

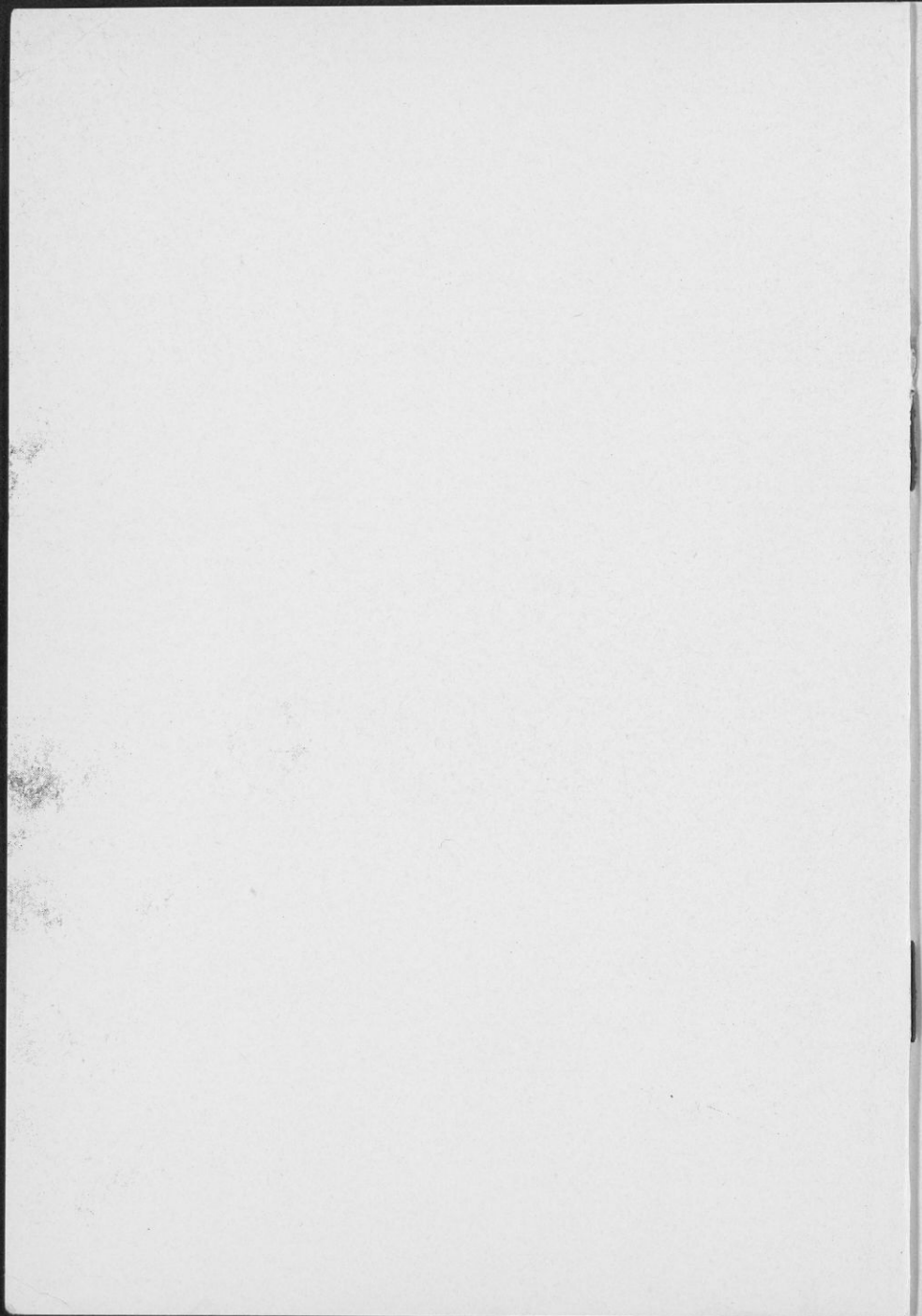
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Catholic University Conference  
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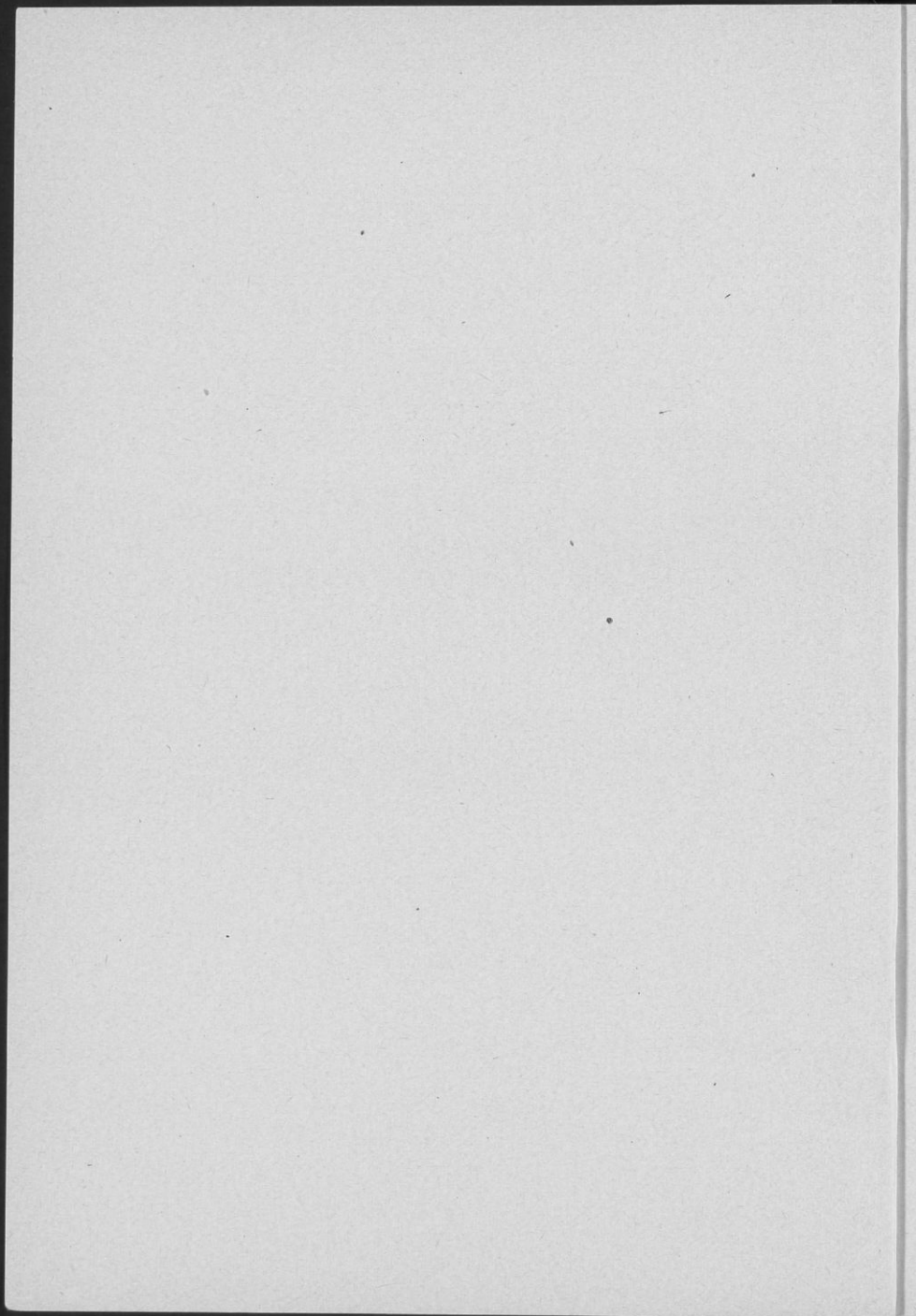
# The GUIDEPOST



Religious-Vocation  
Manual for Young Men



*The Guidepost*



*The Guidepost*

**RELIGIOUS VOCATION MANUAL  
FOR  
YOUNG MEN**

COMPILED

BY

THE CATHOLIC UNIVERSITY CONFERENCE

OF

CLERICS AND RELIGIOUS

OF

THE CATHOLIC STUDENTS MISSION CRUSADE

1948

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✠ Patrick A. O'Boyle

*Archbishop of Washington*

March 25, 1948

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*To Our Lady of the Immaculate Conception  
Patroness of the United States of America  
This Work is Humbly Dedicated*





MOSAIC OF MURILLO MADONNA  
NATIONAL SHRINE OF THE IMMACULATE CONCEPTION  
WASHINGTON, D. C.

“. . . In your country there prevails a thriving life which the grace of the Holy Spirit has brought to flower in the inner sanctuaries of your hearts; . . . and many heeding the Divine Voice that calls them to the ideals of a higher life receive the priesthood or embrace the religious state.”

*Pius XII, Encyclical Letter,  
“Sertum Laetitiae,” Nov. 1,  
1939. (issued on the occasion  
of the 150th anniversary of  
the establishment of the  
American hierarchy).*



HIS HOLINESS, POPE PIUS XII

THE MOST REVEREND AMLETO G. CICOGNANI, D.D.  
ARCHBISHOP OF LAODICEA  
APOSTOLIC DELEGATE TO THE UNITED STATES OF AMERICA



THE MOST REVEREND PATRICK A. O'BOYLE, D.D.  
ARCHBISHOP OF WASHINGTON  
GENERAL CHAIRMAN OF THE CATHOLIC UNIVERSITY  
CONFERENCE OF CLERICS AND RELIGIOUS, C.S.M.C.



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## ACKNOWLEDGEMENTS

The Catholic University Conference of Clerics and Religious wishes to acknowledge its gratitude to the following:

The Most Reverend Apostolic Delegate, for his kindness in writing the foreword.

The members of the hierarchy of the United States who have helped and encouraged the Conference, and in particular the Most Rev. Patrick A. O'Boyle, D.D. and the Most Rev. John M. McNamara, D.D.

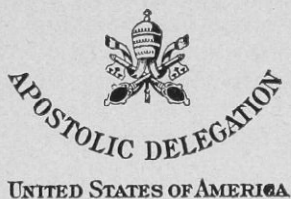
The Superiors of the religious Institutes herein treated, for their generous cooperation in making this booklet possible.

The National Office of the Catholic Students' Mission Crusade and the National Society for the Propagation of the Faith, for advice and assistance.

The Academy Press, for invaluable help in bringing this work to completion.

Finally, the Conference wishes to pay grateful tribute to the memory of the Most Reverend Michael J. Curley, D.D., late Archbishop of Baltimore-Washington, founder of the Conference, under whose kind patronage this work was undertaken.





3339 Massachusetts Avenue  
Washington, D. C.

No. 446/41

THIS NO. SHOULD BE PREFIXED TO THE ANSWER

*It is a pleasure to present and recommend this vocation manual to the Catholic young men of the United States who are contemplating the dedication of their lives to the service of God in the secular priesthood or a religious community.*

*While the basic concept of religious vocation lies in the words of the Divine Master, "You have not chosen me, but I have chosen you . . ." (John 15, 16), nonetheless it is incumbent on the young man who wishes to enter religious life or the diocesan priesthood to make himself acquainted with the many variations of such priestly and religious service which have flourished in the Church through the centuries. Thus a young man may select the particular form of religious life which is most in keeping with his personal talents and aspirations, and so the better fulfill the mandate of Christ, our High Priest, "I have appointed you that you should go and bear fruit, and that your fruit should remain." (John 15, 16).*

*This manual, diligently prepared by the Catholic University Conference of Clerics and Religious of the Catholic Students' Mission Crusade, adequately explains the origin and purpose, the life and general work of the secular clergy and of seventy-seven religious institutes of men now working in the United States.*

*May it be widely known by our Catholic youth; may it help to lead them to the sanctuary of the Lord, where serving in diversified fields they will enjoy those heavenly benedictions which Christ invoked upon His Apostles on the eve of His passion and death: "Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are." (John 15, 16).*

*I am confident that this booklet will be read under a supernatural light, and thus it too will be a bearer of that force and comfort which, in the words of St. Paul, Jesus Christ himself provides for his chosen ones, and for which they will be grateful to God throughout their lives: "I give thanks to Christ Jesus Our Lord, who has strengthened me, because he counted me trustworthy in making me his minister" (I Timothy 1, 12).*

+ *A. G. Cicognani*

Archbishop of Laodicea  
Apostolic Delegate to the United States of America.

January 16, 1948.

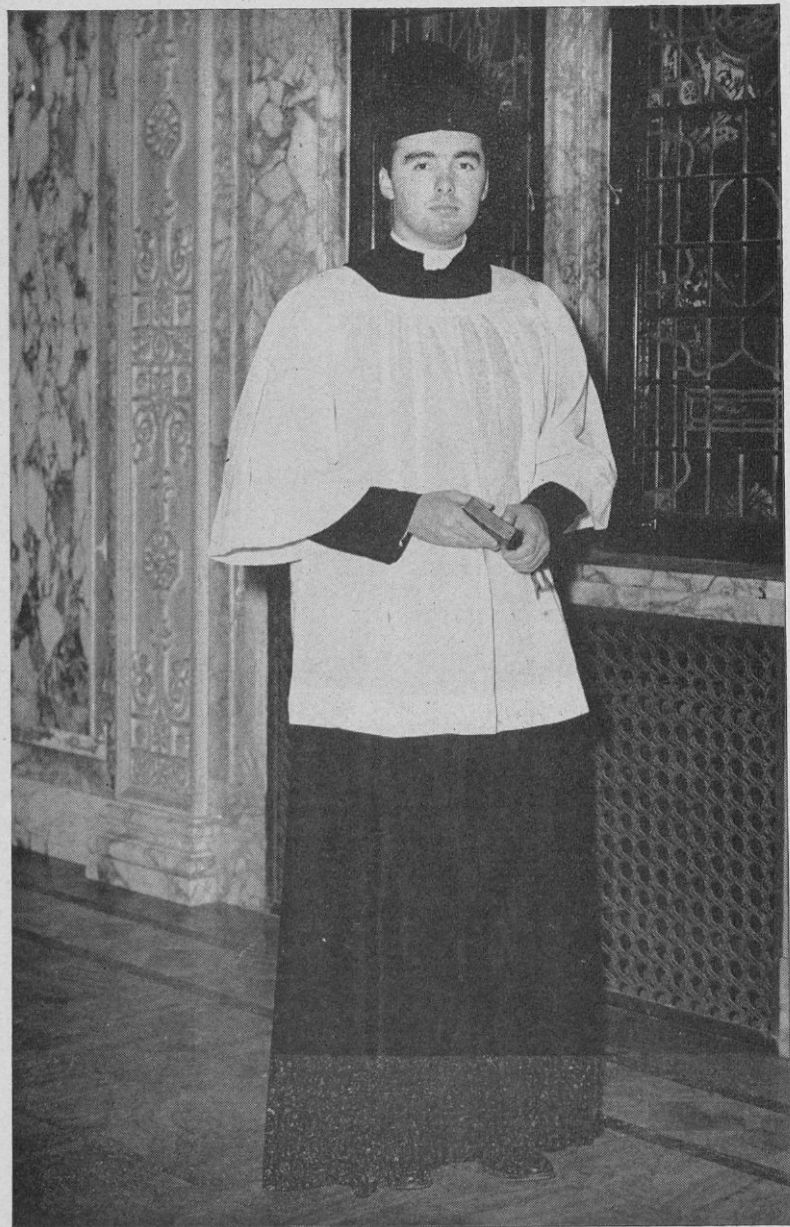
## PREFATORY NOTE

This manual has been compiled by the Conference with a view to making an ordered presentation of as many fields of priestly and religious work as possible. The work of the diocesan clergy is treated first; then follows a treatment of individual religious Institutes with their specific tasks, arranged in alphabetical order. Since each article was submitted to the Conference by authority of a major superior of the particular Institute concerned, the information may be considered as accurate as possible.

Any reader of this booklet who wishes further information about a particular Institute should feel no hesitation in writing to the proper Director of Vocations, whose address may be found in the Appendix. Each Director will be glad to give this additional information. Furthermore, such a request does not oblige the applicant in any way.

It is the prayer of the Conference that this booklet may be the instrument of God's grace in leading more and more laborers to the vineyard of the Lord.

The Catholic University Conference of Clerics  
and Religious of the  
Catholic Students' Mission Crusade



## DIOCESAN PRIESTHOOD

Sometimes he is called a diocesan priest, sometimes a secular priest. He is a priest who is ordained by the bishop of a particular diocese for work in that diocese. The work may be anything that the bishop appoints him to do. He may be appointed a hospital chaplain, to care for the sick; or he may be appointed an official of the diocese, to help carry on the business of the diocese. He may be placed in charge of some diocesan activity,—the guild for the blind, or the youth organization, for example. The usual and, indeed, the most important work of the secular priest, however, is the parish ministry. He is appointed by the bishop to take charge of a parish as a pastor or to assist a pastor with the work in his congregation.

The duties of a parish priest, pastor, or assistant, are many; and they vary from parish to parish. The first duty of a parish priest is to take care of the spiritual needs of the people living within the boundaries of the parish to which he is appointed. He celebrates Mass daily, gives instructions at the Sunday Masses, hears confessions at convenient times, takes the Sacraments to the sick, baptizes children, instructs converts. They may also have the supervision of the parish school or of various societies in the parish.

In some parishes, a diocesan priest may be called upon to bring about reconciliations between laboring men and their employers, or to help alleviate distress caused by unemployment, sickness, or poverty. In other parishes, a priest may have to provide programs and facilities for the overcoming of juvenile delinquency. In still others, he may have to fight the lukewarmness that wealth and financial security sometimes bring into the lives of the well-to-do.

No matter where he is located, the diocesan priest has to be the sharer of secrets, the carrier of burdens, the fountain of consolation, and the pillar of strength. Solitary, he is called father by thousands; poor, he enriches the lives of thousands; weak, he gives strength to thousands; unimportant, he does things each day whose importance cannot be told in any tongue on earth. He is never too busy to hear another's sorrows; often too busy to realize his own burdens. He is a twenty-four-hour-a-day man. He is called from his dinner; wakened from his sleep; disturbed at his prayers. He is at the beck and call of any of his people. He is the target of God's enemies, the magnet of God's needy. Occasionally, he attracts attention; but usually, he works unnoticed and unclaimed while he does the noblest work on earth—keeps Christ in the lives of his people.



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## AFRICAN MISSION FATHERS (S.M.A.)

### Society of African Missions

The Society of African Missions was founded in France in 1865 by Bishop Melchior Marie-Joseph de Marion Bresillac, who with his entire group of missionaries met death in the first few weeks of the apostolate in West Africa. The task of continuing the noble work fell to a young priest, Father Augustine Planque, who had remained to organize the work in Europe. He is known as the co-founder of the Society.

The Society is a Pontifical Society of priests and lay Brothers who are ready and willing to devote themselves to the conversion of the Negroes in Africa and elsewhere.

Placed under the protection of the Cardinal Prefect of the Sacred Congregation of Propaganda and governed by a Superior-General in Rome, the Society has many priests and a still larger number of student candidates preparing for the priesthood in Ireland, France, Holland, England and America.

Its missionaries labor among twenty-two million souls in West Africa and Egypt, and already have won over five hundred thousand converts to the Church.

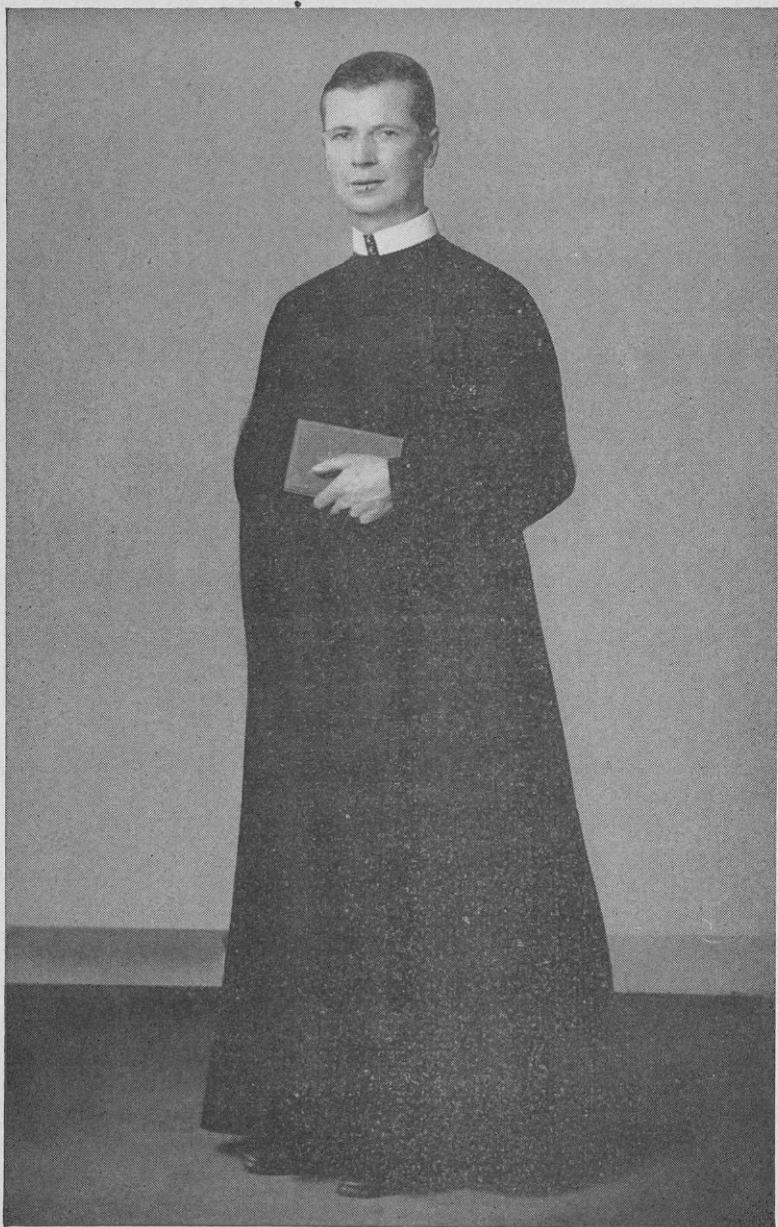
In recent years a United States Provincial branch has been established for the benefit and opportunity of American candidates. A house of theological studies at Washington, D. C., and a juniorate and novitiate at Dedham, Mass., provide training and educational facilities for aspirants. The Society's mission magazine, *The African Angelus*, is published at 23 Bliss Avenue, Tenafly, N. J.

The special field of the American branch is the Negro republic of Liberia. Americans should be interested in Liberia, because the Negro Republic was founded by immigrants from the United States, and in 1833 the Second Council of Baltimore endeavored to supply it with missionary priests.

The Society has for its chief aim the sanctification of its members and is pledged to accept any mission, however difficult, entrusted to it by the Holy See, thus challenging the best energies of the highest type of American youth. It is the hope of the Society that many American young men will follow Christ in this very special way.

Aspirants to the African Mission Society should have moral, physical, and intellectual qualifications meeting the standards of a candidate for the priesthood in the United States.

The Society takes pride in and inspiration from the fact that it has been the object of commendation and prophecy. His Holiness, Pope Pius XII, on hearing of the fate of the founder and his first group of missionaries, stated that, "A work thus begun shall never perish." And on the same occasion St. John Vianney, Curé D'Arns, prophesied that the Society would grow and prosper. The saintly Pope, Pius X, on hearing of the toll of S.M.A. missionaries, declared, "Truly they are martyrs." His Excellency, Archbishop Cushing declared, "No Society has given more in blood and sacrifice than this missionary Society."





## ALEXIAN BROTHERS (C.F.A.)

### Congregation of the Cellites or Alexian Brothers

The Congregation of Alexian Brothers, the oldest religious nursing Order of men extant, dates its foundation back to the early fourteenth century, when a group of pious laymen banded together at Mechlin, Brabant, Germany, to combat the misery and desolation left in the wake of Bubonic Plague.

In the course of years foundations were established in Germany, France, Belgium, England, Ireland, Switzerland and the United States. In 1866, the first house of the American Province was founded at Chicago, Ill., which is now the largest privately owned hospital for men and boys in the United States. Also included in the American Province are general hospitals at St. Louis, Mo. and Elizabeth, N.J., retreats for nervous and mental patients at Oshkosh, Wis., a mountain resort for gentlemen at Signal Mountain, Tenn.; the postulate at Signal Mountain and the novitiate house at Clayton, Mo.

The Congregation is unique amongst religious Orders in that it has never deviated from its original mission, which today includes nursing men and boys, rich and poor, regardless of creed or color; operating general and specific hospitals and other retreats for men and boys; and conducting schools of nursing for secular, as well as religious, men students.

Since the Brothers themselves staff and supervise every department of their modern institutions, it is necessary that they be well trained in every branch of service. Professed Brothers usually take a three year course in professional nursing leading to State Registration. After becoming Registered Nurses, some Brothers specialize in ward-teaching and bedside nursing; some Brothers specialize in theoretical instructions; others in particular phases of hospital work as operating room supervision, anesthesia, pharmacy, clinical laboratory, physio-therapy and X-ray. Brothers who prefer or who are better adapted to occupations more remotely connected with the sickward, usually specialize in such institutional work as bookkeeping, secretarial work, engineering, mechanics, cooking, baking, library work, painting, or carpentry.

During the postulancy, a six months term in preparation for the reception of the religious habit, the postulants live in common with the Brothers and gain an insight into the conventual life. During the novitiate, which lasts two full years, the novice continues with greater intensity the period of study and prayers necessary to become a member of the Congregation. Beginning with the investiture of the holy habit, it is concluded with the profession of the simple vows of religion—poverty, chastity, and obedience. After five years of temporary vows, the Brothers are permitted to make life or perpetual profession.

Young men of good will, good health, and good character, who are free from impediments or obligations, are invited to enter the Congregation and may obtain a copy of *Modern Samaritans*, an illustrated booklet depicting the various phases of the Alexian Brothers' life, by writing to the Director of Postulants.



## ASSUMPTIONISTS (A.A.)

### Augustinians of the Assumption

Emanuel d'Alzon was the scion of a noble French family. After his ordination in Rome, he was made Vicar General of the Diocese of Nimes. Throughout France, his influence on Catholic thought and action was widespread. Five times he declined the episcopate.

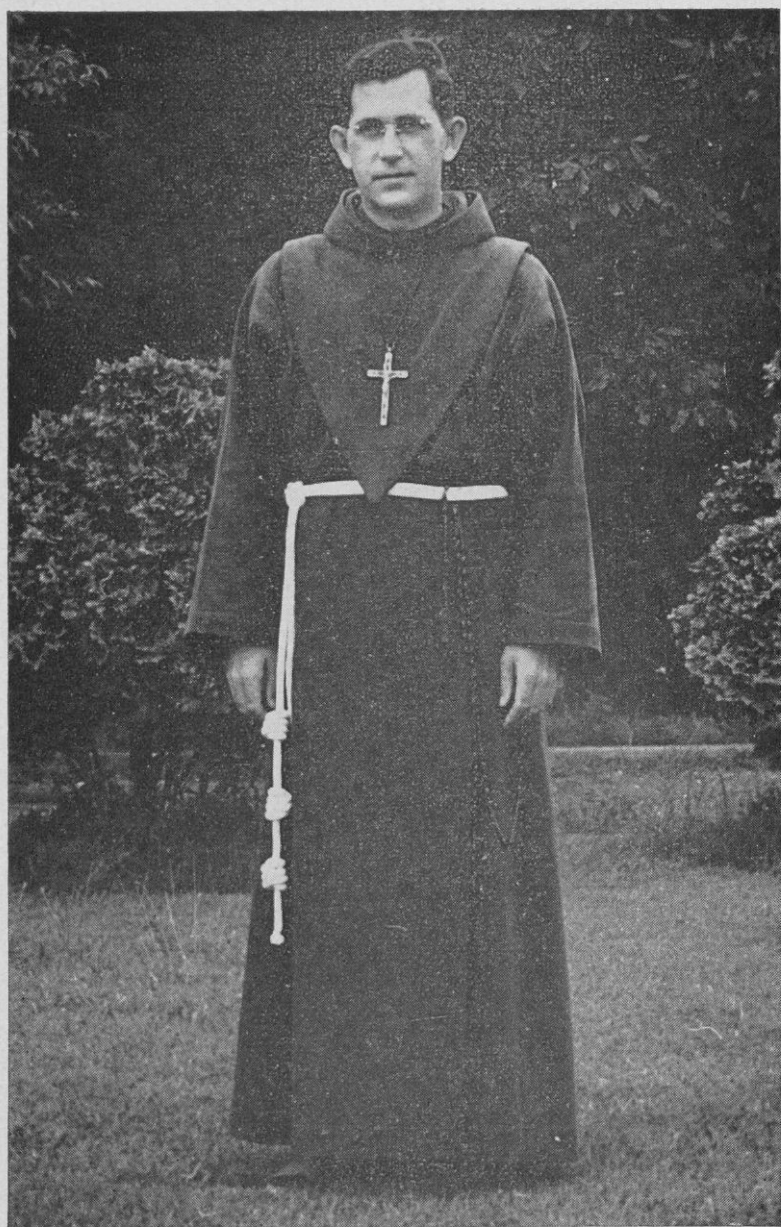
In the Congregation which he founded in 1845, he taught his followers to seek spiritual vigor not in the individualistic piety of the age, but in the monastic practices of the ancient Orders. He adopted particularly the rule and habit of St. Augustine, and insisted on the daily choral recitation of the Canonical Office.

But these monks were not to be cloistered. He wished them to meet the Church's enemies on all fronts with weapons similar to theirs—modern ones, such as journalism. "Hence," to quote Pope Pius XII, Protector of the Order. "came those bold initiatives either in the educational field, where Father d'Alzon initiated, in a period so arduous for the freedom of education, the organization of the Catholic Institutes, while, with a most enlightened sense of Christian pedagogy, he founded colleges and alumnales, through which youth furnish the clergy, both secular and regular, with precious recruits, or in the field of missions and social works . . . or again in the fields of pilgrimages . . . or in those various cultural institutions set up in the heart of the Christian Middle East, for the return of Schismatics to the unity of the Church, or yet in the much disputed field of Catholic journalism with the 'Bonne Presse' and its many off-shoots, which will not be the least splendid gem in the Assumptionist crown." The "Bonne Presse" publishes two dozen periodicals, a large number of books, and the celebrated French daily *La Croix*.

To fight human respect, to make Christians practice their religion openly, to unite Catholics for a common defense, to rebuild society on a Christian basis, and to foster better relations between its different classes are the aspirations of these Fathers. The Assumptionists have formed various societies and launched crusades of prayers and other enterprises such as pilgrimages to the Holy Land, Rome, Lourdes, etc.

Alarmed by their influence, the French government dissolved the Order in 1900. But the temporary persecution in France only served to hasten its development abroad. It is now divided into seven provinces, with colleges, parishes, missions, and other works throughout five continents, in twenty-three countries, including Russia, where before the Revolution it had set up six Catholic centers and where the only Catholic priest now allowed to officiate is an American Assumptionist.

In its North American Province, the Congregation already offers opportunities for educational, parochial, and missionary work. The priests are helped by lay Brothers, who are numerous among the Assumptionists and render invaluable services in all fields of the apostolate. Simple vows of poverty, chastity, and obedience are taken annually for three years, then perpetually.



## ATONEMENT FRIARS, or GRAYMOOR FRIARS (S. A.)

### Franciscan Friars of the Atonement

The Franciscan Friars of the Atonement, or the Atonement Friars, a branch of the Third Order Regular of St. Francis of Assisi were founded by the late Father Paul James Francis, S.A. (d. 1940) at Graymoor, Garrison, New York. On October 30, 1909 the Friars, as well as their companion Community, the Sisters of the Atonement, were received into the Catholic Church, having been an Anglican community for ten years, and on June 16, 1910 Father Paul was ordained to the priesthood. Since this time the Community has expanded under the impulse of divine grace so that it now has houses in various parts of the United States, in Canada, and in Rome.

The principal aims of the Friars as stated by their Constitutions are: "1. To unite in a common life men who aspire after perfection by the profession of the three vows of poverty, chastity and obedience; 2. To form its members into a Missionary Apostolate whose sacrificial motive shall be: *Omnia pro Christo et Salute Hominum* (All for Christ and the Salvation of Men) and to this end the Franciscan Friars of the Atonement will devote themselves to the work of (1) reconciling sinners to God through the Precious Blood; (2) winning non-Catholics to the obedience of St. Peter; (3) the conversion of the heathen."

