assisi, whose vows and simple life he emulated. He even became a Franciscan tertiary in 1846.

Truly amazing is the fact that in a world before rapid transportation and mass communication, the world discovered this “unlikely saint” and transformed the tiny French village of Ars into a place visited by people from all over the world. They came to be present at his Masses, to pray with him, to hear him preach, to confess their sins and receive absolution, and, in many cases, to witness or experience healing of mind and body.

It must have been a life-changing experience for those who experienced his piercing gaze from the pulpit that seemed to see into their souls. Though his sermons were lengthy and spoken in a voice that was, to many, shrill, they were filled with simple wisdom. His hold on the congregation was so strong that the shepherds and farmers would come in from the fields for daily prayers at the sound of his church bell. Penitents often waited over a week to have their confessions heard by this extraordinary confessor, who often knew their sins before they spoke them.

Most priests do not live the austere life that John Vianney did. Most will not have to suffer the physical and mental torments of Satan (who called Vianney “potato eater”). Most will never be known and revered worldwide. But every priest can live his

vocation as the saint described it: “The priesthood is the true love of the Heart of Jesus. When you see the priest, think of Our Lord Jesus Christ” (*Catechism on the Priesthood*). Whether ministering in parishes or in missions throughout the world, serving in schools, universities or hospitals, or living as brothers in community, every priest can pray to St. Jean-Marie-Baptiste Vianney for the grace to live out his vocation.

Readings of Vianney’s life and thoughts will provide a wealth of inspiration to religious and laity alike, reminding us to find joy in the love of Jesus Christ and in the life we have chosen. His sermons and catechisms can teach us much about spirituality. The road to salvation, he taught, is simple. He said, “In your work, offer your difficulties and troubles quite simply to God...and you will find that His blessing will rest upon you and on all you do” (*On the Sanctification of Daily Life*).

In a 1986 retreat at Ars for priests, deacons, and seminarians, Pope John Paul II said: “In the Cure' d' Ars we see precisely a priest who was not satisfied with an external act of redemption; he shared in this in his very being, in his love of Christ, in his constant prayer, in the offering of his trials or his voluntary mortifications... You know the saying of the Cure' d' Ars: ‘Oh, the priest is something great! If he knew it, he would die.’”

“The Cure' d' Ars remains for all countries an unequalled model both of the carrying out of the ministry and the holiness of the minister” (Pope John Paul II, 1980).

By Kathleen Gilmour

Saint John Vianney: An Introduction

Significant Dates

Date	Saint John Vianney	Church & Franciscan TOR Event	World Event
1786	Born in Dardilly, France, May 8	Louis XV and XVI: 9 religious orders suppressed in France (1768 & 1780)	United States Constitution signed (1787)
1789		Civil Constitution of the Clergy: denies control of pope and authority of bishops (1790). Church censored by French government (1792)	Taking of French Bastille by Parisian mob French Revolution. Decree depriving clergy of benefits. George Washington inaugurated 1st president of the USA
1807	Receives sacrament of confirmation	End of Holy Roman Empire (1806) Napoleon seizes papal states, arrests Pope and seizes papal archives (1809)	Napoleon crowned Emperor of France (1804). Greatest extent of Napoleon's empire; Waterloo defeat (1809)
1814	Receives Minor Orders and subdiaconate	Pope Pius IX in exile (1812). Pope returns to Rome, restores Inquisition (1814).	Louis XVIII proclaimed king of France.
1815	Ordained to priesthood at age of 29	Pope returns to Vatican	
1818	Arrives at parish in Ars, outside of Lyons	Community founded by Father Gallitzin named Loretto, for the Blessed Virgin Mary shrine in Loreto, Italy (1816)	1st steamship crosses the Atlantic
1823	Gives last of his inheritance to found school for girls, The Providence		
1824	Vexations from Satan begin, last until the year before his death	End of Spanish Inquisition (1834)	Famine in Ireland (1830s)
1846	Becomes Franciscan Tertiary	Irish religious brothers arrive in America; invited by Pittsburgh, PA, Bishop Michael O'Connor to found a school in Loretto (1840s) Father Demetrius Gallitzin dies (1840)	Queen Victoria sits on throne of Great Britain (1837)
1850	Bishop invests him with insignia of honorary canon	Six Irish religious brothers arrive in Loretto (1847)	
1850	Nominated for rank of Knight of Imperial Order of the Legion of Honor; refuses to pay postage for cross and certificate	Irish brothers open Saint Francis Academy for boys	
1853	Requests retirement; tries to flee Ars for last time		
1859	Dies in Ars August 4	Franciscan brothers sent to Brooklyn, NY, to establish a teaching community that flourished for the remainder of the 19th century (1858)	American Civil War (1861-65)
1905	Pope Pius X confers title of blessed, names Vianney patron saint of parish priests in France		
1925	Pope Pius XI publicly declares Vianney a saint on May 31, Feast of Pentecost		

