

EXEMPLARS AND INTERCESSORS

**AN ETHNOGRAPHIC STUDY OF DEVOTION TO MARY AND THE SAINTS
IN THE CATHEDRAL PARISH OF CHRIST THE KING**

By

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A Thesis

Submitted to the School of Graduate Studies

in Partial Fulfilment of the Requirements

for the Degree

Master of Arts

McMaster University

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MASTER OF ARTS (2001)
(Religious Studies)

McMaster University
Hamilton, Ontario

**TITLE: Exemplars and Intercessors An Ethnographic Study of Devotion to Mary and
the Saints in the Cathedral Parish of Christ the King**

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NUMBER OF PAGES: v, 158

Abstract

This thesis examines contemporary devotion to Mary and the Saints in the Cathedral Parish of Christ the King in Hamilton, Ontario. The main objectives of this ethnographic study were to determine which public and private devotions to Mary and the Saints are currently practiced, to assess whether these devotional practices are consistent with contemporary Church teaching, and to determine to what extent the teachings and reforms of the Second Vatican Council have impacted these devotional practices.

Ethnographic data from this study indicate that devotion to Mary and the Saints is important within the faith life of the parish and in the private devotional lives of many of the study's participants. Both public and private devotions to Mary and the Saints are consistent with contemporary Church teaching and in many respects with the teachings of the Second Vatican Council. It is clear that the teachings and reforms of the Second Vatican Council have had a significant impact on both public and private devotions and in the way that the study's participants relate to Mary and the Saints.

Acknowledgements

This thesis is a work about faith and how that faith is manifested in peoples' lives and in their relationships with God, with Mary, and with the Saints. I dedicate this work to Christ the King, my beloved parish patron, whose love, understanding, support, strength and encouragement have brought my work to fruition. I wish to express my gratitude to my beloved Mother Mary, to St. Joseph, to St. Michael, St. Raphael, St. Gabriel, and my Guardian Angel for their love, prayers, help, and support.

I am deeply grateful to Father David Wilhelm, former rector of Christ the King for his invaluable help and support of my research. I would also like to thank Father David Wynen and Father Kevin Cull for their prayers, help, support, and encouragement. I want to thank all of the parishioners of Christ the King and especially those who shared their faith lives with me. I am grateful for your hospitality, for your generosity, and your kindness. Your faith and devotion have made this work possible.

I want to thank my supervisor, Ellen Badone for all of her help, support, and guidance. I am deeply grateful that she took me on as a student. Through her I have gained a deep appreciation of the value of ethnography in the field of Religious Studies. I also wish to thank the other members of my committee, Eileen Schuller and Graeme MacQueen for their help and practical advice.

I wish to thank my grandparents Annie and Joseph Bendoraitis for their love and support, for the example of their faith, and for all the help they have given me over the years. Through them I have come to cherish the Catholic faith and my Lithuanian heritage.

I wish to thank my mother for always believing in me, for her constant and unfailing love, and for the many sacrifices she had to make that my studies could continue. I wish to thank my father for always encouraging me to do my best and for all his help and support. I wish to thank my best friend Susan for always encouraging me to follow my dreams and for her love, support, and generosity.

I wish to express my gratitude to my dear friends and colleagues: Mary, Kimberly, Angela, Patricia, David and Caroline. I am deeply grateful for your love, support, help, guidance, and respect.

May the Lord God bless all those who have helped me to accomplish this work. May every grace and blessing be theirs now and in the life to come.

We pray you Lord, help your people, whom you have redeemed by your Precious Blood.

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Introduction

Through the long history of the Roman Catholic Church, popular devotion to Mary and the saints has been an important feature of the faith. The saints were often lauded and sought out for their thaumaturgical powers both in life and more importantly after their death (Cunningham 1992:519). From the earliest centuries of Christianity, devotees have turned to Mary and the saints as intercessors for both spiritual and temporal needs.¹ Devotion to Mary and the saints was at the heart of the spirituality of many Catholics both in Europe and the New World (Badone 1990; Christian 1989).

The Magisterium of the Church has consistently stressed the importance of devotion to Mary and the saints in the life of the Church. Devotion to Mary has a special and long standing tradition in the Church:

The Church's devotion to the Blessed Virgin is intrinsic to Christian worship. The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times The Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration. The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.²

In addition to encouraging devotion to Mary, The Church has also lauded her as both an exemplar of holiness and "supreme model of faith."³ Marian devotion has also

been a popular subject of many papal encyclicals and documents.⁴ Devotion to Mary was also an important topic in the decrees of the Second Vatican Council.⁵

In a similar fashion, the Magisterium has exhorted Catholic faithful to practice devotion to the saints. Many popes have written encyclicals on the saints, admonishing the faithful to emulate their virtues and example and to seek help through their intercession. From the pontificate of Leo XIII (1878-1903) to the present pontificate of John Paul II, twenty-four encyclicals have been written on the saints.⁶ Devotion to saints was also addressed in the documents of the Second Vatican Council. In *Lumen Gentium*, we read the following:

It is supremely fitting, therefore, that we love those friends and fellow heirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them and “suppliantly invoke them and have recourse to their prayers, their power and help in obtaining benefits from God through His Son, Jesus Christ, our Lord, who is our sole Redeemer and Savior.”⁷

For the Church, saints serve as examples of holiness and as “models of charity.”⁸

The Church admonishes her faithful to also view the saints as intercessors and to seek out their intercession both for their own needs and for the needs of the entire world.⁹ Scholars have also noted that saints serve a variety of roles within the Church. As models they exemplify “the highest ideals of the believing community,” and serve as a “standard against which progress in the spiritual life . . . can be measured.” The saints demonstrate “a new or different way in which the gospel can receive life in actual practice,” and reveal to us that the “perennial virtues of the Christian tradition” still have vigour (Cunningham 1992:522-523).

During the era prior to the opening of the Second Vatican Council (1962-1965), popular devotions to Mary and the saints were immensely significant for millions of Catholics. Scholars like Behar (1990), Brandes (1976), Brettell (1990), Christian (1989,1996), Orsi (1985,1991,1996), Riegelhapt (1984), Warner (1983), and Zimdars-Swartz (1989) have observed the importance of devotions to Mary and the Saints prior to Vatican II.

Devotions to Mary and the Saints were also an important theme in many prayer books of the pre-Vatican II era. These popular devotional prayers reflected the theology of the day. For example, there was a great emphasis placed on the idea of hell and judgement, concern with the unworthiness of the devotee¹⁰ and an emphasis on Mary and the saints as first and foremost, intercessors for the faithful.¹¹ With the reforms of the Second Vatican Council came a new vision of Mary and the saints. While the Council admonished the Church about the importance of the “liturgical cult of the Blessed Virgin” and exhorted the Church to treasure the many forms of devotion to her that had been recommended over the centuries, the Council warned against “exaggeration” and “narrow-mindedness” with regard to these devotions.¹² Further the Council defined true devotion to Mary as being characterized not by “fruitless and passing emotion” or “vain credulity” but rather by “true faith” and “imitation of her virtues.”¹³

With regard to the cult of saints, the Council lauded the importance of saints in the history of the Church both as models of faith and intercessors for the faithful.¹⁴ However, the Council urged the Church to “work hard to prevent or correct any abuses, excesses, or defects which may have crept in here and there” with regard to the cult of the saints.¹⁵

The Council taught that the “authentic cult of the saints consists not so much in multiplying of external acts, but rather in the intensity of our active love.”¹⁶ The Council exhorted the faithful to seek from the saints “example in their way of life, fellowship in their communion, and aid by their intercession.”¹⁷

It is clear that the Roman Catholic Church has a longstanding tradition of venerating Mary and the saints. It is also evident that the post Vatican II Church continues to laud the Virgin and the saints as models of the faith and encourages the faithful to seek their intercession. However, to what extent have contemporary Catholics adopted this paradigm of Mary and the saints as both exemplars and intercessors? To what extent does popular devotion reflect contemporary Church teaching? What impact have the reforms of Vatican II had on popular devotion to Mary and the saints? It was these questions that I set out to answer during my fieldwork.

As I surveyed the relevant literature, I discovered that most of the published work of scholars on popular devotion to Mary and the saints has focussed on a European or Latin American¹⁸ context. Few scholars have examined devotion to Mary and the saints in a contemporary North American setting¹⁹. In order to fill some of this void, I undertook to do a small ethnography of a contemporary Roman Catholic parish in Hamilton, Ontario. The parish is the Cathedral of Christ the King.

Regional and Parish Demographics

Hamilton is a city located in southwestern Ontario about fifty kilometres south of Toronto. It has a population of about 350 000 people.²⁰ It is an industrial city that is heavily involved in the steel industry.²¹ Many of Hamilton’s residents are blue collar

workers who work in the steel mills or other areas of the industrial sector. Like many Canadian cities, Hamilton is ethnically and religiously diverse. As of the 1996 Census, over ninety different ethnic groups were represented in the population of Hamilton and surrounding communities.²² The ten largest ethnic groups in the Hamilton area are English, Scottish, Irish, Italian, French, German, Polish, Dutch, Ukranian, and Portuguese.²³ Hamilton's religious landscape is also very diverse. While the majority of Hamilton area residents are Christian²⁴ there are a number of other religious groups represented including Jews, Muslims, Buddhists, Hindus, and Sikhs.²⁵ While the majority of the city's religious institutions are either Protestant or Catholic, there are also a number of synagogues, mosques, and Buddhist organizations.

I joined the parish of Christ the King in 1997 when I first arrived in Hamilton. There were a variety of reasons I wanted to pursue this research. First, since my youth I had been fascinated with Mary and the saints. Second, Mary and the saints had played a key role in my own spirituality as a Catholic. Third, I wanted to examine devotion to Mary and the saints in a contemporary North American context.²⁶ Finally, since I was new in the parish the project would give me the opportunity to get to know some parishioners better and to be more closely involved in parish life.

The Cathedral presents an ideal site for research because of the diversity of its parishioners. The Cathedral was built in the early 1930's in a location that was at the time on the outskirts of west Hamilton. While the parish may have been large at that time, now it is one of the smaller parishes in the city. However, despite its size, the parish is home to a very divergent group of people. Many ethnic groups are represented in the parish

including Italians, Portuguese, Croatians, Lithuanians, Chinese, Filipino, South Asian Indians, Czechs, and Jamaicans. There is a wide age range among the parishioners, from small children to the very elderly. Generally speaking, women are more active in all aspects of parish life than are men.

Research Methodology

My research is the product of a year and a half of participant observation fieldwork conducted at Christ the King. In order to do the fieldwork, I needed to obtain permission from the parish. Shortly after deciding on the thesis topic, I approached Fr. David Wilhelm, Rector of the Cathedral, to discuss the possibility of doing an ethnography. He agreed to allow me to do the project. I began my fieldwork in the Spring of 1999.

One of the most common methods of conducting anthropological research is participant observation (Shaffir and Stebbins 1991). This was my primary methodology for my fieldwork. Participant observation is a method of doing ethnographic research in which the observer participates as fully as possible in the life of the community that s/he is observing. Data is collected through informal observations of the community, by participating actively in community life, and through both informal and formal interviews of participants. The goal of this method of research is, as fully as possible, to come to understand the phenomena that one is observing from the participants' perspective.

In terms of observing religious phenomena, participant observation does not necessarily mean accepting the beliefs of the people one is studying. However it is essential to try to understand what those beliefs mean and how they influence behaviour.

One must always conduct oneself with an attitude of respect and tolerance for the beliefs of others (Geertz 1973:88-175).

This method of observation entails difficulties for both the insider and the outsider.²⁷ For the observer who is already familiar with the community or its beliefs, the challenge is not to allow one's own beliefs to unduly influence the objective nature of the research. There may be a tendency to overlook the familiar and fail to appreciate certain aspects of community life that might seem new and interesting to an outsider. For the outsider, the challenge is to be able to relate to a group of people whose beliefs may be radically different from one's own. For the outsider, there are also issues of establishing trust and rapport with one's subjects. The insider has the advantage of having an instant rapport with subjects and having access to information that may not be readily shared with outsiders. As well, because s/he understands the culture s/he is studying, the insider may be in a better position to ask the right questions and to be able to get more accurate and detailed data.²⁸

In some ways, I was both insider and outsider in the Cathedral parish. As a Catholic, I had the advantage of being very familiar with the area I was researching. Prior to moving to Hamilton, I had for many years I attended daily and Sunday Mass. When I joined Christ the King parish, I continued this pattern of worship. It was, therefore, fairly easy for me to gather useful data for my fieldwork by my regular participation in parish life. However, there were some obstacles as well. In my previous parish I had the option to attend daily Mass at noon or the in the evening. In order to adapt to the Christ the King schedule I had to be up at 6:30 A.M. on a regular basis, a major shift in my daily

routine. Another major challenge was the fact that I was relatively new to the parish and knew few people. I therefore had to make an effort to get to know people in the parish and to establish trust and rapport with them.

It was agreed that I would try to conduct approximately 20 formal interviews of Cathedral parishioners in addition to the other observations I would make of parish life. In selecting my interview participants, I attempted to get a sample that reflected the variety of individuals that make up the practicing population of the parish. I selected participants who attended daily Mass on a regular basis as well as those who attended Mass mainly on Sundays. Since I was also interested in the influence of gender on the practice of these Marian and saints devotions, I strove for a sample that contained an equal number of men and women. As the Cathedral parish is a mix of various ethnic traditions, it was also important to find participants who were from a variety of ethnic backgrounds. I was also interested in interviewing people who had been raised prior to as well as after the Second Vatican Council.

My final sample consisted of ten men and ten women. About half of these people were senior citizens. The other half was split evenly between those in their thirties and those in their forties or fifties. About half of my sample consisted of people who were born in Canada. The others came from a variety of ethnic backgrounds: Croatian, English, Filipino, Hungarian, Irish, Italian, Jamaican, and Portuguese.

In addition to observing parishioners who were active in parish life, I also wanted to observe and speak to other Catholics who live in the parish but who are not actively practising their faith. I approached a number of acquaintances from my neighbourhood

whom I knew were Catholic, but not regular participants in the parish. It proved extremely difficult to get anyone from this group to consent to participate. Some of them told me that they would not have much to say about my topic. Others avoided replying to my invitation to participate. I sensed that some of these people might have been embarrassed or ashamed about potentially admitting to me that they were non-practising Catholics. One couple did agree to speak to me, but when it came time for the interview, a personal crisis arose in their family and it was not possible to do the interview. I was not able to reschedule it. I was, therefore, left with a sample that consists exclusively of practising Catholics.

About half of the people I interviewed were parishioners that I had personally invited to participate in the study. The other half were a group of parishioners that Fr. David Wilhelm had solicited on my behalf. In the end I had a group of about 20 parishioners whom I successfully interviewed. Since numerous references will be made to specific members of my research sample, I present here some brief details about the men and women who participated in my fieldwork. All the names presented here are pseudonyms.

Tasha is an elderly widow who has lived in Canada since the early 1960's. She is originally from Croatia. She attends mass on Sundays and has a very full prayer life which involves many devotions to Mary and the saints. Steven is a university student in his late twenties. He has lived in Ontario all his life. He does not consider himself a regular parishioner of the Cathedral but he does attend mass there from time to time. Like many

people of his generation, he attends Sunday Mass but not necessarily every weekend. He does have a private prayer life as well.

Corrado and Maria are a married couple in their fifties. Corrado is originally from Italy. His wife, Maria was born in Canada of Italian immigrant parents. Both Corrado and Maria attend Mass regularly and Corrado is also involved in a number of parish organizations. They have several children who are all married with families of their own, including their son, Luigi, who lives in Hamilton with his wife Glenda. Luigi and Glenda are also parishioners of the Cathedral. Glenda is originally from Ireland. Luigi is in his mid-thirties and Glenda is in her early forties. Luigi and Glenda have two small boys.

Allen and Stella are long time parishioners of the Cathedral. Both of them grew up in England and emigrated to Canada when they were in their twenties. Both of them attend Mass regularly. Allen is involved in the parish music ministry and his wife often attends weekly Adoration of the Blessed Sacrament.

Marta is a young Filipino woman in her late thirties. She is married to a Filipino man and they have several children. Marta attends Mass on both a daily and a weekly basis. She often prays the Rosary after daily Mass. Dmetri is a young man in his thirties. He was born in Canada but his parents are originally from Hungary. He and his family have been parishioners for many years. Father Dale is a former priest of the Cathedral parish. He is in his early forties and has been ordained about fifteen years. In addition to saying Mass and the Divine Office, he also has a number of other devotions to Mary and the saints.

Rebecca was an elderly long time parishioner of the Cathedral. She attended daily Mass and often prayed the Rosary after Mass. She had a strong devotion to Mary and also to several saints. When I met her, Rebecca was struggling with terminal cancer. She passed away in 1999. Laura is also a long time parishioner. She was born in Ireland and did much of her schooling in England. She came to Canada after she finished school. Laura attends Mass regularly and she has a strong devotion to Mary. She has been on many overseas pilgrimages to Marian shrines.

Tamara is a young parishioner in her thirties. She was born and raised in Jamaica but emigrated to Canada with her family when she was in High School. She has been coming to the Cathedral for several years. She is active in the Cathedral music ministry and with the Catholic Women's League. Father Michael is a former priest from the Cathedral. He is in his early thirties, but he has been ordained for over ten years.

Monica is a long time parishioner who is active in a number of parish ministries. She is a retired senior citizen. Monica often attends daily Mass and she often participates in the Rosary devotions that are held after daily Mass and on Saturday afternoons. Joseph is a retired senior citizen. He emigrated to Canada from the Azores in the early 1960's. He has been married for many years and has several children and many grandchildren. Joseph attends Mass both on Sundays and occasionally during the week. He has a very strong devotion to Mary.

Peter is a retired man in his late fifties. He has been coming to the Cathedral for several years. He often attends daily mass and he often participates in the Rosary devotions both after daily Mass and on Saturday afternoons. Jill is a young mother in her

mid-thirties. She and her family have been long time parishioners of the Cathedral. Jill has been very active in parish life since she was very young. She attends Sunday Mass regularly and she has an active prayer life at home as well. David is another long time parishioner of the Cathedral. He is in his early seventies. David often attends daily Mass and participates in the parish Rosary devotions. He is active in parish ministries as well.

These research participants were all drawn from a variety of age groups, ethnic backgrounds, and levels of parish participation. It is the stories they tell that make up the heart of this research. Each of these parishioners is living out a unique journey of faith. This journey involves many aspects of religious devotion. Although many common themes run through their stories, each of them have a unique perspective to share on what it means to be Catholic and on the importance of Mary and the saints in their faith life.

Once I had the research participants selected, I went about the task to arrange times for interviews. Some interviews were conducted in the parish and others were done in people's home. All participants were interviewed using a structured but open ended interview.²⁹ All participants were asked to sign a consent form that verified that the project had been approved by the McMaster Research Ethics Committee and the parish Rector.³⁰ It outlined participants' rights to confidentiality, anonymity, and their right to refuse to continue to participate at any time. In order to insure both the confidentiality and anonymity of my respondents all names used in my discussion of the ethnographic data are pseudonyms.

The interview was divided into roughly four sections. The first section asked participants if they were born Catholic, whether they attended Catholic schools, how often

they participated in the Eucharist, and how often they engaged in private prayer. The second section asked them if they practised any devotion to Mary, either presently or in the past. They were asked to describe their devotion to Mary both in terms of actual devotional practices and in terms of the importance of such devotions in their faith life. I also asked them to relate any instances in which they felt that prayers had been answered through Mary's intercession. Participants were also asked what forms of devotion to Mary the Church had encouraged in the past and what forms of devotion the Church encourages in the present.

The third section focussed on devotion to the saints. Participants were asked if they practised any devotion to saints, either presently or in the past. Participants were asked to describe their devotion to saints both in terms of actual devotional practices and in terms of the importance of such devotions in their faith life. I also asked participants to describe any particular instances where they felt their prayers had been answered by the intercession of a saint. In addition, participants were requested to tell me what sort of devotion to saints the Church had encouraged in the past and what forms of devotion the Church presently encourages. The final section of the interview dealt with the influence of Vatican II on contemporary devotion to Mary and the saints. I asked participants what effects they felt Vatican II had on devotion to Mary and the saints and about their own reactions to the reforms.

In addition to the formal interviews, I conducted observations of the parish for about eighteen months. I attended daily Mass several times a week, on Sundays, and on Solemnities and Feasts. I participated in the Rosary devotions after morning Mass and on

Saturday afternoons.³¹ I also regularly attended Mass on Wednesdays, participated in the parish's weekly Marian prayers, and attended weekly Adoration of the Blessed Sacrament. In addition I attended eight meetings of the Hamilton Family Prayer group³² and participated in the parish's annual pilgrimage to the Canadian Martyr's Shrine in Midland, Ontario.³³

My research yielded a great deal of insight into how Marian and saints devotions are practiced within the parish and within the personal faith lives of parishioners. Public devotion to Mary seems to thrive in the Cathedral parish and in the private faith lives of many parishioners. Public veneration of saints is less noticeable in terms of public devotions in the parish. However, many parishioners privately venerate the saints.

As a result of my research, I came to understand how my respondents relate to Mary and the saints in their dual roles as exemplars and intercessors, the relationship between the Church's teaching and my respondents' devotional practices, and the impact that the Vatican II reforms had on these devotions.

Notes:

1. See Brown (1981); Cunningham (1980); Molinari (1965); Pelikan (1996); Warner (1983); Weinstein and Bell (1982).

2. Catechism of the Catholic Church Section 971.

3. See Catechism of the Catholic Church Section 273, Paul VI's *Marialis Cultus*, and John Paul II's *Redemptoris Mater*.

4. Among the most significant of these documents are the following: *Ineffabilis Deus* (Pius IX 1854), *Supremi Apostolatus officio* (Leo XIII 1883), *Superiore anno* (Leo XIII 1884), *Vi e ben noto* (Leo XIII 1887), *Octobri mense* (Leo XIII 1891), *Magnae Dei Matris* (Leo XIII 1892), *Laetitiae sanctae* (Leo XIII 1893), *Iucunda semper expectatione* (Leo XIII 1894), *Adiutricem* (Leo XIII 1895), *Fidentem piumque animum* (Leo XIII 1896), *Augustissimae Virginis Mariae* (Leo XIII 1897), *Diuturni temporis* (Leo XIII

1898). *Ad diem illum laetissimum* (St. Pius X 1904), *Ingravescentibus malis* (Pius XI 1937), *Munificentissimus Deus* (Pius XII 1950), *Ingruentium malorum* (Pius XII 1951), *Ad Caeli Reginam* (Pius XII 1954), *Le pèlerinage de Lourdes* (Pius XII 1957), *Grata recordatio* (John XXIII 1959), *Mense maio* (Paul VI 1965), *Christi Matri* (Paul VI 1966), *Signum Magnum* (Paul VI 1967), *Recurrens Mensis October* (Paul VI 1969), *Marialis Cultus* (Paul VI 1974), *Redemptoris Mater* (John Paul II 1987). A number of other Magisterial documents contain Marian themes. For a list of post-Vatican II Church documents with Marian themes see "A Study of Mary in Magisterial Documents" (Fisk 1999) available online at <http://www.udayton.edu/mary/resources/documents/list.html>.

5. See "The Role of the Blessed Virgin Mary, Mother of God, In the Mystery of Christ and the Church" . Chapter VIII of *Lumen Gentium* (Dogmatic Constitution on the Church) Abbot (1966: 85).

6. The following are papal encyclicals written on the subject of saints: *Grande munus* (on Sts. Cyril and Methodius - Leo XIII 1880), *Auspicato concessum* (on St. Francis of Assisi - Leo XIII 1882), *Quamquam pluries* (on devotion to St. Joseph - Leo XIII 1889), *Militantis Ecclesiae* (St. Peter Canisius - Leo XIII 1897), *Iucunda sane* (St. Gregory the Great - St. Pius X 1904), *Communium rerum* (St. Anselm of Aosta - St. Pius X 1909), *Editae saepe* (Charles Borromeo - St. Pius X 1910), *In hac tanta* (St. Boniface - Benedict XV 1919), *Spiritus Paraclitus* (St. Jerome - Benedict XV 1920), *Principi Apostolorum Petro* (St. Ephrem the Syrian - Benedict XV 1920), *Fausto appentente die* (St. Dominic - Benedict XV 1921), *Rerum omnium perturbationem* (St. Frances de Sales - Pius XI 1923), *Studiorum Duce* (St. Thomas Aquinas - Pius XI 1923), *Ecclesiam Dei* (St. Josephat - Pius XI 1923), *Rite expiatis* (Francis of Assisi - Pius XI 1926), *Ad salutem* (St. Augustine - Pius XI 1930), *Fulgens radiatur* (St. Benedict - Pius XII 1946), *Orientalis Ecclesiae* (St. Cyril, Patriarch of Alexandria - Pius XII 1944), *Doctor Mellifluus* (St. Bernard of Clairvaux - Pius XII 1953), *Ecclesiae fastos* (St. Boniface - Pius XII 1954), *Invicti athletae* (St. Andrew Bobola - Pius XII 1957), *Sacerdotii Nostri primordia* (St. John Vianney - John XXIII 1959), *Aeterna Dei sapientia* (Leo I - John XXIII 1961), *Slavorum Apostoli* (Sts. Cyril and Methodius - John Paul II 1985).

7. *Lumen Gentium* Chapter VII "The Eschatological Nature of the Pilgrim Church and Her Union with the Heavenly Church. (Abbot 1966:83).

8. Catechism of the Catholic Church Section 2030, 2156 and Molinari (1965:17).

9. Catechism of the Catholic Church Section 956, 2683.

10. We see this especially in The Raccolta, the Church's official devotional prayer book prior to Vatican II. A number of prayers from The Raccolta reflect a preoccupation with original sin or the unworthiness of the devotee, who is referred to in many of these prayers by such terms as "wretched sinner," "fallen wretch," or "slave of Satan." For examples see the following prayers from The Raccolta: *O gloriosa virginum* (number 322, p.223-224), the *Alma Redemptoris* (number 323, p.224-225), An Act of Reparation for blasphemies against the B.V.M. [Blessed Virgin Mary] (number 328, page 227-228), In Reparation for insults offered to the B.V.M. (number 329, page 228-229), and Prayers to the Virgin for every day of the week (number 334, p.235-242), (Christopher et al. 1957).

11. For example, a number of prayers from The Raccolta seek out the intercession of Mary to escape hell and judgement. For examples see numbers 335 (p.242-243), 338 (p.245-246), 341 (p.248-249), 342 (p.250), and 350 (p.256). Many prayers to saints from The Raccolta reflect the idea that the principle role of saints is to intercede for the faithful. For some examples see numbers: 476 [to St. Joseph] (p.364-365), 482 [to the Apostles Peter and Paul] (p.368-369), 484 [to St. Peter] (p.371-372), 485[to St. Paul] (p.372-373), 491[to St. Joachim] (p.377), 496[to St. Aloysius] (p.382-383), 498[to St. Ignatius Loyola]

(p.383-384), 503 [to St. John of the Cross] (p.389), 509[to St. Paul of the Cross] (p.396-396), 543[to St. Paschal Baylon] (p.427-428), and 572[to St. Margaret Mary] (p.457), (Christopher et al. 1957). Since Vatican II, prayers to saints tend to place greater emphasis on both the virtues of the saint and their powers of intercession. For examples see the New Saint Joseph People's Prayer Book Prayer to St. Peter (p.765), Prayer to St. Andrew (p.765-766), Prayer to St. James the Greater (p.766), Prayer to St. Paul (p.770), Prayer to St. Benedict (p.772), Prayer to St. Blase (p.772), Prayer to St. Gerard Majella (p.773-774), Prayer to St. John of God (p.774), Prayer to St. Peregrine (p.775), Prayer to St. Rita (p.775-776), Prayer to St. Teresa of Avila (p.776-777), and Prayer to St. Timothy (p.777), (Evans, 1993).

12. See *Lumen Gentium* Chapter VIII (Abbot 1966:94-95).

13. See *Lumen Gentium* Chapter VIII (Abbott 1966:95).

14. See *Lumen Gentium* Chapter VIII (Abbott 1966:82-83).

15. See *Lumen Gentium* Chapter VIII (Abbott 1966:84). Molinari (1965:42-43, 139-149) discusses some of the specific forms of "excess" that Vatican II sought to correct.

16. See *Lumen Gentium* Chapter VIII (Abbott 1966:84).

17. See *Lumen Gentium* Chapter VIII (Abbott 1966:84). For further explanation on the importance of saints in *Lumen Gentium*, see Moliari (1965:160-175).