In the pursuit of these aims the Friars propagate the Church Unity Octave of which Father Paul was the founder; they maintain St. Christopher's Inne at Graymoor, a home for homeless men; they direct their own press and the publishing of literature from Peekskill, New York; they foster the *Ave Maria Hour*, a radio dramatization of the lives of the saints, and they go as mission preachers to parishes throughout the country. The missionary labors of the Friars are among the people of Texas, among the colored and whites in North Carolina, and among the Japanese of western Canada.

The Congregation embraces priests and lay Brothers, both of whom are necessary for the missionary development of the Friars. Vows are temporary for a period of three years, at the end of which they are made for life. The rule is that of the Third Order Regular of St. Francis, supplemented by Constitutions proper to the Atonement Friars.

In their devotion to the Mother of God the Friars honor Mary under the special title of Our Lady of the Atonement. This feast occurs July 9, with a proper Mass and Office. Through the power of Mary's intercession as the Mother of Christ and the Mediatrix of all grace, the Friars seek to spread the message of Christ's Atonement throughout the world and so bring to fulfillment the prayer He uttered the night before His supreme sacrifice on the Cross: "That they all may be one as Thou Father in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (John 17:21). Such was the ideal of Father Paul in working for the unity of all men in Jesus Christ and such an ideal his sons strive to live and to preach in their ministration to the souls of men.



## **AUGUSTINIANS (O.S.A.)**

### **Order of Hermits of St. Augustine**

The Augustinian Order, one of the four great Mendicant Orders, is engaged throughout the world in leading souls to Christ. This is accomplished mainly through education, parochial work, and missions, home and foreign. Thus, in the United States and Cuba it conducts one university, two colleges, and nine high schools; it cares for souls in thirty-five parishes; and two mission bands are engaged in preaching missions, retreats, novenas, and other spiritual exercises. Throughout the centuries, the Augustinian Order has made notable contributions to all the various works of the Church. Augustinians have gained distinction in the speculative sciences, and in the practical sciences, as teachers, preachers, and missionaries.

The Augustinian Order derives its origin from the monastery founded by the famous Doctor of the Church, St. Augustine of Hippo, in 388 at Tagaste, Africa. The various groups of religious descending from this foundation and following the Rule of St. Augustine were united by Pope Alexander IV in 1256 to form the modern Mendicant Order, which has retained the name "Hermit" in its title to show its continuity with the ancient groups.

True to its tradition and the spirit of the Holy Founder, the Augustinian Order seeks to combine both the active and contemplative life. The Constitutions of the Order direct the members to strive zealously after their personal sanctification by the practice of the interior life, and to labor tirelessly in the active ministry for the salvation of souls. Led by St. Augustine, and following such fellow Augustinians as St. Nicholas of Tolentine, St. Thomas of Villanova, and St. Rita of Cascia, the Augustinian Friar seeks to develop a strong personal love for Christ, a deep filial devotion to Mary, Mother of Good Counsel, and to be motivated in all his works by a burning love for God and souls. Study, too, has a prominent part in his life, for he is a son of one of the greatest doctors of the church.

There are two preparatory seminaries in this country: Augustinian Academy, Staten Island, N.Y., and St. Monica Seminary, Oconomowoc, Wis. The novitiate, dedicated to Our Mother of Good Counsel, is located on the Hudson River near New Hamberg, N.Y. The house of philosophy is at St. Mary's Hall, Villanova, Pa., and the house of theology at Augustinian College, Washington, D.C.

Besides the American Provinces, the Augustinian Order is represented in the United States by the German Vicariate of Our Mother of Good Consolation and the Italian Vice-Province of Good Counsel.





## **BASILIAN FATHERS (C.S.B.)**

### **Congregation of Priests of Saint Basil of Toronto**

The Basilian Fathers are a Congregation of priests whose beginnings go back to the French Revolution and who were first organized as a religious society at Annonay, France, on November 21, 1822. The first Basilian to come to America, Father Patrick Moloney, landed at New York on September 4, 1850. Two years later the first Basilian school in America, St. Michael's College, was opened at Toronto, Canada. In 1922 the Holy See, at the request of the Basilians in France, separated the two Provinces into distinct Congregations: The Congregation of Priests of St. Basil of Toronto, and the Congregation of Priests of St. Basil of the Diocese of Viviers.

The Congregation has grown rapidly during the past twenty-five years. Today there are nearly four times as many priests, seven times as many scholastics, and eight times as many novices, as there were in 1922.

The principal work of the Basilian Fathers is the education of youth. In the United States the Congregation has charge of a Catholic Central School for Boys, Detroit, Mich.; St. Thomas High School, Houston, Tex.; and Aquinas Institute, Rochester, N.Y. Also in 1922 the Congregation began university work in Houston, Tex. The registration of these three schools was over three thousand in 1946-1947.

From the arrival of the first Basilian in 1850 the Congregation has also engaged in parochial work. The oldest inland Church in the country with continuous records, St. Anne's Detroit (1701), is now served by Basilians. In addition they have St. Anne's Parish, Houston, with its mission church of St. Michael. At Rosenberg, Tex., they have built up a Spanish-speaking mission center for Mexicans to which are attached ten missions. This home mission is supported by the mission units of Basilian schools and parishes and by the Society for the Propagation of the Faith.

The Congregation of St. Basil is exclusively a clerical Community. No lay Brothers are received. Candidates must possess piety, good health, and talent sufficient to obtain a university degree. A boy who has an attraction for the Basilian manner of life makes application for admission to the Superior General through the Basilian House nearest to him. If he is accepted he will be sent to St. Basil's Novitiate, Rochester, N.Y. As a novice he spends one entire year laying the foundations of his religious life. At the end of this year he takes the three vows of obedience, chastity, and poverty. During the following years as a scholastic he prepares for ordination and his life's work by completing a university course, qualifying as a teacher and studying sacred theology. Young priests are encouraged to study for advanced degrees and those destined for university work are sent to leading centers of learning on the continent and abroad.



## **BENEDICTINE FATHERS (O.S.B.)**

### **Order of Saint Benedict**

The lamented bombing of Monte Cassino destroyed more than a mere building, for like every Benedictine abbey, Monte Cassino was a home. Life in such a monastery is essentially a family life. The monks, Fathers and Brothers, are united to their Abbot, or father, and with one another not only by the supernatural bond of their vows, but by a natural affection that springs from common work and mutual cooperation in the service of Christ.

This plan of life is undoubtedly practical: it has stood the test of fourteen centuries and still continues to exert a mighty influence on the Christian world. Although St. Benedict had originally planned a solitary life of prayer and penance, the needs of the Church prompted him to gather together a family of monks at Monte Cassino. This monastery was the first of many Benedictine foundations which taught and civilized the savage tribes that moved into central Europe from the north. By their example and teaching, the monks taught these people to settle down, to cultivate the land, to read and write, and to pray. The modern world, in fact, owes much of its knowledge, most of its records of the past, and a great deal of its art and music to these saintly guardians of learning and truth during the Dark Ages.

By this balanced program of prayer and work, the Benedictines of today carry on the same educational, cultural, and missionary activity. In the United States, most of the abbeys are engaged in education of the young in high schools, colleges, and seminaries. The traditional location of these abbeys in rural districts permits the monks to carry on a certain amount of farming, which is their custom, while it enables the priests, on a more limited scale, to assist with parish work in the churches of the neighboring cities.

But Benedictine work from its very beginning, has prospered only because it has been supported and sanctified by Benedictine prayer. Vocal prayer in common is the first duty of every monk, who is summoned at regular intervals during the day to join his brethren for the chanting of the Divine Office. Added to this is a certain amount of private prayer, devout reading, and meditation. The purpose of all this is to render the monk's daily life more Christlike and to enable him to work more successfully for the salvation of souls.

Such is the life which the Benedictine monastery offers to any young man whose generous heart is eager to give itself in prayer and in work, in peace and in brotherhood, that in all things God may be glorified.



## BLACK FRANCISCANS (O.F.M.CONV.)

### Friars Minor Conventual

The Conventual Franciscans were cradled in 1209. In matters Catholic, antiquity often lends an added note of prestige. It places, as it were, the divine stamp upon an endeavor; a long and glorious history would seem to be God's way of saying, "I am pleased with your work."

However, had not a youthful spirit motivated the Friars' efforts these seven centuries, the word "Franciscan" would no longer be synonymous with peace, joy, and love. The Order's founder was St. Francis of Assisi. And his foresight made him no less a saint; knowing that his Order would spread as the wind, he prepared the Friars for their world-wide mission.

St. Francis realized that a prayer and a smile would serve a Friar well in any country. Such is the Friar's passport—a joyful disposition springing from a life of prayer, poverty chastity, and obedience. Can one serve Christ *in* the world without detaching himself *from* the world? Francis thought not. His sons of today are of like mind—in the world to render service, but not of the world.

America, a generous land, has long invited all to her shores. Her bounteous gifts have attracted untold numbers to our "land of opportunity." In keeping with the desire of their mission-minded founder, the Conventual Franciscans settled into the American scene many long years ago. The Friars who pioneered this holy mission were afire with apostolic zeal for souls. The fruits of their apostolate have been abundant, for many blessings are still being showered upon the sons of St. Francis in the United States.

The present day finds Franciscans toiling throughout the entire nation. The four American provinces of the Conventual Friars Minor, territorially situated, attest to the Order's continuous growth. Priests are working beneath this Franciscan banner throughout the United States, while many seminarians are at various stages of their priestly training. The thirteen seminaries—where students are admitted after the eighth grade—are scattered throughout the East and Midwest.

That so many young men experience an "attraction" for the life of St. Francis is not astonishing. No doubt, besides the grace of vocation, its appeal stems from the diversity of endeavor to be found in the Franciscan apostolate. A Friar's service to Christ includes parish work; preaching of retreats, novenas, and missions; teaching in high schools and seminaries; staffing home missions in Alabama, New Mexico, and North Carolina; laboring in the foreign missions in Latin America, the Orient, and Africa; and finally through writing spreading the Gospel of truth.

The Franciscan travels a road of sacrifice, yet he maintains a sacred possession—happiness. Illustrated literature concerning this life—without charge of obligation—is available to all who are interested.



## **BLESSED SACRAMENT FATHERS (S.S.S.)**

### **Congregation of Priests of the Blessed Sacrament**

For ninety years now, the Congregation of the Most Blessed Sacrament has striven to carry out the heaven-inspired mission given to Blessed Peter Julian Eymard and expressed in its Constitution: "under the guidance and protection of the Blessed Virgin Mary, to give to Jesus Christ, Our Lord and God, abiding day and night in the Eucharist for love of men, true and perpetual adorers, and to bring forth powerful promoters of His glory and propagators of His love; that thus the Lord Jesus may always be adored in His Sacrament and glorified socially throughout the whole world."

Since its foundation 1856, the Congregation has spread throughout the world. It has raised about sixty thrones of exposition in eighteen countries, from Melbourne, Australia to Mozambique, South Africa. The American province—one of eight—counts five houses, in New York, Chicago, Cleveland, Suffern, and Barre, with the Melbourne house temporarily attached.

The ideal of extending the Eucharistic Kingdom of Christ is pursued firstly, by perpetual adoration of the Blessed Sacrament solemnly exposed; secondly, by an unceasing apostleship of prayer before the throne of grace and mercy; thirdly, by all the exterior works of the apostolate which can help establish the reign of the Eucharistic Christ on earth—such as organizing Eucharistic Congresses; preaching Forty Hours devotion; conducting retreats for priests, religious, laymen, and children; directing Eucharistic societies like the Priests' Eucharistic League and the Aggregation of the Blessed Sacrament; writing books and publishing periodicals that foster devotion to the Holy Eucharist; preparing children for First Communion; promoting frequent hearing of Mass and reception of Holy Communion, in fine, diligently utilizing whatever in human science and in the liberal arts may in any manner advance the worship of the Most Blessed Sacrament.

Priests and lay Brothers work side by side for their Eucharistic King; they live in common and are bound by the simple vows of poverty, chastity, and obedience. The novitiate lasts two years, and is followed by three years of temporary vows before perpetual profession. The preparation for the priesthood consists of four years of high school, two years of college, two of philosophy, and five of theology, all spent in the houses of the Congregation where special attention is given to the spiritual, intellectual, and physical training of the young men for their services as adorers and apostles of the Blessed Sacrament. Ordination comes in the fourth year of theology. The lay Brothers are trained principally in the various trades and crafts necessary in a monastery.





## **BROTHERS OF CHARITY (C. F. C.)**

### **Congregation of the Brothers of Charity**

The rules or constitutions of the Brothers of Charity were approved by Pope Leo XIII, July 4, 1899. The Congregation was founded by the Very Rev. Canon Peter J. Triest, titular canon of St. Bavon, Ghent, Belgium, who was born in Brussels, August 31, 1760, and died in Ghent, June 24, 1836. His services in the cause of charity won him the title of the Vincent de Paul of his native country. He was three times decorated by royalty with the highest civic honors, and after his death his countrymen erected a superb mausoleum to his memory in the Cathedral of St. Gudule. As patron of his Congregation he selected St. Vincent de Paul, the patron of all charitable works, because he wished his Brothers to undertake works covering the whole field of charity. The Brothers engage in maintaining and ministering to the aged, the sick, and the insane; in sheltering poor workmen; in educating and instructing children of all classes, especially the poor and orphaned, the deaf, the dumb, the blind, and the afflicted.

St. Ann's Province embraces the Congregation's houses in North America. In the United States the Brothers are engaged in the education of boys and in the care and supervision of a trade school. For over seventy years, in the Archdiocese of Boston, they have continued the sublime ministry of the Rev. G. F. Haskins, an influential Protestant minister, who after his conversion became a priest of the Diocese of Boston, devoting his career to the protection and education of the poor, abandoned, and wayward boys. He was the founder of the House of the Guardian Angel. The progress of the work has been greatly impeded by the dearth of vocations. Yet, what work can be nobler than to be entrusted with the training of a number of children whom the Lord has redeemed with His Precious Blood?

What can be more important, since upon their early education will depend all their future career, their happiness or unhappiness in this life and in the next? If this can be said of schools in general, how much more important still does it become when the scholars are Christ's abandoned ones from homes broken up by death, by separation of the parents, by divorce and by a thousand and one other causes? These youngsters stretch forth their pleading hands to you, young man! They need YOU! They plead in the name of Jesus and of His loving, tender Mother. Come to their aid or the work will have to be abandoned.

To be admitted one must will to consecrate himself to God, be capable of sacrifice for the love of God, have the consent of his pastor and parents, be in good health, and furnish certificates of Baptism and Confirmation.

You may become a juvenist at 13 years of age; a postulant at 16½; a novice at 17; at 18 a religious, a Brother consecrated to the service of God and of his fellowman.



## **BROTHERS OF SAINT JOHN OF GOD (O.S.J.D.)**

### **Hospitaller Order of Saint John of God**

The Order of Hospitaller Brothers of Saint John of God was founded by Saint John of God at Grenada, Spain in the year 1537. It is the only Order of Brothers in the Church. The members make solemn vows.

The principal work of the Order is nursing the sick in their own hospital-monasteries. The Order conducts all types of hospitals, namely general, orthopedic, mental and epileptic, homes for the blind, cripples, and delinquent boys. In addition the poor and homeless are looked after in night shelters.

A young man entering the Order spends three months as a postulant, then twelve months as a novice; this is followed by simple profession, then the final step, solemn profession. The aims of the Order are two fold, first the sanctification of its members by the practice of the religious life and the observance of the vows of poverty, chastity, obedience, and hospitality. Secondly, by the care and assistance, both spiritual and corporal, of the sick and poor of every religion and nationality.

All the Brothers are not engaged directly in nursing the sick. Some are employed in the kitchen, the laundry, or in doing clerical work. In some of our institutions trades of various kinds are taught by the Brothers.

By special privilege of the Holy See, a few of the Brothers may become priests in the Order to act as chaplains in the hospitals. The superiors, however, are chosen from among the Brothers. The priests of the Order may not act as superiors without a special dispensation from the Holy See. In some provinces a certain number of the Brothers are physicians, surgeons, and chemists. In all the provinces, nursing schools are attached to hospitals and the Brothers qualify as trained nurses.

The Order today has the following provinces: The United States of America, Canada, Italy, Spain, Portugal, South America, France, Bavaria, Poland, Bohemia, Jugoslavia, Ireland, England, Mexico, Australia. The Roman Province of the Order has a house in Vatican City and it is the privilege of the Brothers to act as nurses to the Pope.



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## BROTHERS OF THE SACRED HEART (S.C.)

The Congregation of the Brothers of the Sacred Heart had its beginning at Lyons, France on September 30, 1821. On that day, Rev. Andrew Coindre, a zealous missionary priest of the Diocese of Lyons, led ten young men up to the Shrine of Our Lady of Fourviere to consecrate themselves to the Christian education of youth.

The Congregation increased phenomenally in the early days of its existence, and in 1847 the first mission in the United States was established at Mobile, Ala., at the earnest solicitation of Bishop Portier. The new mission prospered; new recruits swelled the ranks; and schools were opened in Mobile and the neighboring dioceses. At present there are five provinces of the Congregation on this side of the Atlantic: three in Canada and two in the United States. The Brothers in the United States Provinces conduct schools in nearly every one of the New England States, in New York, New Jersey, Alabama, Mississippi, Louisiana, Oklahoma, and one school in Montreal, Canada. They also are in the African mission field, and have missions in Uganda, British East Africa, and in Basutoland.

The primary end of the Brothers of the Sacred Heart is to promote the glory of God by the spread of the devotion to the Sacred Heart and the sanctification of its members by the observance of the religious vows of poverty, chastity, and obedience. Its principal activity is to procure the salvation of souls by the Christian education of youth.

The courses of study followed in the schools of the Brothers are modeled after the best courses in the country, supplemented by the experience of the most successful teachers of the Congregation. The method of instruction is thoroughly democratic. The teacher becomes the big brother to his pupils. He comes down to their level in order to lift them up to a higher plane by sympathetic encouragement and helpful suggestions. The pupil is carried along by easy stages with the teacher at his elbow directing, prompting, urging, and showing.

The discipline is mild but firm. The pupil has the reverence of love and not of fear for his teacher, and the big brother sympathizes with his difficulties and triumphs. The Brother is with the pupil in his work and at his play. Thus the character of the pupil is thoroughly trained, and he becomes a model citizen of the republic and a Catholic by conviction.

The first step toward becoming a Brother is the postulate. After a short trial, the postulant is given the habit of the Congregation and begins his novitiate, at the end of which he makes his temporary vows of poverty, chastity, and obedience. The scholasticate then begins, and the young man learns all those things necessary to make him an excellent Christian educator. He learns the academic subjects, and is given practical training, in the art of teaching. For those who may not be fitted for teaching, training is given in the various types of manual labor which are found in a congregation of teachers. Any young man of good health and the proper dispositions is welcome to join the Brothers of the Sacred Heart.



## CAMILLIAN FATHERS (O.S.CAM.)

### Clerics Regular Ministers of the Sick

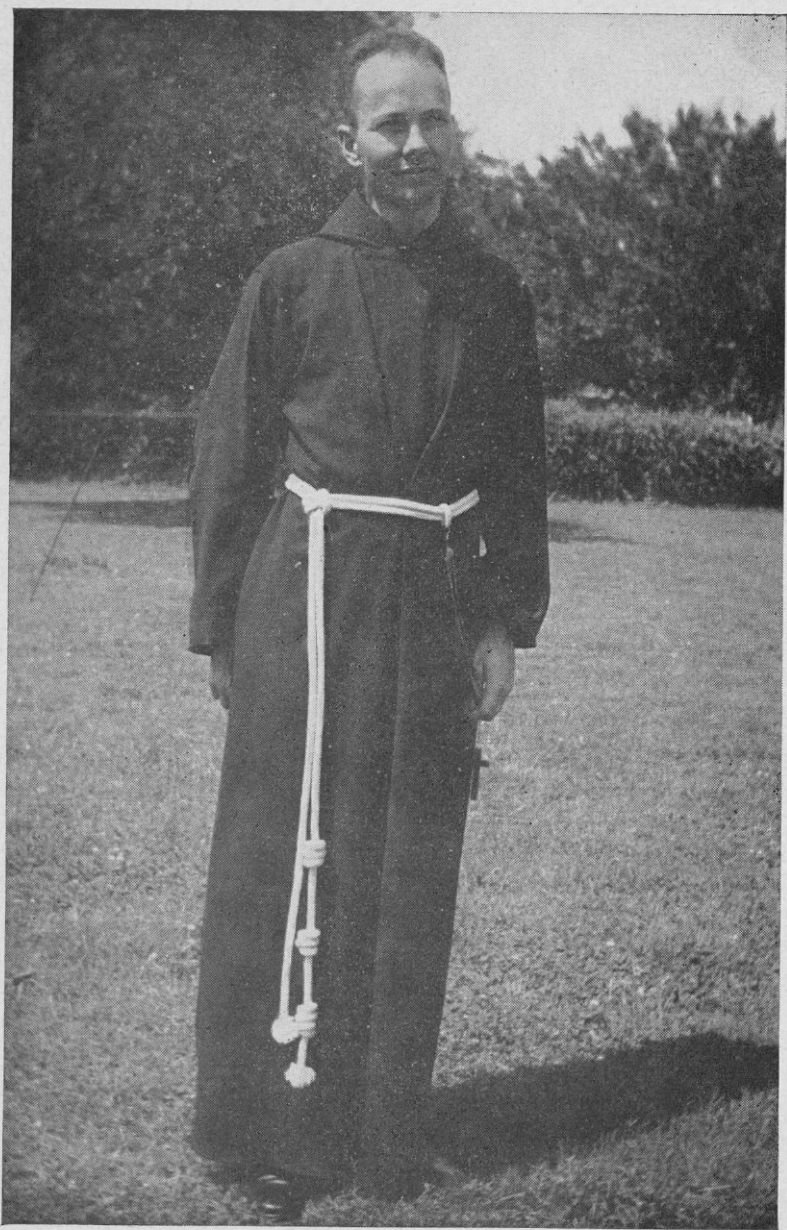
St. Camillus de Lellis (1550—1614), the founder of the Order known as the Clerics Regular Ministers of the Sick, was a soldier by profession. While pursuing this occupation he suffered an ankle injury which brought him in contact with the hospitals of his time. In them, Camillus found conditions at their worst—patients left uncared for and even dying without the Sacraments. He relates of instances where men were buried alive either because of ignorance as to their condition or because their attendants desired to be rid of them. To remedy this situation, Camillus was inspired by God to found a religious Society that would devote itself unselfishly to the care of the sick and dying. In 1586, the group which Camillus had established was approved as a religious Congregation. A few years later, in 1591, it was raised to the status of a religious Order.

To the usual vows of poverty, chastity, and obedience the members of the Order added a fourth vow to care for the sick, even those stricken with contagious diseases. Their charity knew no limits and wherever sick were to be found Camillians were there to care for them even at the risk of their own lives. They administered to the sick and dying in the home, in the hospital, and even on the battlefield. If the sick and dying were not brought to them for spiritual and bodily care, the Camillians would seek them out in order to minister to them.

The Order came to the United States in 1923, establishing itself in Milwaukee, Wis. Anxious to begin their apostolate for the care of the sick, they opened their doors to those who were chronically ill. The care of such has been the particular work of the Order in America up to the present time. The Fathers and Brothers soon found that they had more applications than they were able to accommodate. To overcome this situation and be of regular service to the chronically infirm, the St. Camillus Hospital in Wauwatosa was erected in 1931.

There are both priests and Brothers in the Order. The Brothers for the most part are engaged in nursing work; some however, are employed as cooks, carpenters, and in other necessary occupations. No type of sacerdotal activity is excluded to the Camillian priest. He may be engaged in administrative work in a Camillian institution, he may be a hospital chaplain, or he may be sent to assist the diocesan clergy.

In the United States, the Order, known as the North American Province, is located in the Archdiocese of Milwaukee and in the Diocese of Madison.





## CAPUCHIN FRANCISCANS (O.F.M.Cap.)

### Order of Friars Minor Capuchin

The Order of Friars Minor Capuchin is an autonomous branch of the Order of Friars Minor founded by St. Francis of Assisi in 1209. As early as 1517 the Franciscan Order had divided into two distinct families known as Friars Minor Conventual and Friars Minor of the Observance. The Capuchin family is an offshoot of the Friars Minor of the Observance. Its foundation was sponsored chiefly by Friars Matthew of Bascio, and Louis and Raphael of Fossombrone, who aimed at a more perfect return to the primitive Franciscan ideal. Pope Clement VII gave canonical status to the Capuchin Order by the Bull *Religionis zelus* of July 3, 1528.

The name Capuchin, Italian Cappuccini, was originally a playful designation suggested by the long *capuche* or hood attached to their garb. Soon the term Capuchin entered official documents and thus became the official name of an order whose membership, within a century of its foundation, had spread throughout the world.

As followers of St. Francis, the Capuchins seek to live the Gospel life and to interpret that life to others. Prayers, work, penance, poverty, and simplicity characterize the Capuchin life. Both priests and lay Brothers take solemn vows. The Capuchin ideal is so flexible as to allow its members to meet the need of the hour by exercising an apostolate that is universal in scope. Thus we find Capuchins teaching in schools, preaching missions and retreats, conducting parishes, wielding the pen, and shepherding souls in foreign missions. While Capuchin activity has always been manifold, its chief glory is its achievement in home and foreign missions. Throughout their history the Capuchins have continued to invade pagan strongholds in Europe, Asia, Africa, America, and Oceania. Today with a large missionary personnel they continue their missionary tradition. •

Two Capuchin Provinces are established in the United States: 1) St. Joseph's (1857), has foundations in the Archdioceses of New York, Detroit, and Milwaukee where they have an outstanding Negro parish with church, school, and hospital; in the Dioceses of Brooklyn, La Cross, Green Bay, Fort Wayne, and Great Falls (Cheyenne Indians). The Missions of Bluefields in Nicaragua, and Guam in the Pacific, are also attached to this province; 2) St. Augustine's (1873), with establishments in the Archdioceses of Baltimore and St. Louis; the Dioceses of Pittsburgh, Altoona, Wheeling, Columbus, Salina, and Wichita. In Hays, Kans., these friars conduct St. Joseph's Military Academy and Junior College. This province also has extensive missions in Puerto Rico.

Besides these two provinces, English, Irish, and Italian Capuchins, subject to their Provincials in Europe, are laboring in the ecclesiastical territories of Boston, Providence, San Francisco, Los Angeles, Portland, Ore., Baker City, Wilmington, Newark, Paterson, and Richmond.



## CARMELITES (O. Carm.)

### Order of the Brothers of the Blessed Mother Mary of Mount Carmel

"Elias the prophet stood up, as a fire, and his word burnt like a torch." Thus, suddenly, is introduced in the Bible one of its most amazing characters, a man whose body has not yet died—for he was taken into heaven in a fiery chariot; a man whose spirit still lives on this earth—in the modern Carmelites.

Elias gathered about himself a group of men, the "sons of the prophet" as the Bible calls them. Mount Carmel, in the Holy Land, was his headquarters. The present day Carmelites, the modern "sons of the prophet," take their very name from this mountain. They also hail Elias as their founder.

Contemplation—intensive prayer—is the more principal part of the Carmelite life, the primary and characteristic vocation of the true Carmelite. Yet the Order is also active in the work of the Church, teaching high schools, preaching missions and retreats, working in the foreign mission field.

A Carmelite is known by his devotion to the Mother of God. This is so true that the official title of the Carmelite Order is "Brothers of the Blessed Virgin Mary of Mount Carmel." The Church recognizes this devotion by permitting Carmelite priests to interrupt the Mass, just before the last Gospel, to salute our Lady with the "Hail, Holy Queen." And the Carmelites have proof that our Lady herself recognizes their devotion: she appeared to St. Peter Thomas, Carmelite, with the message that her Order would last to the end of time; she appeared to St. Simon Stock, another Carmelite, to give him the crowning glory of the Carmelite Order, the Brown Scapular. "Whosoever dies wearing this," she said, "will not suffer hell fire." Small wonder then that the Carmelite tries to clothe the world in Mary's garment—the Brown Scapular.

Carmelites wear a brown habit of which the Brown Scapular is a predominant part. A white cloak is worn at more solemn ceremonies—hence, the name "White Friars." (see cut)

The Carmelite Order is composed mainly of priests, but the brotherhood is a very important part of the Order. The Brother wears the same habit as the priest, is bound by the same vows, is truly a part of the family of Carmel. He is assigned to the work for which he is best fitted, either manual, clerical, or teaching.

At present there are two provinces of Carmelites in the United States. Eighth grade graduates are accepted for the junior seminaries. Special study provisions are made for young men of high school and college age.



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## CHRISTIAN BROTHERS (F.S.C.)

### Brothers of the Christian Schools

The Institute of the Brothers of the Christian Schools is a religious Congregation of teaching Brothers, founded in 1680 by St. John Baptist de la Salle, for the purpose of giving Christian education to Catholic boys, especially those of the working class.

The Brothers conduct many kinds of schools, parochial and private, including high schools, trade schools, and colleges. Besides religion, the Brothers teach their pupils the various branches of a practical curriculum to help them make their living and to lay the foundation of a good Christian life.

The Brothers' novitiates and training schools in the United States are located in the following centers:

1. St. Joseph's Normal Institute, Barrytown, N. Y.
2. Normal Institute, Ammendale, Md.
3. La Salle Institute, Glencoe, Mo.
4. De La Salle Normal, Lafayette, La.
5. Mont La Salle, Napa, Calif.
6. St. Mary's College, St. Mary's, Calif.
7. Sacred Heart College, Las Vegas, N. Mex.
8. St. Mary's College, Winona, Minn.
9. De La Salle College, Washington, D.C., which is affiliated with the Catholic University of America, Washington, D.C.

Boys are accepted after graduation from the eighth grade. They enter the junior novitiate of high school department for a period of four years. After receiving their high school diplomas they are then promoted to the senior novitiate. Graduates of other high schools, as well as college students, are also admitted to this department, where an entire year is spent in studying the rules of the Congregation, the principles of the religious life, and the obligations of the vows of religion. Canon Law requires all young religious to make temporary vows at the end of their novitiate. Therefore on the last day the novices pronounce their vows of poverty, chastity, and obedience which are valid for one year.

On completing the novitiate the young Brothers enter the scholasticate to study for their college degree. The scholasticate is De La Salle College, located at Washington, D.C. The Brothers attend the Catholic University of America which is nearby. Since the opening of De La Salle College, several hundred young Brothers have received the degree of Bachelor of Arts from the Catholic University; others, the degrees of Master of Arts, Master of Science, and Doctor of Philosophy.

The requirements for candidates are good health, intelligence, common sense, good will, and a spiritual motive for the vocation: the desire to please God, to save one's soul, and to help save Catholic boys by giving them a Christian education.



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## CLARETIAN MISSIONARY FATHERS (C.M.F.)

### Congregation of Missionaries, Sons of the Immaculate Heart of Mary

The missionaries, Sons of Immaculate Heart of Mary, known in the United States as the "Claretian Missionary Fathers," was founded July 16, 1849, in the city of Vich, Spain, by Blessed Anthony Mary Claret, who for six years was the Archbishop of Santiago, Cuba, and later confessor to Isabella II, Queen of Spain. Blessed Claret was a tireless missionary and a powerful and prolific writer of religious books and pamphlets. The aim of the Congregation as stated by the founder in the Constitutions, is to seek in all things the glory of God, the sanctification of its members, and the salvation of souls throughout the world.

At the time of their religious profession all the members make a solemn promise to spread everywhere and by all means the devotion to the Immaculate Heart of Mary, the Special Patroness of the Congregation. The Congregation is composed of priests, students who are preparing to receive Holy Orders, and lay Brothers who serve the Congregation as sacristans, infirmarians, cooks, tailors, secretaries, and in other such capacities. The lay Brothers share in the common life, take the same vows, and wear the same cassock as the priests and students. The members all take the three simple vows of poverty, chastity, and obedience; these vows after the first three years of profession are perpetual. The Superior General with his advisory board resides in Rome.

Today the Congregation is divided into fifteen provinces and has 232 houses. These houses are located in Europe, Asia, Africa, North, Central, and South America. The Claretians do home and foreign mission work, conduct parishes, schools and colleges; preach missions and give retreats; and publish religious and scientific books, magazines and pamphlets. During the last Spanish Revolution 286 Claretian priests, students, and lay Brothers were killed by the Communists. The Congregation is at present erecting a monumental Votive Temple to the Immaculate Heart of Mary in Rome.

