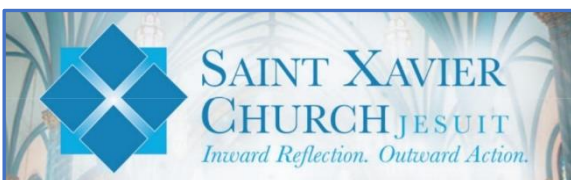
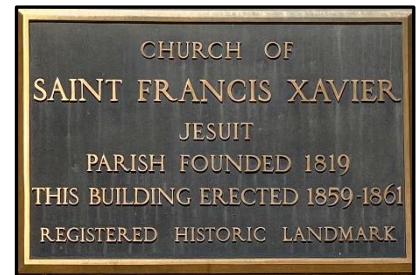


WELCOME TO ST. FRANCIS XAVIER CHURCH !

An Illustrated Guide to the Artwork, Architecture, and Holy Men and Women Depicted in Our Church



611 Sycamore Street
Cincinnati, OH 45202



This guide is intended to be a digital resource available to the St. Francis Xavier Church community as a “virtual” tour of the artwork in our historic house of worship. This guide is not intended to be a comprehensive history of the church. That is a much more ambitious project taken on by others.

Parishioner Margy Richards began this effort around the year 2010, creating a one-page pamphlet for parishioners and visitors to St. Francis Xavier Church. In 2020 I began photographing the Church to illustrate the pamphlet. This “photo expedition” resulted in discoveries and questions that led to revising and expanding the text to accompany the illustrations.

Margy Richards, Fr. Patrick Fairbanks, S.J., Jennifer Thumm, Chris Dole, Deacon Tim Crooker, Fr. Bob Ross, S.J., Fr. Tom Kennealy, S.J., Anne Ryckbost (Xavier University Archivist), Jesse Brown and Erika Broenner (Verdin Co.) and Diane Roden were extremely helpful in offering additional insights, edits and photos.

Additionally, in Section X you will find brief biographies of each of the holy men and women memorialized in the statues and murals in our church. Learning about these people and the contributions they made to our Catholic faith provides a richer understanding of our faith and the history of the Society of Jesus – the Jesuits.

I hope that you will find this guide helpful, and that it leads to a greater thirst for knowledge. The effort to compile it is dedicated to the clergy, church leaders, and parishioners who had the foresight, devotion and resources to create and preserve this magnificent church and parish, as well as the artisans whose creativity and skills brought it to life.

Jay Joyce
May 2020

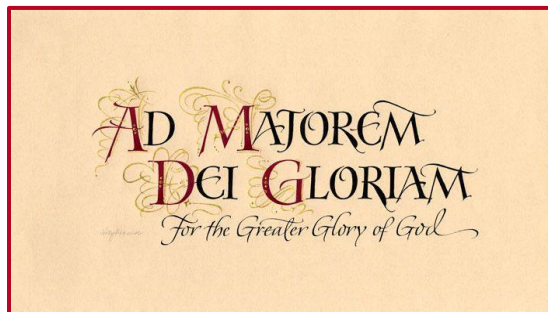




Table of Contents



<u>Subject</u>	<u>Page</u>
History	A-1
Windows	B-1
Sanctuary Mural	C-1
Statues	D-1
The Way of the Cross	E-1
Choir Loft	F-1
Sacristy	G-1
Parish Center	H-1
The Clock and Bell Tower	I-1
The Relics	R-1
The Holy Men and Women of St. Francis Xavier Church	X-1
Catholic Churches in Cincinnati	Z-1