18. See Bax (1985,1992); Brennan (1996); Christian (1989, 1991); Figgan (1995); Ingham (1996); Macklin (1988); Macklin and Margolies (1988); Margolies (1988); and Rodriguez (1994).

19. Exceptions to this trend include the work of Robert Orsi and Elizabeth Johnston. See Orsi (1985,1991,1996) and Johnston (1987,1989,1998). The Marian Research Institute at Dayton University is also actively engaged in Marian Research in North America. See, for example, Roten (1992).

20. The 1996 Census data indicate that the Hamilton region had a population of 624 360. This includes the city proper as well as surrounding communities.

21. According to the 1996 Census, the top five areas of employment in Hamilton and surrounding communities were manufacturing, retail, health and social services, education, and business service industries. Over 31 000 people in the Hamilton area were employed in the manufacturing sector in 1996. See 1996 Census data Hamilton-Niagra Peninsula available through Statistics Canada E-Stat database.

22. See 1996 Census data Hamilton-Niagra Peninsula available through Statistics Canada E-Stat database.

23. See 1996 Census data Hamilton-Niagra Peninsula available through Statistics Canada E-Stat database.

24. Protestants make up the largest religious group (277 200), followed by Catholics (203 845), and Orthodox (12 510). See 1996 Census data Hamilton-Niagra Peninsula available through Statistics Canada E-Stat database.

25. According to the 1996 Census there were 4460 Jews, 3815 Muslims, 2305 Buddhists, 2800 Hindus, and 2240 Sikhs residing in the Hamilton area. See 1996 Census data Hamilton-Niagra Peninsula available through Statistics Canada E-Stat database.

26. I also felt that by doing a local ethnography I would be highlighting some of the work of the University and the Religious Studies department to people who lived in Hamilton but often knew very little about the types of research that graduate students undertake.

27. See Narayan (1993:671-686) on issues affecting native anthropologists and Abu-Luyhod (1991:137-163) on "halfies."

28. In one instance I did an interview with a woman whose first language was Croatian. When I asked her what types of devotions she practised, she could not articulate her answer in English. However, she did show me the prayers in her prayer book. Although I was completely unfamiliar with her native language, with a bit of help I was able to figure out what the prayers were. It struck me that someone who was not well versed in the common types of Marian prayers would have been at a distinct disadvantage in this situation.

29. See Appendix II for the text of the questionnaire.

30. See Appendix I for the text of the consent form.

31. Further detail on the Rosary may be found in Chapter I in the section entitled "Marian Devotions."

32. The Hamilton Family Prayer Group was started by a Cathedral parishioner but is not a group sponsored by the Parish. The group meets regularly to pray the Rosary and other Marian devotions. Most of the group's members are Cathedral parishioners. See Chapter II for further details.

33. The Shrine of the Canadian Martyr's was built in honour of the 17th century Jesuit priests and their lay helpers who worked among the Huron. These missionaries were eventually martyred by the Iroquois. The Canadian Martyr's were canonized by Pius XI in 1930 (St. John 1994:142-43). In 1940, The Church proclaimed the Canadian Martyrs patrons of Canada along with St. Joseph and St. Anne (Kelly and Rogers 1993:151).

Chapter I

Public and Formal Devotions to Mary and the Saints

Devotion to Mary and the saints takes many forms in the Cathedral Parish. First, there are the public devotions that take place after the daily Masses, on Saturdays, and on feast days. Second, there are the private devotions that parishioners engage in as part of their own personal prayer life. Public devotions are those prayers which are approved by the parish and in which parishioners participate as a group. These prayers are not obligatory and parishioners are free to participate as they wish. These devotions often take place either before or after the celebration of the Eucharist.

Marian Devotions

Among these public devotions, devotion to the Blessed Virgin Mary is an important and regular part of the prayer life of the Cathedral parish. One of the most popular devotions in the parish is the recitation of the Rosary. This traditional Marian prayer traces its roots back to the Middle Ages when monks prayed the 150 Psalms of the Hebrew Bible as daily prayer.¹ Over time devoted lay people began to join the monks in prayer using the “*Pater Noster*” or “Our Father” as a substitution for the psalms². Later, the *Pater Noster* was replaced with the “*Ave*” or “Hail Mary.”³ The next development in the Rosary was the addition of meditation upon the fifteen mysteries, or major events in

the lives of Jesus and Mary.⁴ There are three sets of five mysteries: Joyful, Sorrowful, and Glorious (Evans 1993: 962 - 966). The Joyful mysteries recall the events of Christ's birth and early life. The Sorrowful mysteries recall those of Christ's death and passion. The Glorious mysteries commemorate Christ's resurrection and events in his life, the life of the early Church, and the life of the Virgin Mary (Evans 1993: 962 - 966).

The Rosary that is commonly prayed today, both in private and in public, consists of five decades⁵ of the "Hail Mary" preceded by the "Our Father" and followed by the "Glory Be" and a short prayer known as the Fatima ejaculation.⁶ These prayers are accompanied by meditation on either the Joyful, Sorrowful, or Glorious mysteries.

When the Rosary is said publically at the Cathedral parish, the format described above is used. The Rosary is said at the Cathedral after the 8:00 A.M. Mass on weekdays and before the 5:15 P.M. Mass on Saturdays. It is also said twice on Holy Thursday after the evening Mass as part of Eucharistic Adoration.

For both daily and Saturday devotions there is a core group of parishioners who participate on a regular basis. In general, most of the participants are women and generally they are either middle-aged or elderly. During the week, there is usually a core group of about five or six people who say the Rosary after daily Mass. Among this group, about half are women and the other half are men. Most of the participants in this group are middle-aged or elderly. On Saturdays, there is usually a core group of twelve elderly women who say the Rosary devoutly every week. Besides this core group, between 15 - 20 other parishioners also participate in the Saturday Rosary devotions. Generally, these

parishioners are middle-aged or elderly women. Far fewer men participate in the Rosary on Saturdays than during the week.

At first glance, the numbers of parishioners who participate in the daily and weekly Rosary devotions appears small. However, one must take into account the overall numbers of parishioners who come to the daily and Saturday afternoon masses. In general about fifteen to twenty people come to daily Mass each day and around one hundred people come to the Saturday afternoon Mass. This means that at any given weekday or Saturday Mass that approximately one third of the parishioners who attend these masses also participate in the Rosary.

It is significant that the Rosary is one of the main forms of Marian devotion in the parish. Its use by the faith community reflects a long standing tradition in the Church. The Rosary has often been a subject of papal encyclicals and pastoral letters from the latter part of the nineteenth century right up to the late twentieth century. Pope Leo XIII was a prolific writer of encyclicals and wrote nine on the Rosary.⁷ Further encyclicals were written by Pius XI, Pius XII, John XXIII, and Paul VI⁸.

It is Paul VI's *Marialis Cultus* that is most relevant for my study of contemporary devotion to Mary. Written in 1974, *Marialis Cultus* is one of the most important post Vatican II documents on Marian devotion. *Marialis Cultus* seems to have been written partly in response to some overzealous reformers of Vatican II who sought not only to reform modern Marian devotions, but to suppress them outright. Therefore, Paul VI encouraged "the restoration, in a dynamic and more informed manner, of the recitation of the Rosary."⁹ He chided those in the Church who had gone to excess in interpreting the

admonitions of the Second Vatican Council by seeking to suppress proper devotion to Mary.¹⁰

While the Church has always maintained a wide variety of devotional practices to Mary, only two devotions are specifically mentioned in Paul VI's *Marialis Cultus*. These are the Rosary and the *Angelus*.¹¹ It is Paul VI's teaching on the Rosary that gets the most attention of these two devotions. Paul VI's teaching on the Rosary emphasizes that it is not solely a Marian devotional prayer. In his view, Marian prayers must not only inspire devotion to Mary but they must also engender devotion to her Son. This idea represents a shift in the Church's understanding of Marian devotion. Devotion to Mary is not longer seen as an end in itself but must be understood as a means to foster a deeper relationship with Jesus Christ. Therefore, Paul VI states that devotions to Mary should "clearly express the Trinitarian and Christological note that is intrinsic and essential to them."¹²

Another important shift in the Church's understanding of Marian devotion is the idea that all forms of devotion should have a "biblical imprint" and that "devotion to the Blessed Virgin cannot be exempt from this general orientation of Christian piety."¹³ Therefore, in light of this teaching, the Rosary is commended to the faithful as a "compendium of the entire Gospel."¹⁴ Paul VI notes that the Rosary "draws from the Gospel the presentation of the mysteries and its main formulas" and "puts before us once more a fundamental mystery of the Gospel - the Incarnation of the Word."¹⁵ For Paul VI, the Rosary is a distinctly "Gospel Prayer" with a "clearly Christological orientation."¹⁶ Paul VI praises the Rosary as a devotional practice and notes "its suitability for fostering

contemplative prayer - prayer of both praise and petition” and its “effectiveness for promoting Christian life.”¹⁷

Clearly, many aspects of *Marialis Cultus* find expression in the public recitation of the Rosary in the Cathedral parish. First, given the fact that the Rosary is said almost every day in the parish, it is evident that this devotion is important to parishioners as it was to Paul VI. Second, the Rosary takes place either before or after the celebration of the Eucharist. In this context, the Rosary becomes associated with the principal celebration of the Church that honours Jesus Christ, thereby keeping a Christological focus.

Reciting the Rosary either before or after Mass accomplishes two things. First, from the standpoint of Church teaching, it rightly places the Rosary in its proper devotional context. For Paul VI asserted that devotional practices “should be harmonized with the liturgy, not merged into it” and that the Rosary and other devotions should not take place during Mass.¹⁸ Further, the Pope asserts that meditation on the mysteries of the Rosary can be an “excellent preparation” for those same mysteries in the celebration of the liturgy and can become a continuing echo of these liturgical mysteries.¹⁹

While it is not apparent to what extent parishioners may realize the significance of the timing of the parish Rosary, or of its biblical or Christological aspects, it is noteworthy that the practices of the Cathedral parish are very much in tune with the recommendations made by Paul VI. The Rosary continues to be an important aspect of parish prayer life but it takes place in such a way so as not to interfere with the main liturgy.

In addition to the Rosary, the parish has a weekly devotion to Mary on Wednesdays. Special Marian devotional prayers are said at the evening Mass on

Wednesdays.²⁰ The prayers are divided according to liturgical season.²¹ In these weekly devotions, several themes emerge. In the prayers for the weeks of Ordinary Time, the priest prays “Let us ask God to listen to our prayers, help us in our need, and save us from every danger through the intercession of Mary ever Virgin.”²² In response, the assembly prays in thanksgiving for “Our Mother of perpetual help,” and asks with the help of her prayers to recognize the hand of God in life’s events and to accept God’s grace.²³ In other prayers the congregation praises God for choosing Mary to be both mother of Jesus and an example of faith.²⁴ These prayers ask God to “Strengthen us by your Spirit to be like Mary: to ponder your word in our hearts, to obey your will, to love your Son, and sing your praises every day.”²⁵ The devotions for Advent reflect on the role of Mary as God’s handmaiden who “placed her life at the service of God’s plan” and call upon the congregation to “be ready to welcome the Lord as Mary did.”²⁶ The Christmas devotions reflect on Mary’s role as mother and ask God to “grant, that like Mary, we may . . . recognize in her child the God who saves, Jesus, your Son. . . .”²⁷ During Lent, the image of Mary is one of the “Mother of sorrows” who is praised for her faith, hope, and love.²⁸ During Easter, Mary is praised as “Mother of the Redeemer” and a model of prayer and faithfulness.²⁹

While these prayers are diverse in their content, several consistent themes emerge. Mary is depicted clearly as a human being who was in all circumstances faithful to God’s plan. She is lauded for her faith in accepting the responsibility to be the mother of Christ and for accepting with strength and hope the terrible suffering that her Son’s death would bring. In these prayers, Mary is not depicted as a transcendent angelic being who reigns

in heaven, whose principle role is to intercede on behalf of her people. Rather, Mary is depicted as a model of steadfast faith and an exemplar of Christian discipleship. Mary is described in these prayers as an effective intercessor because she was a faithful witness to her calling. These prayers express the idea of Mary as both model of faith and intercessor for the needs of the faithful. The view of Mary expressed in these parish devotions is extremely consistent with the concept of Mary that was defined by the Second Vatican Council and in the teachings of Paul VI and John Paul II.

In *Marialis Cultus*, Paul VI often lauds Mary as a model of faith. He notes that her faith was both the “path to divine motherhood” and the cause of her “blessedness.”³⁰ For Paul VI, Mary is a “teacher of the spiritual life for individual Christians” who shows above all that true worship “consists in making one’s life an offering to God.”³¹ Paul VI also notes Mary’s role as mother of the faithful. He notes that Mary encourages her children to turn to her with “filial confidence” and to trust that she is “ever ready to listen with a mother’s affection and efficacious assistance.”³²

Pope John Paul II in his encyclical *Redemptoris Mater* also notes the importance of Mary’s faith, particularly in the context of salvation history. John Paul II notes how in the Gospels, Elizabeth lauds Mary for her faith, a faith which led Mary to “entrust herself to God without reserve” and to devote “herself totally as the Handmaid of the Lord to the person and work of her Son.”³³ John Paul II writes that Mary’s faith can be compared to the faith of Abraham.³⁴ Just as the faith of Abraham inaugurated the Old Covenant, so Mary’s faith expressed in her *fiat* at the Annunciation inaugurates the New Covenant.³⁵ Mary, therefore, becomes the “first disciple” and through her faith develops a lasting union

with her Son that endures even to the suffering and desolation of the Cross.³⁶ Mary, therefore, “advanced in her pilgrimage of faith and loyally persevered in her union with her Son.”³⁷

For John Paul II, Mary’s role is not limited only to being a model of Christian faith. He also stresses her importance as a mediator and intercessor with her Son on behalf of humanity.³⁸ However, John Paul II’s post-Vatican II image of Mary depicts her as cooperating with her Son and exercising her power of intercession through him. John Paul II asserts that Mary’s role of mediator and intercessor is always subordinate to that of her Son who is the one true Redeemer and Mediator.³⁹ Mary does not exercise this power of intercession and mediation on her own. Rather, she shares in the mediation of Christ and cooperates with him as the one mediator of human salvation.⁴⁰ However, Mary still occupies a distinct place among the communion of saints. Her power of mediation and intercession are linked closely to her motherhood and to her “fullness of grace.”⁴¹

In addition to the Rosary and the Wednesday evening Marian prayers, the Cathedral Parish also offers and encourages a number of May devotions. During the month of May, the weekly Parish Bulletin reminds parishioners that “May is a month of devotion to Mary the Mother of God.”⁴² The Parish Bulletin reminds parishioners of the weekly Marian devotions on Wednesdays and the recitation of the Rosary on Saturdays.⁴³ The Parish Bulletin also encourages parishioners to depend their “relationship with Christ through the Mother of God and our Mother” throughout the month of May.⁴⁴ One way in which they are encouraged to do this is to say the Rosary daily in order to help them “draw closer to Our Lord through His blessed Mother.”⁴⁵ In addition to the information in

Parish Bulletins on various Marian devotions, the parish also performs a ceremony known as the “May Crowning” in which a statue of the Virgin is crowned as a form of veneration.⁴⁶

It is clear that the public Marian devotions that are practised at Christ the King are very consistent with a post-Vatican II view of Mary both as model of faith and intercessor of the faithful. Mary clearly has a role to play in the formal religious lives of Christ the King parishioners. During my field interviews I would discover that Mary also plays an important role in the private prayer life of many parishioners who look to Mary as a compassionate mother, a source of comfort, a source of strength, and a powerful advocate.

Devotions to Saints

While public devotion to Mary is very evident in the Cathedral parish, there is far less public devotion to saints. It is clear, however, that the saints were important to those who planned the artwork of the Cathedral itself. The two side altars at the front of the Church feature a number of saints, mostly from Biblical times. On the left side altar are statues of holy women: the Blessed Virgin Mary, St. Anne, St. Martha, and St. Mary Magdalene. On the right side altar are statues of holy men: St. John the Baptist, St. John the Evangelist, St. Joseph, and St. Peter. A row of stained glass windows around the Cathedral also features images of saints.

While images of saints are clearly visible within the Cathedral, public devotion to saints is limited to honouring them during their feast days. The Roman Calendar, the liturgical calendar of the Church, regularly commemorates the lives of many saints through

memorial and feast days established in their honour. On such feasts, the prayers of the Mass make mention of these saints and ask for their intercession. It is common practice in the Cathedral parish on such feast days for the priest to say a few words about the saint in the homily during Mass. During these homilies, the saints are commended to parishioners as models of faith. While lauded for their virtues and commitment to Christ, the priests also emphasize that saints are men and women like ourselves who had to struggle with sin, with trials, and with suffering. The priests often emphasize that all are called to holiness and that the potential to obtain sanctity lies within each individual. Through these homilies, the saints take on a more human character, seem less remote, and stand as models to be imitated.

Many of the themes of these homilies are expressed in both pre and post Vatican II Church teachings. I have noted previously that many papal encyclicals were written on the subject of saints. In general, these encyclicals were written to commemorate the anniversary of a saint's birth, death, martyrdom, or canonization. These various encyclicals serve to highlight the particular virtues of the saints, to describe the saint's contributions to the Church and society, and to encourage the faithful to emulate the saint's holiness and example. For example, in *Editae saepe* (1910), St. Pius X, outlines in detail the role that the saints play in the life of the Church:

Sacred Scripture records the divine word saying that men will remember the just man forever, for even though he is dead, he yet speaks. Both in word and deed the Church has for a long time verified the truth of that saying. She is the mother and nurse of holiness Like a loving mother, she carefully preserves the memory of and affection for the saints. This remembrance is, as it were, a divine comfort which lifts her eyes above the miseries of this earthly pilgrimage so that she finds in the saints "her joy and her crown." The glorious deeds of the saints, however, do more than afford us comfort. In order that we may imitate and be encouraged by

them, one and all the saints echo in their own lives the saying of Saint Paul, “I beg you, be imitators of me, as I am of Christ.” For that reason . . . We begged everyone to turn their eyes with Us to Jesus Since the majesty of that Model may be too much for fallen human nature, God mercifully gave Us another model to propose for your imitation, the glorious Virgin Mother of God. While being as close to Christ as human nature permits, she is better suited to the needs of our weak nature. Over and above that, We made use of several other occasions to recall the memory of the saints. We emulated these faithful servants and ministers of God’s household (each in his own way enjoying the friendship of God), “who by faith conquered kingdoms, wrought justice, obtained promises.” Thus encouraged by their example, . . . “we practice the truth in love, and so grow . . . in Christ” (Section 1-2).

It is clear from this excerpt that the Church has a long standing tradition of calling attention to the holiness of the saints so that their lives may serve as an inspiration for others. In their homilies on saint’s feast days, the priests of the Cathedral parish also adhere to this tradition and encourage the veneration and imitation of the saints in a similar fashion.

The themes of these homilies are also reflected within the documents of Vatican II.⁴⁷ The Church fathers also speak of the importance of saints as models of the faith and exemplars of virtue.⁴⁸ They note that by following in the footsteps of the saints that the faithful from all states of life can achieve holiness.⁴⁹ The Council fathers admonish the faithful that devotion to saints should in no way be interpreted as interfering with one’s personal relationship to Christ.⁵⁰ They note that ultimately all veneration of the saints “tends toward and terminates in Christ, who is the ‘crown of all saints’.”⁵¹

The Council fathers also note the importance of the veneration of the saints through the celebration of the Eucharist. Through the Eucharist the faithful become “most closely united to the worshipping Church in heaven as we join with and venerate the

memory first of all of the glorious ever-Virgin Mary, of Blessed Joseph and the blessed apostles and martyrs, and of all the saints.”⁵²

Pilgrimage

Another important aspect of Marian and saints devotion in the parish of Christ the King is the annual Rosary Sunday Pilgrimage to the Canadian Martyrs Shrine in Midland Ontario. The Canadian Martyrs Shrine was built in 1926 and consecrated on June 26, 1926 by the Archbishop of Toronto one year after the beatification of the martyrs by Pope Pius XI. The shrine was built in honour of the 17th century Jesuit martyrs who worked among the Hurons and were later martyred by the Iroquois.⁵³ It is presently under the care of the Jesuits of Upper Canada Province. The shrine stands in testimony to the courage of the early pioneers who brought the Christian faith to Canada (Monet 2000:8). Their mission, Sainte-Marie is at the heart of the beginnings of the Christian Church in Canada (Monet 2000:8). From its inception, the shrine has been an important aspect of the ministry of the Canadian Jesuits (Monet 2000:8).

Each year in September, the Shrine hosts thousands of pilgrims who come to celebrate Rosary Sunday, a Marian event sponsored by the Catholic Women’s League. Each year the Catholic Women’s League of Christ the King parish organizes a pilgrimage to this annual event. I attended the pilgrimage for the first time on Sunday September 10, 2000. For the September 2000 pilgrimage, 50 parishioners had registered to attend. One of the CWL coordinators of the pilgrimage told me that this group had been smaller than previous years. She told me that on average 55 - 60 people attended each year. In some

years they had to book two buses to take all the participants. In all 42 parishioners attended the 2000 pilgrimage.

The majority of the participants in the pilgrimage were women. They ranged in age from teenagers to elderly women. About half of the participants were senior citizens. Only 6 men attended the pilgrimage and all of them, except myself, were accompanied by wives or families. There were a variety of ethnic groups represented. About one-quarter of the participants were Italian. There were ten people of Asian descent, four of whom were Indian. Three of the participants attend daily Mass on a regular basis. Three of the participants are regular participants in the Hamilton Family Prayer Group.

The pilgrimage began with a bus trip that departed at 8:00 A.M. Two women led us in a decade of the Rosary and some Marian hymns at the start of the pilgrimage. One of the pilgrims asked me to say the Rosary with her and we completed 15 decades during the trip to the shrine. I was also asked by the organizers to say the Rosary on the return trip. However, by the time we left for Hamilton most people seemed very tired and so we did not say the Rosary on the return trip.

We arrived at the shrine about 11:00 A.M. An outdoor mass was scheduled at 1:00 P.M. that was celebrated by a local bishop. Masses also took place in the Shrine Church. The Shrine is the site of many pilgrimages from various ethnic groups including Mexicans, Germans, Czechs, Poles, Italians, Jamaicans, Slovenes, Greeks, Tamils, Lithuanians, Croatians, and Filipinos.⁵⁴ There are four Masses scheduled daily at the Shrine which is open from Victoria Day until Thanksgiving (St. John 1994:144). Before the Mass began, most of the participants toured the shrine grounds and Church. The

shrine grounds feature three outdoor altars, a garden, an outdoor Way of the Cross, a votary where pilgrims may light candles, a souvenir shop, and a café.

A short walk outside the shrine grounds is a path that leads to the Sainte-Marie among the Hurons provincial historical site. This site was the result of an agreement between the Upper Canadian Jesuits and the Government of Ontario to allow the rebuilding of Sainte-Marie and its operation for the public as a historic site (Monet 2000:15). Archeological work began on this site in 1941 and in 1954 the grave of St. John Brébeuf was discovered by Father Dennis Hegarty, SJ (Monet 2000:15). The grave of St. John Brébeuf and St. Gabriel Lalemant are now housed in a small log style chapel within the Sainte-Marie among the Hurons historical site. Pilgrims who wish to visit the graves of the saints have direct access to the tomb without having to pay admission to the historical site. Unlike many of the saints' tombs I have seen both in Europe and in Canada, the graves of St. John Brébeuf and St. Gabriel Lalemant are extremely humble. The two saints are buried underneath a dirt floor decorated only with some palm branches and a burning candle. The tomb is marked by a simple wooden sign that bears their names.

I stayed at the martyrs' tomb for only a short time as I wanted to return to the shrine to observe the outdoor mass and other activities. I was therefore unable to make any detailed observations of the number of pilgrims from our group who came to the tomb. No one from our parish group came by during the brief time I was there, nor did I encounter anyone from our group on the way back to the shrine. However, several of the women on the tour told me that they had gone to visit the saints' tomb. One of the tour guides in the chapel told me that 20 or so people had come to the site already that day.

After my visit to the martyrs' graves, I returned to the main shrine for the 1:00 Mass. The Mass took place at one of the many outdoor altars at the shrine. I estimate that 1500 people were present at the Mass, including many from Christ the King parish. After the Mass concluded, people gathered for the procession to the Papal altar for the Rosary Sunday devotions.

The procession was led by clergy who carried the Blessed Sacrament. A statue of Our Lady of Fatima was also carried in the procession. Each of the many parish chapters of the Catholic Women's League who were present carried banners in the procession. Behind these banners followed members of those particular parishes. The Knights of Columbus served as honour guards for the Blessed Sacrament and the statue of Our Lady of Fatima.⁵⁵ The procession was accompanied by the singing of various hymns as it made its way to the Papal altar. Once the Blessed Sacrament arrived at the altar it was placed there for a period of silent adoration. After this, the Living Rosary began.⁵⁶ Each decade of the Rosary was offered for a particular intention: The first for Canada, the second for peace, the third for the unborn, the fourth for vocations, and the fifth for the dead. While the majority of the Rosary was said in English, a number of other languages were also used including French, Italian, Dutch, Portuguese and five others. After the Rosary, a number of Marian hymns were sung, followed by the Liturgy of the Word.⁵⁷ A homily was given by Most Reverend Brendan O'Brien, Bishop of Pembroke, Ontario. After the homily the congregation was invited to pray the Litany of Loreto.⁵⁸ There was Benediction of the Blessed Sacrament followed by closing hymns.⁵⁹ About half of the

pilgrims from Christ the King parish were part of the procession itself. Almost all the pilgrims from Christ the King participated in the devotions for Rosary Sunday.

It is clear that devotion to both Mary and the saints is encouraged by the Cathedral parish in various ways. The Rosary, perhaps the most quintessential of all Marian devotions, is said on a regular basis both during the week and on the weekend. Weekly novena prayers are offered in honour of the Virgin on Wednesday evenings. Parishioners are also encouraged to participate in the various May devotions such as the Rosary and the annual May Crowning. On the feast days of saints, the priests generally make note of the importance of the examples of saints in the life of the Church and stress that the faithful should strive to imitate their holiness and example. In addition to these devotions, the parish also sponsors an annual pilgrimage on Rosary Sunday to the Canadian Martyr's Shrine. This event provides both the opportunity for Marian devotion but also for the veneration of the Canadian Martyrs.

While the overall numbers of parishioners who participate in these various devotions may seem small, nevertheless, those who do participate often do so very devoutly. They attend daily mass and say the Rosary afterward. They come every Saturday afternoon to say the Rosary. They go each year for the Rosary Sunday pilgrimage to the Canadian Martyr's Shrine. For these parishioners these devotions are an important part of their faith life. Their participation in these devotions is a reflection of their personal devotion to Mary and to the saints.

Many of these public devotions emphasize the dual paradigm of Mary and the saints as models and intercessors and reflect both contemporary Church teaching and the

reforms of Vatican II. However, it is difficult to ascertain strictly from observing these public devotions to what extent this paradigm has been accepted by the faithful. Public and private devotional practices are often different and may also reflect different religious sentiments and attitudes.

In order to determine how closely popular devotional practices reflect the Church's teaching and to what extent, if any, the reforms of Vatican II have impacted these devotions, we must observe the private prayer lives of individuals. Many of my respondents also practice private devotions to Mary and the saints as part of their personal prayer life and spirituality. It is these private devotions that we turn our attention to next.

Notes:

1. See The Scriptural Rosary p. 9
2. See The Scriptural Rosary p. 10. For the text of the Hail Mary, see Appendix III.
3. See The Scriptural Rosary p. 10.
4. See The Scriptural Rosary p. 14 -15.
5. Each decade is composed of ten Hail Mary's.
6. This prayer was requested by the apparition of Mary at Fatima, hence the name. The prayer is as follows: "O my Jesus, forgive us our sins, save us from the fire of hell, lead all souls to heaven especially those most in need of Thy mercy." See Lelen (1973:15).
7. See *Supremi Apostolatus officio* (1883), *Superiore anno* (1884), *Octobri mense* (1891), *Magnae Dei Matris* (1892), *Laetitiae sanctae* (1893), *Iuncunda semper expectatione* (1894), *Fidentem piumque animum* (1896) *Augustissimae Virginis Mariae* (1897), *Diuturni temporis* (1898).
8. Pius XI wrote *Ingravescentibus malis* (1937), Pius XII wrote *Ingruentium malorum* (1951), John XXIII wrote *Grata recordatio* (1959), and Paul VI wrote *Marialis Cultus* (1974).
9. *Marialis Cultus*, Introduction.
10. *Marialis Cultus*, Section 31.