The Claretians came to the United States in 1902 at the call of the late Most Reverend John Forest, Bishop of San Antonio, Tex. Today they have parishes in Texas, Arizona, California, and Illinois. They conduct a minor seminary at Momence, Ill., and a minor and a major seminary at Compton, Calif., for those young men who wish to study for the Claretian missionary priesthood. They also have a house of studies for post-graduate work at the Catholic University in Washington, D. C. The American Province has charge of the Vicariate of Darien, Panama, and of the missions confided to the Congregation in the Philippine Islands. This province publishes two monthly religious magazines in English—*The Voice of Saint Jude* and *The Immaculate Heart Messenger* and a religious weekly in Spanish—*La Esperanza*. The Claretians have charge of the National Shrine of Saint Jude and of the National Shrine of the Immaculate Heart of Mary, both in Chicago, Ill.





## COLUMBAN FATHERS (S.S.C.)

### Society of St. Columban

St. Columban's Foreign Mission Society was founded in 1918 by Father Edward J. Galvin, who went to China from a Brooklyn parish in 1912. Having in mind the great need for priests in China, Father Galvin, with the Apostolic Blessing of Pope Benedict XV, founded the new Society first in Ireland, then in America. St. Columban's now has seminaries in Australia and New Zealand as well.

Bound together by an oath of obedience and directly subject to the Propaganda in Rome, Columban priests labor for the salvation of souls in the Far East. Its candidates are from every walk of life, from every nationality.

Although founded primarily for work among the Chinese, the Society has since grown to include two missions in Korea, one in Northern Burma, and twenty parishes in the Philippines in addition to three mission fields in China. Also, since the completion of World War II, the Columban Fathers have been asked to undertake further work in Japan.

In America, the Columban Fathers have charge of a Chinese and a Filipino parish in Los Angeles and several Mexican parishes in Lower California. Its seminaries are located at Silver Creek, N.Y.; Bristol, R.I.; Milton, Mass.; and the major seminary and general American headquarters near Omaha, Nebr. Candidates are accepted from completion of grammar school and on.

Results of St. Columban's first twenty-five years in the missions has been gratifying. Despite flood, famine, and war, Columban missionaries in China have had, with God's grace, more than one hundred thousand baptisms. In one exceptionally fruitful year, there were ten thousand converts.

Returning missionaries say there has never been a time in the history of missions when the people were more receptive to the Faith. An even greater harvest can be expected within the next twenty-five years if only the men are available to do the reaping.

St. Columban's official organ in the United States is *The Far East*, a monthly mission magazine. Inquiries, especially from young men and boys who feel a call to the missionary life, will be welcomed.



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## **CROSIER FATHERS (O.S.C.)**

### **Canons Regular of the Order of the Holy Cross**

The Crosier Fathers (more formally, the Canons Regular of the Order of the Holy Cross) are members of one of the oldest Orders of the Church. The Order was founded in Belgium in 1211 by Blessed Theodore de Celles, who was a Canon of the Cathedral of Liege and a friend and admirer of the great Saint Dominic. The first public work of the new Order was preaching in the later Crusades and against the Albigensian heresy.

With the passing of the Crusades, the Order assumed the characteristics of a preaching-teaching organization, and in rapid succession houses were added in Belgium, Holland, France, Germany, England, Ireland, and Scotland. Many of these monasteries gained fame as centers of learning in the late Middle Ages. But the persecutions attendant on the Reformation struck viciously at the Order. The monasteries in Germany were forced to close; those in the British Isles were suppressed by Henry VIII and Elizabeth; the French Revolution drove the Order from France and Belgium, and the monasteries in Holland were despoiled. Finally, only two houses were left, both in Holland, where the government forbade the Order to accept novices. After the abdication of the king, in 1840, this unjust law was repealed—when the Order had only four members left, all over sixty years of age!

Since then, the Order has made satisfactory progress. Its members have a wide variety of work: some teach in preparatory seminaries (which the Order conducts for diocesan as well as religious priesthood); others care for parishes and give retreats and missions in their own countries; others work for Christ in the foreign missions of the Belgian Congo, Brazil, and Java. In addition to its priests, the Order numbers among its members lay Brothers, who serve God in doing the necessary manual tasks of the monastery, releasing the priests for the work for which they are trained. There are no special requirements, educationally, beyond the completion of the eight grade for those wishing to enter the lay Brotherhood.

The Crosier Fathers' present foundation in America dates from 1910, when they accompanied Dutch immigrants to this country. Their first American school, Crosier Seminary, Onamia, Minn., was opened in 1923. At present (1947), the Order conducts preparatory seminaries in Onamia, Minn., and Fort Wayne, Ind. Members of the Order care for parishes in the Dioceses of St Cloud, Duluth, and Lincoln, in addition to providing temporary help wherever possible to the diocesan clergy. The house of studies for the Order's scholastics is in Hastings, Nebr.



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## DISCALCED CARMELITES (O.C.D.)

### Order of Discalced Carmelites

The Discalced Carmelites owe their origin to St. Teresa and St. John of the Cross. These two saints were the instruments of God in restoring the austere observance of the Primitive Rule of Carmel in Spain in the last half of the sixteenth century.

The life of the Discalced (barefooted, with sandals) Carmelite emphasizes prayer and penance. It is primarily contemplative. The Rule enjoins silence, solitude, prayer, abstinence from meat all year round (except for those who are ill and under doctor's orders), and a fast, somewhat less rigorous than the Church fast, from September 14th until Easter, feast days excepted. According to the Primitive Rule a Carmelite's true home is his monastic cell a room twelve by ten feet, with furnishings of the simplest kind in the spirit of poverty. A bed of boards resting on wooden trestles with a plain mattress and pillow, a chair, and a table with a rack of books make up the furniture. A few simple pictures and a wooden cross adorn the bare walls.

In the Carmelite routine there are two hours of mental prayer each day, one in the morning and one in the evening. The Divine Office is recited in choir. Except in houses of studies Matins and Lauds of the Office are recited at midnight. Silence is observed outside of the time of recreation, except when it is necessary to speak. There is a recreation period of one hour after dinner all year round, and an additional hour in the evening during the summer months. The prayerful life of Carmel is modeled on the life of Mary, the Mother of God, and a vocation to Carmel necessarily includes a special love for her.

While the Discalced Carmelites live a life that is primarily contemplative, they give themselves in a restricted way to some of the works of the apostolic ministry. They preach, conduct retreats, and hear confessions. They also engage in spiritual direction, following the teachings of the two great masters of the spiritual life, St. Teresa and St. John of the Cross (Doctor of the Church.)

The most active of their works is labor in the foreign missions. Foreign missionary activity was regarded by St. Teresa as an heroic opportunity for giving the fruits of a life of prayer to souls. She had the joy of seeing the first missionary band of Discalced Carmelites set out for Africa. The modern St. Teresa, popularly known as the Little Flower of Jesus and also a Carmelite, longed to go to the missions, and when prevented from doing so, exclaimed, "My brothers labor in my stead, while I, a little child, stay close to the throne and love God for all those who are in strife." Today the Discalced Carmelites, brothers of the Little Flower, labor in the missions of Syria, Mesopotamia, India, South America, China, and the Philippine Islands. The last two missions were opened this year. The missions in India have made so much progress that there is now a native Indian Province of the Order, with its own Novitiate and a steadily growing number of vocations. The Philippine mission has been entrusted to the new American Province of the Immaculate Heart of Mary.



## **DIVINE WORD FATHERS (S.V.D.)**

### **Society of the Divine Word**

The Society of the Divine Word is an inter-racial and international organization of clerics and laymen dedicated to the salvation of souls and the spread of the Faith in the foreign mission fields. Founded in Holland in 1875 by a zealous priest, Arnold Janssen, it has since spread over the whole world, with training centers in most countries of Europe and in North and South America. Its missionaries are at work in all parts of the globe and are especially noted for their work in the training of a native clergy in the missions.

In the States the Society has made a name for itself by its work among the Negroes, a particular success being the seminary at Bay St. Louis, Miss., for the training of colored boys for the missionary priesthood and Brotherhood in the Society. Besides over a score of colored priests, the Society has also a number of Chinese, Filipino, Japanese, and other native clerics and Brothers. Thomas Cardinal Tien, a member of the Society, was the first Chinese to be raised to the Cardinalate. He is now Archbishop of Peking, in the same city where the Society has the University of Peking.

The Society of the Divine Word in this country has three provinces, the oldest seminary of eight being St. Mary's Mission House at Techny, Ill. Besides a novitiate and major seminary, here also are found the Mission Press—a means dear to the founder for the spread of the mission cause—and also a large farm, dairy, apiary, grain mill, butcher shop, nursery, chicken farm, orchards, all maintained by our Brothers—lay men who take the three vows of poverty, chastity, and obedience as do the clerics, but who devote themselves to active works outside of the sanctuary. Lay Brothers are also in the missions rendering incalculable service to the spread of the Faith by their crafts and trades, as printing, carpentry, plumbing, mechanics, and electrical work.

Connected with the Society and established by the same founder are two Congregations of Sisters, one contemplative and one active, which working together with the Society make a complete organization for the effective spread of the Faith in our times. These Sisters, Missionary Servants of the Holy Ghost, do teaching, hospital work, catechetical work, and the like at home and in the missions. The cloistered branch is devoted to perpetual adoration of the Blessed Sacrament, calling down the blessing of heaven on the others.

The founder laid a deep and thorough spiritual foundation for his children, stressing the liturgical worship of Holy Mother Church and teaching his sons and daughters a great love for the Holy Spirit. Many have attributed the successes of the Society to this continued fervent devotion to the Giver of Light and Life.

Though missions are the main work of the Society, other works are also carried out: home missions, retreats, parish work, preaching, and teaching in colleges and seminaries.



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## DOMINICAN FATHERS (O.P.)

### Order of Friars Preacher

"Champions of the Faith and true lights of the world"—that is what Pope Honorius III called the Order of Preachers seven centuries ago. These words express the aim and ideal of every Dominican. To preach the Sacred Truth and to save souls is the end for which the Order was founded. The means instituted by St. Dominic himself are: the religious vows of poverty, chastity, and obedience, regular life with monastic observance, solemn recitation of the Divine Office, and assiduous study of Sacred Truth.

Consequently, the Order of Preachers is neither a "contemplative" Order, like the religious institutions which preceded it, nor an "active" Order like most modern congregations. It is at once *completely* contemplative and *completely* active. Contemplation is the basis and source of Dominican apostolate. St. Thomas Aquinas expressed this ideal in these words: "To contemplate, and to give to others the fruits of contemplation."

Normally, the Dominican lives in a convent. Within the cloistered religious community he gives himself to prayer and study, solemnly chanting the daily Divine Office. From a life of union with God and devotion to truth, he goes into the world to preach and teach.

Since the Dominican spirit is one of prayer and study, the character of the Order is intellectual and its apostolate doctrinal. Dominican saints all illustrate this. St. Thomas Aquinas' *Summa Theologica* is the official text-book of all seminarians; St. Albert the Great is the patron of the natural sciences; St. Raymond of Pennafort codified the first authentic collection of ecclesiastical law. Dominicans traditionally hold the office of Master of the Sacred Palace, the "Pope's Theologian," and continue to produce great scholars in theology, Sacred Scripture, Canon Law, and philosophy. Dominican preachers, like St. Vincent Ferrer, continue to battle heresy and preach the truth.

Entrance into the novitiate usually takes place after two years of college. The novitiate lasts one year, and is devoted to prayer and learning the details and spirit of Dominican life. Three years of simple vows follow, spent in the study of Thomistic philosophy. After this the young Dominican takes solemn perpetual vows and begins his study of Sacred Theology. After four years of Theology comes ordination to the priesthood. After completing Theology the young priest either enters the apostolate or pursues advanced studies.

The apostolate is varied. Anything concerned with preaching and teaching Sacred Truth is Dominican work. Bands of Dominican preachers give missions and retreats throughout the country; the Order supplies many colleges and universities with professors of philosophy and theology; there are Dominicans in foreign missions, in parishes, in high schools. Wherever truth is needed, the Order of Preachers is willing to give it. Its purpose, the reason for its foundation, is to supply "champions of the Faith and true lights of the world."



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## EDMUNDITES (S.S.E.)

### Society of St. Edmund

The Society of St. Edmund is a religious Congregation of priests and Brothers who have consecrated their lives by the simple vows of poverty, chastity, and obedience. The Society assumes its name and venerates as its principal partron, St. Edmund Rich, Archbishop of Canterbury, (1234-1240).

This Society was founded in the year 1843 at Pontigny in France where the precious remains of St. Edmund still are preserved. A group of young priests assembled there under the direction of the Venerable John Baptiste Muard. To combat effectively the prevailing evils, and to meet the special needs of the Archdiocese of Sens, the young Society directed its efforts mainly to the preaching of missions and retreats in the archdiocese and in the neighboring dioceses.

At an early date, in compliance with the wishes of the Holy Father, the Congregation undertook the work of teaching. Schools were established in France and subsequently the work of education was extended to the United States, where a high school for the training of young men was opened at Swanton, Vt. Later, in 1904, St. Michael's College at Winooski Park, Vt. was founded.

Besides maintaining parishes and aiding the secular clergy whenever called upon, in 1937 the Society began a new work in the home mission field. Today there are 12 missions with resident religious in Alabama and North Carolina. A home for the aged, an inn for crippled children, and a large hospital for the colored at Selma, Ala., are under the care of the Edmundites.

The Society of St. Edmund has continued its original work of conducting missions and retreats. Two groups of missionaries are active in this work. The headquarters of the Northern Mission Band is at St. Joseph's Novitiate, Putney, Vt. The office of the Southern Mission Band is at 1401 Broad St., Selma, Ala.

In the field of education, the Edmundites maintain St. Michael's College for men at Winooski Park, Vt. An accredited college of liberal arts and science, it has a present enrollment of nearly six hundred students.

St. Edmund's high school at Swanton, Vt., is conducted by the Society. Young men aspiring to the priesthood with the Edmundites receive their secondary training here.

Other houses of training for the Society are located throughout the State of Vermont. At St. Joseph's Novitiate, Putney, Vt., all aspirants to the priesthood and to the life of a lay-Brother with the Edmundites receive the training of the Spiritual Year. The House of Philosophy is affiliated with St. Michael's College. St. Mary's Seminary for theological studies is located at Randolph, Vt.

Abroad religious houses of the Society are situated at Whitten in England and Pontigny in France. The work of aiding the secular clergy of France and of preaching parish missions and retreats has continued.



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## FATHERS OF MERCY (S.P.M.)

### Society of the Priests of Mercy of the Immaculate Conception

The Society of the Fathers of Mercy was established at Lyons, France in 1808, and later at Paris in 1814. The intention of its founder, the Very Rev. Jean-Baptiste Rauzan was to organize a Congregation of missionary priests to help repair the damage done to the Faith by the French Revolution. The Fathers of Mercy, then known as the Missionaries of France, preached with great success in various parts of France, and played an important part in the spiritual restoration of that country. Among its members were Bishop Forbin-Janson of Nancy, Bishop Fallet of Orleans, Archbishop Duquesnay of Cambrai and Archbishop Bernadon of Sens, who later became Cardinal. On February 18, 1834, the Society, now called the Fathers of Mercy, was formally approved by Pope Gregory XVI.

The political upheavals and the bitter anti-clericalism of the nineteenth century in France threatened at times the life of the Society. Although more than once its houses were confiscated and its members dispersed, still when the storm subsided and conditions permitted, the Fathers of Mercy reestablished themselves and carried on their work with renewed vigor.

In 1839, at the suggestion of Bishop Hughes of New York, Monsignor Forbin-Janson introduced the Fathers of Mercy to the United States, their first field of labor being in the Diocese of New Orleans. Bishop Potiers of Mobile, Ala., then invited them to take charge of Spring Hill College. Two years later, Fathers Lafont and Aubril were sent to look after the increasing French population in New York City, where the Fathers of Mercy now have charge of the parishes of St. Vincent de Paul and Notre Dame in Manhattan, and Our Lady of Lourdes and St. Francis de Chantal in Brooklyn. They also have parishes in the Archdiocese of Vancouver, Canada, and missions in North Carolina. Altogether, this Society is in charge of fourteen different establishments in North America.

In their activities the Fathers of Mercy embrace many works of apostolic zeal, among them being the preaching of missions and retreats, teaching in schools and seminaries, and serving as auxiliaries to the diocesan clergy. In this work they strive in every way to conform to the will of the bishop in whose diocese they labor.

Its members take the vows of obedience, chastity, and stability, and the promise to observe the spirit of poverty. They have houses of study in Rome and in Washington, D. C. The Mother House is located in Brooklyn where its Superior General resides.



## FATHERS OF THE CATHOLIC PRESS (S.S.P.)

### Society of Saint Paul

While the world was contemplating destruction, in the little town of Alba, Piedmont, a young priest, the Rev. James J. Alberione, S.T.D., with the oil of consecration still fresh on his hands, was engaged in serious thought concerning construction—a construction that would not be confined to that little town of Italy but would spread its mass to the farthest corners of our planet. August 20, 1914 is the date which commemorates the initial opening of the Society of St. Paul.

As every other Order and Congregation, this new Community immediately interested itself in the diffusion of the Divine Message—however it was to do it not only by preaching and teaching, but by the most modern means of the press, radio, and screen—in departments owned and operated exclusively by the members of the Society itself.

In the short space of thirty-three years the Community boasts of foundations in many countries of the world—Italy twelve houses, South America seven, the United States three, Spain two, and one in each of the following countries: Japan, China, Philippine Islands, India, Switzerland, Germany, Ireland, Mexico, France, Canada, England, Poland, and Portugal.

Its members consisting of priests and lay Brothers, follow the strict observance of community life. They also partake in the active work of writing, printing, and distributing of Catholic literature. Besides the office of priestly duties common to every priest, the Pauline Father is especially trained for his life's work. Whether he be in the center of a metropolis, or in the dense forests of Asia where every step of his is a struggle, the sound of his prayer is mingled with the roar of the presses, the bee-like hum of projectors, and the deafening buzz of loudspeakers.

Teaching, also, is no small part of the Society's apostolate. Apart from his own studies of philosophy and theology, the young aspirant to the holy priesthood is given the opportunity of expounding his knowledge in the classroom, thus taking part in the great and delicate task of molding apostles of the three major fields of communication. Lay Brothers as well as students, who feel especially gifted for the teaching profession, are asked to develop and cultivate this talent.

Connected with the distribution of the literature printed in the Society is also the fact that about one hundred libraries have been opened in the different countries under the direct leadership of the Congregation.

The mother house is in Alba, Italy. The founder is still the acting Superior General.





## FATHERS OF THE ORATORY (Congr.Orat.)

### Institute of the Oratory of St. Philip

The Institute of the Oratory of St. Philip Neri, founded by him, as it is piously believed, under divine inspiration, in the city of Rome, and time and time again approved by the Sovereign Pontiffs, is a clerical Society comprised of secular priests, clerics, and lay Brothers, who live in common without vows. The Institute pursues as its general purpose the sanctification of its members. This sanctification must be obtained gently and efficaciously according to the constitutions and statutes, through the faithful practice of an ascetic life, especially of prayer and the other prescribed exercises, and finally through a worthy and holy ministry. The special purpose of the Institute of the Oratory is to cooperate in the salvation of souls through the exercise of the office of priesthood according to the norms of the constitutions and usually associated with community life; one is a member of a family, closely united to each of the others by bonds of friendship and fraternal love; one receives the stability which comes from joining a group of men living together and the moral support of the other members of the Community when needed.

Outside of the Community the Oratorians life is that of a secular priest. He labors for his own sanctification and for the salvation of souls in parish work with all that it implies—preaching, teaching religion, administering the Sacraments, visiting the sick. However, the work, though parochial, is very much missionary in character. The Fathers of the Oratory have been entrusted by the bishop with three large parishes, one of five counties, and two of three, the combined Catholic population of which would not exceed eight hundred. The Catholics are cared for and efforts made to make the Church known and loved among the thousands of non-Catholics of other faiths and among the many who have no religion at all.

The missionary work is extended to both whites and Negroes. Approved missionary techniques are used to contact the people and to work with them—even to the modern means of a radio broadcast once a week, which, though intended for Catholics has made the Church known and respected by many. It is a work which requires much zeal and energy, much walking and driving, a hard life which demands a great love for souls and a sense of humor to take many of the hard knocks which are inevitable. It is a type of work for the extrovert who can meet people, who likes them and in turn can be liked by them. It is a work which is rendered infinitely harder by the great deal of mis-information which exists and calls for much patience. In the vast majority of cases the prejudice is not the fault of the individual but that does not make it any easier to overcome. The work of the Oratory offers plenty of opportunity for the exercise of zeal, for hard work, for the spending of oneself for souls and the glory of God.



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## FATHERS OF THE SACRED HEARTS (SS.CC.)

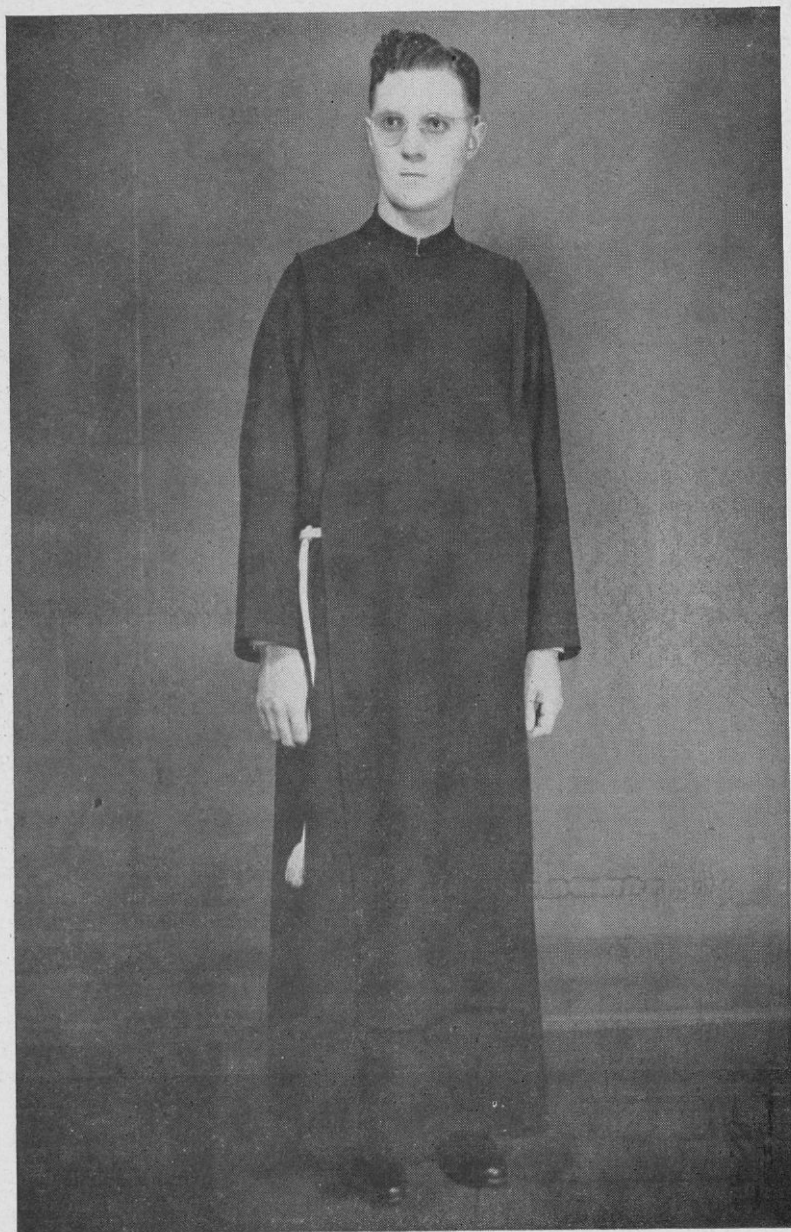
### Congregation of the Sacred Hearts of Jesus and Mary and of Perpetual Adoration of the Most Blessed Sacrament of the Altar

The Congregation of the Sacred Hearts was started at the height of the French Revolution, when all religious orders were being persecuted and suppressed by the anti-clerical fury. Father Coudrin gathered about him a few companions, to whom he confided his plans to consecrate his life to religious restoration by promoting devotion to the Sacred Hearts of Jesus and Mary. On Christmas night, 1800, he solemnly made his religious vows. Five years later he bought some dilapidated houses on Picpus Street in Paris. Having established himself there with a few companions the new Congregation took root.

On November 1st, 1817, by the Bull (sub plumbo) *Pastor Aeternus* the Holy See gave a solemn and irrevocable consecration to the work of Father Coudrin. This formal approval was confirmed by an Apostolic Decree in 1825. In the same year the Holy See entrusted to the members of the Congregation the evangelization of the Hawaiian Islands. In 1833 the Gambier Islands, and in 1837, the Marquesas Islands, were likewise confided to their zeal. These various groups of Islands lie in the Pacific Ocean. At present the Congregation is well established in France, Belgium, South America, Germany, Holland, Spain, Hawaii, and the United States. It has missions in Oceania, China, Africa, South America, India, and Norway.

The Congregation of the Sacred Hearts, like many religious orders, devotes itself to missionary and parochial work, teaching, preaching, and the giving of retreats. In addition, it practices perpetual adoration of the Blessed Sacrament—of which the Congregation is the pioneer. Yet, we may not even say that perpetual adoration is our distinctive flag even though it is the first and most beautiful of all our work. The distinctive mark of the Congregation of the Sacred Hearts is "to live a life of love; a love made distinctive by the spirit of reparation." We may say our vocation is "to love," love and make loved the Love that is not loved.

In the year 1905 three Fathers established the first foundation at Fairhaven, Mass. From this humble beginning we have now reached the status of a Province in the United States with foundations in the Archdiocese of Baltimore and Washington and in the Dioceses of Fall River, Rochester, and Columbus. The Fathers in the United States are engaged in parochial work, in teaching, in the giving of missions and retreats, and in the work of the Enthronement of the Sacred Heart in the home. In the near future we expect home and foreign missions to be assigned to the United States Province. Each day we are advancing more and more in expanding the foundations here in America. Pray that the reign of the Sacred Heart may be each day spread more rapidly throughout the world.



## FRANCISCAN BROTHERS (C.F.P.)

### Poor Brothers of Saint Francis

In Aix-la-Chapelle at the foot of the crib on Christmas night, in the year 1857, John Hoever and four companions pledged their fealty to the Infant King as a Franciscan foundation—the Poor Brothers of St. Francis—and chose as the special purpose of the new foundation the care and education of neglected boys. The Congregation grew apace, and soon communities had been sent abroad, which in 1913 became the American Province of St. Joseph.

The Poor Brothers of St. Francis, ordinarily called "The Franciscan Brothers," form a Community of laymen, living a common life in order to follow Christ and to strive after evangelical perfection through the observance of the three simple vows of voluntary poverty, perpetual chastity, and perfect obedience, according to the example of St. Francis, their holy Father.

They seek to arrive at this general end by pursuing a special purpose which consists in the care of poor and abandoned boys whose education has been neglected. They are a Congregation of Brothers only, teachers and tradesmen, who have placed their lives and their talents at the disposal of the good God for the advancement of His Kingdom in their own hearts and in the hearts of their charges. In the class-room and shop, in the chapel and on the campus, the Brothers guide, direct, counsel, and manage boys.

Presently, in the United States, the Brothers conduct Mt. Alverno, a school for problem boys in Cincinnati, O.; Morris, a boarding school for boys at Searcy, Ark.; and St. Raphael's, a mission for Negroes at Pine Bluff, Ark. Work among the colored is on a voluntary basis; Brothers are assigned by request only.

Grammar school, high school, and college graduates may apply for membership in this Congregation. Candidates under seventeen years of age enter the St. Joseph Juniorate to continue their studies or learn a trade. Applicants from seventeen to thirty-five years of age enter the postulate, a six months period preceding investiture with the holy habit and novitiate days.

According to this Congregation's particular rule, candidates must have a blameless character, sound mind, and a good and docile disposition. They must not be sick or deformed, they must come from a respectable family and be of legitimate birth. Moreover, as a rule, no one shall be admitted before the completion of his seventeenth year nor after the completion of his thirty-fifth year. Finally, all candidates must show such ability which gives well grounded hope that they will be useful members of the Congregation in carrying out its work.

An illustrated booklet about the life of a religious in this Congregation may be had by writing to the Director of Vocations.



## FRANCISCAN BROTHERS OF BROOKLYN (O.S.F.)

### Brothers of the Regular Third Order of St. Francis (Brooklyn Congregation)

Prior to the Protestant Revolt there were about fifty monasteries of the Brothers of the Regular Third Order of St. Francis scattered throughout Ireland. Though the Revolt destroyed all these monasteries, it did not completely wipe out the Order. Laboring among the people and counteracting the influence of the "souters," the Brothers often found it necessary to hide in mountains and bogs to avoid the English soldiers.

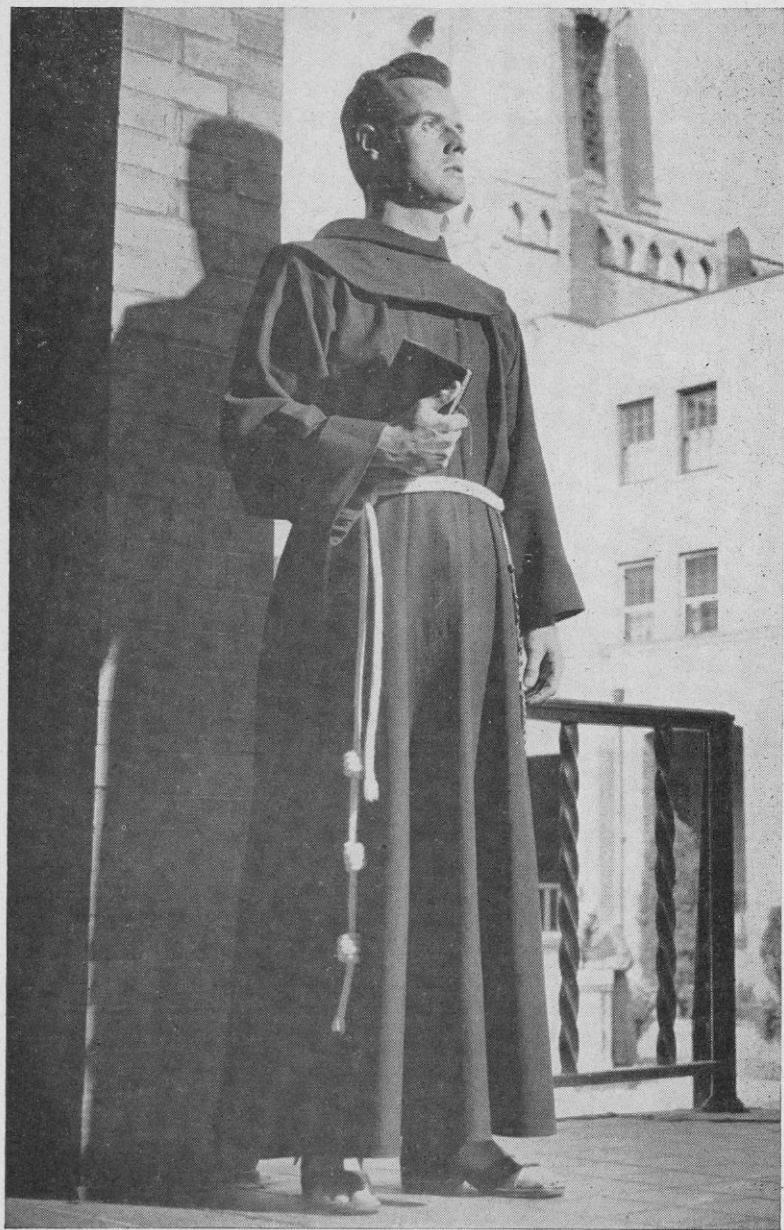
The penal laws gradually relaxed. The early part of the nineteenth century found a few Brothers, who had lived at Mount Alvernia, Dalkey, near Dublin, taking up residence at Mount Bellew in Galway. This foundation, begun in 1818, marked the reestablishment of the Brothers in regular community life and it was from this foundation that the Brooklyn Congregation sprang in 1858.

In the early part of that year, the Rt. Rev. John Loughlin, D.D., who had been consecrated first Bishop of Brooklyn in 1853, invited the Irish Congregation to come to America and undertake the work of the education of boys in his young diocese. In response to this invitation two Brothers, John McMahon and Vincent Hayes, arrived in Brooklyn on May 31, 1858 to begin the foundation of the present Brooklyn Congregation. These two Franciscans may be called pioneers in the true sense; for, despite the fact that they were beginning a foundation in a civilized community, no place was ready for their occupancy, and they had no financial resources.