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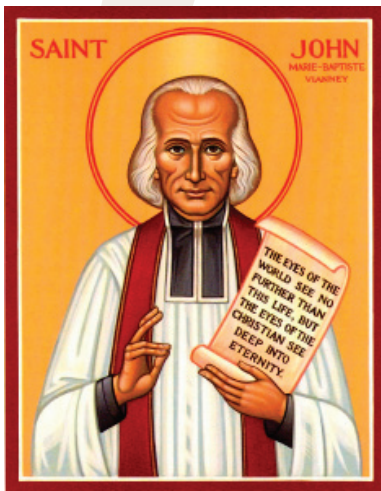
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Prayer for Priests

O Jesus, I pray for Your Faithful and fervent priests; for Your unfaithful and tepid priests; for Your priests laboring at home or abroad in distant mission fields; for Your tempted priest; for Your lonely and desolate priests; for Your young priests; for Your dying priests; for the souls of Your priests in purgatory.

But above all, I recommend to You the priests dearest to me; the priest who baptized me; the priests who absolved me from my sins; the priests at whose Masses I assisted and who gave me Your Body and Blood in Holy Communion; the priests who taught and instructed me; all the priests to whom I am indebted in any other way [especially ...]. O Jesus, keep them all close to Your heart, and bless them abundantly in time and in eternity. Amen.

St. John Vianney, pray for us; obtain for us many and holy priests.

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Followers of the Troubadour

Reflections on the lives and spirituality of the followers of Francis of Assisi

Blessed Pope John XXIII

“To the entire world Pope John has given what neither diplomacy nor science could give: a sense of the unity of the human family.” Time Magazine, December 31, 1962

Blessed Pope John XXIII, born Angelo Giuseppe Roncalli, lived for 81½ years, 59 as a priest, 38 as a bishop, and less than five years as the 259th Pope. Despite the brief duration of his reign, he orchestrated vast changes that brought the Roman Catholic Church into the modern world. He was not only a remarkable prelate, but also one of the most beloved figures of the 20th century. The many books and articles about Pope John XXIII, and especially his own writings, reveal a man of great humility, simplicity, compassion, conviction, intelligence, and humor.

He was born in Sotto il Monte, Italy, in the diocese of Bergamo, on November 25, 1881, to Battista and Marianne Giulia (Mazzola) Roncalli, the first son and the fourth of thirteen children. His was a large extended deeply religious family whose ancestors for generations worked as sharecroppers, eking out a living tilling the hard soil and tending to a few cows and pigs. He said of that time: “We were poor, but happy with our lot and confident in the help of Providence” (Hebblethwaite, 2000).

Roncalli’s education began with the family’s active prayer life and celebrations of religious feasts. His great-uncle Zaverio, the family patriarch, was his godfather and the guider of his early religious education. In elementary school, his classmates named him Angelo, the “little priest,” and he said that he could not remember a time when he did not want to be a priest.

In 1892, he entered the diocesan minor seminary of Bergamo. It was there that he began the *Journal of a Soul*, the diary of quotations and spiritual notes about the state of his soul that he kept throughout his life.

During his first year of novitiate, on March 1, 1896, Roncalli received the habit of the Francis-

can Third Order. He received tonsure the same year. Years later, Pope John XXIII recalled that day, telling Franciscans on the 750th anniversary of the pontifical approval of the Franciscan rule, “I am Joseph, your brother. Franciscan tertiary and cleric on the way to the priesthood, received with the same cords of simplicity—unconscious and happy—that would accompany us all the way to the blessed altar and would give us everything in life” (Benigni & Zanchi, 2000). In 1901, he continued his studies in Rome at the Pontifical Seminary. In journal entries from that time he speaks of his struggle with feelings of inadequacy, his tendency to become distracted, and his outspokenness. His studies were interrupted for a year of volunteer service in the Italian army. On Holy Saturday, April 11, 1903, Roncalli was ordained a subdeacon in the Basilica of St. John Lateran, and named Don Angelo Roncalli, and ordained a deacon on December 28. He was ordained to the priesthood on August 10, 1904.