11. The Angelus is “a devotion which commemorates the Incarnation of Christ. It consists of three versicles, three Hail Marys, and a special prayer. It is traditionally recited morning, noon, and evening” (Bunson 1999:148). The Angelus is traditionally chimed on church bells. While this practice has waned, it is still done by some churches and in many monasteries. For a full text of this prayer, please see Appendix III.

12. *Marialis Cultus*, Section 25.

13. *Marialis Cultus*, Section 30.

14. *Marialis Cultus*, Section 42.

15. *Marialis Cultus*, Section 44.

16. *Marialis Cultus*, Section 46.

17. *Marialis Cultus*, Section 42.

18. *Marialis Cultus*, Sections 31,48.

19. *Marialis Cultus*, Section 48.

20. From September to June there is an additional daily Mass on Wednesday evenings. These devotions are said at evening Mass.

21. These seasons are Ordinary Time, Advent, Christmas, Lent, and Easter.

22. From the booklet, Wednesday Evening Marian Devotions p. 1 - 4.

23. From the booklet, Wednesday Evening Marian Devotions p. 1 - 4.

24. From the booklet, Wednesday Evening Marian Devotions p. 4.

25. From the booklet, Wednesday Evening Marian Devotions p. 4.

26. From the booklet, Wednesday Evening Marian Devotions, p .5.

27. From the booklet, Wednesday Evening Marian Devotions p. 5.

28. From the booklet, Wednesday Evening Marian Devotions p. 8.

29. From the booklet, Wednesday Evening Marian Devotions p. 12.

30. *Marialis Cultus*, Section 17.

31. *Marialis Cultus* Section 21.

32. *Marialis Cultus* Section 57.

33. *Redemptoris Mater* Section 12-13.
34. *Redemptoris Mater* Section 13.
35. *Redemptoris Mater* Section 14.
36. *Redemptoris Mater* Section 18.
37. *Redemptoris Mater* Section 2.
38. *Redemptoris Mater* Section 21.
39. *Redemptoris Mater* Section 41.
40. *Redemptoris Mater* Section 38 - 39.
41. *Redemptoris Mater* Section 38 - 39.
42. See Cathedral of Christ the King Parish Bulletin May 16, 1999 and May 6, 2001.
43. See Cathedral of Christ the King Parish Bulletin May 16, 1999 and May 6, 2001.
44. See Cathedral of Christ the King Parish Bulletin May 16, 1999 and May 13, 2001.
45. See Cathedral of Christ the King Parish Bulletin May 16, 1999 and May 13, 2001.
46. See Cathedral of Christ the King Parish Bulletin May 16, 1999 and May 13, 2001.
47. Particularly *Lumen Gentium* Chapter VII (Abbot 1966:78-96).
48. See *Lumen Gentium* Chapter VII (Abbot 1966:82).
49. See *Lumen Gentium* Chapter VII (Abbot 1966:82).
50. See *Lumen Gentium* Chapter VII (Abbot 1966: 83, Footnote 244, 84).
51. See *Lumen Gentium* Chapter VII (Abbot 1966: 83).
52. See *Lumen Gentium* Chapter VII (Abbot 1966: 83).
53. The Canadian Martyrs are St. John de Brébeuf, St. Isaac Joques, St. Anthony Daniel, St. Gabriel Lalemant, St. Charles Garnier, St. Noël Chabanel, St. René Goupil, and St. John LaLande. With the exception of St. John LaLande who was a lay person, all of these saints were members of the Society of Jesus (Jesuits). See Monet (2000:9), Delaney (1980:117,314) and Thurston and Attwater (1981:645-652 vol. III).
54. Lithuanian, Czech, Filipino, and Croatian pilgrimages were noted on the bulletin board outside of the Church. My reference to other ethnic pilgrimages is taken from Monet (2000:9).

55. The Knights of Columbus are a Catholic fraternal organization. They operate in parishes across North America. The organization is hierarchal and includes several "degrees" of knighthood. Those of the 4th degree or highest rank often serve as honour guards in religious processions. These honour guards wear elaborate dress uniforms that include capes, hats, and ceremonial swords. See article "Knights of Columbus" by E. Hearn in the Catholic Encyclopedia Online Edition available at <http://www.newadvent.org/cathen/08670c.htm> and "Ceremonials of the Order" at the General Information about the Knights of Columbus website at <http://www.srv.net/~hlyrsry/knightsofcolumbus/information.html>.

56. The Living Rosary is a form of the Rosary in which each prayer is said by a different person. The participants themselves represent the various beads of the rosary. This practice was endorsed by Pope Leo XIII in his encyclical *Augustissimae Virginis Mariae*.

57. The Liturgy of the Word is the term used for a brief liturgy involving scripture texts, a homily, and prayers of intercession. The Liturgy of the Word is always a part of the celebration of the Eucharist but may also be celebrated separately (Bunson 1999:197).

58. A Litany is the general term for a "prayer in the form of responsive petition." (Bunson 1999:165). The Litany of Loreto or Litany of the Blessed Virgin Mary is a litany that consists of various titles of the Mary followed by the petition "pray for us." For the complete text of this prayer, please see Appendix III.

59. Benediction of the Blessed Sacrament is a form of blessing delivered by a priest using the Blessed Sacrament. The host is place inside a receptacle called a monstrance or ostensorium and the sign of the cross is made over the people with it. Benediction was a common practice in the era prior to Vatican II but is far less common in current Church practice. See article "Benediction of the Blessed Sacrament" by H. Thurston in the Catholic Encyclopedia Online Edition available at <http://www.newadvent.org/cathen/02465b.htm>.

CHAPTER II

Private Marian Devotions

Marian Scholarship

The scholarly literature on Mariology and Marian devotion is vast. Much of this scholarship deals with historical or theological aspects of Mariology and includes important works by Warner (1983), Johnson (1989), Zimdars - Swartz (1989,1991), and Pelikan (1996). In addition, several important ethnographic and sociological works have also been written on Marian devotion. These include studies by Wolf (1958), Christian (1989), Maynard (1988), Rodriguez (1994), Ingham (1996), Orsi (1996), Wojcik (1996), Cuneo (1997), and Roten (1992).

The two ethnographic and sociological works that have the most relevance to my own research are the works of Roten (1992) and Rodriguez (1994). Both studies examine Marian devotion in a contemporary North American context. While the samples in each of these respective studies were narrower than my own in terms of ethnicity and age, they do provide invaluable data for comparison.

Roten (1992) conducted a study of Marian devotion among Catholic youth aged fifteen to twenty-five. Research participants were drawn from Catholic High Schools in the United States, Canada, Europe, Asia, and Latin America (Roten 1992:5) The majority

of the data in his study is taken from responses of American students, most of whom were practicing Catholics (Roten 1992:5-6).

Roten's findings indicate a high level of participation (nearly seventy percent) in both public and private forms of Marian devotion (Roten 1992:11). Forms of public devotion, which took place either at school or in the family parish, included such things as: Feast day masses, the Rosary, May Crowning, Marian prayers, and pilgrimages (Roten 1992:11). In addition to these public devotions, many respondents prayed to Mary either as part of family devotions at home or as part of their own personal prayer life (Roten 1992:11). Such private devotions included: the Hail Mary, the Magnificat, the *Salve Regina*, the *Memorare*, the *Angelus* and the Rosary (Roten 1992:12).¹ Roten observes that the most commonly used Marian prayers both in public and private devotions were the Hail Mary, the Rosary, and the *Angelus* (Roten 1992:12). It is also noteworthy that about sixty percent of respondents indicated some level of interest in Marian apparitions (Roten 1992:16).

Roten found that Marian prayer was rated as either "very important" or "important" by sixty-five percent of his respondents. Most of his respondents felt that Marian prayer was important because "Mary is a model for those who pray and believe" and because Mary "intercedes efficaciously and assists those who pray" (Roten 1992:13). Most respondents gave precedence to the image of Mary as a model of prayer and faith over her image as intercessor (Roten 1992:13).

In addition to the specific devotions practiced by the youth in Roten's study, many respondents also developed a personal relationship with Mary. Almost sixty percent of

Roten's respondents stated that Mary had a place in their lives. Roten's youth related to Mary both as a "concerned mother" and as a "sister in faith" (Roten 1992:18). This spiritual relationship was ranked by respondents as the most important after their relationships with God and Jesus respectively and was more significant than respondents' relationships with other saints (Roten 1992:22).

There are a number of significant similarities between Roten's findings and my own. First, most of my respondents practice some form of devotion to Mary and feel these devotions are important in their spiritual lives.² Second, most of my respondents have a personal relationship with Mary which they consider to be more important than their relationships with other saints. Third, my respondents also relate to Mary most often as a mother and intercessor. Fourth, it is clear that Vatican II has helped to shape Marian devotion in both groups. Such devotions as the *Angelus* and the Rosary were important among Roten's respondents and my own, though to different degrees. These devotions were particularly emphasized by Paul VI in *Marialis Cultus*. As well, the vision of Mary as model of faith outlined in by Vatican II in *Luminem Gentium* and in John Paul II's *Redemptoris Mater*, was also shared by respondents in both groups.

However, there were some key differences between Roten's findings and my own. First, while the types of public devotions practiced by Roten's youth and the Cathedral parishioners were similar, there was a greater disparity in the types of private devotions that were practiced by these two groups. The range of Marian devotions practiced by Roten's youth was more limited. For example, none of the youth in Roten's study mentioned the use of images or icons, wore the Brown Scapular,³ recited the Litany of

Loreto, or practiced the Five First Saturday's devotion.⁴ In general, the youth surveyed by Roten tended to favour short Marian prayers, such as the Hail Mary. Such prayers were the most common and popular forms of devotion among his respondents. It is interesting, however, that among Roten's youth, the *Angelus* was more popular than among my own respondents. In both Roten's group and my own, the Rosary was also an important form of Marian devotion. However, the Rosary was more popular among my respondents.

Another significant work on contemporary Marian devotion is Rodriguez's 1994 ethnography on Our Lady of Guadalupe, the patroness of Mexico and the Americas. In this study, Rodriguez examines contemporary devotion to Our Lady of Guadalupe by a group of Mexican American Catholic women. While her sample is more narrow in terms of gender and ethnicity than my own, many of the themes she encountered in her study are also echoed in my research.

By far the most significant way in which Rodriguez's respondents related to Mary was as a mother.⁵ A number of women in her study spoke of how they felt an increased kinship with Mary since they had become mothers themselves (Rodriguez 1994: 135,137). In interviews with my own respondents, both men and women note that they often relate to Mary as a mother. Several of the women I interviewed also recounted that they felt a greater bond with Mary after experiencing pregnancy and childbirth. These women spoke of a "mother to mother" connection with Mary and observed that they often pray to her about issues relating to family and child rearing.

The women of Rodriguez's study also turn to Mary as an intercessor, a source of strength, and for spiritual comfort.⁶ Rodriguez notes that for many women in her study, Our Lady of Guadalupe "provides peace, comfort and strength" (Rodriguez 1994:132). These Mexican American women have great faith in Mary and this faith is manifested through their devotion and prayer. Most of these women have an image of Our Lady of Guadalupe in their homes (Rodriguez 1994:138). Their devotion often centres around these images before which they offer candles, flowers, and prayers of petition (Rodriguez 1994:120, 133,135). In many cases these petitions are related to marriage and family life but sometimes include requests for healing (Rodriguez 1994:119, 135-36).

The relationship that Rodriguez's respondents have with Mary is a very intimate one. Mary is someone with whom these women bare their very souls and share the details of their daily lives (Rodriguez 1994:138). They identify with her and confide in her (Rodriguez 1994:127). For them, she is "consoler, mother, healer, intercessor, and woman" (Rodriguez 1994:127). They bring to her their vulnerability and humanity, knowing that she will listen and respond (Rodriguez 1994:130, 136,142). Many of my own respondents also relate to Mary as an intercessor, and a source of strength, to whom one may turn to for comfort. Many of them bring specific requests or problems to her and like the women in Rodriguez's study, their problems are most often family or health related.

However, few of my own respondents seem to relate to Mary with the same degree of intimacy that is reflected in Rodriguez's ethnography. For these Mexican American women, Our Lady of Guadalupe is very much a companion on the journey, an

intimate confidante, and a daily source of strength, hope, and encouragement. While my respondents may turn to Mary for support, few of them seem to experience the closeness to her that is present in the lives of the women in Rodriguez's study. The forms of devotion practiced by these two groups are also quite different. For the Mexican American women, the image of Our Lady of Guadalupe is a powerful symbol. It serves as a focal point for their prayer and devotional offerings. For my respondents, no particular image or icon of Mary is considered more important than any other in their devotions. It was also rare that any of my respondents spoke of offering candles or flowers to Mary as an act of devotion. In general, their devotions centred on prayer and sometimes the use of sacramentals such as the Brown Scapular.

In addition to her role as mother and intercessor, Mary also represented a role model and a model of faith and virtue for many of the women in Rodriguez's study. A number of women described her as the "ideal self", as a "good woman and perfect mother", as someone who did God's will and did what was right (Rodriguez 1994:109,137,141). Mary was lauded by these women for her courage, humility, and peacefulness and for serving as reminder of hope and love (Rodriguez 1994:123, 141).

The theme of Mary as model of faith was a very common theme in many of the interviews I conducted in the Cathedral parish, especially for those who were raised after Vatican II. Many respondents spoke to me of how Mary's virtues inspired them to be better Christians. These respondents see in Mary's life a pattern of how to live a holy and meaningful life. The role of Mary as a model of the faith was particularly important for those respondents who practice few specific Marian devotions. Even if they seldom

prayed to her, these respondents venerated Mary as a model Christian and as a fellow pilgrim on the journey of faith. It is quite possible that for many of my younger respondents, this emphasis on Mary as exemplar of faith was shaped by Vatican II.

Another significant ethnography on Marian devotion was done by Orsi. His work examines the cult of Our Lady of Mount Carmel among Italian immigrants in New York City from 1880 to 1950. While many of the religious practices he describes are ones which have waned in the Church since Vatican II, his work is important to my own research because it describes a period of religious history which many of my own respondents would have experienced. Some of the devotions described by Orsi are also fondly remembered by many of my respondents. These devotions include such things as religious processions, veneration of statues, and the offering of candles. A number of my respondents lament the loss of these traditional devotions, many of which were significant in their own religious practices prior to Vatican II.

Orsi's ethnography paints a rich and detailed picture of the traditional forms of Marian devotions that were popular prior to the reforms of Vatican II in the 1960's. For the residents of Italian Harlem, devotion to Our Lady of Mount Carmel was a hallmark of their religious practice. Her statue was lovingly adorned with jewellery offered in thanksgiving for graces and crowned with a gold crown made entirely of "family gold," jewellery and family heirlooms that had been lovingly sacrificed as an offering to the Madonna (Orsi 1985:12, 64). Her statue was surrounded by "canes, crutches, braces and wax body parts left there as signs of gratitude for people she had healed" (Orsi 1985:12).

Each year an elaborate *fiesta* was celebrated that included such traditional elements of Marian devotion as a public religious procession (Orsi 1985:6-10), expressions of physical mortification by devotees,⁷ the offering of candles⁸ and wax *ex votos*,⁹ the celebration of numerous masses,¹⁰ and the distribution of Brown Scapulars.¹¹ During the *fiesta*, these acts of devotion were offered either to petition the Virgin for specific graces or to express thanksgiving for graces that had been received (Orsi 1985:1).

While the *fiesta* was an important expression of public devotion, Orsi also describes the importance of private devotions to Our Lady of Mount Carmel. Orsi describes how many residents of Italian Harlem turned to the Madonna to intercede for them for a variety of spiritual and temporal needs:

She heard the changing needs of the community. First she heard prayers for families left behind in Italy and then she began to hear prayers for families sinking roots in the new world. She was asked for help in finding jobs during the Depression. Her protection was sought for men of Italian Harlem who went off to fight in the Second World War In the years after the war, she heard younger voices pleading for assistance in school and in finding homes and success outside of Harlem; and she heard the voices of older men and women pleading with her to keep their children from forgetting them and the ways of life in Italian Harlem (Orsi 1985:50). The Virgin's power was intimate; the graces she granted were intensely private, rooted in the daily lives of the people. Her power was in the family; it was into this setting that she was most often asked to come and help with problems that could be quite mundane. She was asked to heal the minor burns that women received while cooking, or to help someone recover quickly from a cold so she could get back to her housework. She was also asked for help in breaking painful emotional ties or for success in love. These intimate affairs of everyday life were the source and locus of the Madonna's power" (Orsi 1985:74).

Many of the practices which Orsi describes are seldom practiced today. Few North American parishes retain the custom of religious processions. Few churches offer the opportunity to light vigil lights.¹² There are fewer statues in churches and the custom of offering *ex votos* is reserved to larger shrines.¹³ Among my respondents, I found that

while there were some people who still wear the Brown Scapular, they were generally elderly. The Brown Scapular seems to have little appeal among respondents under forty. Vatican II has clearly changed the religious landscape of public Marian devotions. However, not all of my respondents were pleased with these changes. Some expressed their chagrin at the loss of beloved statues from the Cathedral church. Others lamented the loss of public religious processions which had been an important part of their spiritual life prior to Vatican II.

In addition to his observations about particular Marian devotions, Orsi's work also demonstrates that the residents of Italian Harlem viewed the Madonna as primarily an intercessor. Her role was to pray for the people and obtain graces for them. It does not appear that they looked upon her as a companion in faith, as a fellow member of the Church, or as a model to emulate. In contrast, my own respondents relate to Mary as both intercessor and exemplar. While many of my respondents continue to have faith in the Virgin's power of intercession and often turn to her with their needs, she is more than an intercessor to them. She is a compassionate mother, a fellow pilgrim on the journey of faith, and a powerful role model of Christian life. She is a Mary of the people, a human woman who strived to be obedient and faithful, a woman who knows the deepest longings of the human heart and the bitterness of sorrow and desolation. She is the Mary envisioned by the post-Vatican II Church.

Specific forms of private Marian devotions

One aspect of Roman Catholicism that makes it very rich is the diversity of devotions that are practised in the private prayer lives of individual Catholics. Many of these devotions are centuries old and yet retain their appeal and popularity even in a modern secular world. Among these various forms of private devotions, Marian devotions are particularly prominent. Though some forms of devotions have waned since the reforms of Vatican II in the late 1960's, many others continue to be practised today.

My own ethnographic research, consisting of personal interviews with twenty parishioners of the Cathedral of Christ the King, demonstrates that Marian devotion is popular and important in the private prayer lives of these Roman Catholics. Despite wide variations in age, culture, and religious history, almost all of the parishioners that I interviewed practice some form of devotion or veneration toward Mary. This is true both of “cradle Catholics” and converts alike. In general, older parishioners who were raised in the era prior to Vatican II tend to practice more traditional forms of devotion than do younger parishioners who were raised after Vatican II.¹⁴ I also observed that the greater participation a parishioner had in daily Mass and parish Marian devotions, the greater the likelihood that s/he expressed a strong personal devotion to Mary.

While women tend to be more active in attending daily Mass and the public devotions of the parish than men, in terms of private devotions male respondents were just as likely as female respondents to practice devotion to Mary. Men also tend to practice similar types of devotions to Mary as do women.¹⁵ While there are fewer devout men than

women, devout men practice similar types of devotions and practice these devotions with similar frequency as do devout women.

Most respondents relate to Mary in a very personal and intimate way. They relate to her in several specific ways: as a mother, as a model of the faith, as an exemplar of virtues, as a fellow member of the Church, as someone who is deeply concerned with their personal well being and that of their loved ones, and as someone who is deeply concerned with the needs of the world and the Church. In many ways, devotion to Mary is woven into the fabric of the faith of many parishioners. The majority of respondents describe their personal devotion to Mary as “very important” in their faith life.

Specific Forms of Marian Devotion

By far the most important Marian devotion in both the religious histories of respondents and their current devotional practices is the Rosary. Among my respondents, it is rare to find anyone that did not pray the Rosary, at least occasionally, as part of their personal devotion to Mary.¹⁶ The Rosary is very important in the private prayer lives of many of my respondents. Many of them say the Rosary every day.

In the past it was common practice in many Catholic families to gather each evening to say the Rosary. This was the case in my mother’s family and for also for my grandparents when they were growing up. For many of my respondents, this practice was also a family tradition. Maria¹⁷, a middle aged Italian woman, told me how important the Rosary had been in many of the families that she knew when she was growing up. She noted: “The Rosary, it was something a lot of families grew up saying. The Rosary was always there.” While the practice of saying the family Rosary has waned, some vestige of

this practice is found among those parishioners who gather every morning to say the Rosary after daily Mass and among those parishioners who gather monthly to say the Rosary as part of the Hamilton Family Prayer Group.

The Hamilton Family prayer group was started by a Cathedral parishioner to encourage devotion to Mary. At the time of writing, the group has about ten regular members most of whom are Cathedral parishioners. The group meets regularly to pray the Rosary and the Litany of Loreto, to sing Marian hymns, and to offer novena prayers to Our Lady of Perpetual Help. During the months of May and October, months that are specially devoted to Mary, the group meets on a weekly basis. During the rest of the year, the group meets once a month. The meetings rotate from home to home, with each family offering to host the meeting and accept the pilgrim statue of Our Lady of Fatima that accompanies each meeting.

In addition to the regular monthly Marian devotions, the Hamilton Family Prayer Group also conducts an annual May Crowning in honour of the Virgin. An altar is set up in the host family's home that is decorated with colourful fabric, ribbons, lights and flowers. Two members of the group place a crown of flowers on the statue of Our Lady of Fatima while those gathered sing a Marian hymn and place fresh flowers before the statue.

In addition to the Rosary, there are a wide range of Marian devotions that are popular among my respondents. Some of the more commonly noted devotions are: the veneration of images or icons of Mary¹⁸, the *Angelus*, devotion to Our Lady of Mount Carmel and the Immaculate Heart of Mary through the wearing of scapulars such as the Brown Scapular, and the veneration of Mary as a compassionate mother, exemplar of

virtues, or model of the faith. Other devotions that were noted included: honouring Mary on her feast days, the recitation of the Litany of the Blessed Virgin Mary, praying the *Memorare*,¹⁹ the singing of Marian hymns and the Five First Saturdays devotion.

Another form of devotion that is very important is pilgrimage to Marian shrines.²⁰ Most of my respondents had visited at least one Marian shrine. Lourdes, in France, is the most popular pilgrimage destination but many other European and North American shrines were mentioned as well. Among the shrines visited are: the Basilica of Notre Dame in Montreal, Quebec; the Basilica of Notre Dame du Cap in Cap-de-la-Madeleine, Quebec; the Shrine of Our Lady of Fatima in Lewiston, New York; the Basilica of Our Lady of Fatima, Fatima, Portugal; the House of the Blessed Virgin Mary in Loreto, Italy; and several Marian apparition sites in Europe and Latin America including Beauraing, Belgium; Banneaux, Belgium; and Guadalupe, Mexico.²¹

Many respondents described to me how they had been deeply touched by the faith and spiritual ambiance of Lourdes. One of the Cathedral priests, Father Dale, told me he had visited Lourdes during his youth. He said it was an “incredible experience” of both faith and presence, something he described as “a spiritual kind of sweetness.” Laura, a senior citizen and long time parishioner of the Cathedral, has visited five European Marian shrines. She told me that she “believes very strongly in apparitions, especially those at Lourdes.” Laura once accompanied her sister and her two year old niece on a pilgrimage to Lourdes. The purpose of their pilgrimage was to seek healing on behalf of Laura’s two year old niece who had suffered brain damage. Laura told me that she “was very touched by the great evidence of faith.” Another respondent, Stella, has also visited

Lourdes. Stella immigrated to Canada from England. Both she and her husband are converts to Catholicism. In her early religious life as a Catholic, Stella found practicing Marian devotion difficult but in time she grew more comfortable with it. One of the faith experiences Stella shared with me was her visit to Lourdes. She was drawn to Lourdes not to seek any grace of healing but solely because of its reputation as a holy shrine. She described Lourdes as “a world of its own.” She spoke of the sense of “spiritual peace” that was present at the shrine. For Stella, the visit to Lourdes was a “tremendous experience.”

A number of parishioners had visited Medjugorje in Croatia. Since the Church has not yet made a formal declaration regarding the alleged apparitions in Medjugorje, some of my respondents expressed strong opinions about the events occurring there and about so called “private revelations” in general.

One of the Cathedral priests, Father Michael, expressed the opinion that people should not go to pilgrimage sites that have not been approved of by the Church. In contrast, another respondent, Tasha, an elderly Croatian woman who had been on pilgrimage to Medjugorje, maintains that the apparitions at Medjugorje are very important. During her pilgrimage she had the opportunity to pose questions about her late husband to one of the visionaries. Tasha felt the response she received from the visionary was “very important and significant.” Moreover, she considers it a privilege that a rosary she had brought with her on the pilgrimage had been personally “blessed by the Virgin.” Tasha feels very strongly that Catholics should embrace the teachings of Our Lady of

Medjugorje. She told me “People should listen to Holy Mother.” She also feels that the Pope should approve these apparitions.

At the opposite end of the continuum of opinion, Glenda, a young married Irish immigrant, views the present fascination with so called “private revelations” in patently negative terms. She noted that she found the “doom and gloom” of such revelations distasteful. She feels that the Church should “steer people away from that.” Despite the wide range of opinions about private revelations, it is interesting to note that a number of parishioners had visited or intended to visit the alleged Marian apparition site at Marmora, Ontario.²²

The reasons my respondents go on pilgrimages are varied. A few respondents observed that they had visited shrines, especially Lourdes, to seek healing either for themselves or on behalf of a loved one. Several people told me that they wanted to visit a place where Mary, herself, had appeared. The majority of respondents noted that they went on pilgrimage out of personal interest in these holy places.

Mary as Intercessor

While prayer and pilgrimage are clearly important aspects of parishioners’ devotion to Mary, many people have an intimate and personal connection with her as well. Many of my respondents turn to Mary to ask her intercession, either for a specific grace they are seeking or to ask for her help and guidance in a more general way. Mary’s role as intercessor for the faithful of Christ is clearly important for the respondents I interviewed. A number of respondents noted the efficacy and purity of Mary’s intercession.²³

Allen, a senior citizen who immigrated to Canada from England, and a convert to Catholicism, describes Mary as “our closest link with God. She is our intermediary.”

Demitri, a young man of Hungarian descent notes that Jesus has such a profound respect for his mother that “whoever prays to her, he’ll listen to her.” A couple of respondents remarked that “each time we pray the Hail Mary we are seeking her intercession.”

Another parishioner, Maria, a married Italian woman told me that she relies upon Mary’s intercession to support her in difficult circumstances. She noted “I feel secure turning to her; she supports.”

Several respondents told me that they routinely use the title “Mediatix” when turning to Mary for assistance.²⁴ In doing so, these parishioners are invoking Mary as mediator and intercessor of the faithful. One of the Cathedral priests, Father Dale, elaborated on the concept of Mary as Mediatix:

I like the title Mediatix. It’s that whole concept of Mary as kind of mediator of grace. That she’s one who sometimes, because she knows her Son, knows how to intercede, possibly more effectively than I can. And you know, her intercession is pure. Mary just knows what is essential and what’s necessary for a holy life before God. And I think from that point of view, that’s why I like that term Mediatix. You know it’s that sort of concept of a person who mediates. Who is able to, not convince God, I don’t think. But I think she has a special means of presenting one’s needs before God.

Almost all of the parishioners I interviewed had sought Mary’s intercession at some point. The most common concerns that were brought to her were family concerns, seeking help or consolation, and issues around illness and healing. Respondents also sought her help regarding issues such as work and vocation, pregnancy and motherhood. Others asked her to intercede on behalf of the souls in purgatory. A number of respondents told me that they seldom invoke Mary’s help on their own behalf, but that

they do seek out her intercession on behalf of others. Two of my respondents, Peter and Monica, spoke to me about this. Both of these parishioners are very devout; they attend daily Mass frequently and say the Rosary often. Monica, whose story is elaborated below, told me that she has a reputation in the parish for her devotion to Mary and that people often ask her to pray the Rosary for them and seek Mary's intercession on their behalf. Both Monica and Peter told me that they had often sought Mary's intercession of behalf of others and had often said the Rosary for other people.