Despite these handicaps, and nevertheless imbued with the true zeal of missionaries, the Brothers set about the work for which they had come, and in October, 1858 had secured an old abandoned church which they converted into a monastery, novitiate, and school. This was the first private school for boys in Brooklyn. This humble beginning was blest with fruitful results. More recruits came from the Irish Congregation, and many American youths, inspired by the holiness of their lives, their learning, and their ability as teachers, were drawn to join the Brothers. Within the short span of ten years the Brothers were engaged in teaching in seven parish schools and within twenty years more than twenty-six parish schools were under their direction.

Today the Brooklyn Congregation is still growing. In addition to their original foundation and their work in the parochial schools, the Brothers also conduct a college, two large private high schools, a normal school for their own members at Smithtown, Long Island, and a boarding juniorate at Smithtown. They also conduct a private summer camp for boys at Centerport, Long Island.

While the Congregation is diocesan and under the jurisdiction of the Bishop of Brooklyn, it is a flourishing one and is considered the largest diocesan Congregation of Brothers. They continue to occupy themselves with the original purpose of their foundation, which in addition to the sanctification of their members by the observance of the Evangelical Counsels, is the religious and literary education of male children, especially the poor.





## FRANCISCAN FATHERS (O. F. M.)

### Order of Friars Minor

Stretching along the western coast of our country is a line of old missions with which almost every American is familiar. These weatherbeaten churches are milestones along the path of brown-robed missionaries who came to preach the Gospel in the days of the Spanish explorers. Sons of Saint Francis had commenced their apostolic work in America during the lifetime of Columbus, and with the growth of the country, they carried the faith wherever there were souls to be won for Christ.

The Order of Friars Minor, priests and lay brothers, is one of three families of the Franciscan Order which was founded in the thirteenth century by Saint Francis of Assisi. Today, its members are found in all parts of the world; they are organized in local units called Provinces or Commissariates, each under the supervision of a Provincial or a Commissary Provincial, and all subject to the Minister General who resides in Rome. There are six Provinces and six Commissariates in the United States, with members engaged in parochial work; missions and retreats; education in high schools, colleges, and seminaries; missionary work among the Negroes and whites of the South, the Indians of the West and Southwest, and among different national groups throughout the country; foreign missions in practically every mission field. There are two Friaries of the Ukranian-Byzantine Rite and another which is the home of the Academy of American Franciscan History. One of the most glorious works of the Order is the Custody of the Holy Places in Palestine, a task officially committed to it by Pope Clement VI in 1342.

No one has better expressed the aim and the spirit of the Order than Saint Francis himself: "The rule and the life of the Friars Minor is this, namely, to observe the holy gospel of Our Lord Jesus Christ by living in obedience, without property, and in chastity." The Franciscan life is a combination of spiritual retirement from the world and of active work for the salvation of souls. Friars are obliged to absolute poverty, and they are dedicated to the spread of God's Kingdom particularly among the poor.

Candidates for the priesthood are received at any time after completion of the eighth grade; candidates for the brotherhood, at the age of eighteen. One wishing to join the Order must have a spirit of sacrifice, a sincere love of his fellow creatures, a genuine sense of humor, and a firm intention of serving God faithfully in this manner of life; he must be free of any impediment—physical, mental or moral—which would make this life impossible. He must, like Saint Francis, take Christ for his model, and help others save their souls through imitation of the same Divine Master.



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## FRANCISCAN FATHERS (T.O.R.)

### Third Order Regular of Saint Francis of Penance

The Third Order Regular of Saint Francis of Penance takes its origin from the Secular Third Order, founded by the Seraphic Father in 1221. In Italy in the Diocese of Lucca, Father Augustine Rapondo, a hermit of the Third Order, made profession of the three essential vows before his bishop in the year 1307. The regular observance initiated by him spread throughout the country. In 1447 there were some fifty convents, which in that year, under Pope Nicholas V, were canonically united into one Institute. The first general chapter was held in 1448 which elected its Minister General; and since that time 102 Ministers General have ruled the Order.

The primary purpose of the Order is the sanctification of its members, and secondarily, the exercise of the sacred ministry in the performance of the works of mercy. Consequently, the friars are engaged in nearly every field of endeavor open to religious, and their daily life is contemplative as well as active.

To assure the attainment of personal sanctification all the friars of the Order, clerics and lay Brothers, make solemn profession of the three vows of religion. The common life is observed in every convent and the choral recitation of the Divine Office is of obligation. In addition, attendance at holy Mass, meditation, the particular and general examen, and the recitation of the Franciscan Crown or rosary of the Seven Joys of the Blessed Virgin Mary take a prominent part in the daily life of every friar.

The Franciscan Fathers have been established in the United States since 1907 when they opened a house at Spaulding, Nebr. In the following year they took over St. Francis College in Loretto, Pa. In this country at the present time the Order has thirty-four convents which make up two provinces, a commissariat dependent on the Spanish Province, and a foundation from the Croatian Province. A commissariat in India has its procure in Loretto, Pa.

The work of the friars in the United States is sufficiently inclusive to allow each member to labor in that field for which he is best fitted. In the field of education the Friars of the Third Order Regular direct a major and minor seminary for the training of both the secular and regular clergy, and conduct colleges and high schools. They have the care of parishes throughout the country, and have mission parishes for the Negroes in the South and for Mexicans in the Southwest. The friars are actively engaged in mission work and, consequently, conduct retreats for priests and religious, and missions for lay people in every section of the country. A vast section of the foreign mission territory of the Patna Diocese in India has been entrusted to the Third Order Regular, where among the Santals the "harvest is ripe but the laborers are few."

The lay Brothers of the Order form an integral part of every convent accompanying and assisting the priests. Their work, too, has wide variety as they act as clerical workers, cooks, tailors, gardeners, printers, and also have charge of many other duties in the community.



## FRANCISCAN MISSIONARY BROTHERS (O.S.F.)

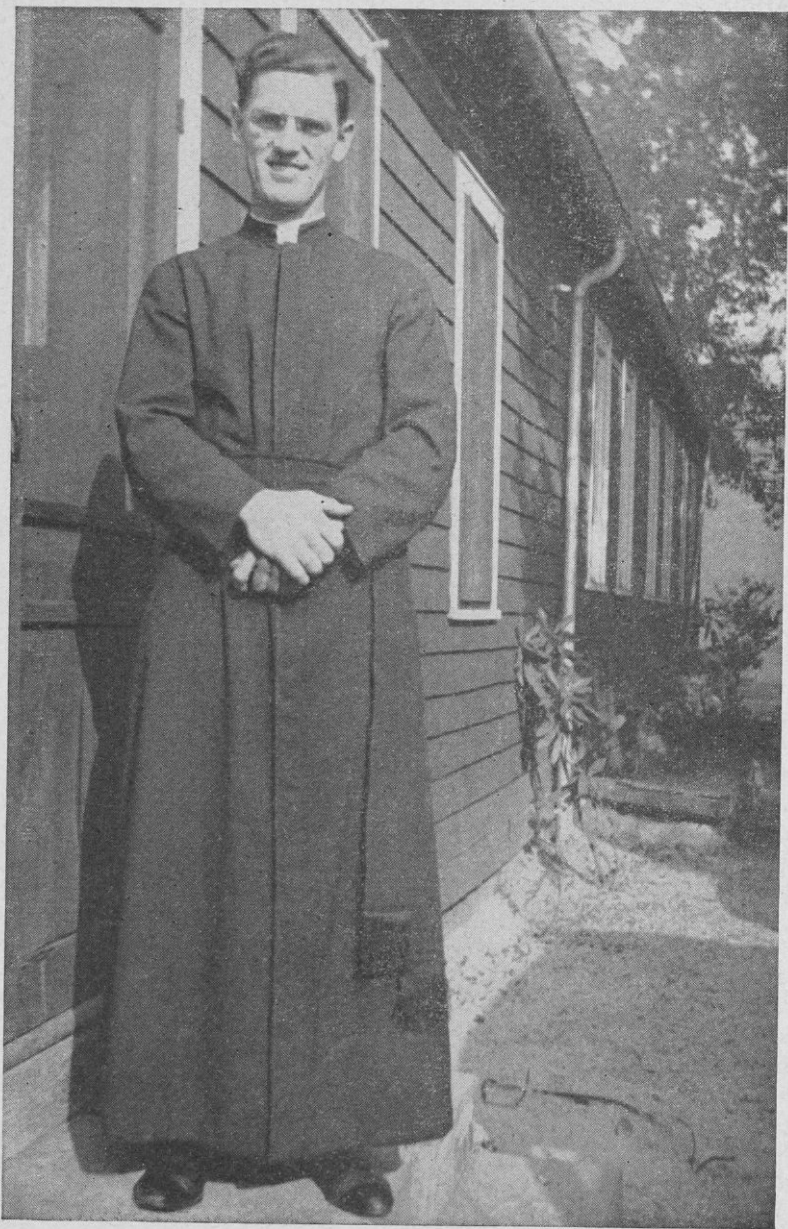
### Congregation of the Franciscan Missionary Brothers of the Sacred Heart of Jesus

The Congregation of the Franciscan Missionary Brothers of the Sacred Heart of Jesus is a Congregation of Brothers only, without priests. It follows the rules of the Third Order Regular of St. Francis. The Congregation owes its origin to the Missionary Brothers of St. Francis, a Congregation founded in Lublin, Poland, in 1922 by Bishop Ignatius Dubowski. Members of this Congregation made the foundation at Eureka, Mo., in 1927. However in 1935 with the approval of Archbishop John J. Glennon, of St. Louis, the Community at Eureka dissolved its relationship with the Congregation in Poland, and was established as a Diocesan Congregation under its present title. The constitutions were rewritten and approved by Archbishop Glennon on October 17, 1935. The color of the habit was changed and the scapular was altered.

The principal work of the Brothers is the care of institutions for sick and aged men. As the mirror, St. Francis reflected perfectly the ever responsive sympathy for, and the assistance of Our Lord to the sick and unfortunate. This is the spirit fostered by the Brothers whose foremost desire is to follow faithfully in the footsteps of their Seraphic Father. Theirs is a work requiring especially the all powerful treatment of applied charity, sympathetic understanding, kindness, and patience. It is a work for men where a common outlook and understanding of manlike characteristics places the Brothers and patients on a common ground and affords an excellent medium for fulfilling the ultimate purpose of the work. The body for the sake of the soul, body and soul for God. At Eureka they conduct a large, newly built, and completely modern nursing home for chronic sick and aged men.

The external practice of charity towards his fellow men becomes the expression of the spiritual development diligently cultivated in each Brother. This begins immediately on admission and is intensified through each stage of his religious life—six months postulate, one year novitiate, three years of temporary vows, renewed annually, and finally by perpetual vows of poverty, chastity, and obedience. Frequent use of the Sacraments, regular daily religious exercises, special privileges common to all Franciscan Orders, instructions, and every means of assistance is used to insure each Brother the opportunity of growing in personal sanctity.

Besides nursing, practically every trade and occupation found in the world is duplicated in the community and institutional life. There is work and a place for any man with good will who has a vocation. Requirements for admission are simple—ordinary mental and physical qualities which will enable an individual to become a useful member of the Congregation.



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## GLENMARY MISSIONERS

### Home Missioners of America

In the spring of 1936, there appeared in the *American Ecclesiastical Review*, a plan for the establishment of a Society of home missionaries to labor for the conversion of America as foreign missionary societies labor for conversions in the Far East.

In 1939, under the patronage of the Most Rev. John McNicholas, Archbishop of Cincinnati, the Society of the Glenmary Missioners, officially known as the Home Missioners of America, began its missionary labors. The founder and present Superior General is the Very Rev. W. Howard Bishop.

Organized to labor for conversions among the more than one hundred million non-Catholics of America, the Society is a group of secular priests and brothers who live a community life under a superior. They take no vows beyond those of diocesan priests, but are bound together by an oath of obedience. A cooperating group of Sisters, also Glenmarians, assist in the work at the Mother House, and in the mission field by teaching and doing social work.

Special emphasis in the work is given to missionary efforts in the counties of America where no priests are stationed—termed by the missionaries, "No priest land." These counties happen to be located almost exclusively in the country sections of America. The technique employed by the Society is to send missionary priests to live permanently in the large areas of our country where the Church is little known. From their little mission parishes which they use as bases they work out into the surrounding territory, setting up smaller chapels or out-missions wherever the number of converts in an area warrants it. The methods used include personal calls, individual instructions, classes of instruction, Catholic literature, radio broadcasts, newspaper articles and open air preaching. The work is always done at the request of diocesan authorities.

At the most gracious invitation of the Archbishop of Cincinnati, students for the priesthood are sent to the Archdiocesan Minor Seminary of Saint Gregory and the Major Seminary of Mount Saint Mary in Cincinnati. In the last year, while they still attend classes at the seminary, the deacons usually reside at the Mother House in Glendale. Finally, before the young priest assumes the responsibilities of work in the mission field, he spends a period in novitiate and preparation for the missions at the Mother House. Plans are nearing completion for the permanent mother house and seminary where Glenmary students of Theology will eventually be trained.

Thus far five areas mark the scene of the missionary endeavors of the Glenmary Missioners, two in Kentucky and one each in Ohio, Virginia, and Georgia. All of these are predominantly rural and the territory to be worked in each is expansive. Two missions already have their schools, one includes a high school, and others are making plans for schools in the future. The young Society will leave nothing undone in its efforts to convert non-Catholic America.





## HOLY CROSS FATHERS AND BROTHERS (C.S.C.)

### Congregation of Holy Cross

When you hear the words "Notre Dame," your imagination pictures one of the best known Catholic Universities in America. But many know little of the genius and industry that are responsible, after God, for its fame. Why has Notre Dame such a hold on American hearts? It is because behind her victorious teams there is something far deeper and more valuable: the same will to dare and to win which animated the founders of Notre Dame, the priests and Brothers of the Congregation of Holy Cross.

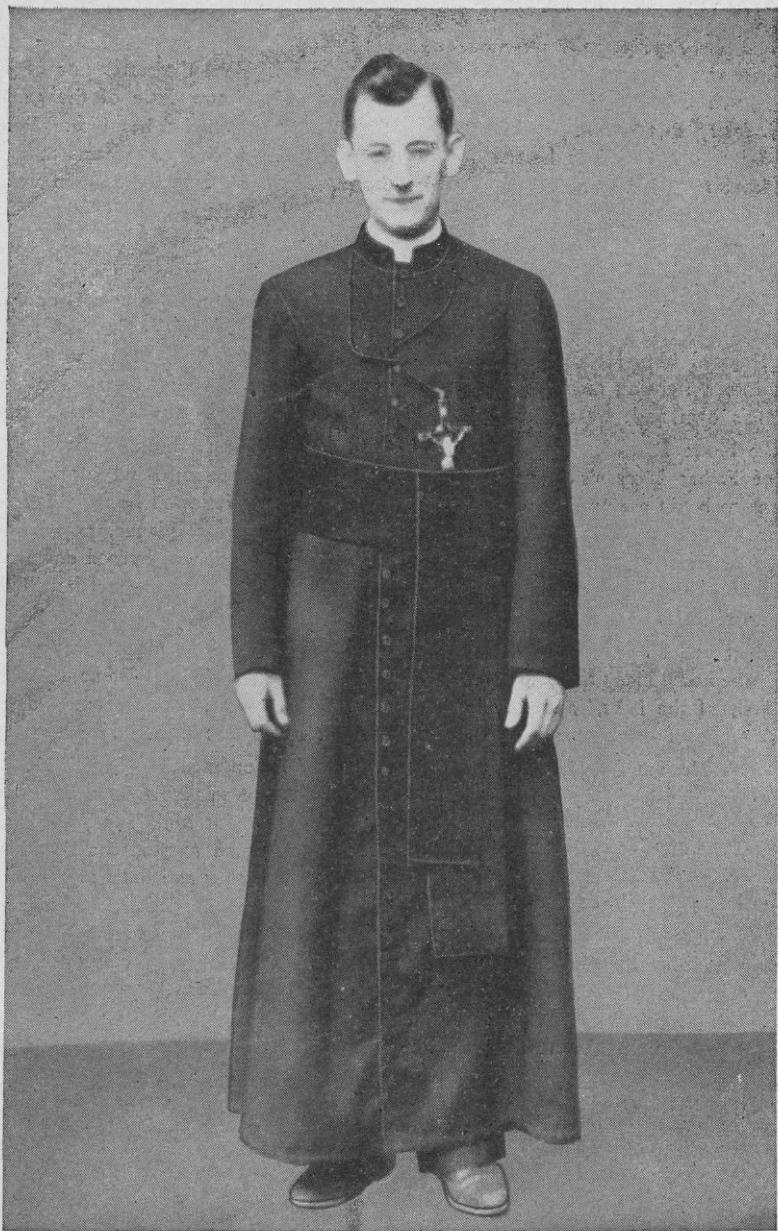
The Community had its beginning in 1835 in Le Mans, France, in the strong missionary heart of a French priest, Basil Anthony Moreau. He was a perfect dynamo of a man and there were not enough hours in the day for all the works with which God inspired him. Hence he gathered about him other generous men and formed them into a fighting team, so that soon Holy Cross priests and Brothers, afire with Moreau's own zeal, were half-way across the world in India, Africa, and America.

Take Notre Dame as a typical example. In 1842, Father Edward Sorin, C.S.C., one of Father Moreau's brave young soldiers, arrived at South Bend in northern Indiana to begin a new school. Then and in the years that followed he and his companions fought manfully against the wilderness, cold, famine, plague, many fires, untold heartaches, and set-backs. In 1879 almost the whole school burned down but Father Sorin set about rebuilding it while the bricks were still warm. Said he: "Even if it were all gone, I would not give up."

Had he and his little band been animated by merely human prudence, they would have gone home many times; but they had named their school "Notre Dame du Lac—Our Lady of the Lake," and they knew that Mary would never desert them. Do you see now one of the reasons behind the famed spirit of Notre Dame?

Though Notre Dame is the best known work of the Congregation, Father Moreau did not confine his Community to education alone. There was no task suggested to him by the love of God and of souls that was too much for him. Today there are Holy Cross missionaries in India and South America, home missionaries preaching in the parishes of our country, and others caring for the bodies and souls of Mexicans and Negroes in the South and Southwest. Moreover, some 17 parishes are manned by Holy Cross priests in the United States alone. In addition there are Holy Cross teaching and lay Brothers, the latter finding useful and satisfying employment in almost every possible trade and occupation.

Finally in every activity Holy Cross priests and Brothers live the fullness of the religious life bound together by the three vows of poverty, chastity, and obedience, by their common rule and spiritual exercises, and by the ideal of their Congregation signified in its seal, "Our One Hope, the Holy Cross."



## **HOLY FAMILY FATHERS (M.S.F.)**

### **Congregation of Missionaries of the Holy Family**

#### **WHO ARE THE MISSIONARIES OF THE HOLY FAMILY?**

The Missionaries of the Holy Family are a Congregation of priests and lay Brothers who promise to God the three vows of poverty, chastity, and obedience, and work for their own sanctification and the salvation of souls in the mission fields of the world.

#### **BY WHOM WERE THEY FOUNDED?**

They were founded in 1895 by Father John Berthier, a La Salette Father, who obtained the permission and the approval of the Holy Father to found the Missionaries of the Holy Family. In his many travels throughout France and other parts of Europe, Father Berthier met many discouraged and disheartened young men who had wanted to become priests but could not because of poverty in the family or because they were too old and no seminary would accept them. When he saw this, Father Berthier determined to found a Congregation that would accept these belated vocations, and also those who were too poor to study elsewhere. Pope Leo XIII praised the work highly and added, "It is very timely, and I wish that it would be realized soon."

#### **WHAT IS THEIR WORK?**

The Missionaries of the Holy Family exist primarily to train young men to the priesthood, and once trained, to place them in the missions at home and abroad to win souls to Christ. This is in accord with their constitutions (by-laws) which read "—to train Missionaries for the Church, and to admit those especially who are called to an apostolic life but cannot attain this end elsewhere on account of poverty or advanced age; to mold them into efficient laborers for Christ, to be sent to the holy missions according to the wish and will of the Holy See, in order to win other peoples and nations to the Church of Christ."

#### **WHERE ARE THEY LOCATED?**

You'll find members of the Holy Family in St. Louis, Mo., where they conduct a seminary for their vocations, and work in the diocese; in the Southwest at work among the Spanish-speaking peoples; in South America among the Indians of Brazil, Chile, Peru, and Argentina; in Europe—Holland, France, Germany, Poland, Switzerland, Italy, and Norway—in the South Pacific in Borneo and Java.

#### **HOW DOES ONE BECOME A MEMBER?**

Any boy or young man who wishes further information should write to our director of vocations. In the course of time if he wishes to become a member of the Congregation, and if accepted, he will be given his preparatory and seminary training, and after ordination will be placed in God's workshop—the missions.



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## HOLY GHOST FATHERS (C.S.SP.)

### Congregation of the Holy Ghost and of the Immaculate Heart of Mary

The Congregation of the Holy Ghost was founded in Paris on Pentecost, 1703, by a young lawyer-turned-priest, Claude Francis Poullart des Places. Its object was to train missionaries for the most difficult posts in the Church, to labor among the most abandoned peoples in Christian and pagan lands.

Revivified by its union with the Society dedicated to the Holy Heart of Mary and founded by the convert Jewish priest, Father Francis Mary Paul Libermann, the Congregation in time established communities in other countries of Europe. It now has provinces in France, Ireland, the United States, Canada, England, Poland, Holland, Belgium, Germany, and Portugal.

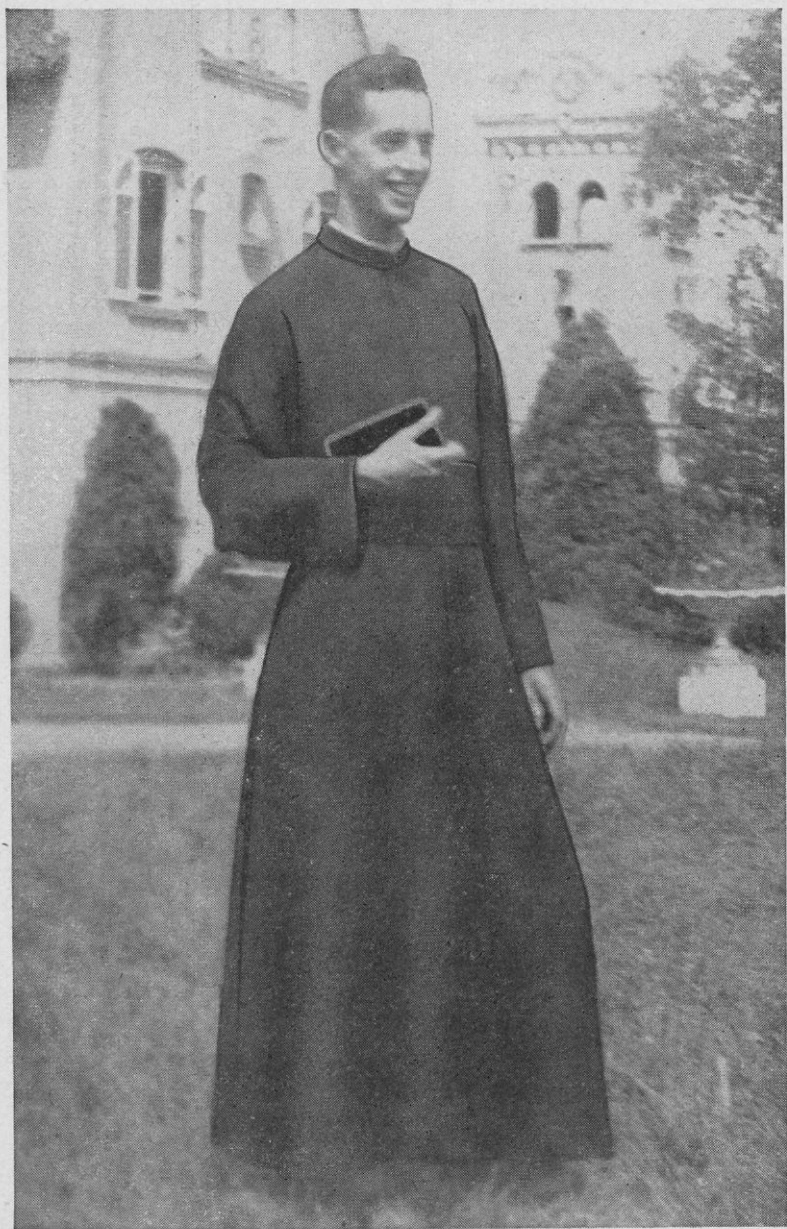
Although noted principally for their missionary work, Holy Ghost Fathers administer seminaries, colleges, and charitable enterprises in many parts of the world. The United States Province, founded in 1873, conducts Duquesne University in Pittsburgh, an orphanage, two seminaries, and novitiate, directs the National Office of the Pontifical Association of the Holy Childhood, and has charge of sixty-seven colored parishes and missions and twenty-nine other foundations in twenty-four archdioceses and dioceses in this country. One of its largest undertakings is work among the Mexicans of California.

True to the missionary traditions of their order, Holy Ghost Fathers from the United States have gone, and will continue to go, to mission fields in Africa and Puerto Rico. They are the only priests from this country who at present have charge of an African Vicariate, the mission equivalent of a diocese, that of Kili-manjaro, Tanganyika Territory.

The opportunity to work for Christ is present to an unusual degree in this long-established Order. Holy Ghost Fathers do parish work. They work among the Negroes. They conduct parish missions and retreats. They teach. They go on the foreign missions. This Congregation, then, offers aspirants to the priesthood and brotherhood the chance to do many types of work in the service of Almighty God.

The junior seminary, where a four-year high school and a two year college course is given and approved by the Commonwealth of Pennsylvania, is located in Cornwells Heights, near Philadelphia. In Ridgefield, Conn., the candidate spends his novitiate year, at the close of which he makes his profession, taking the vows of poverty, chastity, and obedience. At the Holy Ghost Mission Seminary, Norwalk, Conn., he completes his philosophical and theological studies in preparation for ordination.

Holy Ghost Brothers, whose habit is the same as the Fathers except that a cloth belt replaces the cincture, assist the priests in their work of spreading the kingdom of Christ on earth. Like the priests, they are religious, with the three vows. The postulancy and novitiate are at Ridgefield.



## IMMACULATE HEART MISSIONERS (I. H. M.)

### Immaculate Heart of Mary Mission Society

The I. H. M. Congregation, founded in 1862 in Brussels, Belgium, by the Very Rev. Theophile Verbist, national director of the Holy Childhood, stands on a purely missionary basis, taking into her sphere of action only missionary activities. The training of the candidates, besides the proper training for priests and brothers, includes many skills, specialized knowledge, or science. The members take the religious vows and the "Mission Oath."

China was their first mission field in 1865. With the whole of Inner Mongolia, parts of Shansi, Shensi, and the Province of Jehol, a house of studies in Peking and procures in Tientsin, Shanghai, and Singapore, the mission constitutes five dioceses with I. H. M. clergy and two with native clergy. Congo was their second field. In 1888 nearly the whole territory was entrusted to the Society, which holds today four of the twenty-eight Vicariates. The Philippines became the third field in 1907. The main mission is the Mountain Province of Luzon, with Baguio as the center. Missions in the dioceses of Manila, Nueva Segovia and Tuguegarao also are in charge of the I. H. M. 'S. The Island of Celebes, province of Macassar, was the fourth field in 1936.

In 1945 the Society joined the home missions in the United States. The Arlington, Va. center house was opened in 1946. In June 1946 the Society was incorporated under the laws of Virginia. In November 1946 Rome approved the new creation by a very gracious rescript. So far seven priests are engaged in missionary work in Philadelphia, Pa., three in Columbus, O., two in Richmond, Va., two in Dallas, Tex. Others work from the Arlington house. The Society expects to double the present number before the end of this year. All members are to be naturalized and are to adapt themselves to the American way of life.

The I.H.M.'S direct 14 independent mission divisions headed by as many bishops who govern a Catholic population of 1,300,000 converts, with the addition of 200,000 catechumens. Confessions in these missions total far over 3,000,000 and communions well over 10,000,000 each year. Vocations to the priesthood and sisterhood are plentiful. Twelve minor and three major seminaries take care of the native seminarians. Two bishops, two hundred and fifty priests, and five hundred Sisters constitute the native mission staff. These missions account for 152 hospitals and dispensaries caring for 3,500,000 patients yearly. There are also 10 leper asylums (one I.H.M. brother being a leper himself) and about 5,000 schools with large enrollment. Many tens of thousands of orphan children rescued were recorded, those who died being saints in heaven, and those who lived educated in the Christian way of life. The I.H.M.'s have 19 victims for the Faith on the Roll of Honor.





## IRISH CHRISTIAN BROTHERS (F.S.C.H.)

### Congregation of the Brothers of the Christian Schools of Ireland

Edmund Ignatius Rice, born in Callan, County Kilkenny, Ireland, 1762, was the founder of the Irish Christian Brothers. He was almost forty years of age and a wealthy business man in the city of Waterford when the call of God became manifest to him. Turning aside from a personal desire to enter a European monastery, he determined with the advice of Dr. Hussey, Bishop of Waterford, to dedicate his life and his wealth to the education of youth following blindly the words of the holy Gospel: "Go sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come follow me."

As to the necessity for such a work of God, one had but to look around the streets of Waterford and of every other city to see on all sides groups of poor, neglected, and uncontrolled boys in whose hearts, only by a miracle of grace, the lamp of faith was still burning. Notwithstanding the existence of opposing English laws and his own pedagogical inexperience, the founder began the work of his Congregation. With such great confidence in God and with marvelous spiritual courage, the work was thus begun which was divinely appointed to heal many of the wounds inflicted on Ireland by the dreadful code of the "Penal Laws."

The first school of the Congregation was opened in the city of Waterford in 1802. At first the founder was assisted by two paid teachers but they soon left him not being able to share his ardent charity and high ideals. For some time, he carried on all alone feeling sure that God would assist him. And thus it happened. Almost immediately, two young men from Callan, educated and of excellent character, came to offer their free and voluntary services for the work of God. And as the months and years passed by, young men came in great numbers to place themselves in the hands of the founder to be molded by him for the work of the schools, now spreading into various towns of Ireland.

The immense improvement in the conduct of the boys who attended the Brothers' schools began to attract the attention of Catholics and non-Catholics. Conscious of the blessed influences of the schools, the bishops in whose dioceses the schools were established appealed for the Papal confirmation of the founder's work. The appeal was graciously heard and in 1820 the Congregation was approved and confirmed by a Brief of the Sovereign Pontiff, Pope Pius VII.

The founder who died in 1844 saw twenty-seven houses of the Congregation established. Today, the Brothers are carrying on his work in India, Africa, Australia, Tasmania, New Zealand, Rome, Gibraltar, the United States, Canada, Newfoundland, England, North and South Ireland.



## JESUITS (S.J.)

### Society of Jesus

The Society of Jesus commonly known as the Jesuits, was founded in Rome in 1540 by Saint Ignatius Loyola, aided by nine other companions, the best known of which is the great missionary saint, Francis Xavier. The members of the Society are priests and scholastics (those studying to be priests) and Brothers known as temporal coadjutors. The latter are real members of the Society but do not study, occupying themselves with the temporal concerns of the Community. Today the Society is spread throughout the entire world, divided into fifty provinces.

Two works may be said to comprise the main fields of labor of the Jesuits, though in truth they undertake whatever may be thought to be of value towards the greater glory of God. These two works are Catholic education and labors in the foreign missions. High schools, colleges, and universities are found in every country, under the care of the Jesuits, while one out of every seven Jesuits is a foreign missionary.

There are in the United States eight different provinces. Canada has two provinces. In America the Society has twenty-seven colleges, some of them with university status, thirty-six high schools, and thirteen retreat houses. Many are engaged in preaching, retreat work, missions, and the apostolate of the press. One out of every ten American Jesuits is on the foreign missions entrusted to the American Jesuits in China, India, Ceylon, Iraq, Central America, Jamaica, Alaska, Philippine Islands, Saipan, and the Marshall Islands; while others are working among the Indians in the West and still others in special work among the Negroes at home.

