

To Promote the Canonization of Mother Seton

The Seton Causeway

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SAINT ELIZABETH ANN SETON FIRST AMERICAN BORN SAINT

Canonization Attended By 16,000 Countrymen

By JOSEPH I. DIRVIN, C.M.

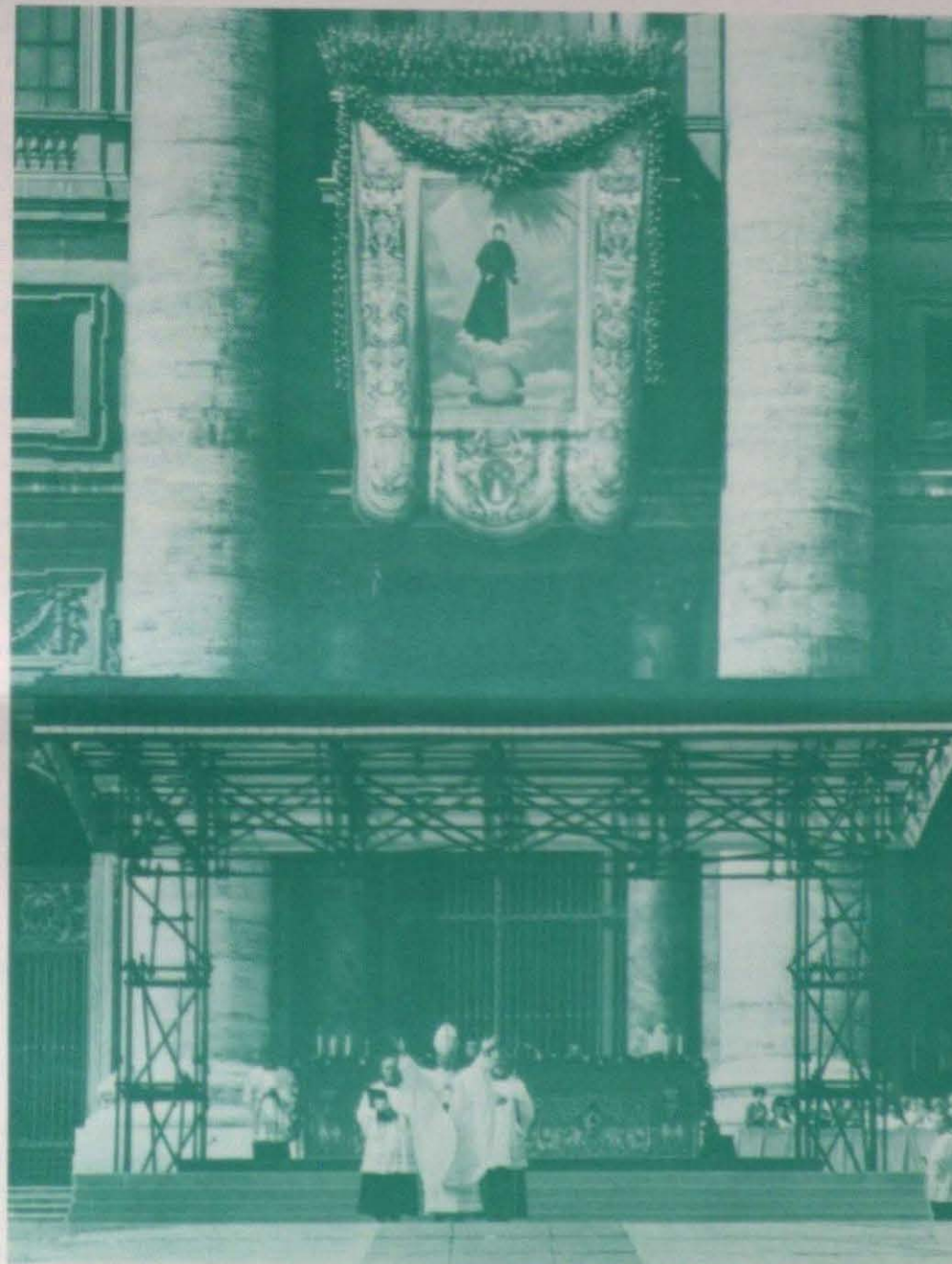
THE ENTHUSIASTIC RESPONSE of Canadians and especially Americans forced the moving of the canonization Mass and ceremony for St. Elizabeth Ann Seton out of St. Peter's Basilica into the Square. Weeks in advance, seven American cardinals, 80 members of the hierarchy and some 16,000 priests, religious and laity, had signified their intention to be present. Under the direction of Sister Eleanor McNabb, assisted by Sisters Helen Marie Law and Mary Ellen Sheldon, requests for tickets were processed beginning at the end of May.