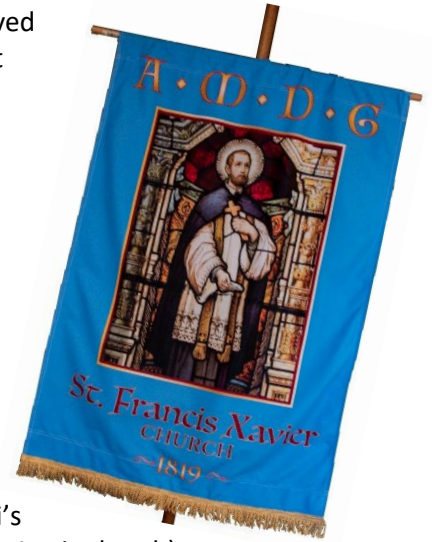
Our HISTORY

This building, completed in 1861, is the third one on this site. The first Catholic church in Cincinnati, a little wooden structure built in 1819 at Liberty and Vine Streets, was moved here on rollers in 1821 (St. Francis Seraph Church now sits on the former site). In that year Cincinnati became the seat of the first Ohio diocese, later to be an archdiocese, and an era of explosive population growth began in Cincinnati. Within five years a larger brick church replaced the little wooden one.

In 1840 Bishop John Baptist Purcell began plans for a new cathedral at 8th and Plum Streets, and prevailed upon the Jesuits to accept the running of this parish on Sycamore St. When the cathedral was completed in 1845, this church was dedicated to St. Francis Xavier. Within fifteen years the parish had grown to the point of yet another expansion. In 1859 the cornerstone for this building designed by Cincinnati architect Louis Pickett was laid, and the first Mass was celebrated within its walls in 1861.

A large mid-century influx of Irish immigrants challenged the sensibilities of Cincinnati's original German settlers. In response, St. Ludwig church (on the site of what is now St. Louis church), closer to Over the Rhine, became "the German church" and St. Xavier "the Irish church". The 1882 St. Patrick's Day parade departed from the steps of St. Francis Xavier church.

Three weeks later, on April 7, 1882, a devastating fire gutted the interior of the church, and destroyed the spire. Despite tremendous damage, the church was restored within a year, with the spire rebuilt by renowned Cincinnati architect, Samuel Hannaford. There are differing accounts regarding which windows, if any, survived the intense heat of the fire.



Charred beams from the 1882 fire supporting the floor of the nave are still visible in the ceiling of the Parish Center



Following the Second Vatican Council, a simple altar was added between the communion rail and the main altar to allow Mass to be celebrated facing the congregation.

In the accompanying photo from 1982, note the communion rail, tabernacle on the main altar, and the angels on pedestals on either side of the altar. Portions of the elevated carved wooden pulpit can be seen on the right-hand side (near the pillar behind the chandelier in the foreground.)

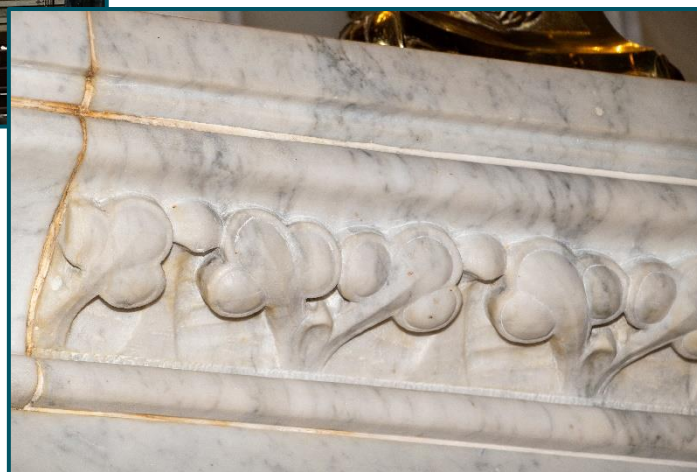
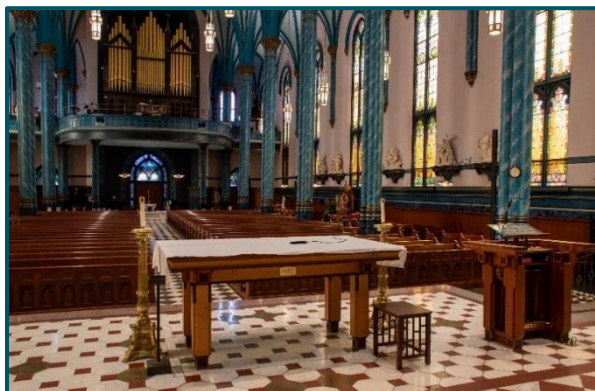
In 1988 the interior was reconfigured to conform to additional changes called for by the Second Vatican Council. This was executed in two phases, with most of the altar work completed in the early 1990s. The marble 'reredos', or back of the main altar remains, but the altar itself, the communion rail and elaborate pulpit were removed.