Candidates for the priesthood applying for admission to the Society must have completed a high school course embracing Latin. Upon entrance into the Society there are two full years of noviceship before vows are taken; then follows a course in the classical languages, three years of philosophy and science and four years of theology. Between philosophy and theology, the scholastic generally is engaged in high school work for several years. After all studies are completed there is a third year called the Tertianship during which time the young priest studies the Spiritual Exercises of Saint Ignatius more thoroughly and gives the final finish to his years of preparation to be the perfect religious Saint Ignatius would have him be. The course is thus rather long but Saint Ignatius believed in a thorough training for the members of the Society.

The Brothers in the Society do not study except to perfect themselves in some trade skill. They lead the same life as the priests and scholastics, have the same vows binding them, and observe the same rules. In all things they are real members of the Society without the obligation of the priesthood.



## JOSEPHITE FATHERS (S.S.J.)

### Society of St. Joseph of the Sacred Heart

In answer to a plea of the Second Plenary Council of Baltimore for "priests . . . to consecrate their thoughts, their time and themselves wholly and entirely, if possible, to the service of the colored people" the Josephite Fathers came to America in 1871. Five years previous, their Society was founded at Mill Hill, England, by Father Herbert Vaughn, later Cardinal of Westminster. In 1893, it was deemed advisable to form a separate American Community to provide adequately for the growth of their work and the Society of St. Joseph of the Sacred Heart was established. It is a Society without vows whose special aim is world-wide missionary work amongst non-Catholic people and especially amongst the Negroes; its efforts thus far have been devoted primarily to the conversion of the American Negro. Today, the members of this Society care for approximately one-third of the colored missions of the United States.

This apostolate, though beset with difficulties and lacking the glamor which distant lands lend to more remote fields of missionary endeavor, presents numerous opportunities for the saving of souls. Of the thirteen million colored inhabitants of this country towards whose conversion it is directed, seven million are without any church affiliation and over five million at least are nominal adherents for non-Catholic sects. These figures readily reveal the reason for calling the colored missions of this nation, "America's Number One Mission Responsibility." Mindful of these souls the Josephite Fathers are expending every effort in this sphere of missionary activity. Through their work thousands of fallen away Catholics have been brought back to the faith, numerous others are being strengthened in the practice of their religion and the flow of Negro converts to the Catholic Church is steadily increasing. Statistics show that no mission field in our land is productive of greater results. Besides, as an added result of their missionary labors, the Josephite Fathers are contributing substantially to the betterment of race relations in America.

To further this missionary work the Society of St. Joseph of the Sacred Heart requires of candidates seeking admission, besides the qualities needed for the priesthood or brotherhood, a sincere interest in the spiritual welfare of the Negro. Upon admission, aspirants for the priesthood receive credit for studies previously made and complete their preparatory subjects at Epiphany Apostolic College, Newburgh, N.Y. A year of spiritual training then follows in Mary Immaculate Novitiate, Newburgh; upon completion of which seminary studies are pursued at St. Joseph's Seminary, Washington, D.C. Burses, established by benefactors of the Society, provide for the tuition of worthy candidates in need of financial assistance. Candidates for the brotherhood spend six months in postulance and one year in the novitiate at Newburgh, N.Y.



## LA MENNAIS BROTHERS (F.I.C.)

### Brothers of Christian Instruction

The Order of the Brothers of Christian Instruction was founded in 1817 by Venerable Jean-Marie de la Mennais, a zealous and holy priest of St. Malo, Brittany, France, for the education of boys and young men.

Venerable de La Mennais filled most important offices with great distinction in St. Briec, in Paris and in the Dioceses of Rennes and Vannes, in Brittany. In all of them, he displayed a genius for administration, and in the midst of many honors, he gave proofs of the greatest humility. For forty-three years, he directed the Brothers, giving them their rules and spirit. Being himself an eminent educator and an "apostle with fiery zeal and dauntless courage," he exerted a profound and lasting influence upon his disciples. He died a holy death in 1860.

The headquarters of the Order were established in Ploermel, France until 1903, when the French government expelled all religious teachers from the country. In 1905, the superiors fixed their residence on the Island of Jersey, England.

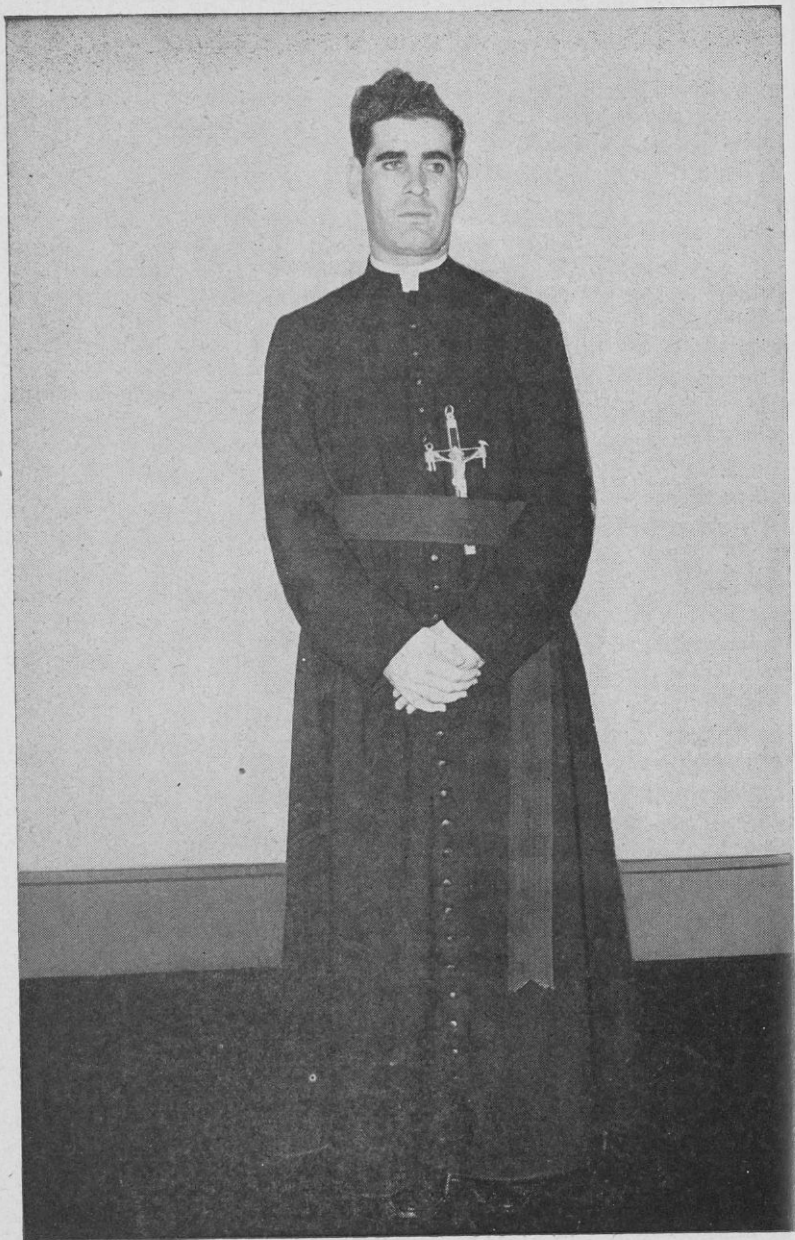
In 1866, a group of French Brothers went to Canada and formed a new branch in La Prairie, in the Province of Quebec. In 1911, the Canadian Brothers opened at Plattsburg, N.Y., an American juniorate which was later transferred to Alfred, Me., in 1931.

The Brothers of Christian Instruction are in charge of schools in France, England, Spain, Italy, Canada, the United States, Argentina, Haiti, Africa, and Oceania. In this country, the Brothers direct elementary schools as well as secondary schools in Plattsburg, N.Y.; Fall River, Mass.; Biddeford, Waterville and Sanford, Me.

The American group of Brothers has recently been formed into a separate, autonomous province. Though small at present, this province promises to develop very rapidly, owing to the great enthusiasm of its members.

The first and principal aim of the Order is the sanctification of its members. Its special and secondary aim is the Christian education of youth. The Brothers' motto is: "Deo Soli."

Boys and young men who wish to devote their lives to the service of God and to the education of the youth of this and of foreign lands may apply for conditions of admission and other particulars to the address listed in the appendix.





## **LA SALETTE FATHERS (M.S.)**

### **Congregation of the Missionaries of Our Lady of La Salette**

The Congregation of the Missionaries of Our Lady of La Salette was founded in 1856 by a group of zealous priests of the Diocese of Grenoble in France. Ten years before, Our Blessed Mother had appeared to two children, as they were tending their cows in the Alps of France, near the village of La Salette. At first, she was seated on a stone, her head resting in her hands. She was weeping. When she stood up, she said: "If my people will not submit, I shall be forced to let go the hand of my Son. It is so strong, so heavy, I can no longer withhold it." She went on to complain that the sins of men were causing the anger of God. She warned against the calamities that would befall us, if we did not repent; promising blessings, if we changed our ways. "My children," she concluded, "you will make this known to all my people."

The founders saw in this event a challenge to their zeal, and so they directed the efforts of the new Congregation to combat the crimes of the day. The work spread rapidly to almost every European country. In 1892, the first house in the United States was established in Hartford, Conn.

Of course, the general aim of the Congregation is the salvation of the souls of its individual members. This is attained through various works: preaching missions and retreats, conducting parishes, teaching in their own seminaries, laboring in the needy missions of the South. Only volunteers go to the foreign missions.

Those who manifest a desire to become missionaries in the Congregation will be accepted at any time after the completion of the eighth grade. A preparatory seminary, consisting of a high school classical course, is conducted at Hartford, Conn. That is followed by one year of noviceship, two years of advanced classical studies, two years of philosophy, and four years of theology.

Young men who do not wish to become priests, but who do feel called to the religious life, may enter the Congregation as Brothers. The Brothers are missionaries, members of the Congregation, but, after their noviceship, instead of studying for the priesthood, they are assigned to some trade or skill to which they are adapted.

For further information write to the address given in the appendix.



## MARIAN FATHERS (M.I.C.)

### Congregation of the Marian Clerics Regular of the Immaculate Conception of the Most Blessed Virgin Mary

The foundations of the Congregation of the Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary were laid by the saintly Venerable Servant of God, Stanislaus Papczynski (1631-1701) of the Diocese of Krakow at Korabie Forest in Poland on October 24, 1673. Formal approval was granted by the Holy See in the year 1679. From 1699 to 1909 instead of simple vows its members took solemn vows and wore white habits in honor of the Immaculate Conception. Marian houses were founded in Poland, Lithuania, Portugal, the Ukraine, White Russia, and Italy. In fulfillment of the prophetic words of the Founder upon his deathbed on September 17, 1701, the Marian Congregation endured countless persecutions and trials, yet Divine Providence continued to protect it.

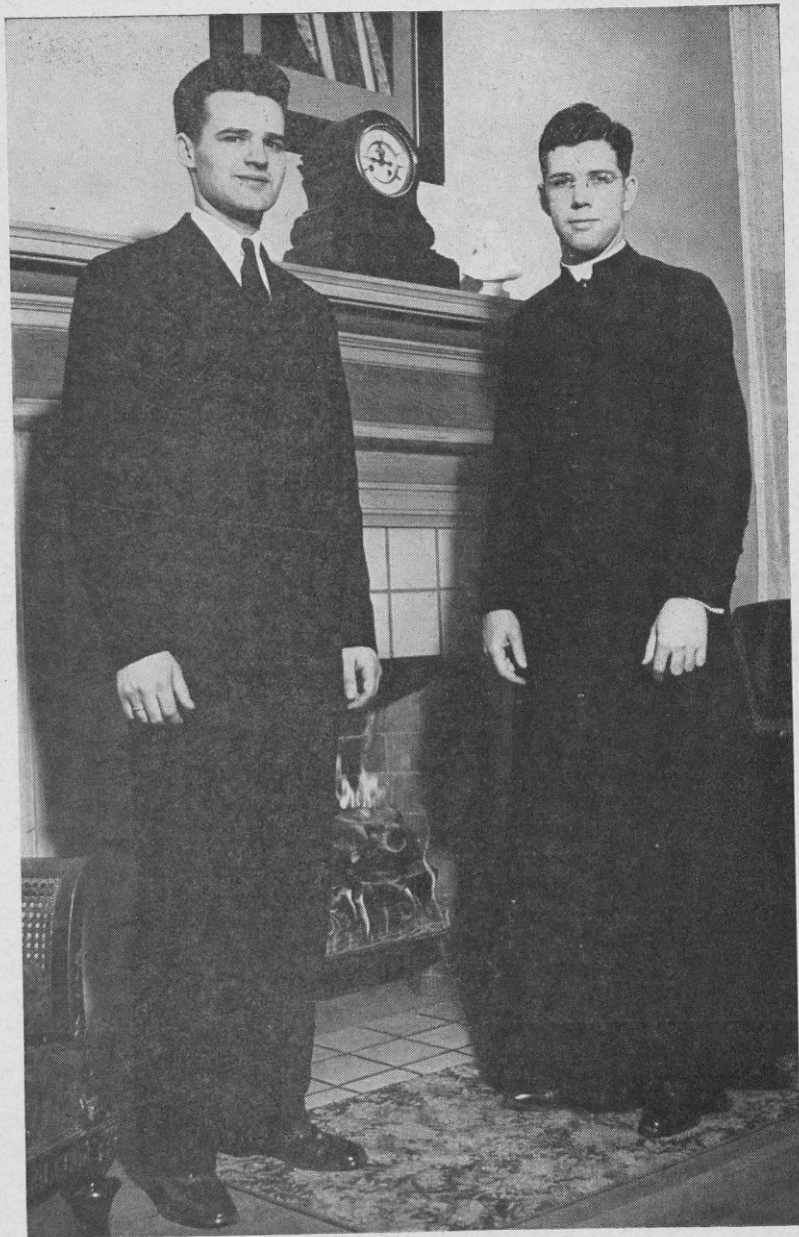
Due to suppressive civil laws and prohibitions, even persecution under the domination of the Russian schismatics, there survived a sole member, Father Vincent Senkus, M.I.C., the last Superior General of the Marian Order at Marijampole, Lithuania. God then sent a devout priest, Reverend George Matulevicius (1871-1927), who assisted Father Senkus in re-establishing the Marian Congregation.

As entrance to novitiate and public profession of vows were prohibited, on August 29, 1909, Father Matulevicius secretly made his first profession in the presence of Father Senkus. Father F. Bucys, the present Superior General of the Marian Congregation then began his novitiate, and thus the Congregation began a new era. Apostolic approval of the reorganized congregation was granted by Pope Pius X in the year 1910. Members now take simple vows and have no distinctive habit, but clerics wear the garb of the secular clergy while lay Brothers the garb of the laity.

In 1913 the renovator of the Marian Congregation sent two priests from the novitiate at Freiburg to the city of Chicago, Ill. A religious house and a novitiate were founded. Thus the American Province began.

The Marian Congregation is an international community and at present the American Province has eight religious houses: Chicago, Ill.; Hinsdale, Ill.; Thompson, Conn.; Washington, D. C.; Kenosha, Wis.; Milwaukee, Wis.; Stockbridge, Mass.; Avellaneda, Argentina. The members direct its major seminary at Hinsdale, Ill., and Marianapolis College, Thompson, Conn. Its two novitiates are at Hinsdale and Stockbridge.

The Marians engage in pastoral work by aiding the secular clergy, by preaching, by conducting missions both home and abroad, by giving catechetical instructions, by maintaining a printing press, by instituting various schools, colleges, faculties, and by performing various other tasks which contribute to the welfare of Christ's Church on earth. To help attain these ends, Marian lay Brothers are engaged in any special field of education or trained and skilled in various occupations.



## MARIANISTS (S.M.)

### Society of Mary

The Society of Mary (Marianists) was founded in 1817 by the Very Rev. William Joseph Chaminade at Bordeaux, France. In 1839 Gregory XVI issued a decree of commendation to the Society in praise of the work done by its members. Pius IX recognized it as a religious body in 1865, and finally in 1891, after a careful examination of the special features in which the Society differed notably from other Orders, Leo XIII gave canonical approbation to its constitutions. In accordance with this Brief, the Society of Mary is a religious Society of clerical and lay members, who make the usual simple vows of poverty, chastity and obedience, to which at the time of their final profession they add the fourth vow of stability in the service of the Blessed Virgin. Its members are officially designated by the Roman Curia as Marianists to distinguish them from other religious Societies also known as Societies of Mary.

A distinctive feature of the Marianists is the composition of its membership which consists of both clerical and lay members who make profession of the same four vows. Except the functions of the sacred ministry which are necessarily restricted to the priests, and a limited number of other functions which are reserved by the constitutions—some to the priests and some to the lay members—all members may be employed, according to their ability but without distinction of class, in the various works of the Society as well as in its government. In this combination of the forces of priests and laymen the founder sought to remove the limitations of usefulness to which each category would be subject without the cooperation of the other.

The principal works of the Marianists relate to the instruction of every kind and of every grade. For them the term education comprises all the means which enable them to sow, cultivate, strengthen, and render fruitful the Christian spirit in souls, in order to lead them to a sincere and open profession of true Christianity. Works which can be considered as the complement of Christian education are sodalities of the Blessed Virgin, retreats, missions, the different functions of the sacred ministry, whether among the members of the Community, among the pupils, or among the people in the world. The Brothers destined for manual labor are employed in household occupations, in agriculture, in various trades, and in the capacity of superintendents of work.

The Marianists were introduced into the United States in 1849, when its first house was founded in the Archdiocese of Cincinnati. Since that date two distinct provinces have been formed, thirty-three establishments belonging to the Cincinnati Province and nineteen to the St. Louis Province. The general administration of the entire Society now is located at Nivelles, Belgium, but plans are being discussed presently for its transfer to Rome, Italy.



## MARIANNHILL FATHERS (C.M.M.)

### Congregation of Mariannahill Missionaries

The Congregation of Mariannahill Missionaries, or more commonly, "The Mariannahill Fathers," is the title of a young organization of priests and Brothers whose chief purpose is "to spread the Gospel among the pagans" by means of its home and foreign missions.

In 1862 a group of Trappists established a large monastery near Durban in South Africa. They called it Mariannahill. The new monastery grew by leaps and bounds and the prosperous monks were induced to take on more and more missionary work by the local bishop. With the passage of time it became more and more evident that missionary work was too severe a strain on monks bound by perpetual fasting, silence, and common recitation of the Divine Office. Hence in 1909, our late Holy Father, Pope Pius X, released Mariannahill from the Trappist rule and life and made it a separate and independent organization with its own constitutions and habit.

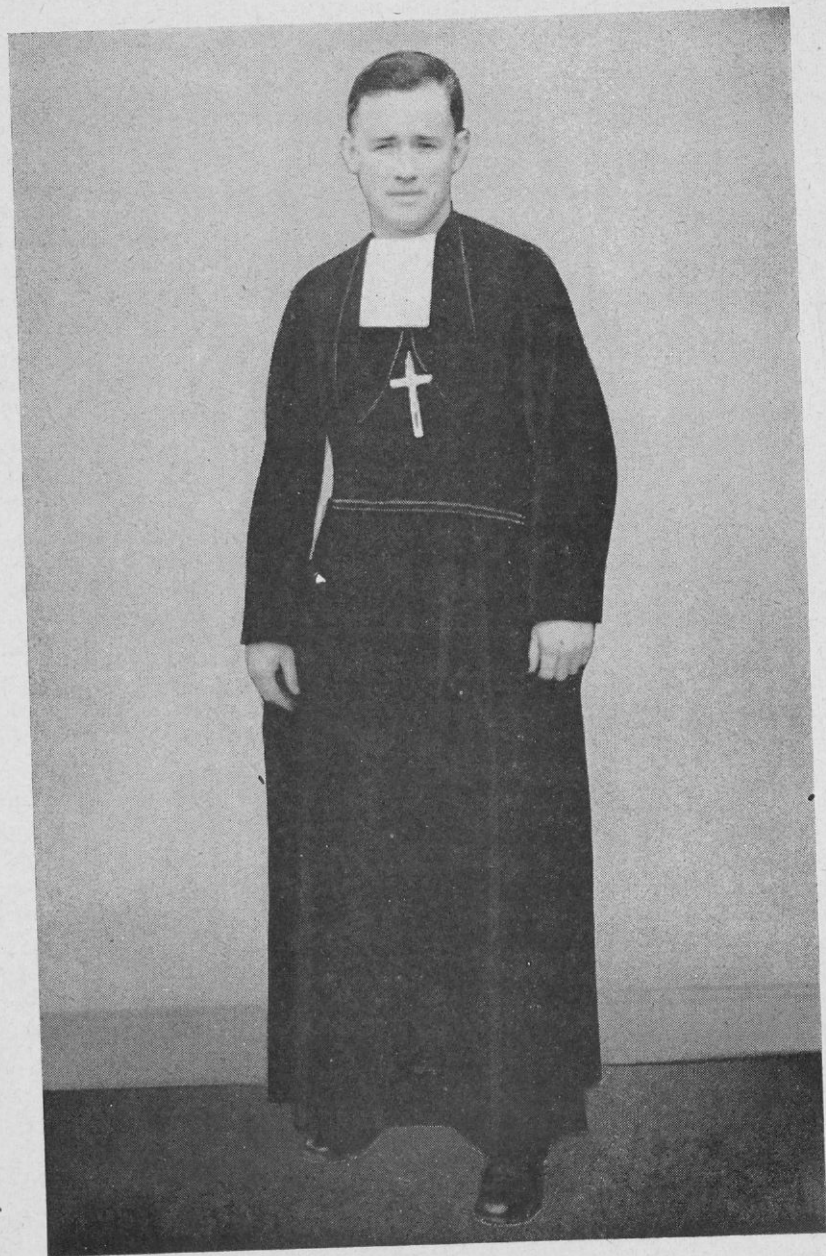
Since 1909, the year of its establishment as a missionary Society, to the present day, Mariannahill has spread far and wide over the globe. Today, besides its American foundations, houses can be found in Canada, England, Holland, Germany, Austria, Poland and Switzerland.

As the very name indicates, the Society professes a very special and tender devotion to the Mother of God under the title of "Mediatrice of All Graces" and to St. Anne. For this reason each day after dinner the Fathers and Brothers make a perpetual novena in honor of St. Anne for their own personal wants as well as for all their benefactors.

Both priests and brothers take the three "simple" vows of poverty, chastity, and obedience. The priests wear a black cassock and a red cincture; the brothers a black cassock and a black leather belt.

Besides home and foreign mission work, the Mariannahill Fathers also preach missions and retreats, do parish service, teach in their own schools, and edit magazines and pamphlets. The Mariannahill Brothers, in accordance with an esteemed tradition, act as the right hand men of the priests and assist them in every way in furthering the salvation of souls. This includes the entire range of work from domestic arts to technical skills. As a rule the Brothers do not teach.

Mariannahill demands of its candidates for the priesthood genuine piety, sufficient talent to undertake the required studies, and at least ordinary good health; of its aspirants to the brotherhood, sincere piety, native skill for learning a trade or some useful art, and also normal good health.





## MARIST BROTHERS OF THE SCHOOLS (F.M.S.)

### Institute of the Marist Brothers of the Schools

The Institute of the Marist Brothers of the Schools is a Congregation of teaching Brothers particularly devoted to the Blessed Virgin Mary. Founded near Lyons, France, in 1817 by the Venerable Marcellin Champagnat, today the Society is located in forty-five countries, and missions have been founded in Asia, Africa, and Oceania. The Marist Brothers are imparting a Catholic education to 184,000 students in their various schools.

In 1886, the Marist Brothers came to this country and opened schools in New York City. Now they have schools ranging from the New England States down to Texas and as far west as Illinois.

The principal ends of the Marist Brothers of the Schools is to labor for the greater glory of God, in honor of the Blessed Virgin, and for their own sanctification by the observance of the vows of poverty, chastity, and obedience, according to the constitutions of their Institute. A secondary end is to save souls by the Christian education of the children. The Brothers conduct grammar schools, high schools, colleges, industrial schools, and orphanages throughout the world.

The Marist Brothers are life-long students. They follow college and university studies, either in this country or abroad. They become specialists in their field, and often, recognized authorities in some fields of education.

The Institute of the Marist Brothers of the Schools is a Roman Congregation. It has been blessed and encouraged by the Sovereign Pontiffs and definitely approved by a Papal Decree in 1903. For their formation in the religious life and for their studies, the Marist Brothers conduct Houses of Formation called juniorates, novitiates, and scholasticates. The scholasticate in the United States is Marian College, which has a charter from the University of the State of New York, the State Education Department.

The Institute of the Marist Brothers of the Schools is governed by a Brother Superior General, who resides at the Motherhouse in Rome. The institute is divided into provinces, now twenty-seven, with each province having its own Provincial Superior. Each house is governed by a Brother Director or local superior.

The religious habit of the Marist Brothers of the Schools consists of a black cassock, a white rabat, a woolen cord, and a brass crucifix. Outside of their religious house, the Brothers wear a black suit and a Roman collar.

Applicants should sincerely desire to consecrate themselves to God in the religious state and cultivate a true devotion to Mary. They should possess good health, sound judgement, and an aptitude for study. Those who have completed their elementary education may enter the Marist Preparatory School at Esopus, N. Y., or St. Joseph Juniorate, Tyngsboro, Mass. More advanced students are received at St. Ann's Hermitage, Poughkeepsie, N. Y.



## MARIST FATHERS (S.M.)

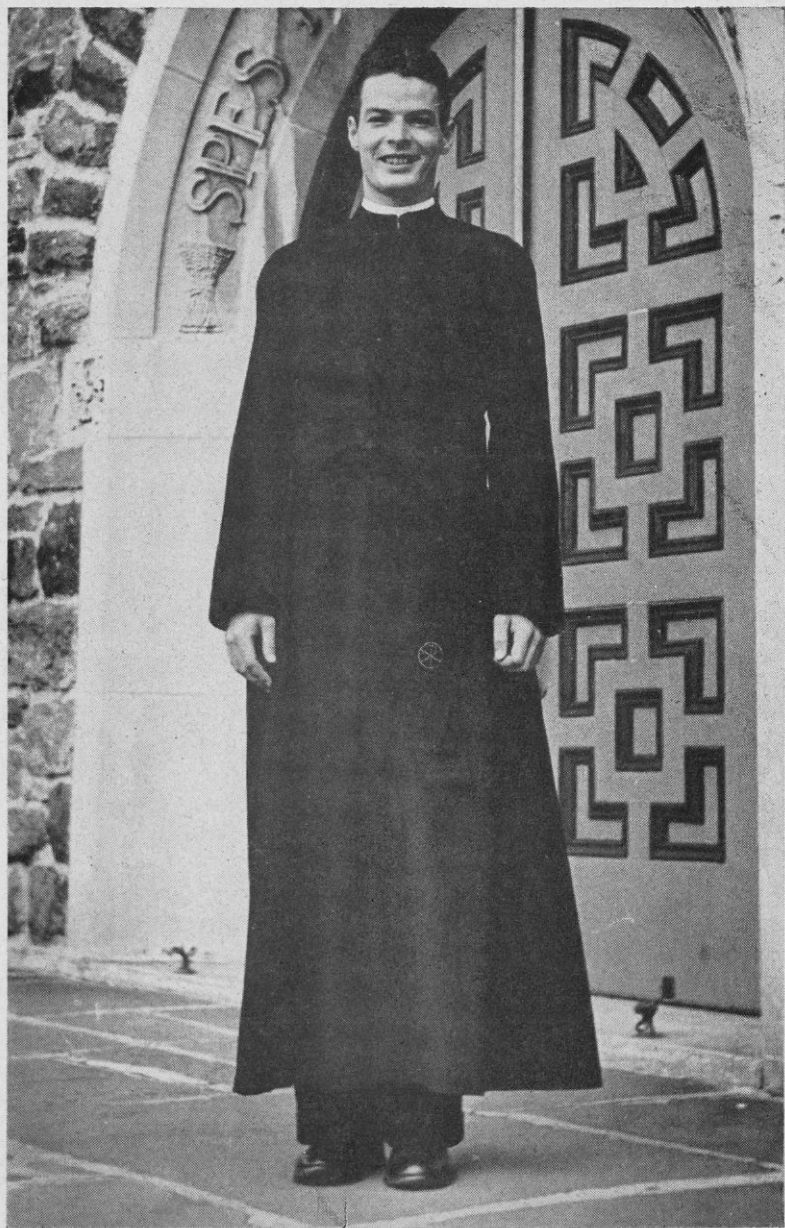
### Society of Mary

About a hundred years ago in a small village in the diocese of Lyons, France, the Society of Mary was formed. Its founder was the Venerable Father Jean Claude Colin; or rather as Colin often declared, Our Lady herself: "I recognize no other Founder than the Blessed Virgin. I do not fear to affirm it on the brink of the grave... the details will be known to Marists only in heaven."

The early members of the Society were distinguished by their earnest piety and holiness. Father Colin has been declared Venerable and his cause of Beatification is being dealt with at Rome. Among his early companions were Blessed Peter Chanel, first martyr of Central Oceania; Blessed Julian Eymard, founder of the Fathers of the Blessed Sacrament; and Venerable Marcelin Champagnat, founder of the Marist Brothers of the Schools, a teaching Institute. St. John Baptist Vianney, frequently referred to as the holy Curé D'Ars, held the Society of Mary in such high esteem that on one occasion, yielding to his extraordinary desire for his personal sanctification, he left his parish to become one of its members. He remained a member of its Third Order.

In the spirit of their apostolic work, the Marists are to act with such reserve and so abstain from all seeking after worldly praise, that they are always to remain "unknown and as it were hidden in this world." The ideal of his Society, a life of poverty and humility, of simplicity and kindness, Father Colin found in the life of the Holy Family at Nazareth. The Marist model is the Blessed Virgin herself: "Mary in their thoughts, Mary in their words, Mary in all things, let them strive to imitate." (Marist Rules).

The work of this Society includes all priestly duties. In Europe, in America, New Zealand, and Australia, the Marist Fathers devote themselves chiefly to education, to preaching, and to parish work. In the foreign mission field, they are engaged in evangelizing the western portion of the South Seas, notably the Solomon Islands, among them the now famous Guadalcanal.



## MARYKNOLL FATHERS (M.M.)

### Catholic Foreign Mission Society of America

Designed to train American youth for the foreign mission priesthood and Brotherhood, Maryknoll was founded by Rev. James A. Walsh of Boston—later Bishop Walsh—and Rev. Thomas F. Price of North Carolina, and was established in 1911 by the archbishops and bishops of the United States. The Maryknoll Society labors among the needy in the far lands of the earth as part of the Church's worldwide effort under Christ to serve all men in body and soul.

The official title of the Society is the Catholic Foreign Mission Society of America. Its popular name—Maryknoll—comes from the location of headquarters on a little hill overlooking the Hudson River and dedicated to Mary under the title of Mary's Knoll.

Today the Society has large mission establishments in China, Manchuria, Korea, Japan, Africa, Bolivia, Ecuador, Peru, Chile, in two countries in Central America, the Philippines, and the Hawaiian Islands.

The headquarters and major seminary of the Society is at Maryknoll, N.Y., thirty-five miles north of New York City. The novitiate is located in Bedford, Mass.; the Apostolic College in Lakewood, N.J. Other junior seminaries have been established in various parts of the United States.

Young men desirous of entering Maryknoll to study for the priesthood may be accepted any time after they have finished elementary school. They must possess an excellent character which will be attested to by their pastors and professors. Because of the nature of mission work, they must also possess zeal, intelligence, common sense, piety, generosity, and a sense of humor. Good health is a necessity.

Applicants to join the Maryknoll Brothers must be between the ages of 21 and 30. They must be well recommended by their pastors. They should have some technical or commercial skill which will qualify them to do important work for Maryknoll. They must be willing to devote their lives to the work of the missions in whatever position they are assigned.

Further information may be obtained by writing to the Vocation Director.



## MISSIONARY SERVANTS (M.S.SS.T.)

### Missionary Servants of the Most Holy Trinity

"Missionary Servants of the Most Holy Trinity" is the name of a Congregation of missionary priests and Brothers who are dedicated to this threefold purpose: to work for the preservation of the Faith in neglected places, to companion and safeguard youth, and to instill a missionary spirit in the laity.

The Missionary Servants were founded at Holy Trinity, Ala., by the late Father Thomas A. Judge, C.M., M.S.SS.T., and canonically erected in April, 1929. In Alabama, Maryland, Mississippi, New Jersey, North Carolina, Pennsylvania and Virginia the Congregation carries on its work from nineteen houses (called "Missionary Cenacles"), fourteen mission centers and twenty-two mission stations.