What concerns do respondents bring to the Mother of God? The most common ones mentioned are family problems or illness. About half of my respondents felt they had received specific graces or favours through Mary's intercession. The types of graces and favours received vary greatly and reflect a wide variety of spiritual and temporal concerns.²⁵

Monica is an elderly parishioner who has been coming to Christ the King for over twenty five years. She is a devout Catholic who attends Mass almost every day and says the Rosary every day without fail. Monica related to me two instances in which she had sought Mary's intercession for healing. The first was when she was afflicted with a disease that threatened her with blindness. Monica made a pilgrimage to Lourdes to ask God to spare her eyesight. Although Monica did lose the sight in one eye, she did not go completely blind. Though not completely healed she was grateful nevertheless for this grace of healing. Monica also made a pilgrimage to Lourdes on behalf of her brother, a priest, who was dying of cancer. Her brother's cancer went into remission and he lived for several years before he eventually succumbed to the disease. Monica felt that through

Mary's intercession God had granted him a longer life and that her brother had in fact died when God had intended.

Marta is a young Filipino mother who frequently attends daily Mass. She is very devoted to Mary and prays the Rosary daily with her husband. She related how her life had been spared by the intercession of Mary. Marta told me that she had been in a serious car accident. She described how when she saw the imminent danger for herself and the other passengers, she called upon God and Mary to help her. Marta feels that her life was spared because of Mary's intercession.

Rebecca was an elderly parishioner who attended Mass regularly and prayed the Rosary daily. Her life had been fraught with much suffering. At the time I interviewed her, she was struggling with terminal cancer. She told me that one of her problems in life had been simply to accept life's hardships. In this matter, she had turned with faith to Mary. Rebecca felt that through Mary's intercession she was able eventually to gain an acceptance of life. She was very grateful for this. I was touched her cheerfulness despite her illness and her resolve to undergo treatment to allow her more time to be with her children and grandchildren. Rebecca eventually died of cancer but she is fondly remembered by those of us who saw her so frequently at daily Mass and who prayed the Rosary with her.

Maria and Corrado are an Italian couple in their fifties. They have three children and several grandchildren. They attend Mass every Sunday and are also members of the Hamilton Family Prayer Group. In their interview with me they noted the many challenges they had faced as a married couple. They told me that their faith in God and their

devotion to Mary had helped keep them together as a couple and as a family. Their son, Luigi, is a young married man with two small children. In his youth he had spent time in Mexico. He was particularly struck by the level of devotion to Mary that was exhibited by Mexican Catholics. During his stay in Mexico, Luigi was trying to determine the direction of his life and to decide on what vocation God was calling him to fulfill. He made a pilgrimage to Guadalupe and went on a retreat to discern his mission and vocation. While praying at the Guadalupe shrine, he was struck by the words of the Magnificat "I am the handmaid of the Lord." He felt he received grace to discern his vocation through Mary's intercession. Luigi visited the shrine several more times. He told me how it had become a "place of refuge" for him. Eventually, Luigi, determined his calling was to work with the mentally disabled as part of the L'Arche organization.

Tasha is an elderly Croatian widow. She attends weekly mass at the Cathedral and has a rich prayer life, including many devotions to Mary. She related to me how she felt Mary had protected herself and her daughter in a potentially dangerous situation. Tasha and her daughter own a tavern in a nearby town. One evening, late at night, Tasha and her daughter were driving home when they were followed by a man in another car. There were few cars on the road and no place to stop for help. Tasha became concerned about the situation and began to pray the Rosary. Eventually, the man stopped following them and they arrived home safely and without incident.

Each of these respondents, in his or her own way, has sought the help of Mary's intercession on their own behalf or that of others. The graces they have received from her bolster their own faith and the belief that Mary does look out for the needs of her children.

Others among my respondents had no recollection of any specific instances in which they felt they had received an answer to a prayer, or felt that Mary had helped them in a more general way. Laura, who made the pilgrimage to Lourdes on behalf of her niece (p. 32-33), told me that she feels that there is help from Mary “all the time.” Steven, a young university student, expressed a different view of Mary’s intercession. He told me:

Mary interceding and changing situations, I don’t think that actually goes on. I don’t think situations are changed. It’s just that sometimes we need extra help to see ourselves through to the end. I don’t think God looks to Mary and asks her to handle specific tasks. Her role is more to nurture you and help you through difficult times.

Whether they turn to her for specific needs or saw Mary has a nurturing, supporting figure, the Cathedral parishioners whom I interviewed feel she has an important role to play as intercessor before God.

Mary as Mother of the Faithful

In addition to her role as intercessor, Mary represents a maternal figure to many of my respondents.²⁶ A number of them explained that they either use the term “mother” when praying to Mary or that they relate to her primarily as a mother.

Tamara, a young professional woman in her thirties, told me that she often turns to Mary as a mother. She noted “She is the Mother of God. Who else would I want to talk to?” Tamara spoke about the terror she often feels upon being awakened from a nightmare. During these times and at other times when she is frightened she turns for comfort to Mary. Tamara remarked “She’s my mother, who else is going to help?”

A number of women commented that they felt a closer kinship with Mary since they had experienced pregnancy and motherhood. Glenda, a young mother of two

children, spoke of the “mother to mother” connection she has with Mary since the birth of her own two sons. Jill, another young mother in her thirties, spoke of how she feels comfortable turning to Mary with family problems because “she had a child of her own; she understands.”

Women were not the only respondents who felt a maternal bond with Mary. A number of men also commented that they related to Mary as a mother. Steven, a young University student, reflected that he usually turns to Mary for “motherly things, like when you need some kind of consoling, inner strength, or help.” Steven views Mary’s role primarily to “nurture you and help you through difficult times.” Steven told me that a favourite image of Mary for him is a statue in his former parish. It depicts Mary holding the child Jesus in her arms. For him, the statue became a focal point during those times that he was seeking Mary’s maternal help and consolation.

Other men also spoke of their own maternal connections with Mary. Peter, a middle-aged retired man and devout parishioner spoke of his veneration of Mary both as an intercessor and as a Mother. Part of Peter’s personal devotion to Mary is the daily recitation of the “Act of Consecration to the Immaculate Heart of Mary” written by St. Louis de Montfort.²⁷ This prayer calls upon Mary as “Immaculate Mother” and consecrates the devotee entirely to her.

Dmetri, a young man of Hungarian ancestry, also noted a maternal connection with Mary. When Dmetri prays to Mary he has two preferred titles for her, her name and the title of “Mother.” For him the respect that is shown to Mary by her children is also a

reflection of their devotion to her Son. He noted that it comforts Jesus to “see that people respect his mother as he did.”

Joseph, a Portuguese immigrant and grandfather, and a great devotee of Mary, spoke of how he often feels “a big hand behind me” when he prays the Hail Mary. Joseph told me about a particularly meaningful encounter he had with Mary after he arrived in Canada. Joseph had been in Canada for almost a year but had not met any other Portuguese people. He was feeling lonely, homesick, and isolated. One cold winter day he was out walking when he saw the “church on the hill” (the Cathedral). He decided to get out of the cold and go and visit the church. Having arrived at the church, he was uplifted to see that it was a Catholic church. He went inside and made his way to the front. There he discovered a statue of Our Lady of Fatima. Joseph was deeply moved. He told me “Here was someone I could recognize. I knew that I could speak Portuguese to her and she would understand me.” At that moment, Joseph felt as though someone was holding him. He told me that shortly after this encounter with Mary, he was standing on a street corner in downtown Hamilton, when suddenly he heard two men speaking Portuguese. Joseph was ecstatic! These men helped him to connect to the Hamilton Portuguese community and to develop friendships with people of his own cultural and linguistic background.

Each of these stories reflects a variety of ways in which parishioners relate to Mary as a mother. As one might expect, a number of women speak of their kinship with Mary because they are mothers themselves. However, it is also significant that equal numbers of men describe their relationship with Mary in maternal terms. For these men, Mary is a

source of consolation, nurturing, and comfort. Perhaps people can relate to Mary as mother because of their own experiences of maternity or maternal love. In one instance I encountered during my fieldwork, the lack of the experience of maternal love also impacted upon the respondent's relationship with Mary. Allen, an elderly gentleman I spoke to, lost his mother at an early age. He told me that he could not relate to Mary as a mother because he never had any experience with maternal love. For him, his devotion to Mary was "more intellectual than emotional."

Mary as Model of Faith and Exemplar of Virtues

While the role of Mary as mother is clearly important in the spiritual lives of many of my respondents, a number of those I interviewed spoke of Mary as a model of faith. For these parishioners, Mary serves as a role model, demonstrating in her own life a pattern for others to follow. Mary's virtues serve as a guiding force in their lives. These respondents do not look upon Mary in this context as the sinless and transcendent Virgin and Queen, a woman set apart from them and their ordinary human experiences. Rather they choose to focus on her humanity, her humility, her obedience to God, and her discipleship.

Father Michael, one of the Cathedral priests, spoke of Mary as "first member of the Church, herself on a pilgrimage of faith, a model Christian and a pattern for the Church." Regarding his own personal relationship with her he notes:

I see Mary as a model in terms of a pattern for Christian life. I try to see in her life, a pattern for how to live my own. Because Mary of course is the model of humility. In ministry, of course, these are important attitudes to have. There is also the aspect of waiting on the Lord. Because as minister, so much of our lives is waiting on the Lord. We can't necessarily direct a lot of things ourselves.

Another priest, Father Dale, spoke of his special relationship with Mary because of her humanity:

Devotion to Mary for me, there is a special connection because of her humanity. Prior to the Second Vatican Council, we kind of had this tendency to divinize Mary and that has kind of stuck with us a lot. There is a tendency certainly in my life to do that at times. But as I am getting older, I appreciate more and more the fact of her humanity and the fact that it was a graced humanity. So the significance for me is in the fact that she is rooted in flesh and blood as I am. And it's that concept of the perfect disciple, what really is for me, attractive about Mary. That not only is she the perfect disciple, but she was made that way by grace. But the same grace that God gave her to live that discipleship, God offers to me. And you know, I need to be willing to accept and receive that grace freely and to let it work in my life. That for me is sort of the cornerstone of my whole devotion to Mary.

Tamara, the parishioner quoted above, also relates to Mary as a model of the faith. She spoke to me of discovering Mary in the scriptures when she was in high school and the important role model that Mary remains in her faith life today:

When I was in High School, we had to do St. Luke's Gospel. And in that Mary figured very prominently. I discovered who she was, what she stood for, and what her name meant. The phrase that comes back to me over and over again, especially if I am having a bad day is 'Mary treasured these things in her heart.' She is very much a role model for me. I would say that it is usually in times of stress that her image comes to me more vividly, but she is there. I usually ask for help to be more like her. To remain calm under stress and to remain a nurturing person. I certainly do try to focus on what she did in that situation and how she handled situations.

For these respondents, the example that Mary set in her earthly life serves as a model in their own lives. Mary demonstrates the way to live the Christian commitment and how to be open to and respond to the grace of God.

Private Marian Devotion and the Official Teaching of the Church

When we examine the faith practices of my respondents we can see clearly that they generally follow devotional practices encouraged by the Church. The most popular of the

private Marian devotions cited by respondents was the Rosary. This devotion has been clearly propagated by the Church in both the pre and post Vatican II eras and has remained an integral form of Marian devotion for many of my respondents.²⁸ However, the practice of saying the *Angelus* was very uncommon among my respondents, despite the fact that it is emphasized by Paul VI in *Marialis Cultus*. Of the many other forms of devotional practices that were mentioned by respondents, all have a long tradition in the Church and all are practices endorsed by the Church. I found no evidence of any heterodox Marian devotional practices.

Many respondents have visited Marian shrines including a number of shrines where Marian apparitions have occurred. In general most of these shrines and pilgrimage sites have been approved by the Church. However, a number of respondents have visited Marian apparition sites that have not yet been recognized by the Church. These sites include Medugorje in Croatia and Marmora in Ontario.

In addition to the practices of devotional prayer and pilgrimage, many of my respondents also turn to Mary as an intercessor, bringing to her both their own needs as well as those of others. This practice is consistent with both past and present Church teachings. However, there seems to be more of an awareness of Mary as an intermediary with God, rather than as a spiritual figure with power in her own right. This view of Mary represents a shift from the way that the faithful often related to Mary in the pre Vatican II era. A number of parishioners spoke of Mary's close relationship with Jesus and with God. They noted that Mary's role was not to displace the petitioner's prayer, but to add

to it by virtue of her own purity and love. It is highly likely that this paradigm shift is a result of exposure to post Vatican II Church discourse.

Laura, a senior parishioner who was raised before Vatican II, noted some of the shifts that have occurred in how people relate to Mary. She noted that prior to Vatican II many people prayed to Mary rather than God and that they lacked the understanding that Mary's power of intercession derives from her relationship with Jesus. She told me that before Vatican II people were less aware of Mary's role. Since the reforms she has changed her own view of her relationship with Mary. When she was young she used to pray to Mary without reference to Mary's relationship with Jesus. Since Vatican II whenever she prays to Mary for a particular need she prefaces her prayer by saying "ask your Son."

Father Michael, a priest at the Cathedral in his early thirties, also commented on this shift in how many people relate to Mary. He noted that in the 1950's there was a great cult of Mary in the Church and that Marian devotions flourished. However, he noted that the faithful often did not fully understand Mary's role.

I think people found a great deal of comfort in sort of asking for Mary's intercession and using devotions like novenas, rosaries, litanies and so on as a way of sort of going to Mama first. I think with the Second Vatican Council there was a real shift, a paradigm shift in terms of who we are as Church and Mary's role in the Church. We don't go to Mary in place of going to Christ. Genuine Marian devotion is always something that will lead us to Jesus. Mary takes the gift of our prayer and wraps it in a beautiful wrap and adds to our prayer. She doesn't displace us or our prayer. You know our sense of who Mary is in the Church is that of someone who is on a pilgrim journey with us.

Father Dale, another Cathedral priest in his forties, also presented a similar point of view:

Whereas before, the devotions presented Mary as Mary, almost divinizing her, and they sort of set her up on a pedestal. She was kind of the plaster untouchable saint. The devotions today really present Mary in relationship to her Son. Now she is much more a Mary from the pews and in the pews. There is a much greater connection between Mary and her Son.

It is clear that the devotional practices of most respondents are consistent with contemporary Church teaching. Traditional forms of Marian devotion, such as the Rosary remain important in many of my respondent's faith lives. It is also evident that many respondents have embraced the Church's post Vatican II paradigm of Mary as exemplar and intercessor. While it was more common for younger respondents (those under forty) to have adopted this dual paradigm, several older respondents (those over fifty) had accepted it as well. This indicates that the teachings of Vatican II are having a significant impact on these respondents understanding of Mary's role and it is also shaping how they relate to Mary in their personal faith life and devotional activities.

Influence of Vatican II on Marian Devotion

It is clear that in the era preceding Vatican II, Marian devotions were actively encouraged by the Church. Many of my respondents noted the importance of both public and private Marian devotion in the pre-Vatican II era. A number of respondents specifically cited the importance of the Rosary in their own religious histories and generally as a devotion that was encouraged by the Church prior to Vatican II. In addition to the Rosary, a number of other devotions were also mentioned. Such devotions included the *Angelus*, novenas²⁹, religious processions, and various forms of "May devotions."³⁰ A number of respondents noted that May and October, traditionally months

which were dedicated to the Blessed Virgin, were particularly significant months for various forms of public Marian devotion.³¹

While it is clear that most respondents feel the Church continues to encourage the faithful to pray the Rosary, few other forms of Marian devotion are mentioned as being encouraged by the post Vatican II Church. Some respondents did cite the *Angelus*, novenas, and the religious processions that are held in some Hamilton ethnic parishes. Only one respondent mentioned the annual May Crowning at Christ the King. It seems that a number of Marian devotions that were popular before Vatican II have waned significantly since Vatican II. Such popular devotions include May devotions, novenas, and religious processions. A number of respondents mentioned these devotions in their religious histories or among those devotions encouraged by the Church in the past. However, few of the parishioners I interviewed currently practice these devotions. This is due in large part to changes in the public forms of Marian devotion that have been offered by the parish since Vatican II. A number of respondents lamented the loss of these public devotions.

A number of parishioners commented that the once popular public “May devotions” have either ceased to exist or been replaced with much simpler commemorations. While Christ the King continues the tradition of the annual “May Crowning” and encourages parishioners to participate in the parish’s regular Marian devotions, no other public devotions to Mary are held in the parish during the month of May. This is a significant departure from an earlier era when the Pope and local bishops actively encouraged such May devotions as the public recitation of the Rosary and the

Litany of Loreto, as well as intercessory prayers on behalf of the Church.³² Such devotions often took place on a daily or weekly basis (Walsh 1891:15).

Public religious processions are another form of Marian devotion that seems to have declined since Vatican II. A number of my respondents mentioned participating in such processions in their youth. None of my respondents mentioned that any processions had taken place at the Cathedral in recent years. However, religious processions have not completely disappeared from the religious landscape. Several ethnic parishes in Hamilton still have religious processions on a regular basis but they appear to be less common than they were prior to Vatican II.

Another form of Marian devotion that has declined are the once popular public novenas that were held in many parishes. Many of my respondents mentioned that they either had participated in novenas or knew that they were popular before Vatican II. Novenas are no longer held in the parish of Christ the King, although public Marian prayers are said during Mass on Wednesday evenings. These prayers may be a vestige of the former novenas that were so popular before Vatican II. Although novenas are still done in some other Hamilton parishes³³, one is most likely to find novenas at some Marian shrines³⁴ and on some religious cable television stations.³⁵

A number of my respondents expressed dismay over these changes in Marian devotions and expressed strong opinions about the impact of Vatican II on devotion to Mary. Peter, a retired parishioner in his fifties, remarked that changes in the liturgy made by Vatican II had devalued devotion, particularly devotion to Mary. He lamented that a

lot of things had simply been “thrown out.” He was also distressed by the fact that as a result of Vatican II that statues had been removed from many churches.

Joseph, a very devout man with a strong devotion to Mary, expressed a similar view. He told me that Vatican II had “led to a general decline in religion.” He felt very sorry that as a result of Vatican II, that statues of Mary had been removed from many churches, including a statue of Our Lady of Fatima at Christ the King. He seemed to resent this loss a great deal and told me “those who tried to get rid of the statues would get their reward for that.” Joseph feels that statues of Mary “encouraged devotions.” He says that “having them in churches encouraged people to pray to Mary. When the statues were taken away, these reminders were gone.” Joseph also notes that many devotions to Mary were dropped and that “there are religious movements that discourage the Rosary.” Joseph feels that the reforms of Vatican II were “too much all of a sudden.”

Several women I spoke with also expressed regret over some of the changes made by Vatican II and their impact on Marian devotion. Laura, another devoted client of Mary, feels that “there was an uneasy silence about Mary at Vatican II.” She feels that Vatican II put Mary “in the back seat” and that many Marian feasts that were important before Vatican II are less important now. Laura regrets the loss of religious processions which she remembers fondly from her youth. Another parishioner, Monica, expressed similar sentiments. She notes that prior to Vatican II there were more devotions to Mary. She uses the example of the annual May Crowning. Although it is still performed in Hamilton Catholic schools and in the parish, the ritual does not have the same format that she remembers from her youth.

Other respondents were less negative in their assessment of Vatican II. Rebecca, an ardent devotee of Our Lady, felt that devotions have not changed greatly since Vatican II. In her view, what is crucial to Marian devotion is the faith of the individual. It is faith that keeps devotion alive. David, a long time parishioner in his seventies, feels that many Marian devotions had begun to wane before Vatican II, noting in particular devotion to Our Lady of Perpetual Help. He told me that at one time churches were packed for weekly novenas and then attendance began to decline. David feels this decline may have been due to the social and economic changes occurring in the late fifties and early sixties.

It appears that the reforms of Vatican II continue to be a source of controversy and friction for a number of my respondents. It is clear that Vatican II had an impact in many ways on both public and private devotions to Mary. The range of devotions practiced by the faithful seems to be narrower now than prior to Vatican II. However, Mary has not been abandoned nor has she been forgotten. Many of the traditional forms of Marian devotion continue to be popular and important in the lives of many of my respondents. For example, the Rosary, lauded by the Church for centuries as the quintessential Marian prayer, continues to be popular with both older and younger parishioners.

While Vatican II may have narrowed the range of Marian devotions, it also served to expand the role of Mary in the faith life of the Church. For many of my respondents, the reforms of Vatican II have expanded Mary's role in the Church from solely an intercessor for the faithful to a true model of faith and exemplar of virtues. Younger parishioners consistently noted the importance of the role of Mary as a model Christian in

their own faith lives. Their spirituality is shaped both by her role as intercessor and her role as exemplar. For almost all of my respondents, Mary continues to play a significant role in their spirituality and in their journey of faith.

Notes:

1. For the texts of the Hail Mary, the Magnificat, the *Salve Regina*, the *Memorare*, and the *Angelus* see Appendix III.
2. In this and subsequent chapters, the term respondent or respondents refers to a member or members of a group of 22 parishioners who were interviewed during my fieldwork.
3. A Scapular is the generic term for a sacramental worn by lay Catholics that is “formed from two pieces of cloth . . . connected with strings so that it may be worn front and back” (Ball 1991:124). Originally scapulars were part of religious habits. Smaller versions of them were given to the laity “in order to give the wearer a share in the merits and good works” of the order (Ball 1991:124). The Brown Scapular of Our Lady of Mount Carmel dates back to 1251. Tradition states that this scapular was given by Our Lady herself to St. Simon Stock, a Carmelite priest. She told him “This shall be to thee and to all Carmelites a privilege, that whosoever dies clothed in this shall never suffer eternal fire.” Seventy one years later, in 1322, Mary appeared to Pope John XXII. In a Papal Bull issued on March 3, 1322, the pope disclosed what he had been told in his vision of Mary. He wrote “I, the Mother of Grace, shall descend into Purgatory on the Saturday after their death, and whomsoever I shall find I shall free . . .” (Ball 1991:125). This promise has subsequently been known in the Church as the “Sabbatine Privilege.” (Ball 1991:125,127). The Brown Scapular was also significant in the apparitions at Fatima Portugal in 1917. On October 13, 1917, Mary appeared to the visionaries as Our Lady of Mount Carmel. In her hands she held out the Brown Scapular. Sister Lucia, one of the visionaries, explained the sign saying “She wants everyone to wear the Scapular . . . because it is our sign of consecration to the Immaculate Heart. The Rosary and the Scapular are inseparable” (From “Questions and answers on the Brown Scapular” online article available at <http://www.jps.net/leichman/brnscpps.htm>). Both Pope Pius XI and Pope Pius XII recommended devotion to Our Lady of Mount Camel through the use of the Brown Scapular. See Pius XI’s letter *Petis tu quidem* (1922) and Pius XII’s letter *Neminem profecto* (1950). Paul VI is also reported to have publically endorsed the use of the Brown Scapular. See quotes from Brown Scapular of Mount Carmel by Bossa in the article “The Brown Scapular” available online at http://www.helpfellowship.or/brown_scapular.htm.
4. The Five First Saturdays devotion was requested by the Virgin Mary in her apparitions at Fatima Portugal in 1917. The purpose of the devotion is to honour and make reparation to the Immaculate Heart of Mary. The Virgin stated in the apparitions: “I promise to help at the hour of death, with the graces need for salvation, whoever on the First Saturday of five consecutive months shall: Confess and receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary with the intention of making reparation to me” (Evans 1993:972).
5. See Rodriguez (1994:106-107, 109, 117, 121-122,132).
6. See Rodriguez (1994:106-107, 116, 119, 120-124, 128-132, 135-137).

7. Orsi notes that many of the pilgrims “stood barefoot on the scalding pavement; many had walked barefoot to the shrine through the night from the Bronx and Brooklyn - a barefoot and wearying trek through the long hours of the morning.”(Orsi 1985:4).
8. Hundreds of candles were offered around the Virgin’s statue and the faithful also “lit vigil lights for the intentions of their family and friends, in the United States and in Italy.” Orsi (1985:10). Candles were offered as a means to procure various graces. “The weights of the candles chosen by the people corresponded to the seriousness of the grace they were asking . . . a great hope required an especially heavy candle and weights could reach fifty or sixty pounds or more” (Orsi 1985:3).
9. *Ex votos* are the “wax replicas of internal human organs” and “models of human limbs and heads” that were carried in religious procession either by those who had been healed or those who sought to be healed (Orsi, 1985:3).
10. Masses began at Midnight on the eve of the festival and were celebrated continuously until the following midnight. The masses were offered either in gratitude for graces bestowed or as pleas for comfort and assistance (Orsi, 1985:1).
11. This scapular was very popular in the pre-Vatican II era and is still worn by many Catholics today. For the devotees of Our Lady in Italian Harlem, the Brown Scapular was valued as a means of protection against all harm (Orsi 1985:12).
12. In many cases this is due to the risk of fire. Some Italian parishes in Hamilton use electric vigil lights which, although forbidden by Church law, have been very popular in churches in Italy for years. Orsi (1996:35,38) notes that the Shrine of St. Jude in Chicago replaced vigil lights with electric lights as part of the many changes made to the Shrine since Vatican II.
13. Such as St. Joseph’s Oratory in Montreal and St. Anne de Beaupré in Quebec.
14. Greeley (1990:32, 34) also notes that older Americans are more religious than those of other age groups. They participate in a greater number of religious activities than younger Catholics. He speculates that older Catholics have more free time due to retirement or because their children have left home.
15. Greeley (1990:33) found that the gender gap between men and women in terms of Catholic religious practice was actually quite small. The only difference he noted was that men seemed to read the bible more than women do.
16. Greeley (1990:30,32) notes that the Rosary is one of the most popular Catholic religious activities. His data from 1986 show that 38 percent of Catholics polled had prayed the Rosary in the past thirty days. Data from this same 1986 poll shows substantial difference in religious practice between younger and older Catholics. For Catholics under forty, the data show only twenty-nine percent had prayed the Rosary in the last month. For Catholics over fifty, the data show that almost sixty percent had prayed the Rosary in the last month.
17. This name and all other names presented in the text are pseudonyms to protect the confidentiality and anonymity of respondents.
18. Images and Icons of Mary have been significant as focal points of devotion for centuries. See Warner (1983:290-298) on the significance of icons and relics of Mary.
19. This is a popular Marian prayer attributed to St. Bernard of Clairvaux. For the complete text of this prayer, please see Appendix III.

20. A number of popes have written on the subject of Marian shrines. For example, Pius VII in *Quod divino afflata Spiritu* discusses the importance of Marian shrines and describes them as places where the prayers of the faithful to the Virgin are heard with particular efficacy. A number of Popes have written specifically about Lourdes and its importance for the Church. See Pius X's *Summa Deus hominum* (1907:183-184), Pius XI's *Ex omnibus locis* (1914:187-188), *Auspiciatus profecto* (1933:220-221), Pius XII's *Primo exacto* (1957:450:452) and John XIII's "Rome and Lourdes" (1959:467-470), and "Lourdes Lasting Message" (1959:471-476). Another important Marian shrine which was written about by the Pope is the Basilica of Guadalupe in Mexico. See Pius XII *Mater spei et gratiae* (1945:259).
21. See St. John (1994) regarding Notre Dame in Montreal and the Basilica of Notre Dame du Cap in Cap-de-la- Madeleine. See Zimdars-Swartz (1991) and Delaney (1990) regarding the apparitions at Lourdes, Fatima, Beauraing, Banneaux, and Guadalupe. See Warner (1983:295) regarding Loreto. For information on the National Shrine Basilica of Our Lady of Fatima in Youngstown, NY see the National Shrine Basilica Our Lady of Fatima website at <http://www.catholic-church.org/barnabites/b530lfs.html>.
22. This Marian apparition site is located on the family farm owned by Shelagh and John Greensides at Marmora, Ontario. Since June 1991 there have been reports of such phenomena as mysterious solar events such as took place at Fatima, Portugal in 1917 and various apparitions of the Blessed Virgin to pilgrims who have come to visit the farm. See "Marmora's Miracle" by Sister Alice Johnson at the Marmora website at <http://www.accel.net/amorcanada/miracle.htm>.
23. This belief in the power of Mary's intercession has a long standing tradition in the history of Roman Catholicism and is discussed in some detail in Warner (1983:116,258,285-289).
24. The term Mediatrix refers to the role of Mary as mediator before God. It is a popular theological term for Mary. See Leo XIII's *Adiutricem* (1897: 136), *Fidentem piumque animum* (1896:148), and Pius X's *Ad diem illum laetissimum* (1904:173). See also Warner (1983:287).
25. Warner (1983:289) notes that traditionally Mary's intercession has been sought for both help with the devotees salvation but also for "more mundane favours and terrestrial benefits." It would appear that in many ways the concerns that devotees have brought to Mary have changed little over the centuries.
26. The idea of Mary as mother has deep roots in the history of the Church. See Warner (1983:286).
27. For the complete text of this prayer, please see Appendix III.
28. Many encyclicals were written on the Rosary prior to Vatican II including the following: *Supremi Aposolatus officio* (Leo XIII 1883), *Superiore anno* (Leo XIII 1884), *Vi e ben noto* (Leo XIII 1897), *Octobre mense* (Leo XIII 1891), *Magnae Dei Matris* (Leo XIII 1892), *Laetitiae sanctae* (Leo XIII 1893), *Iucunda semper expectatione* (Leo XIII 1894), *Adiutricem* (Leo XIII 1895), *Fidentem piumque animum* (Leo XIII 1896), *Augustissimae Virginis Mariae* (Leo XIII 1897), *Diuturni temporis* (Leo XIII 1898), *Ingravescentibus malis* (Pius XI 1937), *Ingruentium malorum* (Pius XII 1951), *Grata recordatio* (John XXIII 1959). Paul VI's post Vatican II document *Marialis Cultus* (1974) also exhorted the faithful to continue the tradition of the Rosary.
29. A novena is a prayer that is recited over a period of nine days to obtain some special petition. Public novenas are held in churches, often in preparation for a specific feast. Novenas may also be made privately by individuals (Ball 1991:200-201).
30. The month of May has traditionally been "a month which the piety of the Faithful has specially dedicated to Our Blessed Lady . . ." (Pope Paul VI *Mensio Maio* 1965). During this month a number of devotions were encouraged including the Rosary and the Litany of Loreto (Pope Paul VI *Mensio Maio*,

1965; Walsh 1891:15-16). It was also customary in many parishes to hold a ritual known as "May Crowning" in which a statue of the Virgin was publically crowned, usually with a wreath of flowers. See Frisk article "Coronation of Mary" online available at <http://www.udayton.edu/mary/resources/crowning.html>.