There was no disappointment, either in weather or crowd. The great Sunday dawned clear and beautiful, with lots of bright sunshine and just enough clouds to temper it and stir up pleasant airs. There were various estimates of the size of the crowd, ranging from 150 to 250 thousand. No matter, the seemingly limitless expanse of St. Peter's Square was filled.

The entrance of Pope Paul in simple procession from the main door of the basilica met with an unusual response. There was none of the wild cheering so dear to Continental crowds. Instead there was an instant, reverential hush as the thousands of Americans stood for the beginning of Mass, just as they do in their parish churches at home. It said much about American devotion.

Flanked by two cardinal deacons, the Pope was preceded by the concelebrants of the Mass, chosen because of the relationship of their Sees to Mother Seton's life and the present location of her communities' headquarters. These were: Lawrence Cardinal Shehan, Former Archbishop of Baltimore; Terence Cardinal Cooke, Archbishop of New York; Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops; Archbishop Leo Gerety of Newark; Archbishop William Borders of Baltimore; Archbishop James Hayes

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North American Hierarchy at Canonization

CARDINALS

John Joseph Carberry, Archbishop of St. Louis
 Terence Cooke, Archbishop of New York
 John Dearden, Archbishop of Detroit
 John Krol, Archbishop of Philadelphia
 Humberto Madeiros, Archbishop of Boston
 Lawrence Shehan, Former Archbishop of Baltimore
 John Wright, Prefect, Sacred Congregation of the Clergy

APOSTOLIC DELEGATE

Jean Jadot, Titular Archbishop of Zuri

ARCHBISHOPS

William W. Baum, Archbishop of Washington
 Joseph L. Bernardin, Archbishop of Cincinnati
 William D. Borders, Archbishop of Baltimore
 James V. Casey, Archbishop of Denver
 Francis J. Furey, Archbishop of San Antonio
 Peter L. Gerety, Archbishop of Newark
 Philip H. Hannan, Archbishop of New Orleans
 James M. Hayes, Archbishop of Halifax
 Stephen J. Kocisko, Archbishop of Munhall
 John J. Maguire, Coadjutor Archbishop of New York
 Thomas J. McDonough, Archbishop of Louisville

BISHOPS

Richard Ackerman, C.S.Sp., Bishop of Covington
 Patrick V. Ahearn, Auxiliary Bishop of New York
 Kenneth A. Angell, Auxiliary Bishop of Providence
 Juan Arzube, Auxiliary Bishop of Los Angeles
 Joseph M. Breitenbeck, Bishop of Grand Rapids
 Gilbert E. Chavez, Auxiliary Bishop of San Diego
 William G. Connare, Bishop of Greensburg
 William N. Cosgrove, Auxiliary Bishop of Cleveland
 Daniel Cronin, Bishop of Fall River
 Leonard Crowley, Auxiliary Bishop of Montreal
 John S. Cummins, Auxiliary Bishop of Sacramento
 David F. Cunningham, Bishop of Syracuse
 Walter W. Curtis, Bishop of Bridgeport
 Joseph T. Daley, Bishop of Harrisburg
 Felixberto Flores, Bishop of Agana, Guam
 Edgar Godin, Bishop of Bathurst
 Rene H. Gracida, Bishop of Tallahassee-Pensacola
 Francis J. Green, Bishop of Tucson