Much work is done among boys—white, Negro and Indian. At summer camps and vocation schools they are strengthened in soul and body. The Missionary Servants seek to influence boys toward a lively Catholic spirit, in fulfillment of their founder's dictum: "Save the child and you save all."

To spread interest in the work and in its principles the Congregation publishes a monthly magazine called *The Missionary Servant*.

If you should dedicate your life to God as a Missionary Servant of the Most Holy Trinity, you will be trained in the spirit of sacrifice. The preparatory seminary at Holy Trinity, Ala., is right in the heart of America's mission field. You will have a share in that work. You will learn skills useful for following your vocation. Meanwhile there are active missionary contacts with your non-Catholic neighbors.

If you are called to the priesthood, then when high school and two years of college are completed at Holy Trinity you are ready to begin a special year of training in the religious life as a novice, wearing the religious habit, the uniform of a Missionary Servant of the Most Holy Trinity. At the year's end you make your first profession.

Next follows six years of philosophy and theology at our house of studies in Silver Spring, Md. (near Washington), preparatory to ordination as a Missionary priest.

Have you thought of doing something special for God, for your neighbor? Would you sacrifice everything you have for Him? If the missionary priesthood interests you, write for a free copy of "Going His Way?". If you do not feel called to the priesthood but do want to give yourself to God as a missionary, ask for "Spotlight On the Missionary Brother."





## **MONTFORT FATHERS (S.M.M.)**

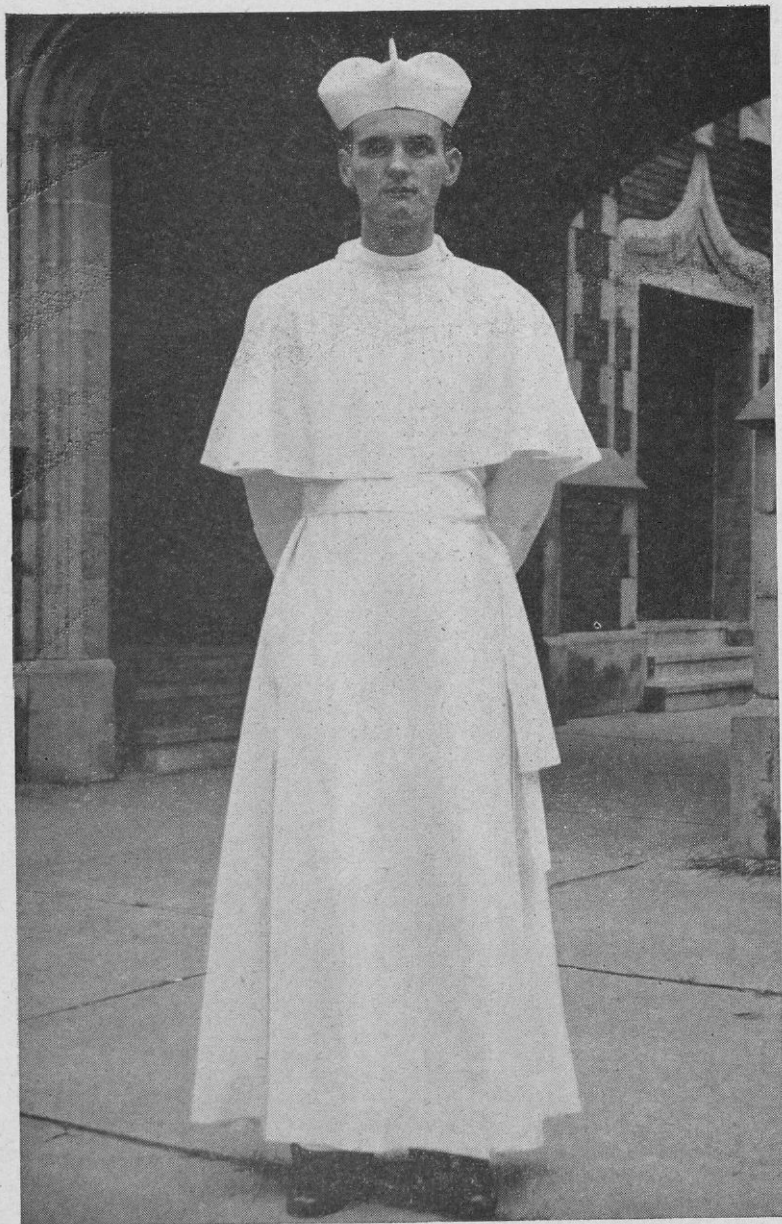
### **Missionaries of the Company of Mary**

St. Louis De Montfort founded the Company of Mary in 1715. His family name was Louis Marie Grignon but like many other saints who wanted to live and be known to God alone, he always introduced himself as Father De Montfort, in other words as a "priest from Montfort," his native village. Hence, the members of his Congregation are known as "The Montfort Fathers." During the short sixteen years of his priestly life, St. Louis De Montfort experienced the holy power of our Blessed Mother to win souls for her Divine son and to keep them close to His Sacred Heart. Mary was the secret of his apostolic labors and success. To continue his work bringing souls to Jesus through Mary, St. Louis De Montfort established his Congregation of missionary priests and Brothers located today in France, Holland, Belgium, Germany, Czechoslovakia, Italy, Denmark, England, Canada, and the United States. The priests and Brothers are also working in the mission fields of Shire, Mozambique, Belgian Congo, and Madagascar in Africa; Sintang, Borneo; Iceland; Haiti; British Columbia, Canada; and Colombia, South America.

In all these places the Montfort Fathers toil to cultivate in all hearts a sincere love of our Blessed Mother for they know as Pope Pius X said: "As soon as devotion to the August Mary has driven deep its roots into souls, then—and not until then—will he who labors for those souls see proceed from them, fruits of virtue and sanctity corresponding to his toils on their behalf." For this purpose then, they make every effort to practice and to preach devotion to Mary as explained by their holy founder in his classical work "True Devotion to the Blessed Virgin."

Hence, the missionary priests and lay Brothers lead an active life. The priests are engaged in preaching Christ and His Blessed Mother in parish missions, retreats, and in the mission fields at home or in foreign lands. The lay Brothers are the priests' helpers, taking care of the material side of the mission work. Like the priests, they too are missionaries either at home or abroad. However, this does not mean that the members of the Congregation are constantly engaged in active work. A good part of each day is spent in prayer and meditation because before teaching others how to be holy, the priests and Brothers must be holy themselves. As a means to this end both the priests and Brothers have the three vows of poverty, chastity, and obedience, so that completely detached from the things of earth and their own will they may the better work for their own sanctification and God's glory.

Here at home, the Montfort Fathers established, years ago, several missions in New York which have since grown into large parishes some of which are still in their care. Further west, in the State of Indiana, they are in charge of a large territory which has not had a resident priest in over fifty years. There, the Fathers have their headquarters in the town of Noblesville. Together with this work, the Fathers also preach parish missions and retreats throughout the country. Some of the priests, however, are engaged in teaching in our preparatory seminary located at Bay Shore, N. Y. and in our scholasticate at Litchfield, Conn.



## NORBERTINES OR PREMONSTRATENSIS (O.P.A.B.M.)

### Canons Regular of Premontre

The Canons Regular of Premontre are an Order of priests and Brothers instituted in France, in 1120, by St. Norbert, the great clerical reformer. The Order of St. Norbert was the first religious family in the Church expressly designed to combine active parish work with the contemplative life; in other words, to fuse the work of both canon and monk. Their first successful foundation in the United States, the present St. Norbert Abbey in West DePere, Wis., had its beginning in 1898, under the leadership of Father Bernard H. Pennings, now Abbot of the Order in America.

Each abbey is self-governing under an abbot and other superiors appointed by him. Supreme authority is vested in the General Chapter, composed of the abbots and delegates of all the abbeys and independent priories in the world. Membership in the Order includes three classes: (1) the "First Order," composed of priests, clerics, and lay Brothers; (2) the "Second Order," or the cloistered Nuns, and (3) the "Third Order" of religious and lay persons who strive to live a more intense Christian life. This Third Order is the oldest in the Church.

Norbertine life is basically liturgical. Choral office is traditionally accepted as the predominant purpose of the Order, but the heart of Norbertine life is a devotion to the Holy Eucharist. St. Norbert himself is known and venerated as the first modern apostle of the Blessed Sacrament. Profound love of the Blessed Virgin is also a prominent end of the order, expressed by the recitation of the "Little Office" and the daily celebration of one Mass in her honor in every community. An undiminishing zeal for souls and the spirit of penance are also characteristic of the Norbertine way of life.

Some pious organizations which are the product of the Order are the Mass of Reparation and the Eucharistic Crusade, both a fulfillment of the Order's devotion to the Holy Eucharist.

St. Norbert Abbey today is a flourishing institution. The Fathers of St. Norbert Abbey now conduct St. Norbert College, St. Norbert High School, and Radio Station WTAQ in West DePere, Wis.; Central Catholic High School in Green Bay, Wis.; Radio Station WHBY in Appelton, Wis.; Archmere Academy in Claymont, Del.; the Norbertine Novitiate on Lake Monona, in Madison, Wis.; Southeast Catholic High School in Philadelphia, Pa.; and numerous parishes in Wisconsin, Michigan, Illinois, Montana, and Canada. Norbertine Fathers go to all parts of the country as preachers and missionaries. Faculty members of its schools have been and are university trained in America and Europe.

In the plan of St. Norbert Abbey opportunities and activities open to its members are: 1) teaching, 2) parish work, 3) preaching, 4) writing, 5) home missions, and 6) foreign missions.



## **OBLATE FATHERS (O.M.I.)**

### **Missionary Oblates of Mary Immaculate**

The Missionary Oblates of Mary Immaculate were founded in 1816 at Aix in France by a young diocesan priest, Charles Eugene De Mazenod, who later became Bishop of Marseilles. The Oblates were originally known as the Missionaries of Provence. When Pope Leo XII formally approved the congregation in 1826, he gave it the name it now bears.

Charles De Mazenod instituted the Congregation "to preach the Gospel to the poor" of France, who were largely without priests and religion due to the terrors of the French Revolution. The new Congregation also undertook to staff and operate diocesan seminaries so that the French clergy could be rebuilt.

The preaching of the Gospel to the poor has always remained the principal work of the Oblates. Although the Institute was founded in France, it quickly spread beyond the confines of that country. Oblates were in the United States as early as 1848. Today the Congregation is truly world-wide. It has members on every continent and in every major country.

American Oblates are engaged in the preaching of missions, novenas, and retreats in parishes throughout the entire United States. They teach in high schools and seminaries. At the request of various bishops they have also taken care of parishes in many dioceses. Since some of the most poor and abandoned people in the United States are to be found among the whites, Negroes, and Mexicans of our rural South, American Oblates conduct mission parishes in that part of the country.

Young Americans who wish to devote their lives to Christ on the foreign missions can fulfill their ambitions as Oblates. Oblates from the United States go to foreign missions in Arctic Canada, the Philippines, South America, Haiti, and South Africa.

The Oblates of Mary Immaculate wear the customary black cassock with a cincture and missionary cross. Since they are religious, they consecrate their lives to Christ by taking the three vows of poverty, chastity, and obedience. The Oblates also have among their members men who are Brother assistants. These men are true religious and true Oblates who do not, however, aspire to the priesthood. They assist the work of the Oblate missionary priests by their skills in many mechanical and technical trades.

The young man who aspires to become an Oblate must have the necessary mental, moral, and physical fitness required for the religious and priestly life. He must also have a sincere desire to sacrifice his personal wishes and ambitions for the sake of following Christ.

The Oblate Fathers in the United States maintain both junior and major seminaries. It is thus possible that a young man who has successfully completed the eighth grade may begin his seminary training with the first year of high school. Young men may also apply during high school, college, and even after the completion of their secular education.



## OBLATES (O.S.F.S.)

### Congregation of the Oblates of St. Francis De Sales

St. Francis de Sales, Doctor of the Church and renowned director of souls, personally founded the Order of the Visitation. But his premature death in 1622 prevented his proposed founding of a society of priests to carry on his work. In 1870, however, the Visitandines communicated their Salesian heritage to a group of priests and lay Brothers, when Mother Mary de Sales Chappuis prevailed upon the Venerable Father Louis Brisson, a diocesan seminary professor and chaplain at the Visitation monastery at Troyes, to found a congregation dedicated to perpetuating the spirit and doctrine of St. Francis de Sales.

Today the Order of the Visitation and the de Sales Oblates are actively engaged in diffusing the doctrines of the "Gentleman Saints"—the Visitandines in their cloisters, the Oblates in the active life. The aim of this Congregation of priests is twofold: 1) personal sanctification: "*The members of the institute, by placing themselves under the patronage of St. Francis de Sales, propose to practice the sacerdotal and religious virtues, according to the spirit and doctrine of this holy Doctor*"; 2) sanctification of the faithful: "*They shall devote themselves to the various functions of the sacred ministry, to the Christian education of youth, and to the missions in heretical and heathen countries.*" Besides the priests, there are also lay Brothers who have charge of the material affairs of the various communities.

Members of the Oblates of St. Francis de Sales take the simple vows of poverty, chastity, and obedience. They are governed by a Superior General, who lives at Rome. Houses of the Congregation are found in Europe, Africa, and in North and South America.

The headquarters of the North American Province is in Wilmington, Del., and its Novitiate is at Childs, Md. After completing the year of novitiate, seminarians of the Congregation go to Washington, D.C., to live at the house of studies—De Sales Hall—and to attend classes at the Catholic University of America, where they receive degrees.

In the United States the principal work of the de Sales Oblates is in the fields of education in diocesan high schools. They teach at such schools in the Archdiocese of Philadelphia and in the Dioceses of Wilmington, Toledo, Buffalo, and Erie. Priests engaged in teaching also assist the diocesan clergy in parochial ministry. In the schools they direct extra curricular activities, such as sports, dramatics, debating societies, school newspapers, and yearbooks. During the summer, priests and seminarians conduct camps for boys.

Recently the North American Province has taken charge of a mission field in South Africa. This mission work is voluntary. Other works of the Congregation include the publishing of *The Catholic Life*, a quarterly magazine dedicated to the teaching of St. Francis de Sales, universal patron of the Catholic Press; the preaching of retreats, novenas, and missions; and teaching in colleges, and universities.





## OBLATES OF SAINT JOSEPH (O.S.J.)

The Congregation of the Oblates of St. Joseph was founded in Asti, Northern Italy, in the year 1878, by an Italian priest, Guisepe Marelio (1844-1895), who later became Bishop of Acqui and died in the odor of sanctity. His cause for beatification was recently introduced in Rome.

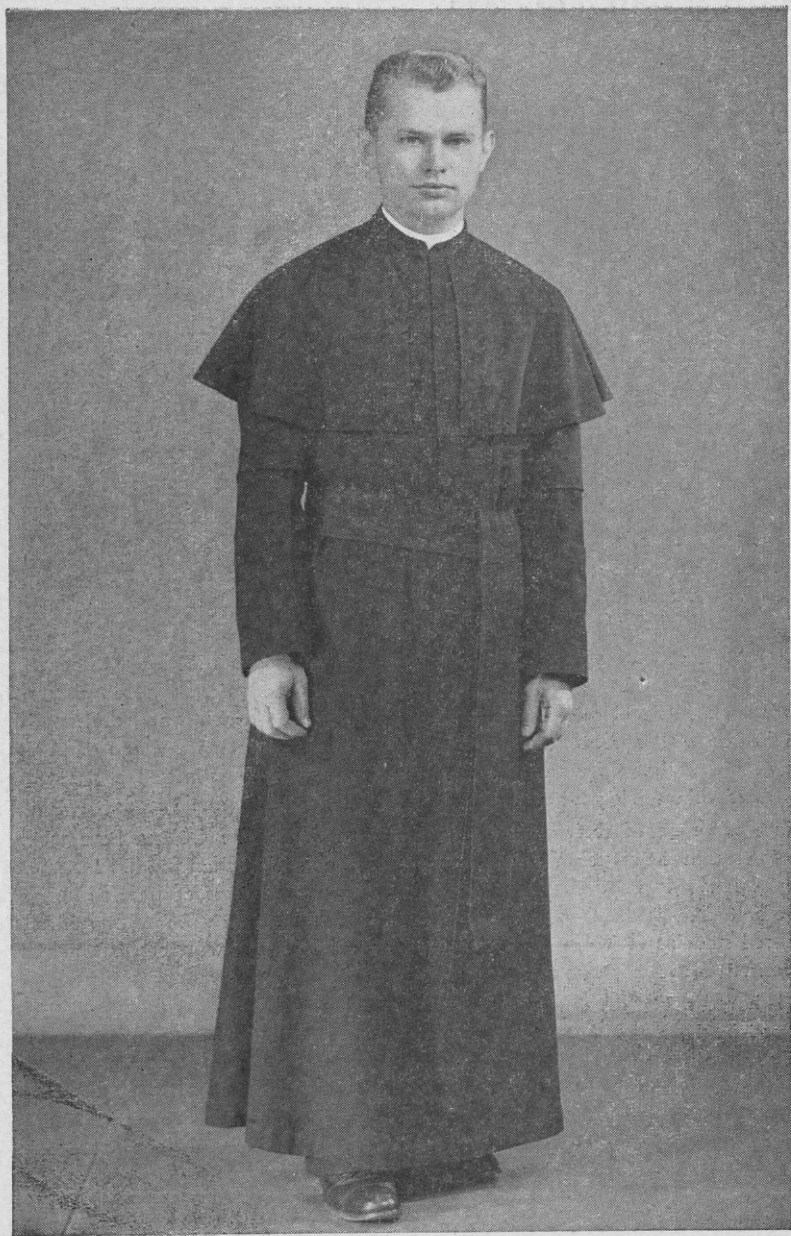
The founder, a man of prayer and apostolic action, designed his organization on the pattern of most of the existent religious orders in the Church, where the individual members carry out the twofold purpose of their own spiritual perfection and the salvation of society.

In its early years the work of the Oblates was limited to the Diocese of Asti, but after being officially approved by the Holy See in 1905, the Congregation gradually spread to various parts of Italy. The first of its foreign outposts was established in 1915 when a group of Oblates were entrusted with the spiritual care of several vast and widely scattered parishes in the Philippine Islands. Four years later another mission was opened in Brazil, where the dire scarcity of priests had left whole territories in a state of spiritual neglect. The first contacts with the United States were made in 1929. At the request of the Most Rev. Thomas C. O'Reilly, Bishop of Scranton, a group of Oblates were given charge of several parishes in Pittston and Exeter, Pa., and in other outlying mining settlements. Two years later new foundations were added in California, with centers at Sacramento, Madera, and Santa Cruz. The United States communities now form the North American Province of the Oblates of St. Joseph.

Both at home and abroad the work of the Oblates covers a wide range of activities. The Brothers associate themselves to the labors of the priests according to their individual talents and capacities. The priests engage in parish work, the preaching of missions and retreats, and teaching. While the foreign mission field is a matter of free choice for the individual, recent years have witnessed a steady flow of Oblates volunteering for service in Brazil and the Philippine Islands.

Since the time of their arrival in the United States, the Oblates have taken a deep interest in the matter of recruiting vocations among American youth. The number of these is slowly but steadily increasing. The present houses of training comprise a Junior Seminary and a novitiate at Santa Cruz, Calif., and a house of studies for professed students in Washington, D. C. Another Juniorate will soon be established in Pennsylvania to take care of aspirants from the East.

It is hoped that many other American boys will volunteer to carry on the campaign for good in the ranks of the Oblates and to live out the program set down by their saintly and militant founder: "The service of God through the imitation of St. Joseph"—who not only loved Christ, but showed Him forth to the world and defended Him against His enemies.



## **PALLOTTINE FATHERS (S.C.A.)**

### **Society of the Catholic Apostolate**

Every period in history has its spiritual needs. To fill these God has always provided appropriate means in the form of new religious Orders and Societies. The crying need of the hour is Catholic Action. In other words, more than ever before do we stand in need of lay apostles, willing and able to strengthen and defend the faith at home and spread it abroad. But these lay apostles must be properly trained and guided. The Venerable Vincent Pallotti foresaw this need fully a hundred years ago.

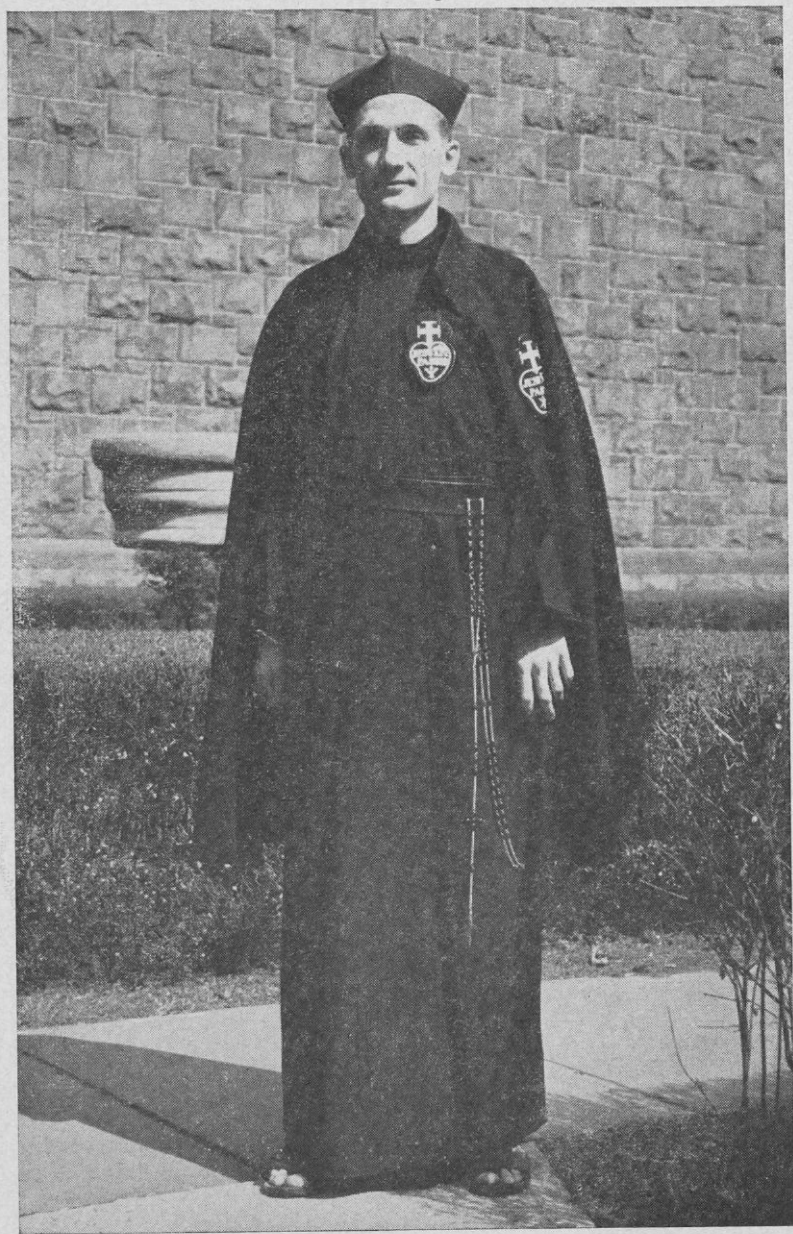
In the year 1835 Pallotti, a priest of Rome, founded the Society of the Catholic Apostolate. His plan was to unite all classes into a cohort of zealous workers for the renewal of faith and the rekindling of charity. It is noteworthy that the late Holy Father, Pope Pius XI, who was the "Pope of Catholic Action," said of Pallotti, "This servant of God anticipated Catholic Action in essence and in name."

Pallotti's Society was to be different from all others already in existence. Priests and laymen were to work together harmoniously in it. The laymen were to form the principal branch of the Society. They were to be guided and inspired by a group of priests and lay Brothers who would make up the other branch and lead a community life without taking the customary three vows. This latter group was to work wherever needed for the spread of the Catholic faith. This makes the scope of activity all-embracing. Foreign missions, home missions, retreats, parishes, colleges and seminaries, chaplaincies at hospitals and other institutions, the Catholic press—all are part of the field of activity. Through these various apostolic activities, the ultimate purpose of the Society, i. e., organizing the lay apostles, is achieved.

By the promise of perseverance members are incorporated into the Society and furthermore are bound by the simple promises of poverty, chastity, and obedience. This branch was later called the Pious Society of Missions. Its members are known in this country as the Pallottine Fathers. At the recent general chapter held in Rome, the Pallottines were given permission to use once again their original title—Society of the Catholic Apostolate.

In the course of spreading their work and apostolic spirit throughout the world, the Pallottines settled in the United States in 1884. In that year Reverend Doctor Kirner came from London to New York at the invitation of Cardinal McCloskey. Other Fathers followed in his footsteps and extended their activities to other sectors of the country, principally in the East and the Middle West.

Today there are two provinces in this country: the Italo-American, which labors chiefly in the East, and the North American, which works in the Middle West. Each province has its own preparatory seminary and school of philosophy, but for the final years of training, the students are sent to the Catholic University of America.



## PASSIONIST FATHERS (C.P.)

### Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ

The Passionist Fathers were founded in Italy by St. Paul of the Cross. The foundation of the Institute dates from November 22, 1720, the day in which Paul Francis Danei was clothed in the black habit of the Passion, and dedicated himself to the work of spreading devotion to Christ Crucified. From that day Paul Danei was known as Paul of the Cross. On the second day of December of that same year, he began to write the rule which would become the norm of life for himself and his future spiritual sons.

After the usual period of testing its practicability and the granting of less formal approbations, the Passionist Rule was given solemn approbation and its full canonical stability was established by Bulls issued by Pope Clement XIV on November 16, 1769, and by Pope Pius VI on September 15, 1775.

The membership of the Congregation is made up of priests, clerics who are studying for the priesthood, and lay Brothers. The lay Brothers devote themselves to the monastic life and attend to the domestic needs of the communities.

To have a correct idea of the Passionist life as incorporated in the Rule written by St. Paul of the Cross, it must be realized that it is not exclusively an apostolic life nor is it purely a monastic life. It is a combination of both, and it is the blending of the monastic with the apostolic life that constitutes the special spirit of the Congregation.

The home life of the Passionist priest and cleric is essentially monastic, the Rule prescribes that a good part of each day be spent in chanting the Divine Office, in study and prayer. The day begins when, after five hours of rest, he rises at two o'clock in the morning and goes to the chapel to chant Matins and Lauds—the first canonical hours of the Divine Office. The horarium marks out time for the other hours of the Divine Office, as well as the time for hearing and celebrating Mass, for meditation, study, recreation, meals, and the fulfilling of the various tasks which may be assigned by the superior. It is by means of this home life in the monastery, hidden from the world, that the Passionist honors God day and night, makes intercession for all men, sanctifies himself, and prepares to go forth and preach to others.

The active apostolate of Passionist priests in the United States is varied. They preach missions, retreats, and novenas in parishes; conduct retreats for religious communities of men and women. They have pioneered the closed retreat movement for laymen and have special retreat houses for this work attached to several of their monasteries. They care for parishes; teach and direct the students who are preparing for the priesthood in the Congregation; engage in literary and editorial work; and support missions in China and among the colored population in the South.



## PAULIST FATHERS (C.S.P.)

### Missionary Society of St. Paul the Apostle

A young American like yourself—Isaac Hecker—began the Paulist story. Ninety years ago this vigorous young New Yorker set his heart on making America Catholic. Pope Pius IX approved of his plans and suggested that he form the first Catholic American missionary society. Its purpose would be to convert non-Catholic America by use of the best American methods. "The Missionary Society of St. Paul the Apostle" which Father Hecker founded is now more popularly called "The Paulist Fathers."

American in origin, in aim, in spirit, and in modern methods, such a religious community has a strong appeal to the young men of America. Young men come from all the forty-eight States to become missionary specialists in bringing America to Christ. In community life they find strength and companionship in one another without losing their own individuality. Each member is especially encouraged to develop his own initiative and to strive for personal sanctity. As a Paulist he knows that his personal intimacy with Christ will be his main source of power in changing non-religious America into a more Christ-loving America. Yes, the one hundred million persons in the United States who belong to no formal church whatsoever are a real challenge to the courage and talents of any young man considering the priesthood.

The Paulists offer you the widest variety of missionary work in this country. Their aim is to use every available means to bring non-Catholics into the Church. That's why as a Paulist you have the opportunity of such a wide choice of work as missions to Catholics and non-Catholics; dialogue missions; radio speaking; writing and editorial work; youth work and Newman Clubs; information centers; inquiry classes; parish work; hospital work; convert instruction; and trailer missions. In the Paulist plan for conversion, America is divided into ten missionary territories with seventeen houses throughout the country serving as the bases of operation for these various activities.

It is by a special Paulist training that young men are equipped for carrying on the Paulist tradition of a ninety year leadership in the development of modern convert techniques and methods. The preparatory seminary is located at Baltimore, Md. A one year novitiate is spent at Oak Ridge, N. J. At the end of the year the candidate receives the Paulist habit and makes his temporary promise of poverty, chastity, and obedience. Three years later he makes final promises. After his novitiate he begins his six-year major seminary course at St. Paul's College, located in the nation's capital. The training here is a happy blend of religious exercises, studies, and athletics; to which is added the Paulist summer camp at Lake George, N. Y.

In nearly every major city there is a Paulist vocation director who will gladly give you guidance in any of your personal problems. He is there to help you in any way he can.



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## RECOLLECT AUGUSTINIAN FATHERS (O.R.S.A.)

### Order of the Recollects of St. Augustine

St. Augustine was praying one day before the crucifix in his study when suddenly the body of Christ upon the Cross became as if alive and spoke to him these words, "Augustine, how much doest thou love me?" Augustine looked up to Christ upon the Cross and answered, "Lord, if my bones were lamps and my flesh were oil, I would consume myself for love of Thee."

This is the spirit of the great love of Christ which St. Augustine bequeathed to his spiritual sons, the Recollect Augustinian Fathers. For their whole life, work, and spirit may be summed up in the words of the first chapter of his rule, "to live in one heart and one mind in Christ." The distinguishing mark for which they are known throughout the entire world is their singular practice of the virtue of fraternal charity. Hence, their motto reads, *Caritas et Scientia*—charity and science. The Recollect Augustinian priests and Brothers tend to their own personal sanctification by a singular love of God shown in an active love of neighbor for the sake of God.

The first constitutions of the Recollect branch of the Augustinian family were written by the famous poet and scholar Fray Luis de Leon in 1561 under the tutelage of the Venerable Thomas of Jesus. Their chief purpose was to blend the active life with the contemplative life in such a way that the activities of preaching, teaching, and parish work would find their complement in the spiritual life. Pope Gregory XI approved their establishment as a separate Congregation in the year 1622, and in the year 1912 it became the Order of the Recollects of Saint Augustine.

The American Province of Recollect Augustinian Fathers embraces the whole of territorial United States. Its central house of studies and motherhouse, St. Augustine's Seminary, is located in Kansas City, Kans. At the present time its priests are engaged throughout the country in preaching missions and retreats, doing parochial and social work, filling mission posts in the Caribbean Islands, and teaching in the central seminary.

Young men who aspire to this noble ideal of following Christ according to the heart of St. Augustine, either by dedicating their lives to God by work here in the United States, or on the missions, must possess the usual requisites of good health, good morals, and intellectual ability, together with the desire for the religious life and the priesthood. They must also have completed their high school studies. Young men, not wishing to become priests but desiring to participate fully in the religious life of the Recollect Augustinians, have the privilege of becoming lay Brothers, thus participating actively in the work of the priests of the Order.



## REDEMPTORIST FATHERS (C.S.S.R.)

### Congregation of the Most Holy Redeemer

The Congregation of the Most Holy Redeemer, popularly called the Redemptorists was founded in Italy by St. Alphonsus Mary de Liguori in the year 1732. It is composed of priests and lay Brothers who make the three vows of religion and live together in community. Its chief purpose is the sanctification of its members, and specifically the preaching of the word of God in missions to the most abandoned souls. The religious life of a Redemptorist is part contemplative and part active. He is to be, in the words of St. Alphonsus, "a Carthusian at home and an apostle abroad."

Though originally founded for the tiny kingdom of Naples, in the past two centuries the Redemptorists have spread out to almost all parts of the world: Africa, China, India, Japan, the Philippines, New Zealand, Australia; all the countries of Western Europe, and both North and South America. At present there are twenty three provinces and almost as many vice-provinces in the world.