31. In addition to the month of May, the month of October has traditionally been associated with devotion to Mary. It has been designated by the Church as the "month of the Holy Rosary" and devotion to the Rosary is particularly encouraged at that time. See Pope John XXIII's encyclical *Grata Recordatio* 1959 Section 1.

32. See Pope Paul VI's *Mensio Maio* and Walsh (1891:15).

33. Such as the Wednesday novena to Our Lady of Perpetual Help at St. Eugene's Church in Hamilton.

34. Such as the weekly Miraculous Medal Novena held at Mary's Central Shrine in Philadelphia.

35. The Redemptorists broadcast a weekly novena to Our Lady of Perpetual Help on Wednesdays on Vision TV.

Chapter III

Private Devotions to Saints

Scholarship on Saints

Like the scholarship on the Virgin Mary, the scholarship on the saints is extensive. Important historical and theological works on the cult of the saints include Abou-El-Haj (1994), Brennan (1996), Brown (1981), Cunningham (1980, 1992), Freeze (1991), Johnson (1998), Molinari (1965), Pope (1988), Weinstein and Bell (1982), and Woodward (1990). A number of scholars have also written about popular devotion to saints. In many cases, ethnographic descriptions of saints devotions have been analysed according to a particular paradigm or in relation to other issues within the Church or the broader culture. For example, Bax (1985) discusses the revival of the cult of St. Gerlach within a Dutch community and the particular Church politics that surround it. Behar (1990), Brandes (1976), Brettell (1990), and Riegelhaupt (1984) have described popular devotion to saints in Spain and Portugal focussing on the ways in which conflicts arise between people and the clergy over these devotions. In some instances, these conflicts have produced strong anti-clerical feelings and a sense that priests have taken religion away from the people. Christian (1989,1991) also describes popular devotion to saints in Spain, particularly in the context of sickness and notes how changes in the Church's teachings have affected popular devotion. For Sri Lanka, Stirratt (1981,1992) describes

the cult of St. Sebastian and demonstrates that many of its aims and practices mirror those of Sinhalese Buddhism. Here too conflicts can develop between Roman Catholic priests and devotees of popular religious practices involving saints. Other scholars have written more descriptive ethnographies focussing on the religious experiences of people within various North American, European, and Latin American contexts. For example, Orsi (1991,1996) has described in detail American Catholic women's devotion to St. Margaret of Cortona and St. Jude. Ingham (1986) discusses folk Catholicism and religious syncretism in Mexico. Low (1988), Macklin (1988), Macklin and Margolies (1988), and Margolies (1988) have examined various aspects of popular devotion to the saints in Latin America. Hertz (1983) describes the cult of St. Besse in the Italian Graian Alps. Wilson (1983) provides an interesting description of popular devotion to saints in the urban churches of Paris. Sanchis (1983) describes the popular Portuguese saints festivals known as *romarias*.

It is the work of Orsi (1996) and Christian (1989,1991) that is most relevant to my own ethnographic data. Both of these authors focus in detail on specific types of devotional practices associated with saints and the particular contexts in which these devotional practices occur. Their work sheds light on the role of saints as intercessors and on the various ways that Catholics express their devotion to saints.

Orsi's work on St. Jude explores the cult of this saint from the perspective of women devotees (Orsi 1996:ix). He traces the arrival of this "obscure saint" in Chicago in 1920's and tells how devotion to St. Jude spread from Chicago across the United States (Orsi 1996:8-9). Through personal interviews with devotees as well as through the many

letters sent to St. Jude's shrine in Chicago, Orsi paints a rich picture of devotional life in American Catholicism (Orsi 1996:xiii-xiv).

For the majority of devotees that Orsi studied, it is clear that St. Jude serves a primary role as an intercessor. These devotees turn to him for a variety of needs and often in times of terrible personal crisis, trusting in his reputation as the "Patron of Hopeless Causes."¹ The fact that St. Jude serves more in the capacity of intercessor and less as an exemplar might be attributed to the fact that little historical detail is known about this saint. We know only that he was an Apostle and relative of Jesus and that he was martyred.² Given that the American cult to St. Jude was established prior to Vatican II, it is highly likely that promoters of the cult used the prevailing paradigm of saints as intercessors. Whatever the reason, St. Jude has become a saint primarily associated with his powers of intercession and his ability to assist people who are in desperate situations.

Orsi notes that the needs women brought to St. Jude varied according to the situations and circumstances of the times. For many of Orsi's respondents it was during a time of serious personal crisis or extreme need that they first turned to St. Jude (Orsi 1996:105,110). During the Depression, women sought help for their husbands to find work and to cope with the insecurities and uncertainties of the time (Orsi 1996:19-20,52). During World War II, women sought St. Jude's help to protect loved ones in the military and to help cope with the loneliness and difficulties posed by their absence (Orsi 1996:54-55). Women also turned to St. Jude after their husbands returned to deal with problems resulting from the war such as alcoholism, gambling, and falling away from the Church (Orsi 1996:57). As roles for women changed and women began to enter the work force,

they sought St. Jude's help to find employment, to deal with stress, and the competing demands placed upon them as working mothers (Orsi 1996:58,61,63). Women also called upon St. Jude for help with more general issues such as family conflicts, marriage and marital problems, fertility and child rearing, sickness and healing, caring for elderly parents, widowhood, and death.³

Many of my respondents also seek the help of saints in similar circumstances. They bring the various needs and struggles of their lives to the saints. My respondents turn to the saints for strength, comfort, support, and help. For many of my respondents, especially those who are elderly, the saints serve as powerful intercessors who can be relied upon in times of trouble.

Significantly, however, Orsi found in his research some aspects of devotion to saints that were relatively absent from the experiences of my own respondents. First, Orsi notes that many devotees of St. Jude make use of images and various sacramentals such as medals, relics, and holy oil, practices which were particularly popular in the pre-Vatican II era (Orsi 1996:111-112, 167,170). While some of my elderly respondents noted using similar items in their own devotions to saints, in general the most common form of devotional practice among my respondents is simply to seek the intercession of a particular saint. The fact that fewer of my respondents make use of images and sacramentals in their saints' devotions may be in part the result of the reforms of Vatican II. Second, Orsi notes a level of intimacy between women devotees and St. Jude that was not present in my own respondents' narratives about saints. Many of Orsi's respondents perceive St. Jude as a trusted friend or confidante (Orsi 1996:96-98, 100-114). Many

women devotees describe St. Jude as gentle, kind, powerful, compassionate, caring, personable and loving (Orsi 1996:107). For some devotees he is like a “loving big brother or father” someone who is a part of their family (Orsi 1996:106,111). St. Jude is a source of strength and support for many of these women. While a number of my own respondents note that they have turned to St. Jude, or to other saints, few of my respondents speak of their relationships with particular saints with the same level of affection and love that Orsi’s respondents express for St. Jude. In fact, the level of emotional intimacy that Orsi’s respondents have with St. Jude more closely mirrors the intimate and often maternal relationship that many of my respondents have with Mary.

Another scholar who has done extensive research on popular Catholicism is William Christian. In his 1989 book Christian presents detailed observations of devotion to Mary and the saints in the village of San Sebastian de Garabandal and the surrounding villages in Northern Spain.⁴ Most of his interviews were conducted with older members of these communities, most of whom were raised before Vatican II. Christian recounts that much of the public veneration of saints takes place in the various shrines and parish chapels in the area (Christian1989:44). Each saint possesses, what Christian describes as a “territory of grace,” a geographic area in which the saint is believed to exert a particular sphere of spiritual influence (Christian1989:44-46). One of the most common forms of devotion at these shrines is the fulfilment of *promesas* or vows which were made to the saint in exchange for a particular favour. Usually such a vow entails visiting the saint’s shrine to present an offering of thanksgiving for the grace received. These offerings may be flowers, candles, or in some cases, alms (Christian 1989:119-121, 127-128).

Christian observes that in the early twentieth century a number of saints received veneration from the local faithful. Among these saints are: St. Roch, St. Lucia, St. Antony the Abbot, St. Anthony of Padua, St. John the Baptist, St. Michael the Archangel, St. Joseph, St. Sebastian (the village patron), San Mamés, and San Juan Santibañez (Christian 1989:79,83-87, 136, 138,140,142). Some of these saints were sought out for help with specific problems. For example, women who anticipated a difficult childbirth would make a pilgrimage or send a candle to the shrine of San Ramon (St. Raymond Nonnatus), who is a patron of expectant mothers (Christian 1989:79). St. Roch's intercession was sought against plagues and other diseases (Christian 1989:87). The faithful turned to St. Joseph to ensure a "good death" (Christian 1989:86). Another saint who is very popular and who has enjoyed a "long standing" devotion is St. Anthony of Padua. More devotion was accorded to St. Anthony than to any other saint. (Christian 1989:84). Men invoked St. Anthony for problems with animals and women invoked him to help find lost articles (Christian 1989:84,119). An interesting aspect of this devotion to St. Anthony is the fact that it is St. Antony the Abbot and not St. Anthony of Padua who is the patron of livestock. Some confusion has resulted in men's devotion to these two saints (Behar 1990:99-103; Christian 1989:84).

In addition to the petitions and graces cited above, during the 1960's the residents of San Sebastian and their neighbours brought a number of other concerns to the saints. Young men and women often sought their help to find girlfriends or boyfriends. Mothers sought the help of saints to deal with childbirth and child rearing. The sick, especially

those who had been chronically ill in childhood or adolescence, turned to the saints for strength and consolation (Christian 1989:131, 133).

Christian observes, however, that at the time of his fieldwork in the 1960's, the principal patron of most of the residents of San Sebastian was the Virgin Mary (Christian 1989:119). In many of the village parishes, images of Mary fostered far greater devotion than the images of the titular saints (Christian 1989:68,78,88). With the exception of the cults to St. Antony of Padua, St. Antony the Abbot, and St. Joseph, few saints continued to receive any formal devotion by the residents of San Sebastian (Christian 1989:86,88, 90). Many of the former shrines which had been established and maintained by wealthy patrons in earlier centuries were converted to secular use in the twentieth century (Christian 1989:79).

When asked by Christian why the saints were not more venerated, the villagers responded that they preferred to go "to the main doors, not to the side doors," to Christ and the Virgin and not to the less powerful saints (Christian 1989:90). Christian believes that the Church's emphasis on Christ and Mary since the early part of the twentieth century had influenced parish devotions to saints. As a result, he concludes that "the saints, it now seems, have little to offer" (Christian 1989:88). Christian notes that saints gain and lose popularity in much the same way that secular heroes do. As well, religious orders, the diocese, the seminary, devotional books and pamphlets, and indulged prayers also play a role in the popularity of generalized non-local devotions (Christian 1989:90). The influence of Vatican II also had a significant impact. Many younger priests who had been influenced by the Vatican II reforms tended to view divine images as irrelevant in

modern spiritual practice. The ideas and attitudes of these priests also had an influence on local devotional practices (Christian 1989:182).

While I was not surprised to discover that most of Christian's respondents had a closer relationship with Mary than with other saints, I did find it interesting that they had a much lesser degree of devotion to other saints than did my own respondents. In general, I found that if my respondents express a strong devotion to Mary, they also practice devotion to other saints. There were a number of other key differences between Christian's respondents and my own. For example, my respondents have a greater variety of devotions to saints and they venerate a greater number of saints than Christian's respondents. Many of my respondents also venerate the saints as exemplars, a practice that seemed remarkably absent among Christian's respondents.

In addition to examining devotion to Mary and the saints in Northern Spain, Christian (1991) examines popular devotion to saints among a group of people from the Canary Islands. In this study Christian observed the role that devotion to the saints plays in the context of a serious illness. He documents in detail the devotions of a family and their neighbours who turn to the saints on behalf of a toddler who is threatened by a potentially fatal illness. Christian's article presents many facets of devotion to saints including the devotion of marginal or non-practicing Catholics, differences in patterns of devotion for different generations, gender differences in devotions to saints, and forms of saints devotions that are popular in late twentieth century Spain.

While it is likely that people relied more on prayer prior to the technological advances of bio medicine, there is still an utter sense of powerlessness and fear when

people are faced with a situation in which medical science can do little for a loved one. It is particularly in such times of distress that the faithful turn to prayer and devotion to saints to provide comfort, hope, and healing. It is in just such a context that Christian describes the case of a two year old, Lucia, who is stricken with a brain tumour (Christian1991:163). Christian notes that Lucia's family, relatives, and friends of her parents quickly sought to provide both practical guidance and spiritual support (Christian1991:164). Lucia's parents, although not practicing Catholics, quietly had their daughter baptised (Christian1991:16). They also undertook to make a number of spiritual sacrifices on their daughter's behalf. Other relatives, even those who were not particularly religious followed suit (Christian1991:166). Many of these sacrifices involved abstaining from pleasures much as Catholics are accustomed to doing during the penitential season of Lent (Christian1991:166). In addition to these sacrifices, a number of people turned to the saints for help (Christian1991:166).

Christian describes two main methods of invoking the saints, they are petitioned at their respective shrines, or they are invoked in private prayer (Christian,1991:166). A number of saints were invoked on Lucia's behalf: St. Pascal Bailón (St. Pascal Baylon), St. Rita, St. Gema, St. Martin de Porres, and St. Patrick (Christian1991:166). Some non canonized saints were also included, such as Fray Leopoldo de Alpandei and the Souls in Purgatory.⁵ Christian remarks that these saints were either chosen on the basis of a prior relationship with the devotee or because of a particular reputation for working miracles (Christian1991:166,170). None of these saints have a particular association with a specific ailment, although St. Rita, like St. Jude, is invoked to assist in hopeless causes.⁶

Christian observes that many devotees made specific promises to the saints, in return for a cure for Lucia (Christian1991:167). Many of these promises involved taking Lucia to a saint's shrine (Christian1991:167). Devotees engaged in other forms of devotion as well including: taking flowers to a saint's shrine, lighting an oil lamp in honour of a saint, saying a perpetual novena,⁷ or promising a Mass of thanksgiving if Lucia was cured (Christian1991:167). Christian observes that it was those aged sixty to eighty-five, rather than those aged forty-five and under, who were more inclined to turn to the saints for help (Christian1991:168). Similarly women were more likely to invoke the saints than were men (Christian1991:170).

Somewhat surprisingly, few of the themes in Christian's article are reflected in the faith lives of my respondents. First, while the issue of illness is a common theme in parish communities, and despite the fact that many of the respondents I spoke with are elderly, few of my respondents specifically speak of praying to saints to seek healing. Second, while pilgrimages are a common expression of devotion to saints among many of my respondents, few of those who attended such pilgrimages did so to fulfil promises to saints or to seek the grace of healing. However, some of my respondents do place flowers before the images of saints or offer candles to them. Third, though my respondents invoke a number of patron saints, very few of those cited by Christian are invoked specifically by my respondents. The only exception is St. Patrick. In general my respondents turn to particular patron saints to assist them with their various needs. For example, my respondents have invoked St. Anthony to find lost articles or turned to St. Gerard to assist those expecting a baby. It is true, however, that in both Christian's group and my own

that devotion to saints is often determined by a devotees' previous relationship with a particular saint. Fourth, though Christian found that those over sixty years old were more likely than those under forty-five to ask the saints for their intercession, in the my study both age groups were equally likely to invoke the saints. However, like Christian, I also found that women were more likely than men to seek the intercession of saints.

Private Devotions to Saints

Like devotion to the Virgin Mary, devotion to saints has been a hallmark of the Catholic faith for millennia (Brown1981:1; Cunningham1992:517; Woodward 1990:50). From the earliest days of the Church, those who testified to their faith by shedding their blood were venerated with special honour.⁸ The graves of these martyrs were often venerated by other Christians, a practice that continues to this day.⁹ In later centuries other holy men and women who had lived exemplary lives were honoured as saints (Cunningham 1980:17-18; Molinari 1965:112-113; Woodward 1990:54,61-63). Eventually the Church established a formal procedure for the recognition of saints.¹⁰ At present there are well over 4500 saints in the Catholic Church (Freze1992:223). Beatifications and canonizations have been increasing since the pontificate of Pius XI (1922-1939) (Molinari 1965:3,176). But it is Pope John Paul II who has become the most renowned "saint-maker" of the twentieth century. Pope John Paul II has canonized more saints than any other pope in modern times, including many saints who lived and died during the twentieth century (Freze 1992:231; Bunson et al.1999). In his encyclical *Tertio Millennio Adveniente*, Pope John Paul II speaks of this increase in canonizations and beatifications and its importance for the Church:

In recent years the number of canonizations and beatifications has increased. These show the vitality of the local churches, which are more numerous today than in the first centuries and in the first millennium. The greatest homage which all the churches can give to Christ on the threshold of the third millennium will be to manifest the redeemer's all-powerful presence through the fruits of faith, hope, and charity present in men and women of many different tongues and races who have followed Christ in the various forms of the Christian vocation (Section 37).

It is not just the institutional Church that takes an active interest in saints. The recent beatifications of Padre Pio and Pope John XXIII, the canonization of St. Faustina Kowalska, and the cause of Mother Teresa were eagerly anticipated by many lay Catholics. Ultimately, it is the devotion and veneration of lay people that pushes many saints' causes forward. For it is miracles that are required to canonize saints and miracles can only be obtained if people pray for them (Woodward 1990:62,191-194; Christian1991:175-177). It is the belief in the intercessory power of saints and the holiness they embodied that continues to inspire many Catholics to turn to saints as intercessors and exemplars.

My ethnographic research at Christ the King parish demonstrates that the cult of saints continues to be significant and relevant for many of my respondents. Many of them venerate saints as models of the faith and seek their intercession for a variety of spiritual and temporal needs. Some form of devotion to saints is practiced by nearly all of my respondents. This is true of both "cradle Catholics" and converts, of older and younger parishioners, and of men and women. In general, respondents over fifty-five tend to practice more traditional forms of devotion and have a greater devotion to the saints than respondents under forty. Older respondents are more likely than younger ones to seek out the intercession of saints, while younger respondents are more likely to venerate the saints

by reading about their lives and looking to them as heroes and models of the faith. I found that younger respondents seem to know little about specific saints and generally pray to fewer saints than did older respondents.

Among my respondents, men seem just as likely to practice devotion to saints as women. However, there is significant variation in the forms of devotion that are practiced by men and women. Women are far more likely than men to turn to saints for specific needs.¹¹ Nearly twice as many women as men note that they have asked the intercession of a saint. Women are also more likely than men to practice devotion to saints by venerating images offering flowers or candles, or praying novenas.¹² Men's devotions are more focussed on private prayer and on studying the lives of saints than other forms of veneration. Men generally take more of an interest in reading about the lives of saints and venerating them as models of the faith than do women.

In addition to seeking their intercession and honouring saints as models of the faith, many of my respondents also attend mass on a particular saint's feast day or remember the saint in prayer or meditation on that day.¹³ Some parishioners honour saints by having a picture, statue, or medal in their home.¹⁴ Such images often serve as focal points to direct prayers and offerings such as candles or flowers. A number of respondents mentioned praying novenas to specific saints to obtain some specific grace or favour. Many of my respondents have been on a pilgrimage to a saint's shrine. It is clear that the saints still hold meaning for many of my respondents both as intercessors and as exemplars.

Specific Forms of Devotion to Saints¹⁵

By far the most common form of devotion to saints among my respondents is to pray for their intercession.¹⁶ Saints are invoked both for specific needs and for general assistance to live a holy life. In many cases, parishioners turn to specific “patron saints” for assistance. The Church has designated hundreds of saints as patrons of occupations, nations, and helpers in various situations such as dangers, disasters, and illnesses.¹⁷ My respondents often invoke patron saints to assist with such matters as pregnancy and childbirth, family concerns, finding lost objects, or healing of specific ailments.¹⁸

In addition to these personal concerns which are brought to the saints, several respondents also practice devotion to saints who are the patrons of their particular vocation or station in life. For example, one of the priests I interviewed has a devotion to St. Jean Vianney, also known as the Curé of Ars, who is the patron saint of parish priests. A grandmother that I interviewed has a devotion to St. Anne, the patroness of grandmothers, whom she asks to intercede on behalf of her grandchildren. Another parishioner I spoke to is a retired carpenter; he has a special devotion to St. Joseph who is the patron saint of carpenters.

In addition to their role as patrons of occupations and vocations, each person has a patron saint that is designated either by their Christian name or by the date on which they were born.¹⁹ A number of parishioners note that they practice devotions to particular saints because they were either named after these saints or they were born on their particular feast day. Two of my respondents venerate St. Gabriel the Archangel and St.

Lawrence because they were named after these saints. Another parishioner has a strong devotion to St. Anthony of Padua because he was born on his feast day.

In addition to their role as “personal patrons,” there are saints who are patrons of places as well. Several of my respondents practice devotion to particular saints because these saints are the regional patrons of their home country or town. For example, one of my respondents, a Portugese man named Joseph, emigrated from the Azores to Canada. Joseph has a devotion to St. Paul who is one of the patrons of the Azores. Another respondent, an Italian man named Corrado, practices devotion to St. Lawrence because he comes from the town of San Lorenzo in Italy which is named after this saint. Glenda, an Irish immigrant, and Luigi, her Italian Canadian husband, practice devotion to two Irish saints, St. Patrick and St. Columba.

While saints may be invoked as patrons of various regions, they may also be associated with various religious institutions such as religious orders and parochial schools. Two of my respondents, Laura and Tamara practice devotion to several saints who were associated with their education. Laura was educated by Ursuline nuns and she has a devotion to St. Ursula and St. Angela Merici who are associated with the Ursuline order.²⁰ Tamara was educated for part of her life in Catholic schools run by Franciscan nuns. She has a particular devotion to St. Francis of Assisi and St. Clare, the founding saints of the Franciscan Order.

While it is to formally canonized saints that most parishioners turn to for help, there are others who venerate holy men and women who have either never been formally canonized or whose cause of canonization is not yet complete.²¹ Tamara, a young woman

in her late thirties, spoke of her personal devotion to the biblical figure of Job, whom she turns to for help in times of suffering. Father Michael, one of the parish priests, spoke of his respect and admiration for several non-canonized people including: Pope John XXIII²², beatified in 2000, Pope Paul VI, whose cause for canonization is in progress, and Dorothy Day, foundress of the Catholic Worker Movement, whose cause for canonization is currently being discussed.²³

While a person's particular devotion to a saint is obviously determined by a number of factors as I have demonstrated above, it is the role of saints as intercessors and patrons that was particularly relevant for most of my respondents. More than half of the parishioners I interviewed have invoked saints for a particular cause. Even those respondents who were unfamiliar with devotions to the saints knew of particular patrons that they had either invoked themselves or that others had invoked. A good example is St. Anthony of Padua who is often invoked to recover lost articles.²⁴ Over half of my respondents had either prayed to St. Anthony personally or knew of someone who had done so. Of all the saints who are invoked by my respondents, St. Anthony is clearly the most popular and he is generally known by my respondents as the saint who helps people "find lost things."²⁵ Dmetri, one of my younger respondents, told me an interesting story about how St. Anthony had helped him recover a valuable gold watch:

I lost my watch, my gold watch. I think my grandmother told me that if you pray to St. Anthony he will help you a lot if you lose something. I believed her, but I kind of thought, well it's just not going to work. I couldn't find it. I was at the point, OK well I have to [invoke St. Anthony], so I will. And I prayed. I guess I was walking outside about ten minutes later and there was the watch on the ground.

Besides St. Anthony, there are a number of other patron saints with whom parishioners are familiar. They note that St. Jude helps those in desperate situations, that St. Christopher assists travellers, that St. Raphael helps those with eye problems, that St. Joseph assists souls at the hour of death, that St. Gerard helps women with pregnancy and childbirth, and that St. Vincent de Paul is often associated with charitable societies who assist the poor.

Several parishioners told me that they turn to various patron saints for guidance or assistance. However, very few respondents spoke of any specific graces that they had either sought or received from saints. In most cases, the assistance sought from saints is general in nature. There were, however, a few parishioners who told me stories of how they had turned to specific saints for help in particular circumstances. Glenda, a young mother, had turned to St. Gerard to help her when she was pregnant with her sons. She also told me that she prays to St. Anthony when she loses something. Tasha, a grandmother, told me that she often prays to St. Anne on behalf of her grandchildren.

One of the priests, Father Dale, spoke at length about his personal relationship with St. Jean Vianney, the Curé of Ars, who is the patron of parish priests:²⁶

I have a picture of the Curé of Ars in my Breviary. I especially like to use the Curé of Ars if I am faced with a difficult pastoral situation. When I am faced with any kind of temptation or sin, I like to invoke the Curé, who has been very helpful to me in terms of keeping me focussed on my priesthood and the service I am called to provide to the people that I serve.

Another parishioner, Tamara, a physiotherapist who often works with elderly and terminally ill people, spoke of her relationship with St. Jude and St. Anthony:

There are saints who stick out in my mind, St. Anthony and St. Jude, for example. The patrons of lost things and lost causes. When you are floundering, those two

saints always seem to be very comforting. To be honest, the only saints I have every prayed to in need are St. Anthony and St. Jude. I don't frequently lose things, but when I lose things I lose them big. And it is usually very bad. It will either show up or it won't. I have heard a number of stories of people losing things of great sentimental value and praying to St. Anthony. And lo and behold, all of a sudden, there it was. I do believe that he intercedes in that way. As far as St. Jude is concerned, mostly I just get comfort from him. Especially with the number of lost causes that I have with people who may be dying or whatever. I don't know enough about either of these saints, about the story of their lives, but they have always held a place of honour and privilege in my life.

Monica, an elderly parishioner who has suffered with eye ailments for many years, spoke of how when she was threatened with blindness, she turned to St. Anne and St.

Raphael:

I turned to St. Anne when my eyesight got very bad. At one point the doctors thought I might go blind. My brother, who was a priest, brought a medal with a relic of St. Anne and blessed me with it. Soon after I received this blessing, my eyesight became stable. I did eventually lose the sight in one of my eyes, but I didn't go completely blind. I had also prayed to St. Raphael at that time. St. Raphael helps those who are threatened with blindness. I had made a novena to him to ask him to help save my eyesight.

Another Saint who is quite important in the devotional lives of many respondents is St. Joseph.²⁷ St. Joseph is the patron of the Church, Canada, carpenters, workers, and the dying (Delaney 1980:329-30; Thurston and Attwater 1981:631-633; Kelly and Rogers 1993:164). As patron of the Universal Church, St. Joseph is invoked by Catholics for a variety of spiritual and temporal needs. Many of my respondents turn to St. Joseph, as they do to Mary, for various needs. They seek his help to reach heaven, to assist them at the hour of death, for guidance, for assistance with marital and family difficulties, on behalf of the sick, and for those who are experiencing economic hardships. After St. Anthony of Padua, St. Joseph is the next most popular saint among my respondents.