John F. Hackett, Auxiliary Bishop of Hartford
 Edward J. Harper, C.S.S.R., Bishop of St. Thomas, V.I.
 Francis J. Harrison, Auxiliary Bishop of Syracuse
 Edward D. Head, Bishop of Buffalo
 Edward J. Herrmann, Bishop of Columbus
 Joseph Hogan, Bishop of Rochester
 William A. Hughes, Auxiliary Bishop of Youngstown
 Arthur H. Krowczak, Auxiliary Bishop of Detroit
 Vincent M. Leonard, Bishop of Pittsburgh
 Martin A. Lohmuller, Auxiliary Bishop of Philadelphia
 Thomas W. Lyons, Auxiliary Bishop of Washington
 Edward A. McCarthy, Bishop of Phoenix
 Andrew J. McDonald, Bishop of Little Rock
 Bernard J. McLaughlin, Auxiliary Bishop of Buffalo
 James McManus, C.S.S.R., Auxiliary Bishop of New York
 David M. Maloney, Bishop of Wichita
 John L. May, Bishop of Mobile
 Anthony J. Mestice, Auxiliary Bishop of New York
 Francis J. Mugavero, Bishop of Brooklyn
 Charles R. Mulrooney, Auxiliary Bishop of Brooklyn
 Gerald F. O'Keefe, Bishop of Davenport
 Edward C. O'Leary, Bishop of Portland
 Anthony J. O'Neill, Bishop of Rockford
 Edward W. O'Rourke, Bishop of Peoria
 William E. Power, Bishop of Antigonish
 Leo A. Pursley, Bishop of Fort Wayne-South Bend
 Mark F. Schmitt, Auxiliary Bishop of Green Bay
 James L. Schad, Auxiliary Bishop of Camden
 Francis R. Shea, Bishop of Evansville
 John J. Snyder, Auxiliary Bishop of Brooklyn
 Joseph V. Sullivan, Bishop of Baton Rouge
 Bernard J. Topel, Bishop of Spokane
 Joseph G. Vath, Bishop of Birmingham
 Cyril J. Vogel, Bishop of Salina
 Nicholas E. Walsh, Bishop of Yakima
 Alfred M. Watson, Bishop of Erie
 Thomas J. Welsh, Bishop of Arlington

OTHERS

Thomas A. Boland, Former Archbishop of Newark
 Charles P. Greco, Former Bishop of Alexandria
 Jan Klooster, C.M., Bishop of Surabaya, Indonesia
 George L. Leech, Former Bishop of Harrisburg
 Thomas F. Little, Archbishop of Melbourne
 Ernest J. Primeau, Former Bishop of Manchester
 James S. Rausch, General Secretary, NCCF-NSCC
 Edward E. Swanstrom, Catholic Relief Services

Pope Paul's Homily

YES, VENERABLE BROTHERS and beloved sons and daughters, Elizabeth Ann Seton is a saint.

We rejoice and we are deeply moved that our apostolic ministry authorizes us to make this solemn declaration before all of you here present, before the Holy Catholic Church, before the entire American people, and before all humanity. Elizabeth Ann Bayley Seton is a saint.

She is the first daughter of the United States of America to be glorified with this incomparable attribute.

But what do we mean when we say: "She is a saint?"

We all have some idea of the meaning of this highest title, but it is still difficult for us to make an exact analysis of it.

Being a saint means being perfect, with a perfection that attains the highest level that a human being can reach. A saint is a human creature fully conformed to the will of God. A saint is a person in whom all sin—the principle of death—is canceled out and replaced by the living splendor of divine grace.

The analysis of the concept of sanctity brings us to recognize in a soul the mingling of two elements that are entirely different but which come together to produce a single effect: sanctity.

One of these elements is the human and moral element, raised to the degree of heroism; heroic virtues are always required by the Church for the recognition of a person's sanctity.

The second element is the mystical element, which expresses the measure and form of divine action in the person chosen by God to realize in herself—always in an original way—the image of Christ (cf. Rom. 8:29).

The science of sanctity is therefore the most interesting, the most varied, the most surprising and the most fascinating of all the studies of that ever mysterious being which is man.