200th Anniversary Mass, May 19, 2019

The new altar is several feet closer to the congregation.

When the former high altar was removed, decorative elements were repurposed and incorporated into the reworked portion of the reredos. The example below shows cove molding featuring shamrocks under the shelf where the candles stand.



St. Francis Xavier Church was listed on the National Register of Historic Places in 1980. Today this elaborately decorated building, notable for its pointed arches, spires, gargoyles, finials, and many marble altars, is considered the finest example of Gothic Revival in Cincinnati.

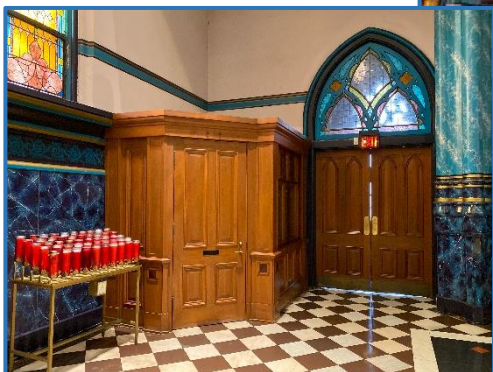


The new pulpit (or ambo) alongside the altar was built by the Cincinnati firm of Art Woodworking. Constructed primarily of cherry, it incorporates wooden sculptures representing the four Evangelists from the original raised pulpit (see b&w photo).

Similar representations of the Evangelists may be seen in some of the lancet windows.



Two Reconciliation rooms at the rear of the church have replaced ten confessionals





The baptismal pool was designed and built by Cincinnati potter Michael Frasca.



The large crucifix on the left of the vestibule is a survivor of the fire, commemorating the parish missions of 1874 and 1878.

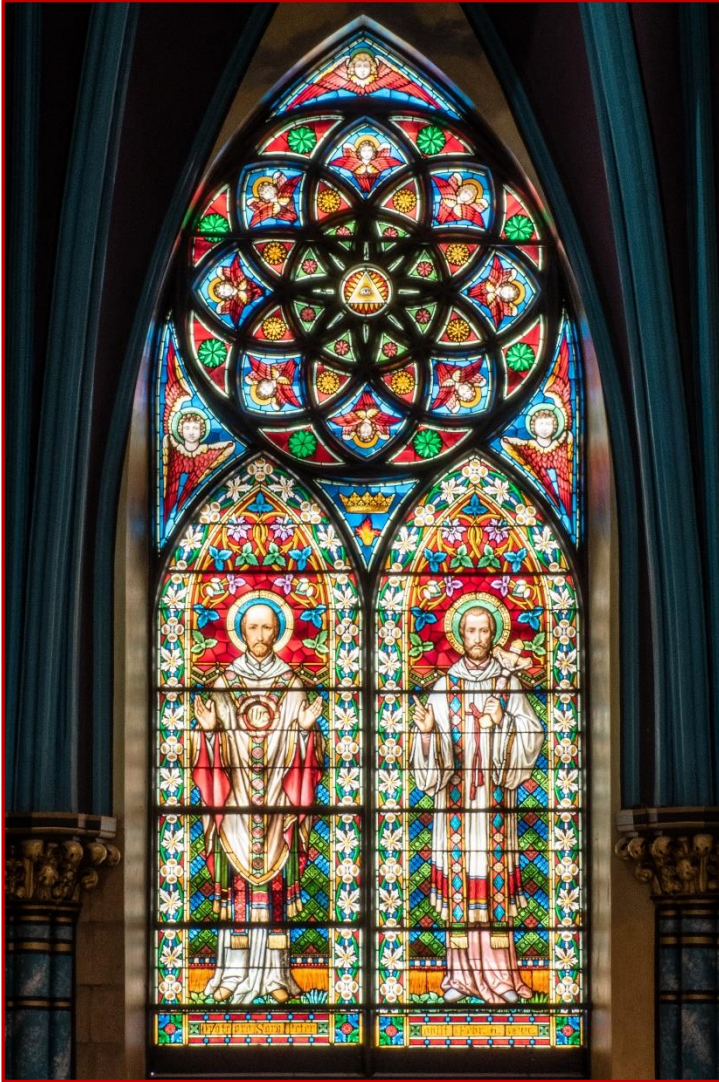


The statue in the right vestibule is **St. Anthony**, Patron Saint of miracles.