Several parishioners commented on why St. Joseph is an important patron for them. Joseph, a retired carpenter, spoke of his connection with St. Joseph because they both shared the same vocation:

I have always had a strong devotion to St. Joseph. I have received many graces from him. I have an affinity with him because St. Joseph was a carpenter and I am a carpenter as was my father.

Peter, another parishioner, noted that he often prays to St. Joseph whom he views as a “friend and advisor and someone who can help me reach the goal of heaven.” Marta, a middle aged, Filipino mother talked about St. Joseph’s importance both in the life of the Church and in her own life:

I believe St. Joseph has an important role to play. He was the head of the Holy Family. He is the head of the Church. I often ask for his intercession and guidance. I turned to him especially when my husband and I were having marital troubles.

Two other saints that are often venerated by parishioners are St. Thérèse of Lisieux,²⁸ also known as the “Little Flower” and St. Francis of Assisi.²⁹ Several parishioners expressed great admiration for these saints and noted that they had a particular devotion to them. Other saints frequently mentioned by respondents include: St. Jude, the patron of hopeless causes, St. Jean Vianney, the Curé of Ars, the patron of parish priests, St. Anne, the co-patroness of Canada, St. Patrick, patron of Ireland, St. Michael the Archangel, and St. Frances de Sales. Many other saints are also venerated by my respondents including: St. Blaise, St. Gerard, St. John of the Cross, Saints Peter and Paul, St. Thomas, St. Simon, St. Joan of Arc, St. Clare, St. Philomena, St. Lawrence, St. Ignatius of Loyola, St. Francis Xavier, St. Jean de Brébeuf, SJ and companions, St. Dominic, St. Gabriel the Archangel, St. Raphael the Archangel, St. Ursula, St. Angela

Merici, St. Columba, and Blessed André Besette. While there is clearly a great deal of variation in terms of the particular saints that parishioners choose to honour, it is noteworthy that very few of the many saints canonized during the papacy of John Paul II seem to foster any devotion.³⁰

While the role of saints as patrons and intercessors is the most important form of devotion for many of my respondents, many parishioners have also visited the shrines of saints. About eleven of my respondents have visited a saint's shrine. The most popular destinations for these pilgrimages were: the Canadian Martyr's Shrine in Midland, Ontario, St. Peter's Basilica in Rome, and Assisi in Italy, resting place of St. Francis and St. Clare. Other destinations that pilgrims had visited are: St. Anne de Beaupré in Quebec³¹; Avila in Spain, resting place of St. Teresa; Lough Derg, also known as "St. Patrick's Purgatory," in Ireland;³² Canterbury, England, resting place of St. Thomas à Becket; St. Joseph's Oratory in Montreal,³³ a shrine to St. Joseph and the resting place of the shrine's founder Blessed André Besette; the Shrine of St. Valentine in Ireland; and the Church of St. Catherine and the Church of St. Stephen, Patron of Hungary, in Hungary. While a few respondents had noted that they had visited Marian shrines to seek healing, no one spoke of going to a Saint's shrine for this purpose.³⁴ In general pilgrims went to saints' shrines to venerate the saints.

The Saints as Models of the Faith

While it is more common among my respondents for the saints to be venerated as intercessors, there are a few respondents who look to the saints as models of the faith. These people speak of how they enjoy reading about the lives of saints. Several

parishioners have subscriptions to Missals and they read the short biographies that are included on the various feast days of saints.³⁵ Other parishioners have read works written by saints and note how they find the wisdom expressed in these writings to be personally inspiring.

Luigi and Glenda, a young married couple with small children, spoke of the importance of the lives of the saints. Luigi told me that he has always been “totally enthralled” by the stories of the saints. His wife, Glenda, believes that the saints are important as models of the faith and that the “incredible lives they led” can inspire others to imitate them. Several other respondents also recounted how the examples of specific saints are meaningful in their lives.

Tamara, a young woman in her thirties, spoke of two saints that are important role models for her:

St. Thérèse, the Little Flower, I wanted her for my patron saint for my confirmation. Most of the time I recall her because she was the one who did very simple things in her life and made her daily life her prayer. I find St. Joan of Arc interesting as well, from the standpoint of being a female warrior, as someone who stood up for what is right and went to her death as a result.

Likewise, Father Dale, spoke at length about the importance of saints in his life as models of faith and as a source of hope and inspiration:

To me being a saint is a person who lives the Gospel values faithfully. The more the Gospel values become intertwined with our own value system, the more we are able not to assent to that just with the noggin, but by the service we provide for others. To me this is what holiness is. Holiness is about God and about how I can reflect the goodness of God to others. Where they [the saints] have helped me is to keep my feet on the ground. When you read them, one thing that always comes across is a real earthiness. And for me that is where the help has come often times, to see that humanity and earthiness. It helps to keep my feet on the ground in terms of my relationship with God. I know that these are people who were as human as I am, and were probably as sinful as I am. But these are people that the

Church has told us, have attained eternal life with God. And it is because of their extraordinary love for God and how that was reflected in [their love for their] neighbour. These are people, like me, and they have attained greatness. And for me that is a great sign of hope. It's a sign that hopefully, by accepting God's grace and receiving it and by trying to put it into practice in my life that I can be as they are. They are human people who struggled with the life of virtue. They developed a relationship with God that carried them over to a relationship with God in heaven. And that's what I hope for.

Another priest, Father Michael, spoke of the importance of saints in the Church:

The fact that this Pope has canonized so many saints is a very clear signal that he wants to give that we need to continue to recognize virtue. That God is touching the lives of people. Saints are people who point toward God. They point away from themselves and point to Jesus. They always lead us deeper into to the mystery of God. They lead us beyond the details of their own life and lead us to see how God works in our lives. They are people like John XXIII, Paul VI, Dorothy Day. These are people who stick out in my mind in terms of their mission in the Church. There are others, like St. Frances de Sales and St. Francis of Assisi who stick out in my mind in terms of their simplicity of life.

Dmetri, the young man who prayed to St. Anthony for help in finding his gold watch, spoke of the message that Pope John Paul II was sending by canonizing so many saints:

I think he is basically saying to the people, you know look, to be a saint isn't painful, you don't have to be perfect. You can be a saint if you listen and lead a good life. A case in point, Mother Teresa. All saints are regular people who put their faith in action. I think by canonizing so many saints the Pope is telling us that sainthood is attainable and that saints are still important.

Dmetri's comment about Mother Teresa is important. He speaks of her as though she is already a saint and perhaps from his perspective she already is, even though her sanctity has not yet been recognized by the Church. Dmetri acknowledges Mother Teresa's reputation for putting her faith into action and he recognizes in her life the signs of holiness. It is veneration such as this, by ordinary Catholics, that inspires people to approach the Church to open an official cause for canonization. It is the veneration of

ordinary Catholics that will foster prayers aimed at obtaining graces and miracles.

Ultimately, it is the devotion of average Catholics, like Dmetri, that will keep the cults of such saints alive.

Like Dmetri, many respondents view the saints as sources of hope and inspiration. They view the lives of saints with admiration but at the same time acknowledge that the call to holiness is a call that is extended to everyone.³⁶ Many of my respondents hold the view that holiness arises out of faith, out of living the Gospel values, and out of putting God before all else. Sainthood is not just something to be venerated; it is something to aspire to.

Private Devotions to Saints and the Official Teaching of the Church

When we examine my respondents' devotion to the saints, we see that it has two key aspects seeking the intercession of the saints and venerating them in various ways as examples of faith, devotion, and holiness. Many of my respondents express faith and confidence in turning to the saints in times of need, entrusting petitions to their care, and hoping for their help and consolation. For most of my respondents, devotion to saints as intercessors seems to be more important than venerating them as models of the faith. This statement is especially true of those middle-aged and elderly parishioners who were raised prior to Vatican II.

While the Church has traditionally considered the intercession of the saints to be of great importance, it is also clear that Vatican II strove to reemphasize the role of saints as models of the faith.³⁷ For example, in *Lumen Gentium* Chapter VII, the Fathers of the Second Vatican Council stressed the importance of the saints as models of the faith:

For when we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the city which is to come (Heb. 13:14; 11:10). At the same time we are shown a most safe path by which, among the vicissitudes of this world and in keeping with the state in life and condition proper to each of us, we will be able to arrive at perfect union with Christ, that is, holiness. In the lives of those who shared in our humanity and yet were transformed into especially successful images of Christ (cf. 2 Cor. 3:18), God vividly manifests to men His presence and His face. He speaks to us in them, and gives us a sign of His kingdom, to which we are powerfully drawn, surrounded as we are by so many witnesses (cf. Heb. 12:1). . . ." (Abbot 1966:82).

Just as the Church strove to create a more balanced paradigm in the Virgin Mary as both intercessor and model, so too did it seek to emphasize this dual role of the saints.³⁸

The role of the saints as models of the faith was given particular emphasis by Pope John Paul II in his encyclical *Veritatis Splendor* (1993):

The Church proposes the example of numerous saints who bore witness to and defended moral truth even to the point of enduring martyrdom, or who preferred death to a single mortal sin. In raising them to the honour of the altars, the Church has canonized their witness and declared the truth of their judgement, according to which the love of God entails the obligation to respect his commandments, even in the most dire of circumstances, and the refusal to betray those commandments, even for the sake of saving one's own life.³⁹

This particular emphasis on the role of saints as models of the faith is not new in the teachings of the Church. From the early part of the nineteenth century to the late twentieth century, twenty-four papal encyclicals were written on the saints. It is very clear in these documents that the virtues and examples of the saints serve an important role in fostering holiness among the Church's faithful. For example in *Rerum omnium perturbationem* (1923) we read the following:

The Church is most successful in this work of sanctification when it is possible for her, through the mercy of God, to hold up to the imitation of the faithful one or other of her dearest children who has made himself conspicuous by the practice of every virtue. (Section 2).

In addition to such general admonitions to imitate the virtues of the saints, many papal encyclicals on saints also exhort the faithful to imitate the examples of specific saints.⁴⁰ For example, in *Studiorum Duce*m (1923), we read the following:

Let Our young men especially consider the example of St. Thomas [Aquinas] and strive diligently to imitate the eminent virtues which adorn his character, his humility above all, which is the foundation of the spiritual life, and his chastity. Let them learn from this man of supreme intellect and consummate learning to abhor all pride of mind and to obtain by humble prayer a flood of divine light upon their studies; let them learn from his teaching to shun nothing so sedulously as the blandishments of sensual pleasure, so that they may bring the eyes of the mind undimmed to the contemplation of wisdom (Section 24).

Another example is this excerpt from *Quamquam pluries* (1889) on devotion to St. Joseph:

Fathers of families find in Joseph the best personification of paternal solicitude and vigilance; spouses a perfect example of love, of peace, and of conjugal fidelity; virgins at the same time find in him the model and protector of virginal integrity. As to workmen, artisans, . . . their recourse to Joseph is a special right and his example is for their particular imitation. For Joseph, of royal blood, united by marriage to the greatest and holiest of women, reputed the father of the Son of God, passed his life in labour, and won by the toil of the artisan the needful support of his family. It is, then, true that the condition of the lowly has nothing shameful in it, and the work of the laborer is not only not dishonoring, but can, if virtue be joined to it, be singularly ennobled (Section 4).

The encyclicals on saints also encourage many virtues which are held in high esteem by the Church. One of the most important group of virtues are the traditional evangelical counsels of poverty, chastity, and obedience.⁴¹ The Church also lauds the importance of austerity, which includes acts such things as fasting and other acts of bodily mortification, a spirit of detachment from pleasures, riches, and fame, humility and self control, including the control of one's temper and temptations of the flesh.⁴² Other virtues are also considered important in these encyclicals.

The most important of these are faith, charity, zeal, and love of God.⁴³ The Church also praises those who are devoted to prayer and meditation, to the Eucharist and the sacraments, and to the Blessed Virgin.⁴⁴ In a special way the Church praises those saints who dedicated themselves to the moral reform of society, who persevered and showed courage in the face of trials, difficulties, and persecution, who defended the Catholic faith against heresy and who showed loyalty and fidelity to the Pope.⁴⁵

It is clear that both prior to and after Vatican II, the Church placed particular emphasis on the role of saints as exemplars of virtue and models to be imitated and venerated. However, it is also clear that this emphasis may not have traditionally been well understood by the faithful, many of whom practiced devotion to saints mainly by seeking their intercession, by venerating their images and relics, through wearing religious medals, by praying novenas and other devotional prayers, and by lighting vigil lights before images or statues of saints. Some of these practices were not always in keeping with the Church's understanding of the saints and in some cases abuses and superstitions crept in that were often denounced by the Church as well as other reformers (Cunningham 1980:30; Johnson 1987:48).

While many of these former devotional practices to saints appear to be waning in the faith lives of many of my respondents, most of them still seek out the saints for their intercession and view them less in terms of models of the faith. In contrast, when we look at my respondents' devotion to Mary we see that many venerate her both as intercessor and exemplar. This represents a shift from the former paradigm of Mary, dominant before

Vatican II, as mainly an intercessor to a new paradigm that views her both as intercessor and exemplar. This new paradigm clearly reflects the teachings of Vatican II.

It was the Church's desire that this same paradigm of Mary as intercessor and exemplar would also be adopted vis à vis the saints. However, this does not appear to have happened in the devotional practices of many of the respondents I interviewed. For most of my respondents, particularly those over forty, the saints continue to be viewed chiefly as intercessors. It is mostly respondents under forty who have adopted the new paradigm of the saints as both intercessors and models of the faith.

Clearly there are some discrepancies in how this paradigm has been adopted by respondents with regard to Mary versus the saints. Most of my respondents seem to have accepted the post Vatican II vision of Mary as both intercessor and exemplar. However, fewer respondents have accepted this new paradigm with regard to the saints. What might account for this discrepancy is not clear. One would expect that if the paradigm of Mary as intercessor and model is accepted, that the same paradigm should also be accepted concerning the saints. However, this does not appear to be the case. In devotional practices, even those respondents who have accepted the post-Vatican II image of Mary as exemplar, tend to turn to the saints primarily as intercessors and view them less as models of the faith.

It is also unclear whether there has been a shift in respondents' understanding of the intercession of the saints. Historically, it was often not clearly understood that graces obtained through a saint's intercession were obtained through the mercy of God and not through the power of the saint (Woodward 1990:58). Vatican II sought to correct this

perception, which it considered erroneous, but it is not clear to what extent the faithful understand this concept.⁴⁶

I was unable to determine in my research whether my respondents clearly grasp the idea of intercession of the saints as envisioned by the Fathers of the Second Vatican Council. Few of my respondents noted that it is God, and not saints, who bestows graces. Few respondents remarked that they specifically ask the saints to ask God for the graces requested. This, of course, does not necessarily mean that these respondents do not understand this concept. It only means that they did not express it to me.

A number of respondents noted that since Vatican II their understanding of the role of Mary's intercession has changed. Instead of asking Mary directly for the graces they seek without any reference to God or Jesus, a number of respondents noted that they preface their requests to the Virgin with the phrase "Ask your Son." It seems that at least for some of my respondents, the former paradigm of Mary as a repository of graces has given way to a new understanding of her role vis-à-vis her Son. However, it is difficult to ascertain why this new understanding of Mary does not appear to be more widely applied to respondents' understanding of the role of the saints. However, even if an understanding of this new paradigm for the intercession of the saints was not clearly expressed by most of my respondents, it is also the case that I found no evidence of heterodox or superstitious practices in respondents' personal devotions to saints.

While it may not be clear from my research whether there has been a shift in how the saints and their role as intercessors is understood, it is evident that this group of

Catholics does, at some level, understand the concept of the “communion of the saints,” especially with regard to the role of saints as intercessors and models.

The idea of a “communion” or “spiritual solidarity” between the living, those in purgatory, and those in heaven, is a long standing tradition of the Church.⁴⁷ Catholics express their belief in this doctrine in both the Apostle’s Creed and the Nicene Creed.⁴⁸ The importance of this doctrine in the post-Vatican II Church is expressed succinctly in the Catechism of the Catholic Church:

The witnesses who have preceded us into the kingdom, [Cf. Heb 12:1 .] especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today. They contemplate God, praise him and constantly care for those whom they have left on earth. When they entered into the joy of their Master, they were put in charge of many things.[Cf. Mt 25:21.] Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world” (Section 2683).

Several important themes regarding the communion of the saints are expressed here. First, the Church acknowledges the role of saints as witnesses of Christ who provide an example of holiness in their lives. Second, the Church acknowledges the importance of the intercession of the saints expressed in their prayer and in their care of the faithful on earth. The intercession of the saints is deemed by the Church the “most exalted service to God’s plan.” The Church exhorts the faithful both to believe in the power of the intercession of the saints and to seek it on their own behalf and for the world.

The Church does not give short shift to this doctrine. In fact, six other passages in the Catechism make reference to the importance of the saints both for their holiness and example and for their powers of intercession.⁴⁹ It is clear that the Church, even in the modern world, continues to revere its holy ones and to seek out their assistance.

Devotional practices among my respondents also mirror the teaching of the Church in the clear distinction that is made between parishioners' devotion to Mary and those of other saints. For many of my respondents Mary is clearly the first among the saints. My respondents invoke her aid far more frequently than they do other saints. My respondents' relationships with Mary are generally more familiar, warm, personal, intimate, and filial than their relationships with other saints. While most of those who practice devotion to Mary also practice devotion to saints, in general a person's devotion to saints was generally less intense than their devotion to Mary.⁵⁰

This difference between respondents' relationships with Mary and with the saints is not surprising given the teachings of the Church. The Church has a longstanding tradition of making clear distinctions between the adoration which is given to God and the levels of veneration which are accorded to Mary and to the saints. Traditionally the Church has defined three levels of devotion. The first is called *latria*, the adoration and worship to which God alone is entitled.⁵¹ The second is called *dulia*, the veneration which is given to the saints and the angels.⁵² The third is called *hyperdulia*, a special and specific form of veneration which is given solely and properly to the Virgin Mary and which is higher than that accorded to the angels and saints.⁵³

When we look at devotional practices of respondents to both Mary and the saints, it is clear that respondents generally grant a higher form of veneration and a more intimate devotion to Mary than to other saints. It seems that many of my respondents understand on some level the distinction made by the Church between *dulia* and *hyperdulia* and that this distinction is, in fact, expressed in their devotional activities.

We can conclude that my respondents' devotional practices do reflect the teachings of the Church in many ways. My respondents appear to have a clear grasp of the idea of the communion of the saints and of the difference between the worship of God and the veneration of Mary and the saints. Many parishioners also appear to have embraced the post Vatican II Church's new paradigm of Mary as both exemplar and intercessor. Many younger parishioners also appear to have embraced this same paradigm with regard to the saints.

The Influence of Vatican II on Devotion to the Saints

In the era prior to Vatican II, public devotions to saints consisted mainly of the observance of saints' feast days (Brettell 1990:59,63), the veneration of statues, images, and relics in Churches (Orsi 1996:7-9), religious processions (Bax 1985:215), pilgrimages (Brettell 1990:58), novenas (Orsi 1996:8-9), and the recitation of various litanies including the Litany of the Saints⁵⁴ and the Divine Praises.⁵⁵ Private devotions often included attending Mass on saints' feasts, lighting vigil lights before saints' statues, wearing saints' medals (Orsi 1996:167,170), praying novenas, and asking the intercession of the saints.⁵⁶

While there is a perception on the part of social scientists of religion that the pre-Vatican II era was characterized by strong devotion to the saints, few of my respondents have this impression.⁵⁷ When they were asked what sorts of saint's devotions the Church encouraged prior to Vatican II, most of the parishioners I interviewed, both of those raised before Vatican II and those who were raised afterwards, could remember very few specific practices. Devotions that were noted as important in the pre-Vatican II Church

included the observance of saints' feast days, pilgrimages, teaching the lives of the saints, litanies, novenas, and public devotions to St. Joseph and St. Francis of Assisi.

Like many popular pre-Vatican II Marian devotions, many saints' devotions also appear to be in decline. While the Church continues to observe the feast days of many saints, the Roman Calendar reforms of 1969 changed the status of many saints' feast days and shifted the focus of attention to Sunday as the Church's chief feast day.⁵⁸ A number of my respondents commented that novenas and other public devotions to saints have ceased in many parishes in Hamilton.⁵⁹

Some of my respondents noted that when they were younger they practiced such devotions as praying novenas or wearing saints' medals, but that since Vatican II they no longer do. A few of my respondents noted that fewer people seem to be learning about the lives of the saints in school or that their own children or grandchildren did not have the benefit of this tradition.

When asked what devotions to saints the Church currently encourages the only devotions that respondents mentioned were the observance of saints' feast days and the public recitation of the Litany of the saints.⁶⁰ As I have noted above, the many new saints which Pope John Paul II has canonized during his pontificate seem to engender little devotion on the part of my respondents. What changes have taken place since Vatican II that may have shaped my respondents current perceptions and attitudes toward the saints?

Among the many changes which were made by the Second Vatican Council, those which concerned the cult of the saints were significant and widespread. These changes had a major impact on how the Church venerated saints and on the forms of devotion

which were encouraged. The first of these major changes was the revision of the Roman Calendar. The Roman Calendar is the official liturgical calendar that lists all the major feast days observed by the Church. In 1969, the Pope undertook to reform the Roman Calendar in several key ways (Freze 1992:219). First, the Pope significantly reduced the number of saints' feast days which were to be observed. Thirty five feast days of saints were eliminated from the Roman Calendar in the 1969 reforms (Freze 1992:219). Second, four divisions or ranks were established for the feasts observed by the Church: solemnities, those of greatest importance and universal significance; feasts and memorials, second and third-class feasts which are universally observed; and optional memorials, feasts of lesser significance which are celebrated by choice (Freze 1992:219-222).

Most solemnities are commemorations of significant events in salvation history, such as the birth and death of Jesus (Freze 1992:220). There are a few solemnities which honour the saints, but these are reserved for the Blessed Virgin Mary, St. Joseph, St. John the Baptist, and the Apostles Peter and Paul (Freze 1992:220). Feast days are generally reserved for the other Apostles; for the Archangels Michael, Gabriel, and Raphael; for the Holy Innocents; and for two of the early martyrs of the Church, St. Stephen and St. Lawrence (Freze 1992:220-221). All other saints in the Roman Calendar are honored with memorials or optional memorials (Freze 1992:221-222; Delaney 1980:622-638). The Church currently observes close to eighty feast days in honor of the saints (Freze 1992:221-222). It is interesting, however, that few new feast days of saints have been added to the Roman Calendar despite the great volume of canonizations that have taken place since the pontificate of Pope John Paul II.

In addition to the Roman Calendar reforms, the Church also undertook a major revision of its devotional prayer book known as The Raccolta. This prayer book contains all of the prayers and works for which indulgences may be obtained.⁶¹ The Church substantially reduced the number of works and prayers for which indulgences could be obtained and stipulated new regulations governing indulgences.⁶² As a result many devotional prayers which formerly had indulgences attached were removed from The Raccolta. After these reforms The Raccolta became known as the *Enchiridion Indulgentarium* or, in English, The Enchiridion of Indulgences: Norms and Grants.

The revision of The Raccolta had a very significant impact on the cult of the saints. Prior to its revision, The Raccolta contained a multitude of indulged prayers to various saints. There were some sixty-four saints, not including the Blessed Virgin Mary, who were honoured with special prayers.⁶³ After the revisions of Vatican II, the only saints who were included in The Enchiridion are St. Joseph and the Apostles Peter and Paul.⁶⁴ The Enchiridion provides for the veneration of other saints in three ways: through the recitation of the Litany of the Saints; on the feast day of a saint to recite the official prayer from the Missal in honour of that saint; and to visit “an early Christian Cemetery or ‘catacomb’.”⁶⁵

It appears that Vatican II sought to reform the cult of the saints in several key ways. First, emphasis in the Church calendar was to shift from the saints to a focus on Sunday as the Church’s main feast, honoring the Lord’s resurrection.⁶⁶ With the sole exception of solemnities, no feast day of any saint would be observed on Sunday. Second, the number of feast days was reduced and new gradations of feasts were established.

Third, the number of indulged prayers to saints was greatly reduced and the focus of these prayers was changed. While many of the former prayers in The Raccolta focused mainly on the intercession of the saints,⁶⁷ the new prayers of The Enchiridion honour both the virtues and accomplishments of the saints and seek the help of their prayers.⁶⁸ Many devotional prayer books published after Vatican II also adopted this more balanced approach.⁶⁹ Saints are now to be seen not only as intercessors but also as examples of the holiness to which God calls all people.

When respondents were asked about the effects of Vatican II on devotions to saints, there were generally two reactions. Either respondents did not know enough about the era prior to Vatican II to comment on the issue, or people expressed some concerns about Vatican II reforms. Several of my respondents felt that Vatican II had resulted in weakening the devotion of the faithful to the saints. These respondents lamented the removal of saints' statues and images from churches and decried what many of them felt was a "very Catholic part of our identity."⁷⁰ Others commented that the reforms did not affect their personal devotions at all. Still others noted that the reforms of Vatican II had wrought much good in the Church but cautioned in regard to Marian and saints' devotions that the Church should not "throw the baby out with the bathwater."

Father Dale, one of the Cathedral priests, had a number of interesting comments to make about the Vatican II reforms and its effects on the cult of the saints:

It's had an impact there's no doubt about that. They simplified. It was becoming a cult of devotion to saints and we were shifting off devotion to the mysteries of Christ, which was a little unfortunate. I think things became a bit distracted. I can see there was probably a shift, a positive shift, it has put things in a better perspective I think. However, I often think we have swung almost to the opposite extreme. I don't think the impact was ever intended the way it occurred. I think

what has happened there was almost a negative backlash after Vatican II. People just sort of diminished the importance of the saints. And I don't think that was ever intended. I think the idea was let's throw out the superstition and all that stuff. To some degree, that's not bad because there was a plasticine, plaster quality to that whole devotion thing and maybe that needed to change. But you know some of that magic is gone. You know that super heavenly kind of quality. That overly pietistic approach to saints has diminished somewhat. And that may be a positive thing, and maybe it isn't, I don't know. But again how do you approach that statue or image. It seemed like for a while, we were almost praying to those images themselves rather than allowing that image to be a representation.

As with opinions about the impact of Vatican II on devotion to Mary, opinions vary about Vatican II's effects on the cult of the saints. Some people feel negatively about these changes and other parishioners are either unaware of them or view them more positively. It does seem that Vatican II caused a shift away from the more traditional devotions to saints, such as venerating statues, lighting vigil lights, praying novenas, or participating in religious processions.⁷¹

However, it is clear that the cult of the saints is not dead, nor in active decline. The parishioners I interviewed certainly continue to honour the saints by seeking their intercession and by emulating their example. This approach to devotion was the vision which Vatican II wished to establish for the cult of the saints in the Church and in many ways it is being expressed in the spiritual lives of my respondents.

Notes:

1. Orsi (1996:40-69, 95-118, 142-184)
2. Delaney (1980:331), Thurston and Attwater (1981:213-214, vol. IV).
3. Orsi (1996:xvii-viii, 45-47, 58-62, 64,108,142, 168-73, 178,180).
4. Christian's book Person and God was originally published in 1972 and much of his fieldwork details events in San Sabastian as he observed them in the late 1960's. Many of his respondents, when speaking

of devotions from the past would be referring to events from the 1940's and 1950's. Christian's book was reprinted as new edition in 1989 and it is this edition that I refer to in my own research.

5. There is no official doctrine regarding the intercessory powers of the souls in purgatory. St. Thomas Aquinas claimed that because of their state of suffering they could not "effectually make intercession for others" (Nageleisen 1982:276-77). However, other theologians and saints do not agree. They argue that while it is true that the souls in purgatory are unable to intercede on their own behalf, they are not prevented from interceding for others, especially out of the gratitude they owe to their benefactors (Nageleisen 1982:278-290; Durin 1988:5-8). While the Church does not have any public prayers addressed to the souls in purgatory, it does permit private devotion to them (Nageleisen 1982:289-291). The souls in purgatory are usually petitioned by promising them such offerings as masses or indulgences in exchange for their intercession. Such offerings of thanksgiving assist these souls in lessening their time of expiation. Christian (1989:94-95,142) also describes this practice in further detail.

6. Christian (1991:170); Delaney (1980:493); Thurston and Attwater (1981:369-70, vol. II).

7. A perpetual novena is a novena which one recites every day or on a specific day for an unspecified period of time. Normally novenas take place over a nine day period (Ball 1991:200-201).