The Church has made this study of the life, that is, the interior and exterior history, of Elizabeth Ann Seton. And the Church has exulted with admiration and joy, and has today heard her own charism of truth poured out in the exclamation that we send up to God and announce to the world: she is a saint.

We shall not give a panegyric, that is, the narrative which glorifies the new saint. You already know her life and you will certainly study it further. This will be one of the most valuable fruits of the canonization of the

new saint: to know her, in order to admire in her an outstanding human figure, in order to praise God, who is wonderful in His saints, to imitate her example, which this ceremony places in a light that will give perennial edification, to invoke her protection, now that we have the certitude of her participation in the exchange of heavenly life in the Mystical Body of Christ, which we call the communion of saints and in which we also share, although still belonging to life on earth.

We shall not, therefore, speak of the life of our St. Elizabeth Ann Seton. This is neither the time nor the place for a fitting commemoration of her.

But at least let us mention the chapters in which such a commemoration should be woven.

St. Elizabeth Ann Seton is an American. All of us say this with spiritual joy, and with the intention of honoring the land and the nation from which she marvelously sprang forth as the first flower in the calendar of the saints. This is the title which, in his original foreword to the excellent work of Father Dirvin, the late Cardinal Spellman, Archbishop of New York, attributed to her as primary and characteristic: "Elizabeth Ann Seton was wholly American."

Rejoice, we say to the great nation of the United States of America. Rejoice for your glorious daughter. Be proud of her. And know how to preserve her fruitful heritage. This most beautiful figure of a holy woman presents to the world and to history the affirmation of new and authentic riches that are yours: that religious spirituality which your temporal prosperity seemed to obscure and almost make impossible. Your land too, America, is indeed worthy of receiving into its fertile ground the seed of evangelical holiness. And here is a splendid proof—among many others—of this fact.

May you always be able to cultivate the genuine fruitfulness of evangelical holiness, and ever experience how—far from stunting the flourishing development of your economic, cultural and civic vitality—it will be in its own way the unfailing safeguard of that vitality.

St. Elizabeth Ann Seton was born, brought up and educated in New York in the Episcopalian communion. To this church goes the merit of having awakened and fostered the religious sense and Christian sentiment which in the young Elizabeth were naturally predisposed to the most spontaneous and lively manifestations. We willingly recognize this merit, and, knowing well how much it cost Elizabeth to pass over to the Catholic Church, we admire her courage for adhering to the reli-

gious truth and divine reality which were manifested to her therein. And we are likewise pleased to see that from this same adherence to the Catholic Church she experienced great peace and security, and found it natural to preserve all the good things which her membership in the fervent Episcopalian community had taught her, in so many beautiful expressions, especially of religious piety, and that she was always faithful in her esteem and affection for those from whom her Catholic profession had sadly separated her. For us it is a motive of hope and a presage of ever better ecumenical relations to note the presence at this ceremony of distinguished Episcopal dignitaries, to whom—interpreting as it were the heartfelt sentiments of the new saint—we extend our greeting of devotion and good wishes.

And then we must note that Elizabeth Seton was the mother of a family and at the same time the foundress of the first religious congregation of women in the United States. Although this social and ecclesial condition of hers is not unique or new (we may recall, for example, St. Birgitta, St. Frances of Rome, St. Jane Frances Fremiot de Chantal, St. Louise de Marillac), in a particular way it distinguishes St. Elizabeth Ann Bayley Seton for her complete femininity, so that as we proclaim the supreme exaltation of a woman by the Catholic Church, we are pleased to note that this event coincides with an initiative of the United Nations: International Women's Year. This program aims at promoting an awareness of the obligation incumbent upon all to recognize the true role of women in the world and to contribute to their authentic advancement in society. And we rejoice at the bond that is established between this program and today's canonization, as the Church renders the greatest honor possible to Elizabeth Ann Bayley Seton and extols her personal and extraordinary contribution as a woman—a wife, a mother, a widow, and a religious.

May the dynamism and authenticity of her life be an example in our day—and for generations to come—of what women can and must accomplish, in the fulfillment of their role, for the good of humanity.