The WINDOWS

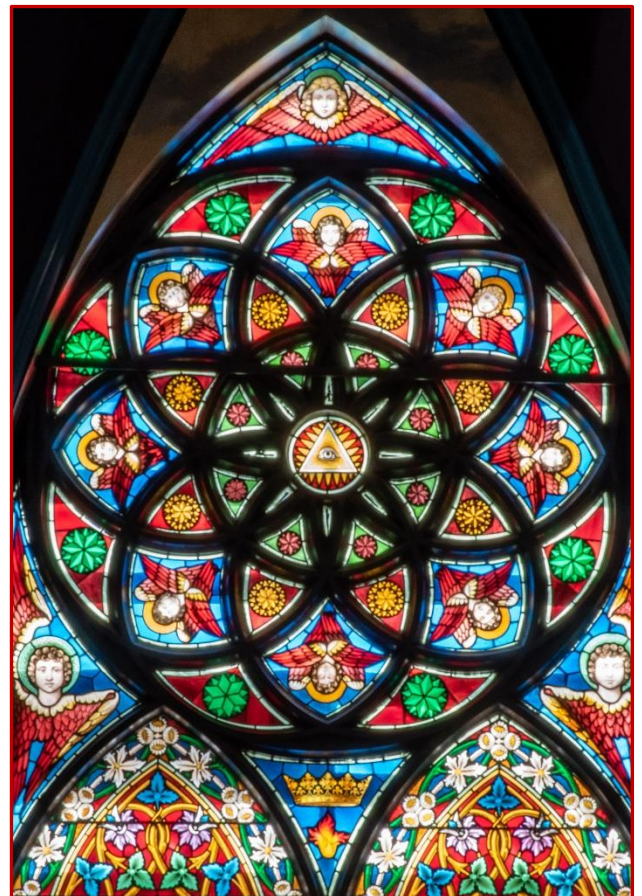
The windows centered above the main altar date from the reconstruction of 1883, and are artificially lit from behind.

On the left is St. Ignatius Loyola, founder of the Jesuits;
on the right, St. Francis Xavier, Patron Saint of the missions.



In the upper portion of the window,
the All-Seeing Eye of God is featured in a
triangle surrounded by rays of light.

The Holy Trinity is represented by
the Eye of God the Father,
the Crown of Christ the Son, and
the Flame of the Holy Spirit.



Nearly all of the windows in the church were donated by parishioners and other Cincinnatians. This window, arguably the most beautiful in the church, was donated by a Protestant man in memory of his deceased Catholic mother.

The stained glass, with its exquisite design and wonderful color, came from Innsbruck, Austria, from the same master hands that created the famous windows of the Cathedral of Cologne, Germany.

There are sixteen pairs of stained-glass lancet windows. These likely date from the post-fire reconstruction. Each pair is approximately 5½' wide and 29' tall. Near the top of each window is a painted 18" round medallion depicting Christian symbols.

Two pairs on the sanctuary (west) end of the church cannot be seen from the nave. These two are fairly plain geometric patterns, having few painted embellishments and no medallions. Two floors of storage space above the sacristy on either side intersect the windows. Portions of each are shown below.

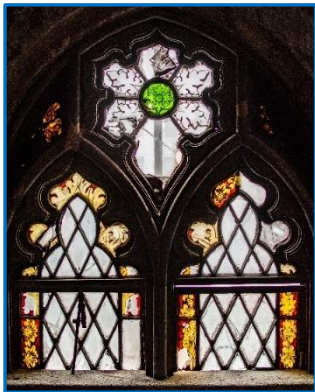


Additionally, two pairs in the back of the church (one pair on each side of the nave) are mostly obscured by the vestibule and the choir loft (closed to the public).