8. See Brown (1981:7), Cunningham (1980:11-16, 37), Johnson (1987:36), Pope John II *Tertio Millennio Adveniente* (Section 37), Woodward (1990: 52-55).

9. See Brown (1981:3, 9-12), Johnson (1987:36), Molinari (1965:98-99), Woodward (1990:56-57).

10. See Woodward (1990:64-68), Cunningham (1980:44-48), Pope John II *Tertio Millennio Adveniente* Section 37, and the Catholic Encyclopedia article "Beatification and Canonization" by C. Becarri online at <http://www.newadvent.org/cathen/02364b.htm>.

11. Orsi (1996:xii) also found this to be the case in devotion to St. Jude in the United States.

12. Orsi (1996:111-112) also found that pictures and statues of St. Jude were important in the devotions of the devotees he studied.

13. A saint's feast day is the day on which the saint is commemorated by the Church in the Divine Office and in the Mass. Often it is the day on which the saint originally died.

14. Saints are often venerated with religious medals which are struck in their honour. They are usually made of metal and are either worn around the neck or carried on one's person. Some of these medals contain relics of the saint (Ball 1991:37-38,86,102,109-111).

15. In this section, numerous references will be made to specific saints to whom my respondents have some particular devotion. For further details on specific saints mentioned in the text, I would refer the reader to the Dictionary of Saints by Delaney (1980) and to Butler's Lives of the Saints (4 volumes) by Thurston and Attwater (1981).

16. See Cunningham (1980:13-16, 37, 63) and Johnson (1987:37-38, 51-52) on the history and traditions surrounding the intercession of the saints.

17. See Freze (1992) and the article entitled "Patron saints" by H. Parkinson in the Catholic Encyclopedia Online Edition at <http://www.newadvent.org/cathen/11562a.htm>.

18. Several scholars have written about devotions to saints in the context of illness and healing. See Christian (1991), Low (1988), Margolies (1988), Preston (1989), Orsi (1989,1996).

19. The traditional Roman Catholic practice of giving children Christian names by naming them after saints seems to be declining in North America. Therefore, patron saints are often chosen based on one's birthday. On any given day of the year there are several saints who are either publically honoured in the Church's liturgical calendar or who died on that particular day. If such a feast day coincided with one's birthday, then that saint was often considered to be the person's patron saint. In Europe, people often celebrated the "name days" or "feast days" of people's patron saints much like we celebrate birthdays in North America. Some Catholics also select a personal patron saint, usually a saint with which they have some sense of personal connection.

20. The Order of St. Ursula (Ursulines) was founded by St. Angela Merici. The order was named after St. Ursula who was an early Christian virgin martyr.

21. Cunningham (1992:519) has also noted this tendency of the faithful to venerate holy men and women who have not yet been formally canonized.

22. Woodward (1990:280-287) mentions some of the issues and difficulties surrounding John XXIII's cause for canonization.

23. Woodward (1990:29-36) mentions some of the issues around Dorothy Day's cause for canonization.

24. St. Anthony of Padua was born in the 12th century and became a renowned Franciscan Preacher and Doctor of the Church. He gained a reputation for working miracles both during his life and after his death. This is attested to by a traditional prayer to St. Anthony known as the "Miraculous Responsory." See *Si quaeris miracula* in *The Raccolta* (number 531, p.417) (Christopher et al., 1957) and the Responsory of St. Anthony of Padua (Evans, 1993:984-985). St. Anthony died at Padua in Italy in 1231. See Delaney (1980:63) and Thurston and Attwater (1981:534-537).

25. Other scholars have also noted the popularity of St. Anthony's cult in Europe. See Christian (1989:84, 86), Behar (1990:99-103), and Wilson (1983).

26. St. Jean Vianney has been lauded by the Church in the encyclical *Sacerdotii Nostri primordia* for his humility, pastoral zeal, devotion to prayer, and ardour of penance (Section 3,9). The Church praises him as an "outstanding model of priestly asceticism, of piety, especially in the form of devotion to the Eucharist . . ." (Section 9). He is held up as an excellent example of the evangelical counsels of poverty, chastity, and obedience (Section 13).

27. Other scholars have also noted the popularity of the cult of St. Joseph. See Christian (1989:86, 136, 140-141) and Wilson (1983).

28. St. Thérèse of Lisieux has been called "the greatest saint of modern times." (Ball 1990:230; Pope 1998). Her autobiography *The Story of A Soul* (Clarke 1975) has been widely read. She was known for doing very simple tasks with great love for God, a spirituality which has become known as the "Little Way" (Ball 1990: 222; Thurston and Attwater, 1981:12-16 vol .IV). Like St. Anthony of Padua, St. Thérèse has acquired a reputation for working miracles. Before her death she spoke of "spending her heaven doing good on earth" and of letting fall from heaven "a shower of roses" (Ball 1990: 222-223; Thurston and Attwater, 1981: 12-16 vol. IV). Wilson (1983) notes that her cult is particularly popular in Paris.

29. St. Francis of Assisi was an Italian of noble birth who renounced his status and wealth to found the Order of Friars Minor or the Franciscans. He is renowned for his great love for all creation, including animals. St. Francis is one of the few saints in the Church who received the “stigmata” or the wounds of Christ. He is one of the most admired saints in the Catholic Church (Delaney 1980:235-235; Thurston and Attwater, 1981:22-32 vol. IV). The importance of St. Francis of Assisi has also been noted in two papal encyclicals, *Auspicato concessum* (1882) and *Rite expiatis* (1926).
30. For details on the many men and women beatified and canonized by John Paul II, see John Paul II’s Book Of Saints by Bunson et al. (1999).
31. Further detail on St. Anne de Beaupré may be found in St. John (1994:121-124).
32. Further detail on the Lough Derg pilgrimage can be found in Taylor (1995:191-197) and Turner (1978: 104-138).
33. Further detail on St. Joseph’s Oratory may be found in St. John (1994:85-88).
34. This finding is substantially different from those of Christian (1989,1991) who found that the Spanish Catholics he observed often went to saint’s shrines to seek healing and in many cases made promises to visit these shrines if the sick person were healed. This may be indicative of some fundamental differences between the devotional activities of Spanish Catholics versus those in Canada.
35. A missal is a book or booklet which provides the prayers and readings for daily and or Sunday Masses.
36. This idea is also reflected in the Church’s teaching as stated in The Catechism of the Catholic Church Section 2013: “All are called to holiness: ‘Be perfect, as your heavenly father is perfect.’ [Mt 5:48]” and also in the encyclical *Rerum omnium perturbationem* (section 3-4, 13-16, 27).
37. On the importance of the intercession of the saints, see Catechism of the Catholic Church sections 828, 956-957,2634-2636,2683.
38. See *Lumen Gentium* Chapter VII “The Eschatological Nature of the Pilgrim Church and her Union With the Heavenly Church” Abbot (1966: 81-85) and Orsi (1996:34-36).
39. Pope John Paul II *Veritatis Splendor* 1993, Section 91.3.
40. While all the saints written about in the encyclicals on saints are held as exemplars, in some encyclicals the veneration and imitation of the saint’s virtues are particularly encouraged. We see this in regard to St. Methodius in *Grande Munus* (section 10), St. Francis of Assisi in *Auspicato Concessum* (section 4) and *Rite expiatis* (section 1-2, 40-42), St. Anselm in *Communione Rerum* (section 6), St. Charles Borromeo in *Editae saepe* (section 5, 11), St. Jerome in *Spiritus Paraclitus* (section 1, 43), St. Ephrem in *Principi Apostolorum Petro* (section 4, 14, 17), St. Dominic in *Fausto appentente die* (section 1), St. Francis de Sales in *Rerum omnium perturbationem* (section 6, 26-27,30), St. Augustine in *Ad Salutem* (section 1), St. Cyril in *Orientalis Ecclesiae* (section 9), St. Benedict in *Fulgens radiator* (section 24-25), St. Andrew Bobola in *Invicti athletae* and St. Bernard of Clairvaux in *Doctor Mellifluus* (section 2).
41. On the evangelical counsels of poverty, chastity, and obedience see *Sacerdotii Nostri primordia* (section 13, 21, 27), *Auspicato concessum* (section 10, 22, 26), *Rite expiatis* (section 13, 15), *Ecclesiam Dei* (section 11), *Studiorum Ducem* (section 4, 24), and *Grande munus* (section 7).

42. On austerity, worldly detachment and self control see *Sacerdotii Nostri primordia* (10-11,14, 20), *Auspicato concessum* (section 14), *Editae saepe* (section 4, 40), *Spiritus Paralitus* (34, 65, 67), *Studiorum Ducem* (section 8), *Ecclesiam Dei* (section 11), *Invicti athletae* (section 4,6-7), *Grande munus* (section 3), *Fulgens radiatur* (section 7) and *Rite expiatis* (section 26-27). On humility see *Sacerdotii Nostri primordia* (section 3), *Communium rerum* (section 7-8), *Editae saepe* (section 4), *Principi Apostolorum Petro* (section 14-15), *Rerum omnium perturbationem* (section 6), *Studiorum Ducem* (section 4-5, 24), *Rite expiatis* (section 19-21), *Doctor Mellifluus* (section 28), *Ecclesiae fastos* (section 30), *Iuncunda sane* (section 5).

43. On faith see *Sacerdotii Nostri primordia* (section 41), *Communium rerum* (section 6), *Invicti athletae* (section 3), *In hac tanta* (section 7), *Slavorum Apostoli* (section 5). On charity see *Sacerdotii Nostri primordia* (section 14-15), *Aeterna Dei sapientia* (section 2, 30), *Grande munus* (section 3), *Auspicato concessum* (section 12, 22), *Editae saepe* (section 4, 31, 40), *Principi Apostolorum Petro* (section 8-9), *Rerum omnium perturbationem* (section 7), *Studiorum Ducem* (section 8), *Ecclesiam Dei* (section 11), *Rite expiatis* (section 28), *Ad salutem* (section 44), *Orientalis Ecclesiae* (section 20-21) *Fulgens radiatur* (section 20), *Iuncunda sane* (section 5), *In hac tanta* (section 25), *Slavorum Apostoli* (section 9). On zeal and the love of God see *Spiritus Paralitus* (section 65), *Studiorum Ducem* (section 4), *Rite expiatis* (section 28, 37), *Ad salutem* (section 9), *Invicti athletae* (section 8), *Doctor Mellifluus* (section 27,29), *In hac tanta* (section 8), *Militantis Ecclesiae* (section 7), *Slavorum Apostoli* (section 9).

44. On meditation and prayerfulness see *Spiritus Paralitus* (section 47, 67), *Ecclesiam Dei* (section 9, 23), *Sacerdotii Nostri primordia* (section 36, 40, 42), *Communium rerum* (section 36), *Studiorum Ducem* (section 4, 6), *Ecclesiae fastos* (section 27 and *Ad salutem* (section 39,41,46). On devotion to the Eucharist and other sacraments see *Sacerdotii Nostri primordia* (section 35, 45-46), *Spiritus Paralitus* (section 67), *Principi Apostolorum Petro* (section 18), *Studiorum Ducem* (section 6, 26), *Invicti athletae* (section 8). On devotion to Mary see *Spiritus Paralitus* (section 67), *Principi Apostolorum Petro* (section 19), *Fausto appentente die* (section 11), *Studiorum Ducem* (section 26), *Ecclesiam Dei* (section 25), *Orientalis Ecclesiae* (section 1, 8), *Invicti athletae* (section 9), and *Doctor Mellifluus* (section 30).

45. On moral reform see *Editae saepe* (section 11, 31), *Rerum omnium perturbationem* (section 11), *Spiritus Paralitus* (section 61), *Rite expiatis* (section 34-35), *Ad salutem* (section 44), *Ecclesiae fastos* (section 9) *Invicti athletae* (section 12), and *Fulgens radiatur* (section 5). On perseverance and courage see *Editae saepe* (section 40), *Rerum omnium perturbationem* (section 8), *Ad salutem* (section 44), *Orientalis Ecclesiae* (section 13, 18), *Invicti athletae* (section 15, 17), *Ecclesiae fastos* (section 27), *Slavorum Apostoli* (section 9-10). On defense of the faith see *Aeterna Dei sapientia* (section 27), *Communium rerum* (5-6, 9), *Editae saepe* (section 4, 12, 23), *Spiritus Paralitus* (section 48), *Principi Apostolorum Petro* (section 8, 12), *Ad salutem* (section 42), *Orientalis Ecclesiae* (section 2, 5, 17), *Invicti athletae* (section 9), *Fausto appentente die* (section 3), *Rerum omnium perturbationem* (section 7), *Orientalis Ecclesiae* (section 18), *Doctor Mellifluus* (section 20, 27) *Ecclesiae fastos* (section 6, 12, 30), *Iuncunda sane* (section 11), *In hac tanta* (section 14), *Militantis Ecclesiae* (section 4). On love of the Church and fidelity to the papacy see *Communium rerum* (section 22, 35), *Spiritus Paralitus* (section 37, 62), *Fausto appentente die* (section 8), *Orientalis Ecclesiae* (section 35), *Doctor Mellifluus* (section 26), *Ecclesiae fastos* (section 30), *In hac tanta* (section 12, 17).

46. In *Lumen Gentium* Chapter VII we read: "And at the same time, as part of its own pastoral solicitude, this Synod urges all concerned to work hard to prevent or correct any abuses, excesses, or defects which may have crept in here and there, and to restore all things to a more ample praise of Christ and of God" (Abbot 1966:84). In the same document, the Council Fathers teach specifically that veneration of the saints need not, nor should not impede the unique worship that is owed to God: "At the same time, let the people be instructed that our communion with those in heaven, provided that it is understood in a more adequate light of faith, in no way weakens, but conversely, more thoroughly enriches the supreme worship we give to God the Father, through Christ, in the Spirit" (Abbot 1966:84).

47. See the article entitled "The Communion of saints" by J. F. Sollier in the Catholic Encyclopedia Online Edition at <http://www.newadvent.org/cathen/04171a.htm> and Le Goff (1984).
48. These "creeds" or statements of faith express the fundamentals of Christian dogma that are professed by Roman Catholics (Catechism of the Catholic Church Sections 185-197). See the Catechism of the Catholic Church "The Credo" for the texts of the Apostle's Creed and Nicene Creed.
49. Catechism of the Catholic Church Sections 688, 828, 956- 957, 2013, 2030.
50. Orsi (1996) found that devotees of St. Jude often had a strong sense of personal connection and intimacy that seems very similar to what my respondents and those of Rodriguez (1994) have with Mary. It would be interesting to determine if Orsi's devotees of St. Jude also had a relationship with Mary and if so, which of the two relationships was more intimate.
51. See the article entitled "Latria" by T. B. Scannell in the Catholic Encyclopedia Online Edition at <http://www.newadvent.org/cathen/09036a.htm>
52. See the article entitled "Dulia" by E. A. Pace in the Catholic Encyclopedia Online Edition at <http://www.newadvent.org/cathen/05188ba.htm>
53. See the article entitled "Dulia" by E. A. Pace in the Catholic Encyclopedia Online Edition at <http://www.newadvent.org/cathen/05188ba.htm> and Pius XII's *Mediator Dei*.
54. This litany contains a list of many saints including many ancient martyrs. For the complete text of this prayer see Appendix IV.
55. The Divine Praises are another form of litany that was commonly used after Benediction of the Blessed Sacrament prior to Vatican II. It is still sometimes used publically to close a period of Exposition of the Blessed Sacrament. For the complete text of this prayer see Appendix IV.
56. See Orsi (1996:44-68, 169-73) on devotion to St. Jude. Behar (1990:99-103) on devotion to St. Anthony and Christian (1989) on saints devotions in Spain.
57. For examples see Behar (1990), Brandes (1976), Brettell (1990), Christian (1989), Orsi (1996), and Riegelhapt (1984).
58. See Freeze (1992: 219-222) and the Catechism of the Catholic Church Sections 2177 and 2181.
59. Christian (1989:88) has also noted the demise of many saints devotions in Spain.
60. This usually takes place at the Easter Vigil Mass celebrated on Holy Saturday and at the ordination ceremony of priests (Johnson 1987:46).
61. As defined by the Catechism of the Catholic Church Section 1471: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven" Indulgences are either partial or plenary. The former remits part of the temporal punishment, the latter remits it completely. Temporal punishment is the purification required for sins which must be done either through earthly penance or in purgatory after death (Catechism of the Catholic Church Section 1471-1472).
62. See Barry (1969:15-32) and Paul VI's *Indulgentiarum Doctrina* (1967) available online at <http://listserv.american.edu/catholic/church/papal/paul.vi/p6indulg.txt>.

63. Among them are the following: St. Joseph, St. John the Baptist, St. Peter, St. Paul, St. John the Evangelist, St. Jude, St. James, St. Joachim, St. Anne, St. Aloysius, St. Ignatius of Loyola, St. Francis Xavier, St. Stanislaus, St. John of the Cross, St. Pius V, St. Camillus of Lellis, St. Michael de Santi, St. Paul of the Cross, St. Gregory the Great, St. Vincent de Paul, St. Benedict Joseph Labre, St. Francis of Assisi, St. Thomas Aquinas, St. Alphonsus, St. Vincent Ferrer, St. John Berchmans, St. Louis, St. Antony Abbot, St. Anthony of Padua, St. John of Matha, St. Peter Fourier, St. Joseph Calasanctius, St. Blase, St. Stephen, St. Homobonus, St. Jean Baptise de La Salle, St. Dominic, St. Paschal Baylon, St. Gabriel of Our Lady of Sorrows, St. Philip Neri, St. Fidelis, St. Columbanus, St. Nicholas, St. Francis Paola, St. Peregrine Laziosi, St. Lawrence, St. Pancratius, St. John Bosco, St. Tarcisius, St. Eugene I, St. Elizabeth, St. Agnes, St. Lucy, St. Juliana, St. Margaret of Cortona, St. Theresa, St. Bridget, St. Rita, St. Catherine, St. Frances of Rome, St. Margaret Mary Alacoque, St. Joan of Arc, St. Therese of Lisieux, St. Lucy Filippini, and St. Catherine of Siena (Christopher et al. 1957).

64. Three prayers to St. Joseph are mentioned in The Enchiridion: “To you, O Blessed Joseph” (number 6, page 48), the “Litany of St. Joseph” (number 29, page 60) and the “Little Office of St. Joseph”(number 36, page 64). A “Little Office” is a form of devotional prayer usually offered to Mary or one of the saints that is loosely modelled on the Church’s official prayer known as the “Divine Office.” One prayer to St. Peter and Paul is mentioned in The Enchiridion, the prayer to “Holy Apostles Peter and Paul” (number 53, page 69) (Barry 1969). The text of these prayers may be found in Appendix IV.

65. For details on the Litany of the Saints see The Enchiridion number 29 page 60 (Barry 1969). The text of the Litany of the Saints is in Appendix IV. For details on the veneration of saints in The Enchiridion see “Veneration of the saints” number 54, page 70. For details on visits to the catacombs in The Enchiridion see number 14, page 53 (Barry 1969).

66. See Catechism of the Catholic Church Sections 2174 and 2176 and Orsi (1996:35).

67. Some examples from The Raccolta are: *Salve, Joseph, custos pie* [to St. Joseph] (number 464, page 353), “Be mindful of us, O blessed Joseph” (number 475, page 363), petitions and prayers to the Holy Apostles Peter and Paul (numbers 482-485, pages 368-373), Prayer to St. Jude Thaddeus, Apostle (number 488, page 375), Prayer to St. Joachim (number 491, page 377), Prayer to St. Anne (number 494, page 380), Prayer to St. Aloysius (number 496, page 382), Prayer to St. Ignatius Loyola (number 498, page 383), St. Francis Xavier, Confessor (number 500, page 385), St. John of the Cross, Confessor (number 503, page 389), *Belli tumultus ingruit* [Hymn to Pius V] (number 504, page 390), Prayer to St. Michael De’ Santi (number 507, page 394), Prayer to St. Vincent de Paul (number 513, page 398), Prayer to St. Francis of Assisi (number 518, page 403), *Si quaeris miracula* [to St. Anthony of Padua] (number 531, page 417), Prayer to St. Stephen (number 538, page 423), Prayer to St. Eugene I (number 558, page 445), Prayer to St. Margaret Mary Alacoque (number 571, page 457), Prayer to One’s Own Patron Saint (number 581, page 463) (Christopher et al., 1957).

68. Some examples from The Enchiridion are: To you, O blessed Joseph (number 6, page 48), the Litany of St. Joseph (page 123), and the Little Office of St. Joseph (number 36, page 64) (Barry, 1969).

69. Some examples from The New Saint Joseph People’s Prayer Book are the following: Opening Prayer to St. Jude (number 1328, page 980), Invocations to St. Jude (number 1329, page 981), Prayer to St. Anthony (number 1335, page 985), Litany of St. Anthony (number 1339, page 987), and Novena to St. Rita (number 1340, page 989) (Evans, 1993). Numerous other examples are also found in the sections Frequently Invoked Saints, Patrons of Professions, and Patrons of Countries in The New Saint Joseph People’s Prayer Book (Evans, 1993:761-824).

70. Similar sentiments are expressed by Catholics studied by a number of social scientists. For example see Bax (1985:223), Brandes (1976:23-26), Brettell (1990:72), Behar (1990:80-81), and Riegelhaupt

(1984:849-850).

71. Orsi (1996) provides some excellent detail about the effects of Vatican II on the cult of the Saints and also on how these changes were implemented with regard to the cult of St. Jude in Chicago. For details see Orsi (1996:32-38).

Conclusion

Since the earliest centuries of the Church, the Magisterium has honoured Mary as Mother of God and venerated her for her powers of intercession and exemplary virtues. In a similar fashion the Magisterium has lauded the saints. In the early centuries of the faith, the Church lauded the martyrs for their courage in offering their blood in testimony for the faith. In later centuries the Church would honour virgins and confessors for exemplifying in their own lives the teachings and virtues of Jesus Christ. So too have countless generations of Christian faithful honoured Mary through their love and devotion. They have flocked to her shrines, sought refuge beneath her mantle, and sought her intercession for a myriad of spiritual and temporal favours. In a similar way, the faithful have honoured the saints. They have venerated their graves and relics and sought help and comfort through their intercession.

But it is not just in ages past that such devotion to Mary and the saints has been important in the faith life of the Church. Indeed, many North American Catholics now living in the twenty-first century feel a strong attachment to Marian and saints' devotions. This has been borne out by the work of such scholars as Orsi (1996), Rodriguez (1994), and Roten (1992).

It is irrefutable that devotion to Mary and the saints has been an integral part of Catholic tradition since the earliest centuries of the Church and continues to be important

to many present day Catholics.¹ However, many of these devotions have undergone dramatic changes since the 1960's. Catholicism, like any living faith, is not static. It adapts to changing circumstances while still proclaiming the basic tenets on which it was founded. The 1960's marked a period of enormous social change throughout North America and Western Europe. It was during this time that Pope John XXIII, with his vision to transform the Church and to bring its practices in line with the modern world, convened the Second Vatican Council. Out of Vatican II came a body of teachings that has profoundly transformed the Roman Catholic Church. Although the Council sessions finished almost forty years ago, the effects of their reforms are still reverberating throughout the Church today.

One of the areas that Vatican II sought to reform was the cult of Mary and the saints. While it may be argued that the Church has always venerated Mary and the saints both as intercessors and exemplars, it is also clear with regard to Mary that her role of intercessor was often given greater emphasis by the Church.² As many other scholars have pointed out, there has often been a tension between popular religious practice and the official teaching of the Church.³ The Church has sometimes viewed popular religious devotions with suspicion or even derision. Some theologians have made the case that popular devotions distract from the worship of God and shift the focus of attention away from Christ and onto Mary or the saints. For example, Molinari (1965) writes:

This is the only way in which we can hope to eliminate the sad spectacle of numerous churches in which the meaning of God's dwelling place is obscured by the fact that the center of devotion is no longer the tabernacle but a statue or portrait of a Saint richly adorned -more or less in good taste- with flowers, and surrounded by tiers of burning candles which attract and focus attention upon

themselves, as if such secondary shrines were the most important thing in the Church (145-146).

Vatican II clearly sought to reemphasize the dual paradigm in which Mary and the saints would be venerated both as powerful intercessors in the communion of saints and exemplary models of holiness and virtue to be imitated by the faithful. The Council also sought to instruct the faithful that devotions to Mary and the saints should not be seen as ends in themselves but rather a means for the faithful to draw closer to Jesus Christ.

Vatican II stressed that the powers of intercession and exemplary holiness of the Virgin Mary and the saints are directly linked to their intimate relationship with Jesus Christ.

While the Church strove to inculcate these ideas in the faithful, it is not clear to what extent the faithful understand and incorporate these teachings in the day to day practices of their faith. Clearly, Marian and saints devotions are important to many North American Catholics, but to what extent do these practices reflect post-Vatican II teaching?

While I cannot address the extent to which Vatican II has impacted the broader North American religious milieu, I do believe that Vatican II had a significant impact both on the public devotions at Christ the King and in the faith lives of a number of respondents whom I interviewed. For example, when we examine the public devotions of Christ the King parish, we see that in many ways these devotions are consistent with contemporary Church teaching. For example, such public devotions as the Rosary, the Wednesday Evening Marian prayers, the Litany of the Saints, the Divine Praises, and homilies about Mary and the saints take place within the context of the Eucharistic celebration thus linking devotion to Mary and the saints with the Christ centred Eucharistic sacrifice.⁴

Many of these devotions also strongly express the dual paradigm of Mary and the saints as both intercessors and exemplars. For example, the Wednesday evening Marian devotions both seek the help of Mary's intercession and laud her as an exemplar.⁵ During the homilies given on saints' feast days, the Cathedral parish priests often speak both of the importance of seeking help through the intercession of the saints and the necessity to imitate their lives so that the faithful can become more like them.

While we would expect that public parish devotions would reflect post Vatican II teaching, it does not necessarily follow that private devotions must do likewise. However, I found that in most cases my respondents' devotional practices did in fact reflect contemporary Church teaching and that the teachings of Vatican II influenced not only the devotional practices of younger Catholics, but also those of many Catholics who were born and raised before Vatican II.

For example, a number of elderly parishioners explained to me that they now relate to Mary differently than they did before Vatican II. Prior to the Church's reforms, it was common practice for these respondents to practice devotion to Mary with very little specific reference to Christ. Now these respondents often preface their prayers for Mary's intercession with the phrase "ask your Son."

Another shift that has taken place is the greater understanding of the role of Mary as exemplar. Prior to Vatican II, many Catholics related to Mary more as an intercessor than a model to emulate. Since Vatican II, encyclicals such as Paul VI's *Marialis Cultus* and John Paul II's *Redemptoris Mater* have emphasized Mary's humanity, her faith, her obedience to God's plan, and her perseverance in the face of terrible suffering. In these

encyclicals, the Church presents Mary as a fellow pilgrim on the journey of faith. As a result of such teachings, many of my respondents have expanded their understanding of Mary and her role in the Church. Almost all of my respondents both younger and older, laud Mary as a woman of faith and an inspiration in their own spiritual journeys. Many of my respondents expressed how they strive to be like Mary in their faith, in their interactions with others, and in their devotion to God.

Just as there has been a shift in my respondents' understanding of Mary, so too, for many of them there has been a shift in their understanding of the saints. While it is true that many of my respondents turn to saints to seek their intercession, about half my respondents also look to the saints as exemplars. This was particularly the case for respondents under forty. Many of them spoke of how enthralled they are with reading the lives of the saints and how saints' lives have served as a pattern for their own. Many of my respondents spoke openly about the virtues of the saints, about saints that they admire, and about how they strive to imitate the saints in their daily lives. For some of my respondents, the numerous canonizations during the papacy of Pope John Paul II are a sign that holiness is not out of their grasp, but rather that sainthood is both tangible and achievable for even ordinary Catholics.

It is evident that many of my respondents have adopted the post-Vatican II paradigm of Mary and the saints as both intercessors and exemplars and that many of their devotional practices express this paradigm. While these respondents continue to seek out the intercession of Mary and the saints and honour them through such traditional practices

as the Rosary, pilgrimage, venerating images, and using sacramentals, they also look to Mary and the saints as models to emulate.