And finally we must recall that the most notable characteristic of our saint is the fact that she was, as we said, the foundress of the first religious congregation of women in the United States. It was an offspring of the religious family of St. Vincent de Paul, which later divided into various autonomous branches—five principal ones—now spread throughout the world. And yet

all of them recognize their origin in the first group, that of the Sisters of Charity of St. Joseph's, personally established by St. Elizabeth Seton at Emmitsburg in the Archdiocese of Baltimore. The apostolate of helping the poor and the running of parochial schools in America had this humble, poor, courageous and glorious beginning.

This account, which constitutes the central nucleus of the earthly history and worldwide fame of the work of Mother Seton, would merit a more extended treatment. But we know that her spiritual daughters will take care to portray the work itself as it deserves.

And therefore to these chosen daughters of the saint we direct our special and cordial greeting, with the hope that they may be enabled to be faithful to their providential and holy institution, that their fervor and their numbers may increase, in the constant conviction that they have chosen and followed a sublime vocation that is worthy of being served with the total gift of their heart, the total gift of their lives. And may they always be mindful of the final exhortation of their foundress saint—those words that she pronounced on her deathbed, like a heavenly testament, on January 2, 1821: "Be children of the Church." And we would add: forever.

And to all our beloved sons and daughters in the United States and throughout the entire Church of God, we offer, in the name of Christ, the glorious heritage of Elizabeth Ann Seton. It is above all an ecclesial heritage of strong faith and pure love for God and for others—faith and love that are nourished on the Eucharist and the word of God. Yes, brethren, and sons and daughters: the Lord is indeed wonderful in his saints. Blessed be God forever.



Christmas Greetings

All of our good co-workers here at the Mother Seton Guild join with me in sending you our prayerful Christmas Greetings. May our Saint Elizabeth Ann Seton, by her kind intercession, obtain from God many special blessings for yourselves and your dear ones.

As we write these words, our hearts and minds go up, once more, to God and to our Holy Father, Pope Paul VI, in Thanksgiving for giving us our new Saint.

SYLVESTER A. TAGGART, C.M.

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of Halifax; Bishop William Connare of Greensburg; and Bishop Alberto Ablondi of Livorno. The Holy Father and his concelebrants offered the Mass in Latin, and there was the traditional recital of the Gospel in both Latin and Greek. The Papal Master of Ceremonies was Monsignor Virgilio Noe of the Congregation for Divine Worship.

After the Kyrie, the Pope seated himself in front of the altar facing the people and the canonization ceremony began. In a break with tradition, four women approached the Holy Father in turn, to petition for Elizabeth Ann Seton's canonization. These women represented four stages of the new saint-to-be's life: the young girl, the wife, the widow and the religious foundress. The petitions were made in French by Ines Amanrich, young daughter of the French ambassador to the Vatican; in Spanish by Lidice Maria Gomez de Carriquiry of Ecuador, in Italian by Gina Faggino of Italy, and in English by Sister Katherine O'Toole, S.C., mother general of the Sisters of Charity of Halifax. Archbishop Bafile, pro-prefect of the Sacred Congregation for the Canonization of Saints, accompanied by Father William W. Sheldon, C.M., postulator general of the Cause, then formally petitioned the Holy Father for the canonization in light of the facts presented by the four women.

After prayer, including the litany of the saints, which included for the occasion the names of St. Vincent de Paul and St. Louise de Marillac, founders of the Daughters of Charity and framers of the rule adopted by Mother Seton's community, the Holy Father infallibly pronounced Elizabeth Ann Seton a saint in the following words:

"For the honor of the Most Holy Trinity, for the exaltation of the Catholic Faith and the increase of the Christian life, by the authority of Our Lord Jesus Christ, of the holy Apostles Peter and Paul and by Our authority, after mature deliberation and most frequent prayer for divine assistance, having obtained the counsel of many of our brother bishops, we declare and we define that Blessed Elizabeth Ann Bayley Seton is a saint, and we inscribe her name in the calendar of saints, and mandate that she should be devoutly honored among the saints in the universal Church."