In the United States Redemptorists have been working since 1832 when Bishop Fenwick invited them to his Diocese of Cincinnati. For the past hundred and fifteen years in America their specialty and first love has been the preaching of missions, although in Canada and the United States they have also assumed the care of parishes. In continental United States they have seventy-seven foundations in thirty-two of the forty-eight States.

Many American Redemptorists are working at present on foreign missions in Paraguay, Brazil, Puerto Rico, the Virgin Islands, and the Dominican Republic. They care for three leper colonies, many hospitals, convents, and asylums in their thirty-five sprawling parishes in Latin America.

Their work in the United States has wide variety. They do not teach except in the training of their members. In their apostolate of the "most abandoned souls" they care for large city parishes, and small country chapels. They have many Negro parishes in their care. They are engaged in the apostolate of the hard of hearing. For the blind they have published works in Braille. In their quest of "lost sheep" they use chapel cars in the deep South. Retreats to religious, both male and female, is one of their constant occupations. They likewise conduct special retreat houses for laymen in several quarters. Another field in which they find scope for their zeal is the apostolate of the pen. With St. Alphonsus as their model they make use of the printed word to spread far and wide the good news of the Redemption, and the marvel of our having for a constant and loving mother, Our Lady, the Mother of Perpetual Help.

Many members have achieved high holiness in following the Rule of the Redemptorists. Three have been raised to the honors of the altar, St. Alphonsus de Liguori, the Doctor of the Church who founded the Congregation, St. Clement Hofbauer, and the lay Brother St. Gerard Majella. Many others have been declared Venerable including Bishop Neumann of Philadelphia and Francis X. Seelos, who died a martyr of charity in New Orleans.



## RESURRECTIONIST FATHERS (C.R.)

### Congregation of the Resurrection

The Congregation of the Resurrection was born in the Catacombs of St. Sebastian on Easter morn of 1842 when six men under the leadership of the Rev. Peter Semenenko and the Rev. Jerome Kajsiewicz pronounced the vows of poverty, chastity, and obedience during the Holy Sacrifice of the Mass offered by Father Semenenko, the first Superior General.

In 1857, at the invitation of Bishop Armand Charbonel of Toronto the Congregation began work in Canada and at present labors in the Dioceses of Hamilton, London and Sault Ste. Marie.

The first foundation in the United States was established in 1866 in the territory surrounding San Antonio, Tex. In the course of years houses have been established in the Archdioceses of Chicago, St. Louis, Louisville, Washington and Baltimore and in the Dioceses of Albany, Mobile and San Diego.

In Europe the Resurrectionists are found in Poland, Austria, Italy, and Bulgaria. In the latter place the Fathers observe the Bulgarian Rite.

The Mother House is in Rome, Italy. There also are found a house of studies and a novitiate. Another house of studies and a novitiate is situated in Krakow, Poland. In the United States candidates are received at the novitiate in Chicago and educated in St. John Cantius Seminary in St. Louis and Resurrection Scholasticate in Washington, D.C. The novitiate in Canada is in Kitchener, Ontario and the scholasticate in London, Ontario.

The Congregation is made up of priests and lay Brothers. The latter assist the priests in every way possible.

The Resurrectionist Father strives earnestly to love God and to seek his delight in Him. After the example of Christ His Lord and intimately united with Him, animated by the love of God and charity for man, he considers it the end of his apostolic labors to enkindle the same divine fire which Jesus came to cast upon earth and to animate the souls of men with the love of Christ. He endeavors to make all faithful subjects of Christ in the Kingdom which He came upon earth to found. He has been given an education which will effect the salvation of souls by pastoral work in the parishes, the missions, and the field of journalism. He is also trained to undertake the instruction and training of youth in the high schools and seminaries. In all his labors his aim is to unite those under his care with Christ in the Mystical Body. The keynote of his work are the words of St. Paul: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life" (Rom. 6:3-5). The life of all should be transformed so that all may live Christ's own life. "It is now no longer I that live, but Christ lives in me" (Gal. 2:20).



## SACRED HEART FATHERS (S.C.J.)

### Society of the Priests of the Sacred Heart

The Society of the priests of the Sacred Heart began in France in 1878. To answer the call of the Sacred Heart to St. Margaret Mary for a return of love for love, a young diocesan priest, Father Leo Dehon, founded this Congregation of religious. Despite many great trials, the Society spread rapidly in Europe, attracting many souls who desired to dedicate themselves to this work of reparation. In the early days of the institute the founder and co-workers, both priests and Brothers, were attracted especially to the task of social reform as a means of repairing the injustices inflicted on the poor. Pope Leo XIII was an ardent promoter of Father Dehon's social apostolate, urging him to continue "to preach my Encyclicals." Besides the duties of forming the new members in the spirit of love and immolation to the Sacred Heart, Father Dehon devoted himself unceasingly to lecturing and writing on the social problems of the day. His *Christian Social Manual* became a guide for Catholic employers and workers, and its principles find ready application even in these times. In Rome, his labor conferences were attended by cardinals, bishops, priests, and seminarians.

Father Leo Dehon set the main purpose of the new Community in these words: "The members pledge themselves to cultivate a particular devotion to the Sacred Heart of Jesus by means of love and reparation." To achieve this end the Society practices the exercises recommended by the Divine Savior to St. Margaret Mary, namely, Masses and Communions of reparation, daily adoration to the Blessed Sacrament, and the Holy Hour. All the members take the simple vows of poverty, chastity, and obedience. To extend the reign of the Sacred Heart, the Society engages in various types of priestly activity anywhere in the world. The religious devote themselves to the education of youth, particularly those destined for the holy priesthood. The preaching of missions, conducting of retreats, and parish work especially among the poor, are all part of the sacred ministry in which the Society is employed. From its foundation the Congregation has always labored in the mission fields. At the present time priests and Brothers of the Society are working on five continents: Europe, Asia, Africa, North and South America. Only volunteers among the members are accepted for foreign missionary work.

In the United States the Society has attracted many young men to devote themselves to the Sacred Heart. Since 1923 the Institute has established itself in five States with houses of study in Wisconsin, Illinois, and Indiana. Parishes are located in Mississippi and Indiana, as well as in Canada. The Congregation conducts a large boarding school for Indian children in Chamberlain, S. Dak. The Cheyenne Indian Reservation is also under the care of the priests of the Sacred Heart.





## SACRED HEART MISSIONARIES (M.S.C.)

### Society of the Missionaries of the Sacred Heart

It was on December 8, 1854, that the Society of the Missionaries of the Sacred Heart was founded. A parish priest of Issoudon, France, Father Jules Chevalier, was that day inspired from heaven to consecrate all his days to the Sacred Heart. In gratitude to the Mother of God, who had so wonderfully assisted him in establishing the society, he gave her a new jewel for her crown, a new title: "Our Lady of the Sacred Heart."

Observing the three simple vows, the Missionaries of the Sacred Heart, priests and lay Brothers, must spend themselves for the salvation of souls. They devote their attention especially to the following works: the intimate knowledge of Christ, Our Lord, and of His Heart, by means of prayer and study; the propagation of devotion to the Sacred Heart; the spread and defense of the faith by preaching and writing; missions and retreats, and the instruction of the ignorant in Christian doctrine; the education of youth; missions among the infidels—foreign missions.

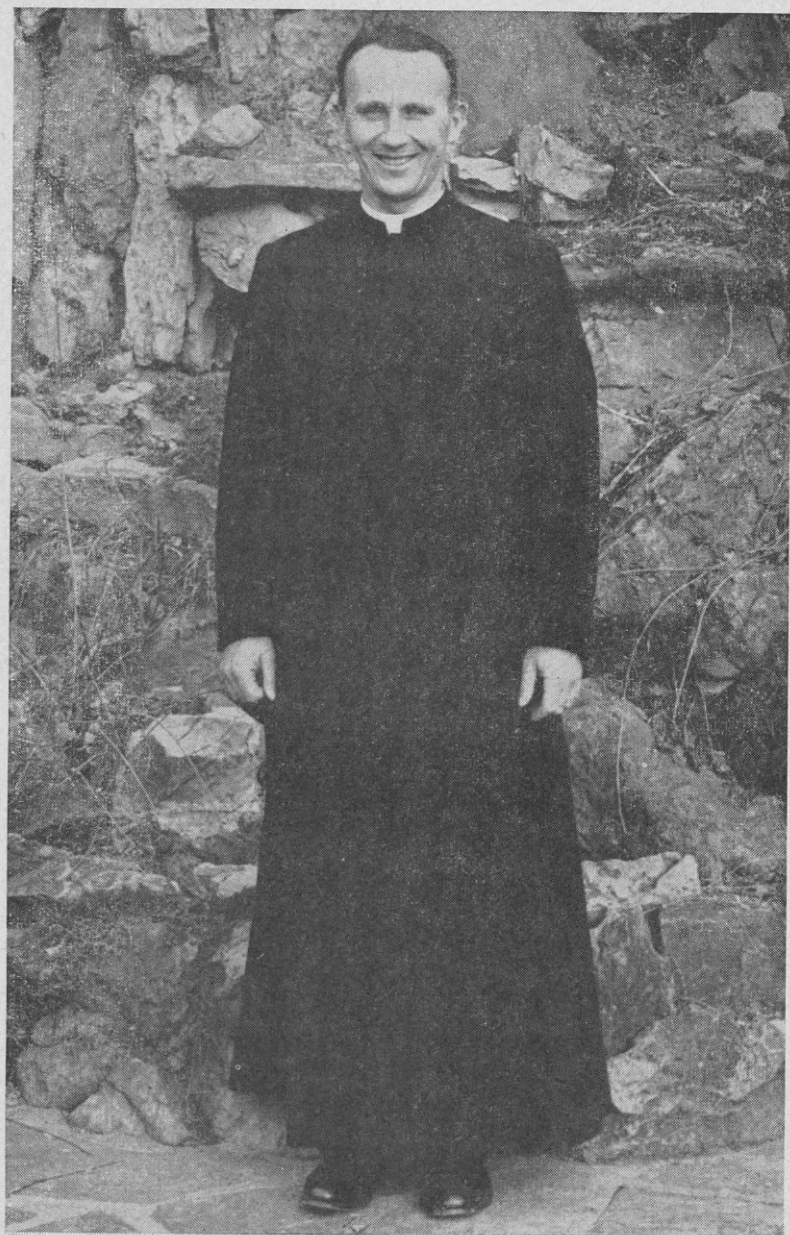
Today the Society with its members is spread throughout the world. The sun never sets on the fourteen foreign missions located in the heart of Africa, on numerous islands in the Pacific; in South America, China, the West and East Indies, and the Philippines. The blood of ten martyrs, spilled in the jungle of a heathen island (Baining, New Britain), has assured the Master's blessing on His selfless laborers.

In civilized countries the missionaries are represented in the following: the United States, Canada, France, Italy, Germany, England, Ireland, Peru, Austria, Brazil, Australia, Switzerland, Spain, Belgium, and Holland.

A special interest of the members is educating boys and young men for the priesthood. From its very beginning the Society has had a system for free scholarships for poor but worthy boys who desire to become priests and missionaries. The cost of their education is met by the poor themselves through small donations. A boy is never refused admission to any of our seminaries because he has not the means for his seminary training. Boys are admitted after the eighth grade.

Missionaries are capable men, able to take care of themselves. They are acquainted with modern techniques and inventions. For example, radio and flying are used to bring the word of God to all parts of the world.

Our seminaries are Sacred Heart Mission Seminary, Geneva, Ill., and Sacred Heart Seminary, Shelby, O. Interested young men may write to the Director of Vocations at the address given in the Appendix.



## SALESIAN FATHERS (S.D.B.)

### Congregation of Salesians

The Salesian Society is a religious congregation approved by the Church in 1869. Its Founder is St. John Bosco, the friend of boys. Born of very poor parents in northern Italy in 1815, he was called by God early in life by means of wonderful dreams and shown that he was to work for the good of youth. After his ordination to the priesthood in 1841, he immediately took up the task of gathering poor neglected boys of the street, taking them from evil companions, and giving them all the opportunities he could for play and healthy sports. At the same time he taught them their catechism and prayers and showed them how happy boys could be by practicing their religion. Banding a few of his best boys together, he formed the Salesian Society, naming it after St. Francis de Sales. The Society is made up of priests and Brothers called Coadjutors. The Coadjutors are full-fledged Salesians, with all the rights and duties of Salesians and do boy-work hand in hand with the Priests. They generally teach trades, but catechism classes and club activities are not out of their line.

Don Bosco was not merely a national figure, designed by Providence for Italy alone. In his lifetime he received several requests from Bishops of the United States to send his sons to this country, but when, at last, a few Salesians did reach this country, Don Bosco, had entered the portals of heaven. Within ten years of their arrival, the Salesians had established parishes in New York City, Paterson, Port Chester, and San Francisco, and they had opened schools in New Jersey and New York. By 1920 two Provinces had been erected. In the past twenty-five years, high schools, grammar schools, professional schools, and youth centers have been established throughout the country. St. Joseph's Novitiate at Newton, N. J., trains young men for work as future Salesians in parishes, oratories, vocational schools, grammar and high schools, summer camps, retreat centers, and mission fields in foreign lands.

The Salesian Congregation is still young and full of life, so there is room for all willing hands and hearts. The age limit for aspirants to the priesthood is twelve to eighteen, although provisions are made for late vocations from sixteen to thirty. The age limit for Coadjutor aspirants is sixteen to twenty-five as a rule. Any young man having the requisite qualifications—purity of life, sufficient knowledge to complete the necessary studies, and willingness of spirit—can join the Congregation to work with Don Bosco for the salvation of the souls of youth.



## SALVATORIAN FATHERS (S.D.S.)

### Society of the Divine Savior

"Others will come to continue the work," spoke Father John Baptist Jordan, founder of the Society of the Divine Savior, when he realized that his end was drawing near. And others have come to carry on the work of the Salvatorians in all parts of the world.

Founded on December 8, 1881, when three men vowed to unite their efforts in a common cause for the greater honor and glory of God and for the sanctification and salvation of souls, the Society gradually grew into a world-wide organization, its branches now reaching to the remotest corners of the earth.

The American Province of the Society was not officially established until 1909, although the Salvatorians had been in the country as early as 1896, when the founder himself came from Rome to establish the first formal house at St. Nazianz, Wis. That date inaugurated a half-century of progress which saw the American Province grow and prosper, spiritually as well as materially.

Like the members of any other religious society, a Salvatorian's prime concern is his personal sanctification. To this end he lives a community life, no matter what type of work be assigned to him. Uniting his personal efforts with those of his associates, he has the satisfaction of knowing that he shares in the spiritual rewards of the whole society.

On the material side, a Salvatorian works in the vineyard of the Lord, first, as a priest in the various phases of apostolic endeavor and second, as a leader, showing the way to others who would take up the work Father Jordan outlined in founding his society.

The American Province of the Society of the Divine Savior is engaged in varied fields of activity. Its four seminaries, at St. Nazianz, Wis., Lanham, Md., Menominee, Mich., Blackwood, N.J., three of which are recent establishments, require the services of more teaching Fathers than the Society can furnish in any given year.

It is the era of expansion for this young Society. In the recent past the Negro apostolate of the Divine Savior was inaugurated at Phoenix City, Ala., when two Salvatorian Fathers and one Brother were detailed to this type of work. Today, with the personnel increased in zeal and enthusiasm, much has been accomplished to better the social and economic condition of the Negroes. Parish work in various dioceses in the East, Midwest, and Far West are a part of the program, as well as the Apostolate of the Press, in which the Salvatorians work shoulder to shoulder with all other interested persons in promoting Catholic literature.



## SERVITE FATHERS (O.S.M.)

### Order of Servants of Mary

Among the religious orders approved by the Church is one that has come down through the centuries, known in history as the Order of Servants of Mary, or the Servite Order. It is an Order that has a glorious history, jeweled with saints in a grandeur of holiness—saints who have attained the common desire of its members, viz., Christian perfection for the love of God through great devotion to Our Lady of Sorrows. Its particular glory, however, is the manner of its origin, the Blessed Virgin appearing to the Holy Seven Founders (as they are known in the liturgical books of the Church) and giving them instructions to establish a society dedicated to her Seven Sorrows.

Seven centuries have passed since the day, August 15, 1233, when Our Lady appeared to seven Florentine noblemen and called them from the world to a life of solitude and prayer. For seven years they lived in complete solitude, each day being spent in prayer and penance. Then, on the feast of the Annunciation in the year 1240, heaven began to reveal to them their future mission. On Mount Senario (outside the city of Florence, Italy), the site of their future monastery, they beheld a miraculous vine covered with green leaves and clusters of purple grapes in the midst of winter. It was an external manifestation that some day there would flourish a new vine in the vineyard of the Church that would bear the fruit of sanctity. The full significance of this sign was made clear in a vision of Our Lady on Good Friday of the same year. She gave them the habit of their Order and commanded them to preach the Passion of her Son and to spread the devotion of her Sorrows over the whole world, and she gave them the name by which the Order is known today: "Servants of Mary," or, "Servites."

Through the seven centuries since the beginning of the Order, the Servants of Mary have faithfully carried out the commands of our Sorrowful Mother, preaching everywhere the story of her Sorrows and the Passion of her Divine Son.

The Order today is spread throughout the world and is divided into several provinces. The American province was founded in the year 1870 and canonically erected in the year 1909. Its monasteries are in Illinois, Wisconsin, Michigan, Missouri, New Jersey, New Mexico, Oregon, and Vancouver, British Columbia. The motherhouse is Our Lady of Sorrows Monastery, Chicago, Ill. There are three houses of studies for the Servite student: Mater Dolorosa Seminary (preparatory) at Hillside, Ill., the novitiate at Mount St. Philip, Granville, Wis., and the major seminary at Lake Bluff, Ill. Many students complete their studies at the International College of St. Alexis, Rome, Italy, or at the University of Louvain, Belgium.

Today, two of the best known works of the American Province of Servites are the Perpetual Novena to Our Sorrowful Mother, and the Sanctuary of Our Sorrowful Mother, Portland Ore. The Perpetual Novena has been established in practically every country in the world and attendance figures have gone into the millions.





## SONS OF DIVINE PROVIDENCE (F.D.P.)

### Congregation of the Sons of Divine Providence

**WHO ARE WE?**—We are a religious Congregation composed of priests, clerics, Brothers, hermits—cooperators of Divine Providence, founded by Rev. Father J. Aloysius Orione at the feet of the Most Blessed Virgin and the Pope. At first our Congregation was known only to a few good and charitable souls. A little later the hand of God spread our small group all over the world: to Italy, Brazil, Poland, Palestine, Rhodes, the United States, Argentina, Uruguay, Chile, England, Albania, etc. Since that time our small company, blessed by God and people, slowly has become a stream of mercy and swiftly moves forward, surging ahead humbly and faithfully under the eye of Jesus Christ's Vicar, the Pope, and the most reverend bishops.

**WHAT DO WE DO?**—The same that faithful Christians do—we love our Lord Jesus Christ in His Church, in His Pope, and in His poor. The hand of Divine Providence is always held out before us, it shows us the way, it leads us to the goal, revealing to us newer fields of work; we only follow it, sowing the healthy seed of faith; training the Christian love in our orphanages, asylums, educational and training institutions, farm colonies, oratories, old peoples homes, hospitals for chronically ill and incurable poor old people, among the homeless and destitute forsaken by society, at missions in foreign lands, where Christ and His Church are yet unknown. These are the things we do, to these we devote our best energies—we sacrifice ourselves, our health, all our strength, and even life itself.

**WHAT DO WE DESIRE?**—We desire to be the footstool of God the Almighty and a powerful force in the hands of the Church. We desire to be an active legion of Christ's mercy. We would like to conquer our entire beloved country, the entire world, and to do much good to all the people. But we are not numerous. We are looking for brothers who will come and work together with us in order to do much good among people—those who are dying of want and hunger, the forsaken orphans who are taken into our orphanages; to the feeble old men and women, who find asylum in our old peoples homes—and finally as missionaries, full of zeal, to go out on missions. For those who feel within them the urge to surrender themselves entirely to God we wish to say: **JOIN OUR RANKS!** There is plenty of room for you with us, you can become a priest or a Brother, a hermit devoted to farming and living in a hermitage, a missionary, a teacher, or a spiritual director.

Such is the "Little Work of Divine Providence"—such is the spirit of the laborers of the Lord, who are calling upon you and imploring your aid. Such is the holy calling and life of the Sons of Divine Providence:



## SONS OF THE HOLY FAMILY (S.F.)

### Congregation of the Sons of the Holy Family

The Catholic home and the Catholic school, these two cornerstones of a nation, are the particular work of the Sons of the Holy Family. A land cannot grow, except by means of the Catholic family; it cannot progress, except through Christian education; and it is the principal work of the Sons of the Holy Family to make homes more Catholic and schools more Christian. In order to achieve this twofold end, the members of the Congregation dedicate themselves to spreading devotion to the Holy Family of Nazareth. Their primary aim is to make all Catholics conscious of the example and virtues that guided the Holy Family of Nazareth through life. By helping mothers to be more like Mary, fathers to be more like Joseph, and children more like the Christ Child, the Sons of the Holy Family do their part in spreading Christ's kingdom on earth. They staff Catholic schools throughout the western world, and their parishes and missions are found wherever our Holy Father the Pope assigns them. Finally, the paternal interest of the Pope in their work was especially indicated when Leo XIII established the Universal Association of Families, and gave its direction to the Sons of the Holy Family. Information regarding this Association may be obtained by writing to the Sons of the Holy Family, Via Giovanni Giolitti 154, Rome, Italy.

In regard to the history of the Congregation, it was founded in 1864 by the Most Rev. Joseph Manyet y Vives in Tremp, Spain. Father Joseph had been born in that same city thirty-one years before. He was ordained in Urgell in 1859, and was then appointed Secretary to His Excellency, the Most Rev. Joseph Caixal, Bishop of Urgell. The following five years were years of careful parish and school visitation, heavy correspondence for the Bishop, and first-hand information and knowledge of the social-religious conditions of his land. Consequently, Father Joseph knew precisely what was needed when he founded his Congregation. He realized that lack of education and poor moral life in the family and home were at the root of evil. Accordingly, the aims and ideals of the Congregation were set down as they have been outlined above in the first paragraph.

In order to train its members for this Christ-work, the Congregation of the Sons of the Holy Family maintains seminaries and schools in Europe and in both North and South America. On the continent, there are schools in Spain, along the Adriatic coast, and in Rome. In the last named, the heart and center of Christendom, many of the students attend the Gregorian and Lateran Universities for their theological studies. In Argentina, the Congregation directs diocesan seminaries, and also staffs parishes and missions throughout the land. In the United States, members work in the western missions of Colorado and New Mexico.

For further information concerning the Congregation and its work, inquiries should be addressed to the American Theological Seminary at the address listed in the appendix.



## STIGMATINE FATHERS (C.P.S.)

### Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ

The Congregation of the Priests of the Sacred Stigmata of our Lord Jesus Christ was founded in 1816 by Venerable Gaspar Bertoni, a saintly priest of Verona, Italy. The Stigmatines, as they are commonly known, are a Society of priests and coadjutor Brothers, professing the three vows of poverty, chastity, and obedience. The Stigmatine Fathers derive their name from their devotion to the Sacred Stigmata or Five Wounds of our Lord Jesus Christ.

The Fathers conduct parishes, teach schools and colleges, give retreats, missions, and novenas to the people. They serve as chaplains in the armed forces, and go to the mission fields of China to care for the spiritual welfare of those poor neglected souls.

In the United States they are working in the Archdioceses of New York and Boston, and in the Dioceses of Springfield, Mass., Richmond, Va., and Little Rock, Ark. In Canada they are working in the Archdiocese of Vancouver, British Columbia, where they conduct the second oldest parish in the city. In Timmins, Ontario their work is mostly the care of the gold field workers. In South America they conduct twenty-two parishes, seven elementary schools, four colleges, a hospital, a leper colony, two houses of study for aspirants to the Congregation, two nationally known shrines of the Blessed Virgin, and also a diocesan seminary. In China there are a number of priests and Brothers working in the Province of Hopei (Northern China). Here they are laboring under trying conditions due to the lack of missionaries and the opposition of the Communists. They need many more priests to assist them in the work of saving souls. Perhaps you can help them!

The juniorate is located at Waltham, Mass., where the candidate enters and completes his high school and college courses. When these have been finished, he becomes first a postulant, then a novice, after which he transfers to the novitiate at Springfield. Here he spends a full year of prayer and recollection, studying the spirit and rules of the Congregation. At the end of this year he is permitted to pronounce his vows. His final years of preparation are spent at the Major Seminary in Wellesley, Mass., where he studies philosophy and theology, after which he is ordained to the priesthood. Brothers consecrate themselves to God by assisting the priests as secretaries, carpenters, mechanics, sacristans, and cooks.

Any young man who feels interested in joining the Stigmatine Fathers, either as a priest or as a Brother, is cordially invited to communicate with the Reverend Provincial at the address given in the appendix.



## SULPICIAN (S.S.)

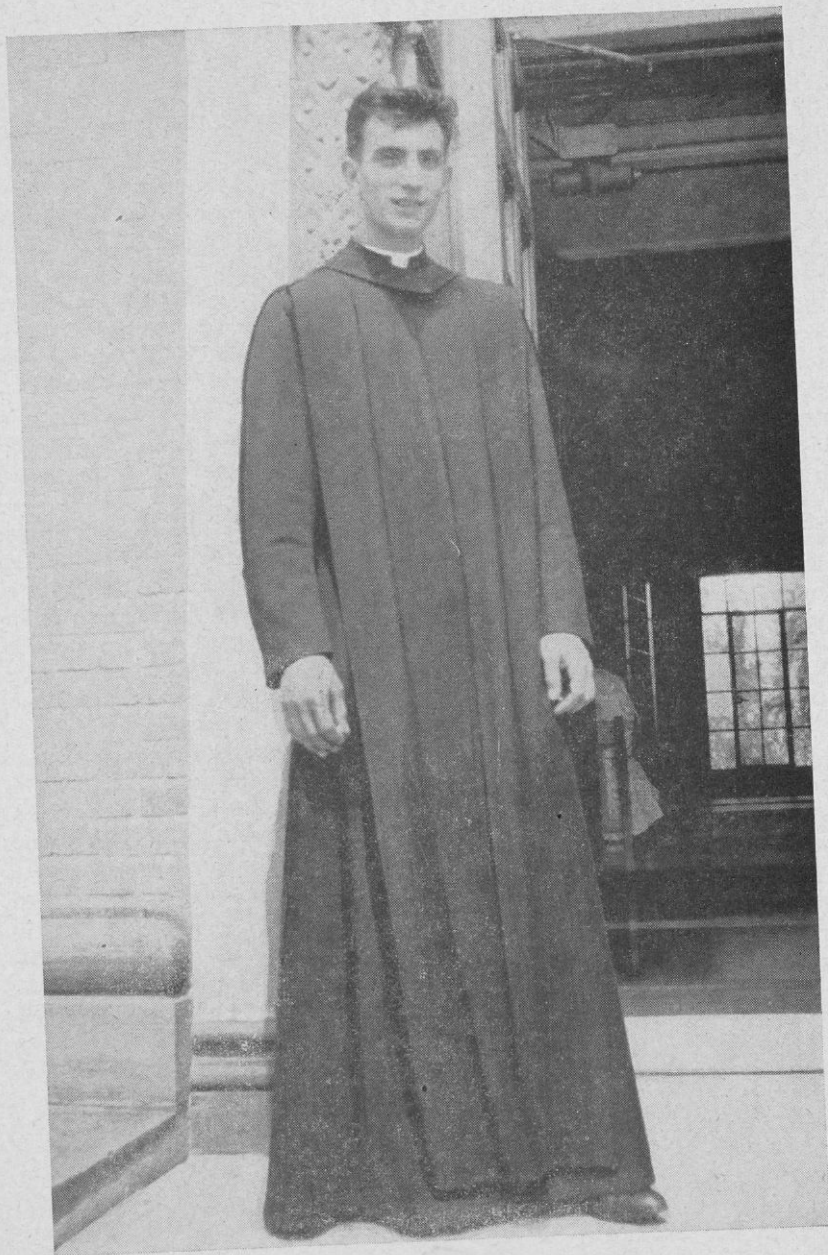
### Society of Saint Sulpice

The priests of St. Sulpice, usually called Sulpicians, came to America in 1791, at the invitation of the first Bishop of Baltimore, John Carroll, who was also the first Bishop to be consecrated for the United States.

The Sulpicians are not, properly speaking, an Order. They are secular priests belonging each to his own diocese, and their main and almost exclusive work is to train students for the secular priesthood. They were founded in Paris in 1642 by Father John James Olier, who held to the idea that the greatest force for the salvation of souls was a holy and zealous diocesan clergy. The seminary of St. Sulpice, which he established in the Parish of St. Sulpice, from which the name Sulpician is derived, immediately began to give to the Church priests of the highest type. Seminaries founded at the same time by St. Vincent de Paul, St. John Eudes, and others brought about a revival of religion in France and had a great influence on the establishment of seminaries in other countries. The ravages of irreligion were in great part repaired through these schools for the training of the clergy as well as through the labors of many religious orders.

Bishop Carroll regarded the establishment of a seminary as the first and greatest need of the Church in America. Without priests he knew faith would die out; alas, it had died in the hearts of many Catholics. When our democratic form of government was established through the American Revolution the Church was unfettered and priests were needed in greater numbers to take care of the Catholics who were not numerous and were scattered throughout the thirteen original States and the lands lying toward the West. The Jesuit Fathers had done valiant service in the colonial days but their numbers were depleted and they needed young men to take the place of the missionaries who had spent their lives keeping the faith alive. The penal laws, until the Revolution established freedom of worship, had placed the Catholics at a disadvantage. There was no place in the country where a boy could study for the priesthood. When the Sulpicians started St. Mary's Seminary at Baltimore they had long years of work ahead. They kept at the work, however, and every year, almost from the foundation of the seminary, students were prepared for the holy priesthood.

The Sulpicians have other seminaries besides St. Mary's. The Theological College at The Catholic University is in their charge, as are St. Patrick's, Menlo Park; and St. Edward's, Seattle, which draws students from all the Northwest. They conduct preparatory seminaries at Catonsville, Md., at Seattle, and at Mountain View, Calif. Recently His Eminence Cardinal Mooney and the bishops of Michigan have invited the Sulpicians to staff St. John's Theological Seminary near Detroit.





## SYLVESTRINE-BENEDICTINES (O. S. B.)

### Sylvestrine Congregation of the Order of St. Benedict

Sylvestrines are monks of the order of St. Benedict of Monte Fano—Sylvestrine Congregation, O.S.B.—following the Rule of St. Benedict according to their own Constitutions. Preaching, teaching, missionary work, and the performance of the Divine Office according to the Benedictine tradition are their main activities.

They were founded by St. Sylvester Guzzolini (1177-1267) of Osimo, Ancona, in 1231 on Monte Fano, about three miles southwest of Fabriano, industrial city in central Italy renowned for its paper mills. The Congregation was formally sanctioned by Innocent IV in 1247.

Since its very beginning it showed a remarkable spiritual vitality due to the influential personality and sanctity of its founder, who was surrounded by eleven blessed disciples, of whom Blessed John Bottegoni (d. 1290) and Blessed Hugo (d. 1250) are the most noted. At the death of St. Sylvester (Nov. 26, 1267) thirteen monasteries were under his leadership with about 430 monks.