While the dual paradigm of intercessor and exemplar is clearly important in the faith lives of many of my respondents, it is also true that a sense of personal connection and a level of intimacy are also important in how respondents relate to Mary and the saints. For example, many of my respondents, both men and women, spoke of how they relate to Mary as a mother. They often turn to her for comfort, support, understanding, and love. A number of respondents also spoke fondly of the bond they share with specific saints. For example, several respondents spoke fondly of their relationship with St. Jude or St. Joseph and how these saints bring them comfort and consolation during times of trial. For many of my respondents, Mary and the saints are like beloved and trusted friends who can be relied upon to understand, to console, and to provide practical guidance and help.

Similar themes have been expressed in the work of Orsi (1996) with regard to St. Jude and Rodriguez (1994) and Roten (1992) with regard to Mary. Orsi (1996) has described American women's affection for St. Jude and how many of them relate to him in a very intimate and personal way. These devotees note how St. Jude listens to them, helps them, comforts them, and encourages them. Rodriguez (1994) describes how a group of Mexican American women relate to Our Lady of Guadalupe as a nurturing mother. These respondents note how they share with Mary their daily trials and struggles and their fears and frustrations. These women turn to Our Lady of Guadalupe for help in the various situations they face in daily life and strive to imitate her example. Roten (1992) has noted

how young Catholics often turn to Mary for help, comfort, and support. Many of these young people speak of Mary as their mother and trust her to guide and help them by her prayers and example.

While it seems clear that devotion to Mary and the saints has maintained a certain vitality despite the many changes of Vatican II and the ever increasing secularization of society, it is also the case that Vatican II has also altered the North American religious landscape. A number of my respondents lamented the loss of such devotions as novenas, religious processions, vigil lights, May devotions, and the veneration of statues. Others noted that sacramentals such as the Brown Scapular and religious medals are not as popular as they once were. It is evident that at least some Marian and saints' devotions which were popular before Vatican II have begun to wane. It is also clear that many of the present devotions are being kept alive by groups of elderly devout women. Is it possible that devotions to Mary and the saints will eventually begin to actively decline?

I do not think so for several reasons. First, we cannot assume that the current religious practices of elderly parishioners reflect only devotions that were popular in the past. Many of my elderly respondents explained to me how their religious practices have changed over time. In their youth, many of these respondents had little time to pray as they struggled to balance the demands of working and raising a family. Now, in retirement, these same respondents have more time to devote to prayer and various devotions. Second, many of my younger respondents also have a strong devotion to Mary and the saints. While the forms of these devotions may differ from those of my elderly respondents, nevertheless they are seen as important in the faith lives of my younger

respondents. Many of my younger respondents are now in the process of raising their own families. It seems likely that their children will grow up in a faith environment where devotion to Mary and the saints is cultivated.

Change is a constant force in any living religious tradition and it is therefore likely that the forms of veneration and devotion that are accorded to Mary and the saints may continue to change. I think it unlikely, however, that such an integral part of Catholic faith and devotion will cease to exist in the near future. Many traditional devotions such as the Rosary, pilgrimage, and seeking the intercession of Mary and the saints continue to have a vitality that will likely persist well into the twenty-first century.

While it is not feasible to make any strong conclusions about whether or not my observations at Christ the King are representative of other North American parishes, I have seen similar forms of religious expression in other urban parishes. For example, many North American parishes have some form of public devotion to Mary such as the Rosary or the *Angelus*. These devotions are often well attended by men and women of various age groups. Many parishes also celebrate the feast day of their patron saint in a special way and encourage devotion to the parish's titular saint.

Private devotions to Mary and the saints also appear to be thriving in other urban parishes I have observed. Within such parishes there is usually a group of devout religious virtuosi who have particular devotion to Mary and the saints. Many of these faithful have told me of the importance of these devotions in their faith lives and have demonstrated it by their religious activities as well.

However, the urban experience is often different from the rural one. In the present era, when priests are scarce, many rural parishes are struggling to maintain their viability. Many such parishes have been closed or merged with other parishes. Priests, once in charge of only one rural parish, must now tend to the needs of four or five such parishes. Obviously this greatly limits their capacity to offer public forms of devotion to Mary and the saints. It is also possible that private devotions of rural Catholics to Mary and the saints may vary from those of their urban cohorts.

For ethnographers who wish to continue to investigate popular Roman Catholicism in North America, the opportunities at present seem vast and are worth exploring further. I was deeply moved by the many faith stories that my respondents shared with me and extremely grateful for the opportunity to accompany these parishioners on their spiritual pilgrimage.

Notes:

1. See Bax (1985), Brown (1981), Christian (1989,1991), Corrado (1988), Cuneo (1997), Figgan (1995), Greeley (1990), Margolies (1988), Orsi (1989,1991,1996), Pelikan (1996), Preston (1989), Rodriguez (1994), Roten (1992), Warner (1983), Wilson (1983), Wojcik (1996), and Zimdars-Swartz (1989,1991).
2. We see this particularly in such encyclicals and documents as *Tanto studio* (Pius VII 1805), *Exultavit cor Nostrum* (Pius IX 1851), *Quanta Cura* (Pius IX 1864), *Supremi Apostolatus officio* (Leo XIII 1883), *Superiore anno* (Leo XIII 1889), *Octobri mense* (Leo XIII 1891), *Ingruentium malorum* (Pius XII 1951), and *Ad caeli Reginam* (Pius XII 1954).
3. See Behar (1990), Brandes (1976), Bretell (1990) and Rieglehaupt (1984).
4. This idea was particularly emphasized in Paul VI's *Marialis Cultus*.
5. Mary is referred to in these devotions as an "example of faith" and "model of prayer." See Wednesday Evening Marian devotions p. 4, 12.

Appendix I

Participant Consent Form

My name is Jerrett Krause and I am a graduate student in the department of Religious Studies at McMaster University. With the permission of Father David Wilhelm, I am conducting a research project for my M.A. thesis in the Cathedral Parish of Christ the King on devotion to Mary and the Saints. My research will involve a short interview regarding your personal devotion to Mary and the Saints. I will be asking a number of questions during the interview. You are free to refuse to answer any question. Your responses to the interview questions are strictly confidential and you will not be identified in any way in my thesis or any publications that might arise from my research. You are free to withdraw your consent at any time during or after the completion of the project. If you choose to withdraw, any information previously given will be destroyed. If you have any questions or concerns about this project, please contact myself, the Department of Religious Studies at McMaster University, or my supervisor Dr. Ellen Badone. If you agree to participate in this project and you understand the conditions I have outlined please sign and date below.

Participant's Name

Participant's Signature

Date

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Appendix II

Interview Questions

Please remember that your responses to these questions are confidential. If you do not feel comfortable answering a question, you may decline to answer it. You only need provide as much information as you feel comfortable disclosing.

Faith history of the parishioner:

Could you please tell me a bit about your faith background? Were you born a Catholic? Is your family religious? Did you attend a Catholic school? Were you raised before or after Vatican II?

How often do you currently attend Mass? How often have you attended Mass in the past?

How often do you currently engage in private prayer? How often have you engaged in private prayer in the past?

Marian Devotion:

Do you currently practice any form of devotion to Mary? (ie: the Rosary, the Angelus, litanies, novenas, First Saturdays devotion, home shrine, vows, use of scapulars, medals or other sacramentals, member of a Marian prayer group, Legion of Mary, Blue Army or a Confraternity, attend Mass on feast days, participate in festivals or religious processions).

If so, please describe. If not, have you in the past? If so, please describe.

How significant do you feel these devotions are in your own faith life?

Have you ever asked Mary to intercede for you?

If so, is there a particular title of Mary that you invoked? (ie: Our Lady of Fatima, Our Lady of Perpetual Help, Our Lady of the Miraculous Medal, Our Lady of Sorrows, etc.)?

What were the particular circumstances (ie: sickness, crisis, dying relative or friend, spiritual or temporal favours)?

Have you ever had an experience where you felt that Mary had obtained spiritual or temporal favours for you? If yes, please describe.

Have you ever been on a pilgrimage to a Marian shrine? If so, which one? What prompted you to visit the shrine?

Which Marian devotions do you feel the Church encouraged in the past? Which Marian devotions do you feel the Church currently encourages? In your opinion, has Vatican II in any way affected devotion to Mary? If so, please describe.

Is there anything else you would like to share regarding your relationship to Mary?

Devotion to Saints:

Do you currently practice any form of devotion to the Saints? (Ie: novenas, litanies, home shrine, vows, use of medals, holy cards, or other sacramentals, involved in promoting a cause for canonization, attend Mass on the Saint's day, participate in festivals or religious processions).

If yes, please describe. If no, have you in the past? If so, please describe.

How significant do you feel these devotions are in your faith life?

Have you every asked a Saint or Saints to intercede for you? If so, which one(s)?

What were the particular circumstances (ie: sickness, crisis, dying relative or friend, spiritual or temporal favours)?

Have you ever had an experience where you felt that a Saint had obtained spiritual or temporal favours for you? If yes, please describe.

Do you have a favourite Saint or Saints?

Have you ever been on a pilgrimage to a Saint's shrine? If so, which one? What prompted you to visit the shrine?

Which Saint's devotions do you feel the Church encouraged in the past? Which Saint's devotions do you feel the Church currently encourages? In your opinion, has Vatican II in any way affected devotion to the Saints? If so, please describe.

Is there anything else you would like to share regarding your relationship to the Saints?

Appendix III

Marian Prayers

The Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Angelus

V. The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Spirit.

Hail Mary, full of grace the Lord is with thee. Blessed art Thou amongst women and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made Flesh.
R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us Pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord. Amen.

Source: Evans, Francis, ed. New Saint Joseph People's Prayer Book. New York: Catholic Book Publishing Company, 1993. Page 278.

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired with this confidence, I fly to you, O Virgin of virgins, my Mother; to you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

Source: Evans, Francis, ed. New Saint Joseph People's Prayer Book. New York: Catholic Book Publishing Company, 1993. Page 288.

Salve Regina

Hail, holy Queen, Mother of mercy; hail, our life, our sweetness and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, your eyes of mercy toward us. And after this our exile show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Source: Evans, Francis, ed. New Saint Joseph People's Prayer Book. New York: Catholic Book Publishing Company, 1993. Page 293.

The Magnificat

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his Name. He has mercy on those who fear him in every generation. He has shown the strength of his arm, he has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich he has sent away empty. He has come to the help of his servant Israel for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children forever.

Source: Christian Prayer: The Liturgy of the Hours. New York: Catholic Book Publishing Company, 1985. Page 696.

The Litany of Loreto

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Christ, hear us.
Christ, graciously hear us.

God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
Mother of Christ, pray for us.
Mother of divine grace, pray for us.
Mother most pure, pray for us.
Mother most chaste, pray for us.
Mother inviolate, pray for us.
Mother undefiled, pray for us.
Mother most amiable, pray for us.
Mother most admirable, pray for us.
Mother of good counsel, pray for us.
Mother of our Creator, pray for us.
Mother of our Saviour, pray for us.

Virgin most prudent, pray for us.
Virgin most venerable, pray for us.
Virgin most renowned, pray for us.
Virgin most powerful, pray for us.
Virgin most merciful, pray for us.
Virgin most faithful, pray for us.

Mirror of justice, pray for us.
Seat of wisdom, pray for us.
Cause of our joy, pray for us.
Spiritual vessel, pray for us.
Vessel of honor, pray for us.
Singular vessel of devotion, pray for us.
Mystical rose, pray for us.

Tower of David, pray for us.
 Tower of ivory, pray for us.
 House of gold, pray for us.
 Ark of the covenant, pray for us.
 Gate of heaven, pray for us.
 Morning star, pray for us.
 Health of the sick, pray for us.
 Refuge of sinners, pray for us.
 Comforter of the afflicted, pray for us.
 Help of Christians, pray for us.

Queen of angels, pray for us.
 Queen of patriarchs, pray for us.
 Queen of prophets, pray for us.
 Queen of apostles, pray for us.
 Queen of martyrs, pray for us.
 Queen of confessors, pray for us.
 Queen of virgins, pray for us.
 Queen of all saints, pray for us.
 Queen conceived without original sin, pray for us.
 Queen assumed into heaven, pray for us.
 Queen of the most holy Rosary, pray for us.
 Queen of peace, pray for us.

Lamb of God, you take away the sins of the world; spare us O Lord!
 Lamb of God, you take away the sins of the world; graciously hear us, O Lord
 Lamb of God, you take away the sins of the world; have mercy on us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant we beg you, O Lord God, that we your servants may enjoy lasting health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and enter into the joy of eternal happiness. Through Christ our Lord. Amen.

Source: Evans, Francis, ed. New Saint Joseph People's Prayer Book. New York: Catholic Book Publishing Company, 1993.

Act of Consecration to the Immaculate Heart of Mary

(By St. Louis de Montfort)

"O Eternal and incarnate Wisdom! O sweetest and most adorable Jesus! True God and true man, only Son of the Eternal Father, and of Mary, always virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity; and I adore Thee also in the virginal bosom of Mary, Thy most worthy Mother, in the time of Thine incarnation.

"I give Thee thanks for that Thou hast annihilated Thyself, taking the form of a slave in order to rescue me from the cruel slavery of the devil. I praise and glorify Thee for that Thou hast been pleased to submit Thyself to Mary, Thy holy Mother, in all things, in order to make me Thy faithful slave through her. But, alas! Ungrateful and faithless as I have been, I have not kept the promises which I made so solemnly to Thee in my Baptism; I have not fulfilled my obligations; I do not deserve to be called Thy child, nor yet Thy slave; and as there is nothing in me which does not merit Thine anger and Thy repulse, I dare not come by myself before Thy most holy and august Majesty. It is on this account that I have recourse to the intercession of Thy most holy Mother, whom Thou hast given me for a mediatrix with Thee. It is through her that I hope to obtain of Thee contrition, the pardon of my sins, and the acquisition and preservation of wisdom.

"Hail, then, O immaculate Mary, living tabernacle of the Divinity, where the Eternal Wisdom willed to be hidden and to be adored by angels and by men! Hail, O Queen of Heaven and earth, to whose empire everything is subject which is under God. Hail, O sure refuge of sinners, whose mercy fails no one. Hear the desires which I have of the Divine Wisdom; and for that end receive the vows and offerings which in my lowliness I present to thee.

"I, (Name), a faithless sinner, renew and ratify today in thy hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God in time and in eternity.

"Receive, O benignant Virgin, this little offering of my slavery, in honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to thy maternity; in homage to the power which both of you have over this poor sinner, and in thanksgiving

for the privileges with which the Holy Trinity has favored thee. I declare that I wish henceforth, as thy true slave, to seek thy honor and to obey thee in all things.

"O admirable Mother, present me to thy dear Son as His eternal slave, so that as He has redeemed me by thee, by thee He may receive me! O Mother of mercy, grant me the grace to obtain the true Wisdom of God; and for that end receive me among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children and thy slaves.

"O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ thy Son, that I may attain, by thine intercession and by thine example, to the fullness of His age on earth and of His glory in Heaven. Amen."

Source: The Pieta Prayer Book Hickory Corners, Michigan: Miraculous Lady of the Roses, 1984. The original source for this prayer is The Raccolta prayer number 96.

Appendix IV

Prayers to Saints

The Litany of the Saints

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, One God, have mercy on us.

Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.

St. Michael, pray for us.
St. Gabriel, pray for us.
St. Raphael, pray for us.
All you holy Angels and Archangels, pray for us.
All you holy orders of blessed Spirits, pray for us.

St. John the Baptist, pray for us.
St. Joseph, pray for us.
All you holy Patriarchs and Prophets, pray for us.
St. Peter, pray for us.
St. Paul, pray for us.
St. Andrew, pray for us.
St. James, pray for us.
St. John, pray for us.
St. Thomas, pray for us.
St. James, pray for us.
St. Philip, pray for us.
St. Bartholomew, pray for us.
St. Matthew, pray for us.
St. Simon, pray for us.
St. Thaddeus, pray for us.

St. Matthias, pray for us.
St. Barnabas, pray for us.
St. Luke, pray for us.
St. Mark, pray for us.
All you holy Apostles and Evangelists, pray for us.
All you holy Disciples of the Lord, pray for us.

All you holy Innocents, pray for us.
St. Stephen, pray for us.
St. Lawrence, pray for us.
St. Vincent, pray for us.
Sts. Fabian and Sebastian, pray for us.
Sts. John and Paul, pray for us.
Sts. Cosmas and Damian, pray for us.
Sts. Gervase and Protase, pray for us.
All you holy Martyrs, pray for us.

St. Sylvester, pray for us.
St. Gregory, pray for us.
St. Ambrose, pray for us.
St. Augustine, pray for us.
St. Jerome, pray for us.
St. Martin, pray for us.
St. Nicholas, pray for us.
All you holy Bishops and Confessors, pray for us.
All you holy Doctors, pray for us.

St. Anthony, pray for us.
St. Benedict, pray for us.
St. Bernard, pray for us.
St. Dominic, pray for us.
St. Francis, pray for us.
All you holy Monks and Hermits, pray for us.

St. Mary Magdalen, pray for us.
St. Agatha, pray for us.
St. Lucy, pray for us.
St. Agnes, pray for us.
St. Cecilia, pray for us.
St. Catherine, pray for us.
St. Anastasia, pray for us.
All you holy Virgins and Widows, pray for us.

All you Holy Men and Women, Saints of God, make intercession for us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, O Lord, deliver us.

From all sin, O Lord, deliver us.

From your wrath, O Lord, deliver us.

From sudden and unprovided death, O Lord, deliver us.

From the snares of the devil, O Lord, deliver us.

From anger, and hatred, and all ill-will, O Lord, deliver us.

From the spirit of fornication, O Lord, deliver us.

From lightning and tempest, O Lord, deliver us.

From the scourge of earthquake, O Lord, deliver us.

From plague, famine and war, O Lord, deliver us.

From everlasting death, O Lord, deliver us.

Through the mystery of your holy Incarnation, O Lord, deliver us.

Through your Coming, O Lord, deliver us.

Through your Nativity, O Lord, deliver us.

Through your Baptism and holy Fasting, O Lord, deliver us.

Through you Cross and Passion, O Lord, deliver us.

Through your Death and Burial, O Lord, deliver us.

Through your admirable Ascension, O Lord, deliver us.

Through the coming of the Holy Spirit, the Paraclete, O Lord, deliver us.

In the day of judgment, we sinners, beseech you, hear us.

That you would spare us, We beseech you, hear us.

That you would pardon us, We beseech you, hear us.

That you would bring us to true penance, We beseech you, hear us.

That you would deign to govern and preserve your holy Church, We beseech you, hear us.

That you would deign to preserve our Apostolic Prelate, and all orders of the Church in holy religion, We beseech you, hear us.

That you would deign to humble the enemies of Holy Church, We beseech you, hear us.

That you would deign to give peace and true concord to Christian kings and princes, We beseech you, hear us.

That you would deign to grant peace and unity to all Christian people, We beseech you, hear us.

That you would deign to call back to the unity of the Church all who have strayed from the truth and lead all unbelievers to the light of the Gospel, We beseech you, hear us.

That you would deign to confirm and preserve us in your holy service, We beseech you, hear us.

That you would lift up our minds to heavenly desires, We beseech you, hear us.

That you would render eternal blessings to all our benefactors, We beseech you, hear us.
 That you would deliver our souls and the souls of our brethren, relations and benefactors,
 from eternal damnation, We beseech you, hear us.

That you would deign to give and preserve the fruits of the earth, We beseech you, hear us.

That you would deign to grant eternal rest to all the faithful departed, We beseech you, hear us.

That you would deign graciously to hear us, We beseech you, hear us.

Son of God, We beseech you, hear us.

Lamb of God, who take away the sins of the world, spare us, O Lord.

Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

Source: A Prayerbook of Favorite Litanies Compiled by Father Albert J. Hebert, S.M.
 TAN Books and Publishers, Rockford, Illinois. 1985. Page147-151.

The Divine Praises

Blessed be God.
 Blessed be His Holy Name.
 Blessed be Jesus Christ, true God and true man.
 Blessed be the name of Jesus.
 Blessed be His Most Sacred Heart.
 Blessed be His Most Precious Blood.
 Blessed be Jesus in the Most Holy Sacrament of the Altar.
 Blessed be the Holy Spirit the Paraclete.
 Blessed be the great Mother of God, Mary Most Holy.
 Blessed be her holy and Immaculate Conception.
 Blessed be her glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in His Angels and in His Saints.
 Amen.

Source: A Prayerbook of Favorite Litanies Compiled by Father Albert J. Hebert, S.M.
 TAN Books and Publishers, Rockford, Illinois. 1985. Page 328.

To thee, O blessed Joseph

To thee, O blessed Joseph, do we come in our tribulation, and having implored the help of thy most holy Spouse, we confidently invoke thy patronage also. Through that charity which bound thee to the immaculate Virgin Mother of God and through the paternal love with which thou embraced the Child Jesus, we humbly beg thee to graciously regard the inheritance which Jesus Christ has purchased by his Blood, and with thy power and strength to aid us in our necessities.

O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once thou rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by thy constant protection, so that, supported by thy example and thy aid, we may be able to live piously, to die holy, and to obtain eternal happiness in heaven. Amen.

Source: Enchiridion of Indulgences: Norms and Grants. Translated by William T. Barry, CSSR. Catholic Book Publishing Company, New York, 1968. Number 6 - Page 48.

The Litany of St. Joseph

Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.

Christ, hear us.
 Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.
 God the Son, Redeemer of the world, have mercy on us.
 God the Holy Spirit, have mercy on us.
 Holy Trinity, One God, have mercy on us.

Holy Mary, pray for us.
 St. Joseph, pray for us.
 Illustrious son of David, pray for us.
 Light of Patriarchs, pray for us.
 Spouse of the Mother of God, pray for us.
 Chaste guardian of the Virgin, pray for us.
 Foster father of the Son of God, pray for us.
 Watchful defender of Christ, pray for us.
 Head of the Holy Family, pray for us.
 Joseph most just, pray for us.
 Joseph most chaste, pray for us.
 Joseph most prudent, pray for us.
 Joseph most strong, pray for us.
 Joseph most obedient, pray for us.
 Joseph most faithful, pray for us.
 Mirror of patience, pray for us.
 Lover of poverty, pray for us.
 Model of workmen, pray for us.
 Glory of domestic life, pray for us.
 Guardian of virgins, pray for us.
 Pillar of families, pray for us.
 Solace of the afflicted, pray for us.
 Hope of the sick, pray for us.
 Patron of the dying, pray for us.
 Terror of demons, pray for us.
 Protector of Holy Church, pray for us.

Lamb of God, who take away the sins of the world, spare us, O Lord.
 Lamb of God, who take away the sins of the world, graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

V. He made him the lord of his household.

R. And prince over all his possessions.

Let us pray. O God, in Thine ineffable providence didst choose Blessed Joseph to be the spouse of Thy most Holy Mother; grant that as we venerate him as our protector on earth, we may deserve to have him as our intercessor in Heaven, Thou Who livest and reignest forever and ever. Amen.

Source: A Prayerbook of Favorite Litanies Compiled by Father Albert J. Hebert, S.M. TAN Books and Publishers, Rockford, Illinois, 1985. Page 152-153.

The Little Office of St. Joseph

Matins - The Start of the Day:

Ordinaria -Start of all the Hours:

Hail, glory of the Patriarchs, steward of God's holy Church, who didst preserve the Bread of Life and the Wheat of the Elect.

Opening Vesicle:

V. O Lord, open my lips.

R. And my mouth will declare Thy praise.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said: Praise to Thee, O Lord, King of everlasting glory.

Prayer for Matins:

Mighty Joseph, son of David! High and glorious is thy state of our Lord the Foster-father, Mary's spouse Immaculate. The Almighty's faithful servant, of the Holy Family, head and father. Oh! I pray thee be a father unto me.

Ant: He made him master of his house, and ruler over all his possessions. (*Psalm 104*)

Conclusio -Conclusion of the Hours:

V. Pray for us, most blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray:

O Lord, we beseech Thee, may we be assisted by the merits of the Spouse of thy most holy Mother, that what of ourselves we cannot possibly obtain, may through his intercession be granted to us by Thee, who livest and reignest God for ever and ever.

R. Amen.

V. Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Prime - The First Hour of the Day**Ordinaria - As at Matins****Opening Vesicle:**

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said:

Praise to Thee, O Lord, King of everlasting glory.

Prayer for Prime:

Sorely was thy bosom troubled till the mystery was revealed which the Lord had wrought in Mary, who in patience all concealed. But an angel soon from heaven bids thy loving doubts to cease. So may every care and trial turn for me to joy and peace.

Ant: Joseph, son of David, fear not to take unto thee Mary as thy spouse, for what is conceived in her is of the Holy Spirit. *(Mt 1:20)*

Conclusio - As at Matins

Terce - The Third Hour of the Day - 9:00 AM

Ordinaria - As at Matins

Opening Vesicle:

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said: Praise to Thee, O Lord, King of everlasting glory.

Prayer for Terce:

With the Virgin, young and tender in the winter-time forlorn, thou to Bethlehem didst journey that our Lord might there be born. As thy God thou didst adore Him, while He in the manger lay, now is He in heaven exalted-turn to Him for us and pray!

Ant: Joseph went up out of Galilee from Nazareth into Judea, to the city of David, which is called Bethlehem, with Mary his espoused wife who was with child. *(Lk 2:4)*

Conclusio - As at Matins

Sext - The Sixth Hour of the Day -Noon

Ordinaria - As at Matins

Opening Vesicle:

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said:
Praise to Thee, O Lord, King of everlasting glory.

Prayer for Sext:

Fleeing at the angel's warning, far from Herod's fury wild, long in Egypt didst thou tarry with the Virgin and the Child. By thy toil, and pain, and sadness, in that exile dark and drear, help me in the cares and sorrows which may be my portion here.

Ant: Rise and take the Child and his Mother, and fly into Egypt, and be there until I tell thee; for it will come to pass that Herod will seek the Child to destroy Him. (Mt 2:13)

Conclusio - As at Matins

None - The Ninth Hour of the Day -3:00 PM

Ordinaria - As at Matins

Opening Vesicle:

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said: Praise to Thee, O Lord, King of everlasting glory.

Prayer for None:

Home from Egypt's land returning thou wouldst rest in Galilee, but to Nazareth art bidden, that the Child secure may be. Souls retiring, sweet, and humble, thou dost still for Jesus seek: that my heart may be his garden, make it humble, pure and meek.

Ant: And rising up out of Egypt, he took the Child and his Mother and came into the land of Israel, and he dwelt in a city which is called Nazareth. (Mt 2:23)

Conclusio - As at Matins

Vespers - Evening Prayer -6:00 PM

Ordinaria - As at Matins

Opening Vesicle:

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said: Praise to Thee, O Lord, King of everlasting glory.

Prayer for Vespers:

Thou didst search with loving anguish for the little Jesus lost, but, in finding Him, what rapture purchased at that sorrow's cost! Thee, my light, my life, my Jesus, may I never lose by sin! May my heart be pure and simple, so that thou mayest rest therein.

Ant: Son, why hast Thou done this to us? Behold, Thy father and I have sought Thee sorrowing. (*Lk 2:48*)

Conclusio - As at Matins

Compline - Night prayer before sleep

Ordinaria - As at Matins

Opening Vesicle:

V. Convert us, O God our Savior.

R. And turn away Thy wrath from us.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia*.

*During Lent until Easter, instead of the alleluia the following is said:

Praise to Thee, O Lord, King of everlasting glory.

Prayer for Compline:

Jesus, Mary, hung above thee, on that sad, but happy day when, with their fond arms around thee, passed thy gentle soul away. Oh! when death shall come to take me, all its terrors I'll defy, if, with Jesus and with Mary, thou, dear Joseph, wilt be nigh.

Ant: I will sleep in peace, and I will rest, for Thou, O Lord, singularly hast settled me in hope. (*Psalm 4:9*)

Commendatio - Commendation, recited at the end of Compline

Thus, O glorious saint, my homage I thy grateful client pay. Hear my prayer and smile upon me, guide and guard me on my way. May I 'neath thy kind protection safely reach my journey's close, and with thee in heaven's bright palace through eternity repose. Amen.

Source: Online version of The Little Office of St. Joseph - Copyright by Michael Martin available at <http://unidial.com/~martinus/thesaurus/Ioseph/OPSI.html>

Prayer to the Holy Apostles Peter and Paul

Holy Apostles Peter and Paul, intercede for us. Guard your people who rely on the patronage of your apostles Peter and Paul, O Lord, and keep them under you continual protection. Through Christ our Lord. Amen. (Roman Missal)

Source: Enchiridion of Indulgences: Norms and Grants. Translated by William T. Barry, CSSR. Catholic Book Publishing Company, New York, 1968. Number 53 - Page 69.

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