There was strong emotion in the Pope's voice as he pronounced the words making Elizabeth Ann Seton a saint, and again at the end of the formula when he decreed that she was to be venerated "among the saints." The solemn pronouncement was greeted with loud and sustained applause.

Pope Paul then proceeded to deliver his homily (which is printed in full in these pages) in the clearest English this writer has ever heard him speak. There can be no doubt, both from his careful preparation—he studied the life and works of the new saint daily for weeks before—and equally careful and earnest delivery, that

His Holiness was deeply impressed and profoundly moved by the holiness and greatness of this little American woman.

Still another landmark "first" took place when Sister Hildegard Marie Mahoney, S.C., general superior of the Sisters of Charity of St. Elizabeth, Convent Station, N. J., read the first lesson of the Mass, the first time a woman had participated in the liturgy of a papal Mass.

The offertory procession consisted of six representatives of Mother Seton's communities and six laypeople chosen by each of the communities. In addition to the traditional gifts of casks of wine and loaves of bread symbolizing the fruits of the earth, candles symbolizing Christ as Light of the World, cages of birds symbolizing peace and flowers representing the beauties of God's creation, there were added two gifts relevant to the occasion: plaques inscribed with sayings from Mother Seton's writings, and rosaries made from seeds of trees growing in Mother Seton's time on the Emmitsburg property where she established her sisterhood and school.

The rosaries were presented by Signora Francesca Filicchi Quaratesi of Pisa and Signora Giovanna Filicchi Carampi of Rome, great granddaughters of Antonio and Amabilia Filicchi who with Antonio's brother Filippo introduced St. Elizabeth Ann to the Catholic Faith at their home in Livorno. The two sisters are grandchildren of that same Patricio Filicchi of whom Elizabeth Seton wrote to his mother that his father, Antonio, in America at the time, "talks of his Patricio as if he had seen him but yesterday."

One hundred and twenty-five priests were

assigned to distribute Holy Communion. The Pope himself gave Communion to more than a hundred people. When the seated portion of the congregation had received, the priests moved to the barricades to communicate as many of those standing as possible. Since there could not possibly be enough hosts to accommodate these, there ensued the rather poignant scene of people pushing up to the barricades and pleading for Communion. Once again, there was the memorable lesson of the faith of God's people.

Many who watched the canonization on television in America later commented on the seeming frailty of the Pontiff. He is, of course, 78 years old and follows an impossibly arduous schedule, but to this writer he stands up under it remarkably well. The impression of frailty is given principally by his short steps and the fact that he must be helped up and down stairs; but this is due to a severe form of arthritis of the legs. At close range he seems unbelievably vital and vigorous and well-preserved. I shall never forget the memorable impression of combined strength and gentleness he showed forth as he met each of us at the special audience, his face streaked with perspiration from the long ceremony in the sun he had just completed—just one of many during the long Holy Year. Within minutes he was at his study window overlooking St. Peter's Square, receiving the cheers of the crowd, speaking once more of the new saint, saying the angelus with his children, and cheering the exploit of the Italian parachutist who had just catapulted into the Square bearing an image of

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SAINT ELIZABETH SETON

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the Madonna atop the Milan cathedral.

At the special audience Sister Hildegard Marie Mahoney, S.C., chairman of the Federation of Mother Seton's Daughters, presented the Holy Father with a check in an undisclosed amount for the poor and the needy of the world. The check was enclosed in a beautiful illuminated Presentation folder whose text ran as follows:

"Most Holy Father

"On the joyful occasion of the canonization of our Foundress, St. Elizabeth Ann Seton, the members of the six congregations of the Federation of her Daughters, respectfully greet you.

"Mindful of the charism of Sisters of Charity to serve the poor, we hear daily their crying needs, particularly the cries of the hungry. In response to the world food crisis, we have endeavored during the past months to contribute of our resources both to direct aid to the hungry and to projects of development.

"Aware of Your Holiness' concern for the poor, we wish to celebrate the universal charity of Elizabeth Seton by presenting today a further offering to be distributed by you to alleviate the needs of the starving people of the world. This contribution is derived from the sacrifices of the Sisters of the six Congregations which trace their foundation to . . .