In October 1904, Don Roncalli began his studies in canon law and was named secretary to the new Bishop of Bergamo, Giacomo Maria Radini-Tedeschi, who would become a mentor and a great influence in the young deacon’s life. He traveled widely with Bishop Tedeschi during his nine years of service and participated as a collaborator in management activities. Roncalli also taught seminary courses during these years and was regarded as an elegant and effective preacher.

Because the clergy were not exempt from military service, Roncalli was drafted into the army on May 24, 1915, as Italy entered World War I, serving as a sergeant in the medical corps in Bergamo. There he heard confessions, anointed the dying, and comforted those he called his “poor soldiers.” After he completed his military

service on December 10, 1918, Pope Benedict XV asked him to make arrangements for the 1920 Eucharistic Congress at Bergamo. A year later he was appointed director of the Italian Society for the Propagation of the Faith.

In 1925 Pope Pius XI appointed Roncalli apostolic visitor in Bulgaria, and he was consecrated bishop on March 19. That began a thirty-year diplomatic career that took him all over Europe. As apostolic delegate to Turkey and Greece, he was a leader for both Latin-rite and Eastern-rite Catholics, using his charm and diplomatic skills to make friends and allies of antireligious governments.

In 1944, following the liberation of France, Pope Pius XII appointed Bishop Roncalli papal nuncio in France. He worked skillfully to repair the many political and religious divisions in the country, using his skill as a lively conversationalist and host to win factions over. He could be seen at receptions holding a glass of champagne and smoking a cigarette. Though friendly, charming, and approachable, Roncalli never lacked decisiveness and firmness of character.

On January 12, 1953, he was made a cardinal, and appointed Patriarch of Venice on March 15, at the age of 71. At the prospect of being a cardinal, Roncalli said he did not relish being in Rome where his life would be management and meetings, saying, “That means nothing to me. I am a pastor” (Feldman, 2000). The Venetians loved him, and his efforts to cultivate the wealthy people of the city resulted in the addition of new parishes and a minor seminary, construction of an opera, a theater, a cultural center, and an orphanage—all of which created jobs for the poor. He opened the patriarch’s palace to world-famous artists and musicians and traveled about the city by public water bus, engaging common people in conversation.

Upon the death of Pope Pius XII on October 9, 1958, the 51 cardinals at the conclave elected Cardinal Roncalli Pope on the eleventh ballot. He was considered a compromise candidate who, because of his age, would not reign long. He chose the name John XXIII, a name that had been previously selected by the antipope in Avignon, a heretic and murderer. He chose the name, he explained, for his father, Giovanni;

for the name of his baptismal parish; and for the two men closest to Jesus, the Apostle John and John the Baptist. But most importantly, as he told the cardinals, he had chosen the name to renew the words of the Apostle John: “My children, love one another” (*Vent’Anni*, as cited in Hepplethwaite, 2000). At his coronation Mass, he repeated the reference to Joseph that he had made before: “The new Pope, through the events and circumstances of his life, is like the son of Jacob who, meeting with all his brothers, burst into tears and said, ‘I am Joseph, your brother’” (Genesis 45.4) (*Vent’Anni*, as cited in Hepplethwaite, 2000). The coronation ceremony was attended by Pope John’s many relatives, who broke into tears frequently. Displaying his sense of humor, his response to the tears was, “Come on now, what they’ve done to me isn’t so bad” (Cahill, 2002). On Christmas Day he left the Vatican to visit children hospitalized with polio. Because of his girth and the fact that he brought many gifts, they thought he was *Babbo Natale* (Father Christmas), which he thought that was fine. The day after, he visited Regina Coeli Prison, telling the prisoners of his own humble beginnings and past mistakes, and reminding them that we are all children of God. He repeated the words he had spoken at his coronation: “I am Joseph, your brother.” The prisoners openly wept.