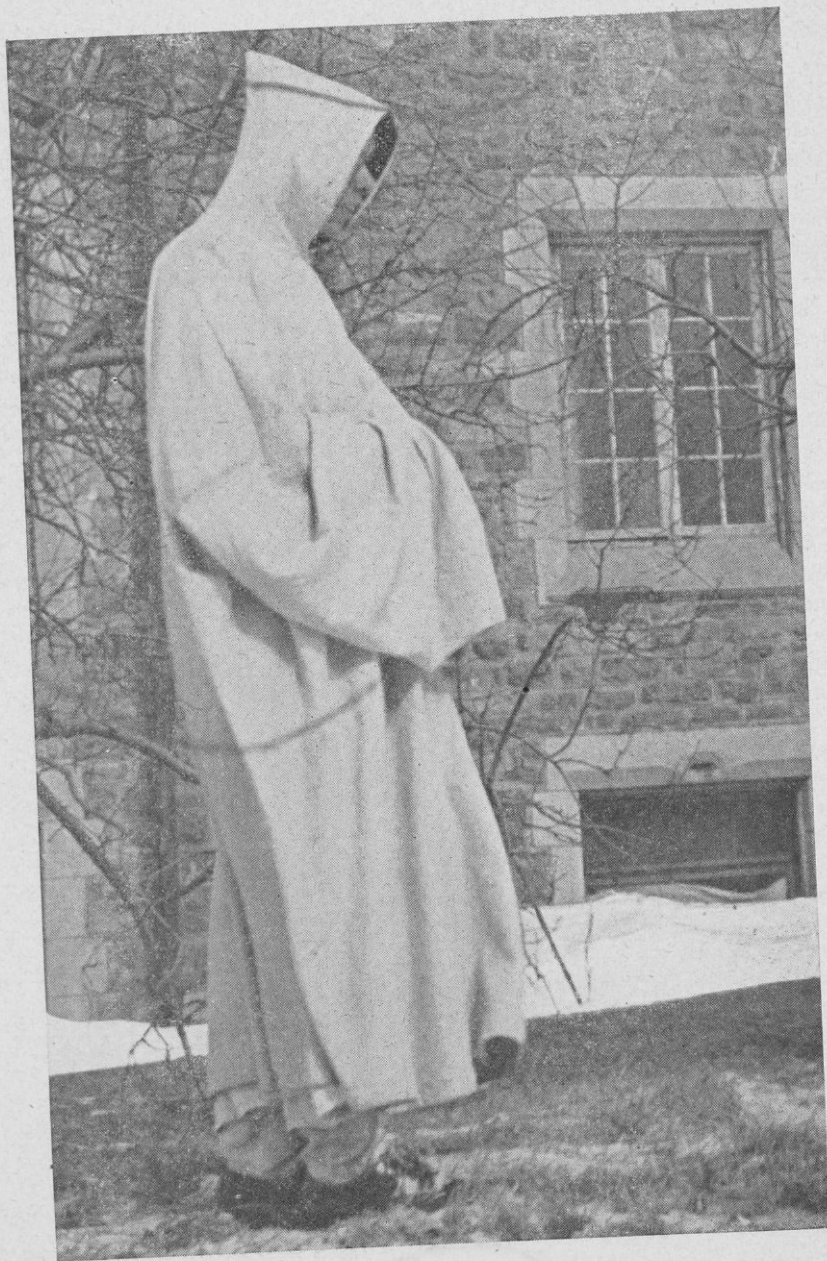
Under the direction of the Venerable Andrea of Fabriano (d. 1326), the biographer of the founder, the Congregation reached its greatest development with about a thousand monks distributed in thirty monasteries.

While in the following two centuries it did not remain immune from the general declining of the Christian life and institutions all over Europe, the Sylvestrine Congregation had a new revival in the first part of the sixteenth century and was again enriched with pious and learned religious. Guarino Favorino (d. 1538), the famous lexicographer and scholar, tutor of Giovanni dei Medici (afterwards Leo X) was one of them.

Successively the Sylvestrines have been in possession of more than seventy monasteries, most of them in Italy. Since 1845 they have been in charge of a mission in Ceylon, India, distinguishing themselves in erecting a large number of churches, chapels, orphanages, educational institutions, and in the formation of the native clergy. In 1910 they came to the United States at the request of Bishop Hennessy of Wichita, Kans. From Wichita, in 1928, they moved to Detroit where they were given three parishes, and where they founded in 1938 the first unit of a new monastery which, when completed, will have accommodations for about one hundred members.

The Congregation is governed by an Abbot-General who resides in Rome. He is elected by a general chapter every six years, and is assisted by two general visitors. Two advisers at the General Curia are representing the monks in Ceylon and those in the United States.

The Sylvestrine habit has been changed in its color from blue to black by the newly revised Constitutions enacted in 1931.



## TRAPPISTS (O.C.S.O.)

### Order of the Cistercians of the Strict Observance

The Cistercians of the Strict Observance are fundamentally Benedictines. The name Cistercian is derived from the Latin-English of Citeaux in France, where the reform, which is nothing more than a return to the primitive rule of St. Benedict, originated (1098).

The popular name Trappist goes back to the Abbey of La Trappe (France) belonging to the Strict Observance, where the Cistercian reform was practiced with the greatest *éclat* just before, and then after, the terrible French Revolution of 1790.

The Order has had a remarkable growth since 1892, when the monasteries of the Strict Observance were amalgamated to form the Order as it exists today. There are four abbeys in the United States—Our Lady of the Valley in Rhode Island, one in Kentucky, one in Iowa, and one in Georgia. Each Abbey is an autonomous unit with its own novitiate.

The Trappists are the only strictly cloistered monks in the United States. Nothing but operative illness or urgent business warrants leaving the enclosure. They never give missions or retreats, or assist in parish work. The Trappist is a contemplative—his only *raison d'être* is to pray. His day begins at 2 a.m. He prays the entire Canonical Office either recited or sung in choir, as well as the Little Office of the Blessed Virgin Mary, and when the Ordo permits, the Office of the Dead. He prays at the conventual High Mass every day, and during the four to six hours he spends in manual labor; he prays at his reading or study during the "intervals", from which all profane and current literature is rigidly excluded. The Trappist lay Brother is on an equal footing with the choir religious, except that he does not assist in choir and does more manual labor.

This life of prayer, liturgical and private, is rendered possible by the rule (not a vow!) of perpetual silence. Silence is, as it were, the very soul of Cistercian observance. How otherwise could the above austere regimen be put into practice? The monks communicate by means of conventional signs, but they are always free to address the Superiors. Their voices are raised frequently during the day and night, but only to praise God in union with His angels and saints.

Cistercians are cenobites, not hermits; in other words they are within sight and sound of one another twenty-four hours of the day. There are no individual rooms; the "cell" is a space partitioned off in a common dormitory. The monk occupies it only to sleep—seven hours in all.

Trappists do not eat meat, fish, or eggs, except in case of sickness. Their diet consists of vegetables, cereals, fruits, salads, etc. The quantity is quite adequate during the summer, but is somewhat restricted during the winter and up till Easter. There is, however, no need to be alarmed on this score—Cistercians over a period of eight hundred years have a remarkable average of longevity.

Finally, Trappists do not dig their graves day by day, nor do they say *Memento mori* when they salute one another. Instead of that, they smile! In fact, they are always smiling. Why shouldn't they—they are the happiest men in the world.



## TRINITARIANS (O.Ss.T.)

### Order of the Most Holy Trinity

Toward the end of the twelfth century when the alarmingly rapid approach of the infidel armies filled the hearts of Christians throughout Europe with fear and dread, as the number of Christians taken captive by the invading unbelievers increased with the passing of each day, Almighty God inspired two of His chosen servants, John of Matha and Felix of Valois, to establish an Order of religious men dedicated to honor the Most Blessed Trinity. The secondary purpose of the Order, the salvation of souls, was accomplished, in the beginning, by the redemption of Christians enslaved by these infidels.

Winning the approval of the reigning pontiff, Innocent III, in 1198, Saints John and Felix spent the remainder of their earthly lives working to restore these unfortunate captives to their homes and loved ones. After the death of the two saintly founders, the Order continued its rapid spread throughout Christian Europe. Clad in their symbolic habit, of which the three colors, red, white, and blue, are a continual reminder of the Father, Son, and Holy Spirit, the Trinitarian religious labored with untiring zeal spreading knowledge of and devotion to the ever Blessed Trinity and furthering their work of redeeming captives. Bound by their rule to devote one-third of their entire income to the work of redemption, the Trinitarians never built large impressive monasteries or splendid colleges. They generously devoted themselves and all they had to the ransom of the enslaved. This accounts for the fact that today, little is known of their Order or their work.

At the present time, of course, there is no longer any need for the work of redemption from corporal slavery. This does not mean, however, that the Order no longer has a reason for existence. Besides devoting themselves to the ever-glorious work of spreading devotion to the Blessed Trinity, which has always been the primary purpose of the Order, and which, in itself, is a fully-sufficient reason for its continued existence, present-day Trinitarians continue their work for the redemption of precious souls from the bondage of sin. The members of the Order are by no means cloistered. The Trinitarian life blends the monastic observance with the hardships of the missionary life at home and abroad, the professional work of teaching, rebuilding parishes, caring for the poor, the aged and the orphaned, and the administration of the sacraments. In addition, no work connected with the ransom of souls from sin is too hard or too demanding for one whose primary intention is to do all for the love and glory of the Trinity.

Here in America there is a rich new field for conquest. Courageous, generous souls are needed to carry on the great work of living and spreading devotion to the Trinity and laboring for the salvation of souls.



## VIATORIAN (C.S.V.)

### Clerics of St. Viator

The Clerics of St. Viator are a modern Community of priests and Brothers, who strive, like the Apostles, to bring souls to Christ through sanctity and learning.

This Community was established just one hundred twelve years ago by a saintly parish priest, the Very Rev. Louis J. Querbes of Lyons, France. He organized a group of young men to combat the enemies of the Church in France after the French Revolution. He gave them the two weapons of sanctity and learning to fight the battle—they were commanded to teach the doctrines of Christ as catechists and to help parish priests in the service of the Holy Altar. Their work and success won the immediate approval of Pope Gregory XVI and he confirmed their rule in 1839, thereby granting them the privileges of a fully authorized Congregation. Within the space of a century they have extended their apostolic work in France, Spain, Belgium, Canada, the United States, and China.

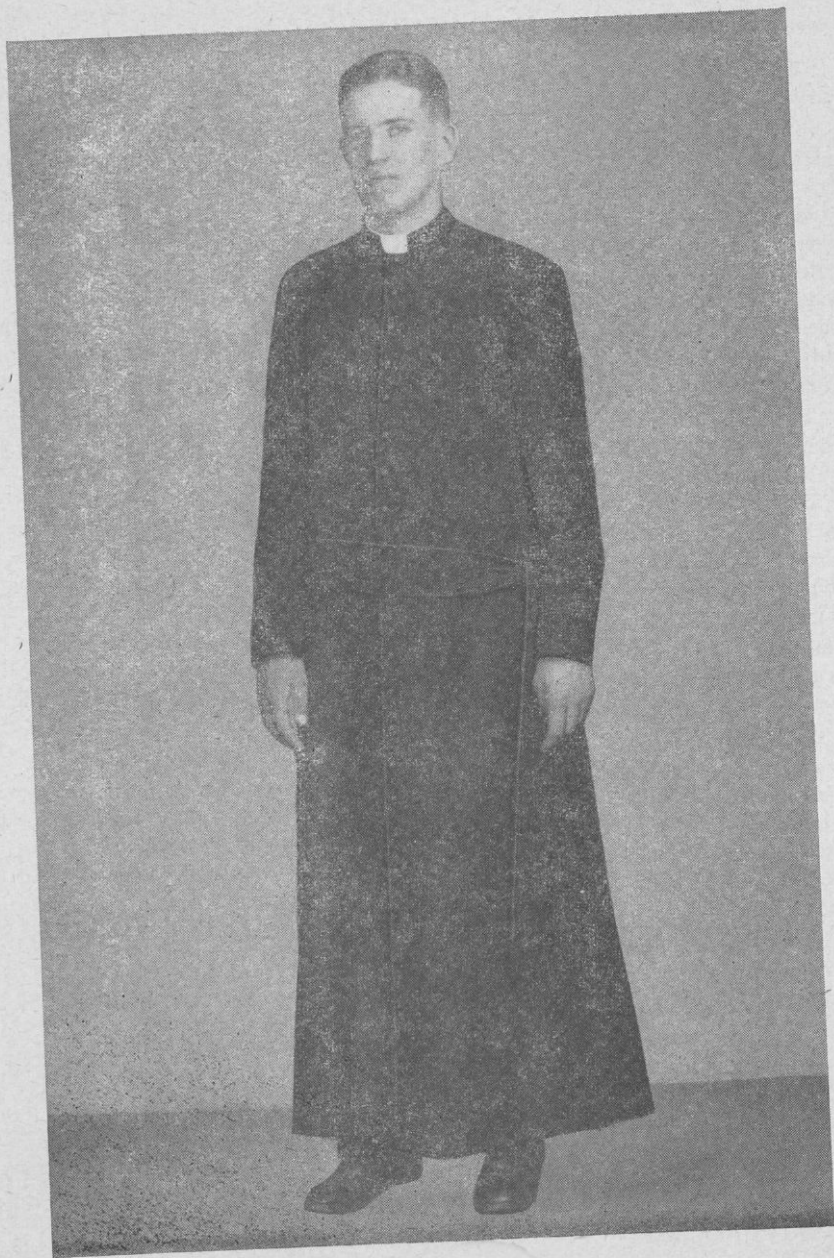
These priests and Brothers are popularly known as Viatorians. They get their name from their patron, St. Viator, a young lector and catechist of Lyons, the birthplace of the Community. Viator lived in the third century and attained sainthood as a model of sanctity and learning. Members of the Community assume the obligation of striving for perfection through the observance of the simple vows of poverty, chastity, and obedience. Their rule is not difficult to observe and is adaptable to the variety of the work they perform.

In the American Province they are associated with institutions of higher learning. They also take charge of parishes, preach missions, do social work, and act as chaplains in Catholic, State, and military hospitals. Their main work is teaching and helping diocesan priests in parishes.

The American Province is noted for its scholarly teachers. They are given specialized training at leading universities in most fields of learning, including the industrial arts and social work. The percentage of members holding doctors and masters degrees is exceptionally high. The caliber of their work in the classroom has been such that many communities have asked for Viatorian teachers to augment the faculties of their schools. Viatorians have helped the Vincentians, Servites, Carmelites, Jesuits, Dominicans, Augustinians, Holy Cross Fathers, Brothers of Mary, and a large number of Communities of teaching Sisters in this way.

At present Viatorians are located in thirteen dioceses of the United States. They augment the faculties of DePaul, Marquette, and Catholic Universities and the following colleges: St. Ambrose, Marycrest, St. Francis, Mundelein, Gannon, Shiel College of Social Studies, and Springfield Junior College. They are also members of the faculties of ten high schools.

Young men are acceptable to the Viatorians after they have finished high school. Applicants must be imbued with the desire to achieve the ideals of sanctity and learning.





## VINCENTIANS (C.M.)

### Congregation of the Mission

The Congregation of the Mission was founded on a general confession. St. Vincent de Paul, a humble French priest, was called to the deathbed of a poor peasant. He urged the man to make a general confession of all the sins of his life. The peasant, before he died, admitted publicly that this general confession saved his soul; he had been making bad confessions for years. His public admission alarmed the authorities of the village, and they urged St. Vincent to preach a sermon on general confession.

This sermon was preached on Sunday, January 25, 1617, the feast of the conversion of St. Paul, a day ever since regarded as the birthday of the Vincentian Fathers. From that day St. Vincent gathered a few helpers about him, and they went from village to village preaching their missions of repentance to the country poor.

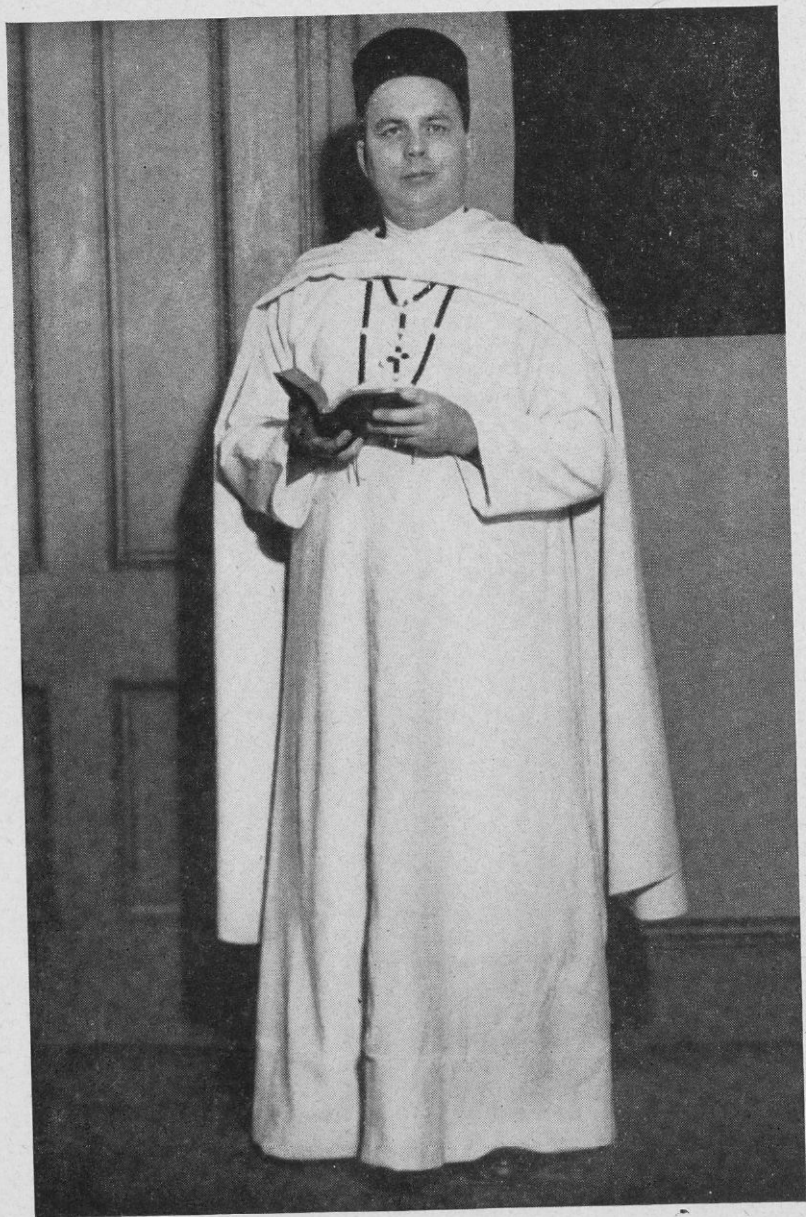
St. Vincent soon discovered that the fruits of his mission work could not endure unless learned and pious pastors were provided for the poor. He set about supplying this need by establishing retreats for those about to be ordained, by weekly conferences or spiritual chats for the clergy, and most of all by the establishment of seminaries for training priests.

In order that nothing may divert the Vincentian Fathers from their purpose of laboring for the salvation of the poor, they are forbidden by rule to aspire to any church dignity, such as a bishopric. They take not only the simple vows of poverty, chastity, and obedience, but also a fourth vow of devoting their entire life to the service of the poor, in the work assigned to them by their superiors. Their Community devotions are practically the same as those which Church Law expects of every priest—morning meditation, spiritual reading, a daily visit to the Blessed Sacrament, and the recitation of the Rosary. St. Vincent prescribed hard work instead of unusual penances for his priests. "Let us love God, gentlemen," he said, "but let it be with the strength of our arms, let it be in the sweat of our brows."

The works of the Vincentian Fathers are as many as the needs of the poor. Their works in the United States offer a wide scope for the talents of the young man aspiring to the priesthood. They have mission bands; major and minor seminaries; Miraculous Medal Novena bands (Our Lady has been particularly kind and generous to the Vincentians); parishes; work among the colored; missions in the Southern states, in Panama, and in China; and three universities.

There are Vincentian lay Brothers too, who assist the priests in the works of the Community.

If you are not afraid of hard work, if you love the poor and the priests of God, come follow Christ in the footsteps of St. Vincent de Paul, the Light of the Clergy and the Father of the Poor!



## WHITE FATHERS (W.F.)

### Society of the Missionaries of Africa

The Society of Missionaries of Africa, also called "The White Fathers," was founded at Algiers by Cardinal Lavignerie in 1868 to evangelize the Arabs and pagans of Africa.

The members are called White Fathers because they wear the distinctive white garb of the Arab in lieu of the ordinary religious habit. It is made up of four parts—a *gandoura*, cassock-like robe; a *burnous*, flowing cape of the sons of the Sahara; a *chechia*, red fez-like hat; a rosary, to substitute for the ninety-nine beads of Mohammed, which the faithful Moslem often carries about the neck. The adoption of this native dress shows the strong sense of adaptation infused into the Society by its founder.

From Algiers the work spread to the region of the Sahara and the Sudan and later to Equatorial Africa, where one of the missions, that of Uganda, was singled out by Pius XI as the model mission.

In the field of the apostolate their most noteworthy technique is the four year catechumenate in preparation for baptism. To the challenge of the Moslem world they offer their own missionary method. They have found out that a Moslem must see a Christian at prayer and at work before he will consider the Christian religion. So the priests go and live as Arabs among the Arabs. To this they add the staffing of dispensaries, work-shops and schools.

Devotion to Africa characterizes the Society. A White Father consecrates a lifetime of service to God for that one continent. The oath of obedience is written in each one's own hand and signed on the steps of the altar in a solemn ceremony. The missionary does not take the vow of poverty, but, according to the constitutions of the Society and the very nature of his work, he remains under the obligation to live poor.

Another characteristic is the community rule of three. "Missionaries may never under any circumstances or for any reason whatsoever be less than three together (Fathers or Brothers) in any of the mission stations. Rather than waive this capital point of the rule they are bound to refuse the most advantageous and urgent offers and even to give up the very existence of the Society."

The missionary priests are assisted in their efforts by lay Brothers, to whom are entrusted the material needs of the missions.

The Society of White Fathers is a foundation for the evangelization of Africa but until a native clergy is firmly established it must depend on the outside Catholic world for its vocations. For this purpose the Society has established houses in the leading European countries, in England, Canada, and, more recently, in the United States of America.

Bishop Blomjous, new Vicar Apostolic of Moussoma in British East Africa, said: "It is a Catholic Africa now or never . . . It is Africa's hour and America's hour. Africa is the field ready for harvest; she is looking to America for the harvesters."



## **XAVERIAN BROTHERS (C.F.X.)**

### **Congregation of the Brothers of St. Francis Xavier**

Back in the early 1830's, a Mr. Theodore James Ryken visited various parts of the United States. Filled with a missionary spirit he had come to this country from his native Holland to see if he could participate in the work of Christianizing the American Indians. Impressed by the young man's character and piety, some of the American hierarchy channeled his zeal in another direction. They persuaded him to use his talents to recruit a group of religious men for the purpose of teaching boys in American parochial schools. Thus the idea of the Xaverian Brothers was born in the mind of Theodore James Ryken.

He returned to Europe, and in Belgium set about the task of establishing a religious Congregation for the specific work of instructing youth. In 1839 the foundation was made. After a period of novitiate in a Redemptorist house, Theodore James Ryken became Brother Francis Xavier. Because of his missionary zeal he chose the name of the great missionary, Francis Xavier, for his Congregation.

Soon he had gathered about him sufficient young men to open a few schools first in Belgium and then in England. However, his dream of bringing his Brothers to America had to wait till 1854. In that year, at the invitation of Bishop Spalding of Louisville, Ky., the Xaverian Brothers came to America to take up work in the Kentucky diocese. Their first days were difficult and full of sacrifices, but from the group of eight who reached Louisville in 1854 the widespread Xaverian Brothers' American Province of the present day has developed.

At present in thirty schools, dotting the United States from Maine to Kentucky and from Michigan to Virginia, Xaverian Brothers are engaged in teaching and assisting Catholic youth. They are founded in seventeen high schools and thirteen elementary schools. In addition they are in charge of several homes for under-privileged boys.

There still exists today among our American boys many who have the same sort of spirit that animated the first Brother Francis Xavier. They have that deep desire to assist God in the saving of souls, and coupled with it a particular interest in furthering that work by instructing the young. When a boy or young man is found to have the qualifications needed to do the work of a Xaverian Brother, he enters one of the houses of training.

If he is a boy who has not yet completed high school, he obtains his high school work and his introduction to the religious life at St. Joseph's Juniorate in Peabody, Mass. When high school work has been completed he commences his training at Sacred Heart Novitiate, Fort Monroe, Va. After his novitiate he goes to Xaverian College at Silver Spring, Md. Here the young Brother receives further spiritual training and begins his work on the college level. Here too, he stays until he is missioned to a classroom to begin active work in the apostolate of teaching.



## **XAVERIAN MISSIONARY FATHERS (S.X.)**

### **Pious Society of Saint Francis Xavier For the Foreign Missions**

The St. Francis Xavier Foreign Mission Society was founded in 1895 by the Servant of God, Guido Maria Conforti, then a young priest, who could not himself be a missionary, but died as Archbishop of Parma, Italy, in 1931. The cause of his beatification is today before the Holy See.

The St. Francis Xavier Foreign Mission Society has a twofold aim: the sanctification of its members through the profession of the three vows of poverty, chastity, and obedience; and the propagation of the Gospel in pagan lands in accordance with the command of Christ: "Go into the whole world and preach the Gospel to every creature" (Mark 16:15).

The members of the Society are comprised of two classes of which one is made up of those who intend to dedicate themselves as priests to the evangelization of the infidel, either directly in the mission fields, or indirectly in any one of the houses of the Society. The other is made up of Brothers, who, though not aspiring to the priesthood, are inspired by a desire to serve God and assist in the Society's missionary endeavors, by aiding their brother priests or the aspirants to the priesthood, by participating as professional workers, or as skilled craftsmen, sacristans, secretaries, cooks, and catechists.

Since 1899 the Society has been sending missionaries to China. In 1906 the Holy See entrusted the Xaverian Missionary Fathers with a mission field of their own, a large part of the Province of Honan, China. This territory is divided now into two dioceses. Recently another mission, also in China in the Shantung Province, was given by the Holy See to the Society. There are hopes that the Xaverians may soon be working in Africa.

The Society has a major seminary, a novitiate, and twelve houses of formation in Italy; a novitiate in China for the natives; and houses in China, England, Spain, and Switzerland. On October 13, 1946, the Xaverian Missionary Fathers established their first foundation of the Society in the United States. This house, dedicated to Our Lady of Fatima, is located in Holliston, Mass., in the Archdiocese of Boston.

Boys and young men up to thirty-five years of age, who desire to dedicate their lives to the great missionary crusade, may enter the Society. They are eligible to become either priests or Brothers as explained above. Those who aspire to become priests must pursue the usual academic courses. After grammar school they will have four years of high school, two years of college, one of novitiate, two of philosophy, and four of theology, after which they will be ordained and ready for their work in the world. A special dispensation must be obtained by anyone wishing to join after his thirty-fifth birthday.

## APPENDIX

Listing the address of each Director of Vocations of the religious Institutes treated, the alphabetical arrangement corresponds to that of the body of the booklet.

### DIOCESAN CLERGY

See your pastor for details.

### AFRICAN MISSION FATHERS (S.M.A.)

Rev. Director of Vocations, S.M.A.  
Queen of Apostles Seminary  
4000 13th St., N.E.  
Washington (17), D. C.

### ALEXIAN BROTHERS (C.F.A.)

Director of Postulants, C.F.A.  
Alexian Brothers Postulate  
225 James Boulevard  
Signal Mountain, Tenn.

### ASSUMPTIONISTS (A.A.)

Rev. Director of Vocations, A.A.  
Assumption College  
Worcester (6), Mass.

### ATONEMENT FRIARS (GREYMOOR FRIARS) (S.A.)

Rev. Director of Vocations, S.A.  
Graymoor  
Garrison, N. Y.

### AUGUSTINIANS (O.S.A.)

#### Mother of Good Counsel Province (West)

Rev. Director of Vocations, O.S.A.  
St. Monica's Seminary  
Box 351  
Oconomowoc, Wis.

#### St. Thomas of Villanova Province (East)

Rev. Director of Vocations, O.S.A.  
Augustinian Academy  
Clove Road and Howard Avenue  
Staten Island, N. Y.

### BASILIAN FATHERS (C.S.B.)

Rev. Director of Vocations, C.S.B.  
Basilian Fathers  
402 Augustine St.  
Rochester (13), N. Y.

### BENEDICTINE FATHERS (O.S.B.)

Note: Benedictine Monasteries are located throughout the United States. Space does not allow a complete list here. In order to determine the one nearest your locality, write to any of the following places, addressing the Director of Vocations.

St. Bernard's Abbey  
St. Bernard, Ala.

New Subiaco Abbey  
Subiaco, Ark.

Holy Cross Abbey  
Canyon City, Colo.

St. Leo's Abbey  
St. Leo, Fla.

St. Procopius Abbey  
Lisle, Ill.

St. Meinrad's Abbey  
St. Meinrad, Ind.

St. Benedict's Abbey  
Atchison, Kans.

St. Joseph's Abbey  
St. Benedict, La.

St. John's Abbey  
Collegeville, Minn.

Conception Abbey  
Conception, Mo.

St. Anselm's Abbey  
Manchester, N. H.

St. Mary's Abbey  
528 High St.  
Newark, N. J.

St. Paul's Abbey (foreign missions)  
Newton, N. J.

Belmont Abbey  
Belmont, N. C.

Saint Benedict Abbey  
Saint Benedict, Ore.

St. Vincent's Archabbey  
Latrobe, Pa.

St. Martin's Abbey  
Lacey, Wash.



St. Anselm's Priory  
S. Dakota and 14th, N.E.  
Washington, D. C.

#### **BLACK FRANCISCANS (O.F.M. CONV.)**

##### **Immaculate Conception Province**

Rev. Director of Vocations, O.F.M.  
Conv.

Franciscan Fathers  
Seaside Park, N. J.

##### **St. Anthony's Province**

Rev. Director of Vocations, O.F.M.  
Conv.

St. Stanislaus Church  
566 Front St.  
Chicopee, Mass.

##### **Our Lady of Consolation Province**

Rev. Director of Vocations, O.F.M.  
Conv.

Franciscan Fathers  
955 E. Ringwood Rd.  
Lake Forest, Ill.

#### **BLESSED SACRAMENT FATHERS (S.S.S.)**

Rev. Director of Vocations, S.S.S.  
Blessed Sacrament Fathers  
184 East 76th St.  
New York (21), N. Y.

#### **BROTHERS OF CHARITY (C.F.C.)**

Director of Vocations, C.F.C.  
St. Vincent de Paul Novitiate  
Wyman Road  
Billerjca, Mass.  
Director of Vocations, C.F.C.  
St. Anthony's Juniorate  
West Newbury, Mass.

#### **BROTHERS OF ST. JOHN OF GOD (O.S.J.D.)**

Rev. Brother Novice Master,  
O.S.J.D.  
Brothers of St. John of God  
2025 West Adams Blvd.  
Los Angeles (7), Calif.  
Rev. Brother Novice Master,  
O.S.J.D.  
Brothers of St. John of God  
Hammond Hall  
Gloucester, Mass.

#### **BROTHERS OF THE SACRED HEART (S.C.)**

##### **United States Province**

Director of Vocations, S.C.  
St. Joseph's House of Studies  
Metuchen, N. J.

##### **New England Province**

Director of Vocations, S.C.  
Sacred Heart Juniorate  
R. F. D. 1  
Pascoag, R. I.

#### **CAMILLIAN FATHERS (O.S.CAM.)**

Rev. Director of Vocations,  
O.S.Cam.  
St. Camillus Hospital  
10100 W. Bluemound Rd.  
Milwaukee (13), Wis.

#### **CAPUCHIN FRANCISCANS (O.F.M. CAP.)**

##### **St. Joseph's Province**

Rev. Director of Vocations,  
O.F.M.Cap.  
Capuchin Fathers  
1740 Mount Elliot Ave.  
Detroit, Mich.

##### **St. Augustine's Province**

Rev. Director of Vocations,  
O.F.M.Cap.  
Capuchin Fathers  
220 37th Street  
Pittsburgh (1), Pa.

##### **English Capuchins**

Rev. Director of Vocations,  
O.F.M.Cap.  
St. Francis Friary  
262 Blackstone Blvd.  
Providence, R. I.

##### **Irish Capuchins**

Rev. Director of Vocations,  
O.F.M.Cap.  
Capuchin Fathers  
1541 Golden Gate Avenue  
Los Angeles, Calif.

##### **Italian Capuchins**

Rev. Director of Vocations,  
O.F.M.Cap.

Immaculate Conception Monastery  
754 Gun Hill Road, Bronx  
New York, N. Y.

**CARMELITES (O.CARM.)**

**Province of the Most Pure Heart of  
Mary**

(For the East)  
Rev. Director of Vocations,  
O.Carm.

Carmelite Junior Seminary  
Hamilton, Mass.

(For the West)  
Rev. Director of Vocations,  
O.Carm.

St. Cyril's Monastery  
6428 Dante Avenue  
Chicago, Ill.

(For Brothers)  
Rev. Father Prior, O.Carm.  
St. Elias Monastery  
Akron, Ohio

**Province of St. Elias**

(For the East)  
Rev. Director of Vocations,  
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