Saint Elizabeth Ann Seton

The check was drawn on the Bank of New York where the Saint's father-in-law, William Seton, served as the institution's first cashier from 1784 to 1794, and her husband as clerk of discount in 1786. Both Setons were also directors of the Bank.

Other gifts presented to the Holy Father at the special audience were a two-volume Bicentennial edition of *The History of America*, the New Canonization Edition of *Mrs. Seton* by Father Joseph I. Dirvin, C.M., two American flags, one the flag of the Continental

Congress and the other a contemporary flag, a three-foot high statue of St. Francis of Assisi and liturgical vessels and vestments.

On Monday afternoon, September 15, Ambassadors John Volpe, the American envoy to Italy, and Henry Cabot Lodge, the special American representative at the Holy See, tendered a reception to invited guests at Villa La Pariola, Ambassador Lodge's official residence. The reception was held in the beautiful and extensive formal gardens of the residence.

A North American Tribute to St. Elizabeth Ann Seton followed immediately at the Catacomb of St. Callistus. The outdoor ceremony was delayed some twenty minutes by a massive traffic jam caused by 8,000 attendees trying to reach the Catacomb grounds outside the city on a one-lane road.

Sister Hildegard Marie Mahoney, chairman of the Federation of Mother Seton's Daughters, welcomed the participants and, after a greeting from Bishop Ablondi of Livorno, Cardinal John Wright, prefect of the Sacred Congregation of the Clergy, gave the principal address. Father Joseph Dirvin, C.M., was master of ceremonies. Present on the outdoor stage of the open arena were Cardinals Shehan of Baltimore, Cooke of New York, Medeiros of Boston, Dearden of Detroit, Krol of Philadelphia, and Carberry of St. Louis; Archbishops Bernardin of Cincinnati, Borders of Baltimore, Gerety of Newark, Hayes of Halifax; Bishop Connare of Greensburg; Protestant Episcopal Bishops Leighton of Maryland Wetmore, Suffragan of New York; Episcopalian Fathers Skrinar and Hunsicker of the Diocese of New York; Father James Richardson, C.M., superior general of the Vincentian Fathers and Daughters of Charity; Fathers William Sheldon, C.M., Postulator, of the Cause; the general superiors of Mother Seton's American communities; Mother General Lucie Roget of the Daughters of Charity, and Sister Eleanor McNabb.

Music was supplied by the Emmitsburg Community Chorus under the direction of Sister Jane Marie Perrot, D.C., the U. S. Navy Brass Quartet and the Capitol String Quartet—the same group which had made history the day before by sharing the music of the canonization Mass with the famed Sistine Choir.

The evening came to a memorable ending with the entire gathering singing "America the Beautiful" with Joe Feeney of Lawrence Welk show fame as soloist. The singing shattered the quiet country night with such volume and fervor that it seemed it must reach the far Roman hills.

The Triduum of Masses of thanksgiving was held at the Major Basilica of St. Paul's Outside the Walls on three successive days beginning Tuesday, September 16 at 6 P.M. Cardinal Shehan was the principal celebrant that evening, and Archbishop Borders preached the Homily. The next morning, Wednesday, September 17, Cardinal Cooke was principal celebrant and Father J. Carroll McHugh, S.S., provincial treasurer of the American Sulpicians, preached the homily. On the final evening, Thursday, September 18, Archbishop Bernardin was the principal celebrant and Father Dirvin was the homilist. A large number of bishops and priests concelebrated at these Masses.

It was indeed a memorable week, one which neither the Americans nor the Romans will ever forget. Americans will cherish the courtesy of the Vatican staff who, under the leadership of Commendatore Giovanni Giovannini provided every one of the 16,000, who applied, with a seat for the canonization. They will also cherish his judgment that in all his forty years service in St. Peter's he had never seen "a more orderly, efficient and reverent" ceremony, but they will cherish especially the fatherly kindness of Pope Paul, his obvious love for his American children and enthusiasm for their new Saint, and his expressed delight at their "reverent devotion."

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