For the purposes of this guide, each pair will be designated by the side of the church on which it appears, and the sequence of the pair moving from the sanctuary back to the entry vestibule. For example, pairs South One (S1) and North One (N1), which cannot be seen from the nave, are situated in the sacristy behind the left and right altars. Pair South Two (S2) is in front of the Tabernacle altar; pair North Two (N2) is in front of the altar to the Blessed Mother.

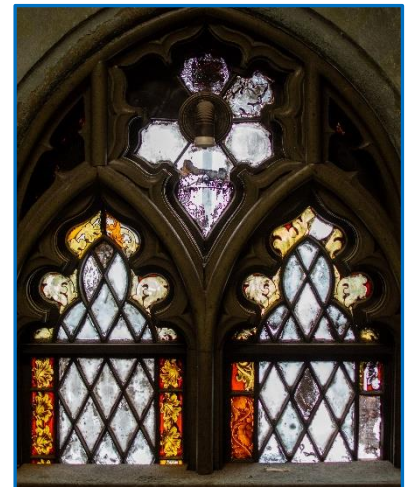
South Side (6th St.) Windows

Window Pair S1:



North Side (7th St.) Windows

Window Pair N1:



Window Pair S2 (in front of Blessed Sacrament altar):

Left: A bolt of lightning marks the moment of Christ's death on the cross, along with the cloth found in Easter morning's empty tomb

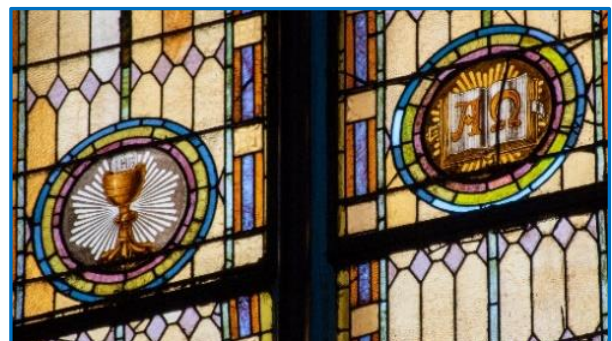
Right: A monstrance displays the host.



Window Pair N2 (in front of Blessed Mother altar):

Left: A host and chalice, the Body and Blood of Christ

Right: Alpha (A) and omega (Ω), first and last letters of the Greek alphabet, signifying God as the beginning and end



South Side (6th St.) Windows

Window Pair S3:

Left: A dove, representing the Holy Spirit

Right: Jesus - the Easter lamb



Window Pair S4:

Left: Mary's symbol, a rose, with "Ave Maria", the angel's greeting

Right: Mary's heart pierced by the seven sorrows she faced



Window Pair S5:

Left: Christ's cross and crown, triumph over death

Right: A pelican, piercing its breast to feed its young, as Christ gave His life for us



North Side (7th St.) Windows

Window Pair N3:

Left: The Ten Commandments

Right: Holy Bible



Window Pair N4:

Left: Greek 'IHS' for Jesus

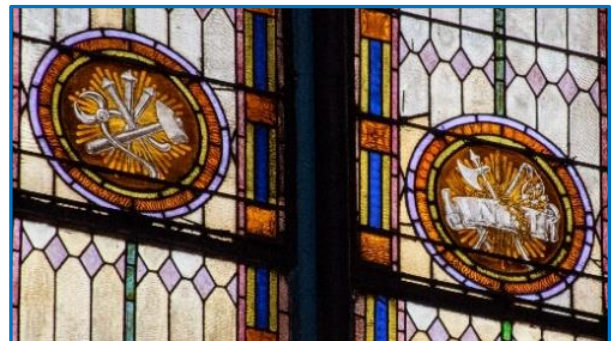
Right: Chi (X) and rho (P) for Christ and again the alpha and omega.