His Apostolic Letter, *Humanae Salutis*, on Christmas 1961, announced the convocation of the Second Vatican Council, which opened on October 11, 1962, amid color and pageantry. This marked the first ecumenical council called since 1870 and only the twenty-first in the Church’s 2,000-year history. He called it, he said, to bring “a new Pentecost” in the life of the Church. On October 4, the feast of St. Francis, Pope John made one last pilgrimage to Loreto and Assisi (the first by a Pope since 1870) to invoke the Virgin Mary’s protection over the Council. He told the congregation there that the Church must once again be a “Church of the poor,” as it was for *il Poverello* Francis, the patron of Italy.

On Holy Thursday, April 11, 1963, he issued the encyclical *Pacem in Terris*, written in his own words for all men and women and ending with a plea to end the arms race and eradicate nuclear weapons. He wrote a total of eight encyclicals during his reign, six between 1959 and 1962.

In 1963 medical tests revealed that Pope John had terminal stomach cancer and he was given a year to live. As he had always done, he accepted God's will, using the language of St. Francis: "I await the arrival of Sister Death." As his health deteriorated, people from all over the world prayed for him and honored him. He received the Balzan Peace Prize (with Premier Nikita Khrushchev's approval), was named *Time Magazine's* Man of the Year for 1963, and was selected for the US Presidential Medal of Honor, which was awarded posthumously.

On June 3, a Mass for the sick bishop of Rome was said in St. Peter's Square. From his deathbed, Pope John was able to hear the Mass on the speakers. At the words of dismissal, "*Ite missa est*, (the Mass is ended)," he breathed his last breath. Pope John XXIII was beatified on September 3, 2000. His body was exhumed in 2001 and found to be perfectly preserved. It was dis-

played in St. Peter's Square on the thirty-eighth anniversary of his death. His tomb is under the altar of St. Jerome in St. Peter's Basilica.

Blessed Pope John XXIII brought the Church into a new era. With a lifetime that spanned two world wars, he always sought to stress what unites rather than divides mankind. He worked to achieve the rights of all people to life and freedom, and the cooperation of all nations in bringing about world peace. At the Novena of Prayer for the Pope of the Council, as Pope John lay dying, Cardinal Montini, the future Pope Paul VI, captured the essence of his legacy: "Perhaps never before in our time has the human word—the word of a master, a leader, a prophet, a pope—rung out so loudly and won such affection throughout the whole world" (*Ite Missa Est*, as cited in Hebblethwaite, 2000).

By Kathleen Gilmour

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Blessed Pope John XXIII: The Personal Style and Liturgical Changes of His Papacy

He replaced the red satin slippers of his predecessors with a pair of sturdy street shoes, dyed red to conform to tradition.

He replaced the Pope's white skull cap with a red velvet fur-lined hat because he said the Vatican was chilly and because it did not slip from his bald head.

He added many new cardinals almost immediately, including some from Japan, the Philippines, Africa, and Mexico.

He appointed the first black cardinal in Church history.

He asked that the lion of St. Mark on his coat of arms be made to look less fierce.

He ordered the elimination of the exulted phrases by which L'Osservatore Romano referred to the Pope, requesting that the language be kept simple and direct.

He required his speech writers to use down to earth language, which the writers often considered "unpapal."

He held the first papal press conference in history, speaking without notes and clearly enjoying himself.

He doubled the salaries of the lay Vatican employees.

In contrast to Pope Pius XII, who required Vatican gardeners to leave the grounds when he walked there, Pope John XXIII always stopped to speak to them.

He revised the practice of genuflecting three times before him in private audiences to one time, saying, "Do you think I didn't believe you the first time?" (Feldman, 2000).

He broke the protocol of the Pope dining alone, initially inviting his secretary and gradually inviting an ever-widening circle of guests.

He urged that priests who departed the ministry be treated with humanity and decency.

He brought Biblical scholars, non-Catholic religious leaders, and heads of state from all over the world to the Vatican, among them Queen Elizabeth II, President Dwight Eisenhower, and the Shah of Iran.

He changed the text of the Good Friday liturgy from prayers for "the faithless Jews" to prayers for "the Jews to whom God our Lord first spoke."

He never wished to speak infallibly.

"Consult not your fears
but your hopes and your dreams.
Think not about your frustrations,
but about your unfulfilled potential.
Concern yourself
not with what you
tried and failed in,
but with what it is still possible
for you to do."

Blessed John XXIII