Window Pair N5:

Left: The crucifixion: nails, hammer and pliers

Right: Behind the banner 'INRI': ("Jesus of Nazareth, King of the Jews") a Roman ax and whip.



South Side (6th St.) Windows

Window Pair S6:

These four windows display the symbols representing the four Evangelists

Left: Matthew's winged man, sign of his gospel of Christ's human ancestry

Right: The eagle of John's gospel which emphasizes Christ's divine nature



Window Pair S7:

Left: A bishop's mitre, shepherd's crosier, and metropolitan, sign of the archdiocese

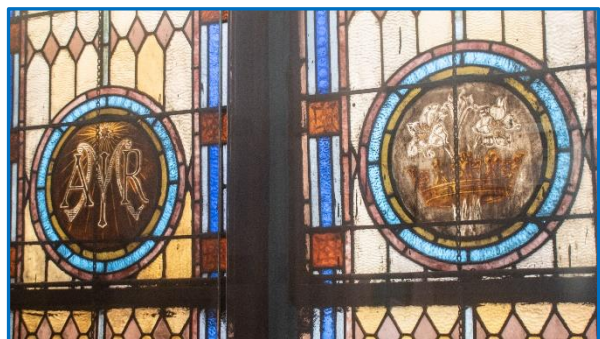
Right: The keys to Heaven



Window Pair S8 (behind elevator in vestibule / choir loft):

Left: An eight-pointed star traditionally associated with the resurrection over the monogram AMR representing Ave Regina and Maria

Right: Lily blooms encircled by a crown symbolizing Mary's title as "Queen of Heaven"



North Side (7th St.) Windows

Window Pair N6:

Left: The lion represents Mark and his gospel of resurrection

Right: Luke is symbolized by the sacrificial ox representing the priesthood of Christ



Window Pair N7:

Left: The papal mitre and keys to Heaven;

Right: The Sacred Heart of Jesus, afire with love, with a crown of thorns, the cross, and the anchor of hope.



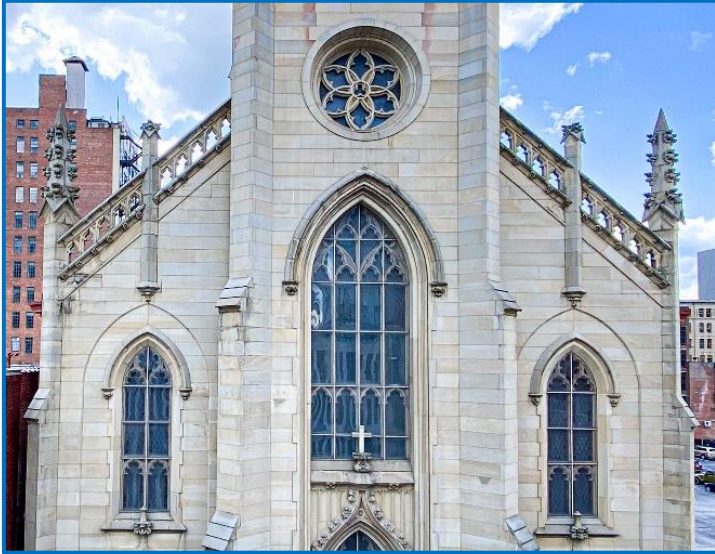
Window Pair N8 (obscured by vestibule / choir loft):

Left: Lily blooms symbolic of purity and associated with the Virgin Mary and the Annunciation

Right: A lyre with a banner bearing the Latin words "Laus Deo" literally translated as "Praise to God". The lyre, representing music, is appropriate for this window which is visible in the choir loft



There are also large windows on the facade. These are relatively plain compared with the lancet windows.



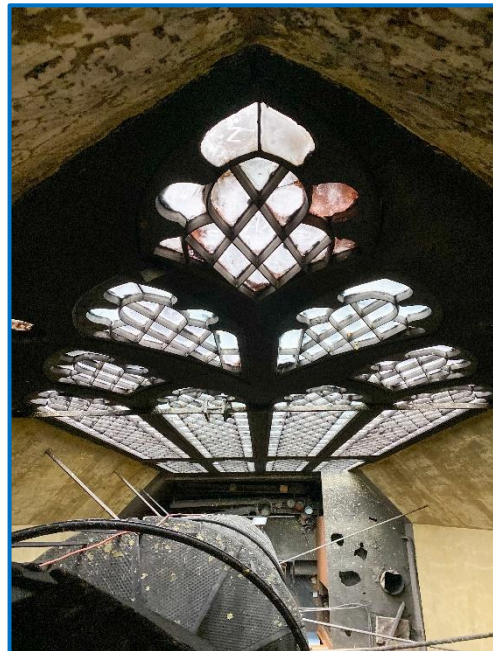
The two windows over the left and right doors of the church can be seen from inside in the choir loft (the right front window is shown here).



The center window stands behind the organ's pipes in the choir loft and thus is not visible inside the nave. It can be viewed by entering the space between the back of the pipes and the church facade. A narrow, 45' high circular staircase winds upward in front of the window.



Looking down from where the staircase reaches the top of the front window.





The staircase cuts through another floor, into the space behind the rose window above the front doors. There are similar round windows on the north and south sides of the tower.

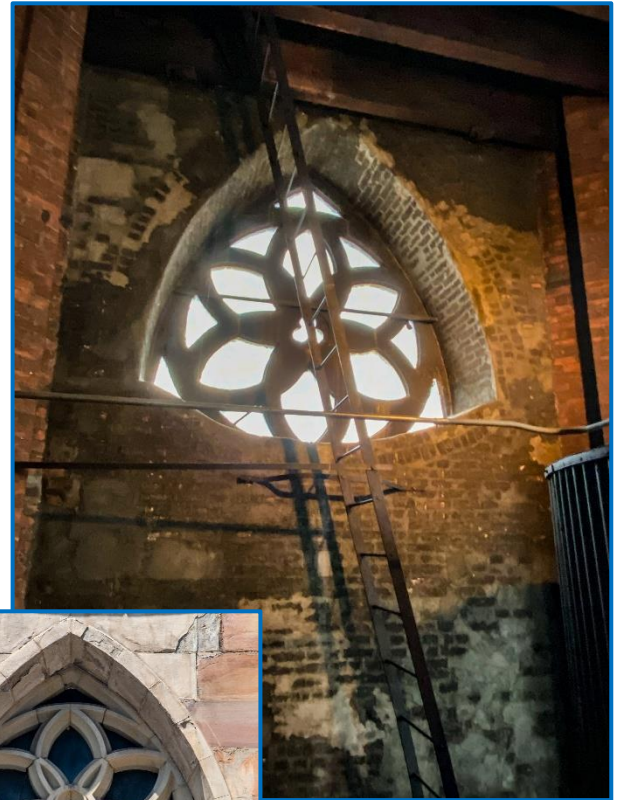
From that point the clock and bell tower can be accessed by climbing a series of ladders. (This area is locked and not open to the public.)



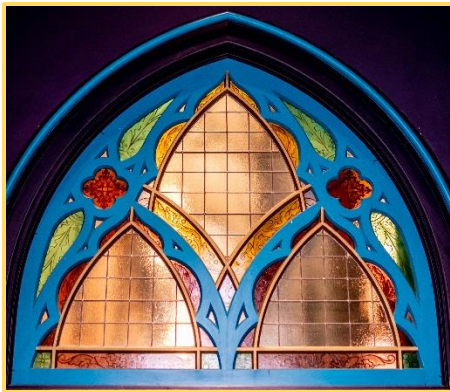
The front rose window is about 10' in diameter; the north and south-facing windows are about 7' in diameter.



The front rose window as seen from inside the tower.



The ladder shown above leads to the louvred area of the tower.



The windows over the inner front doors entering the nave



The view of the church from the back shows where windows once were prior to the 1882 fire. The round window and cross-shaped windows shown in the black-and-white photo were destroyed in the fire and not replaced.



The windows on the bottom row in the back of the church open to the existing sacristy, while the windows on the second and third levels open on storage areas and hallways above the sacristy. These rooms on the upper floors previously included clergy apartments.

The SANCTUARY MURAL

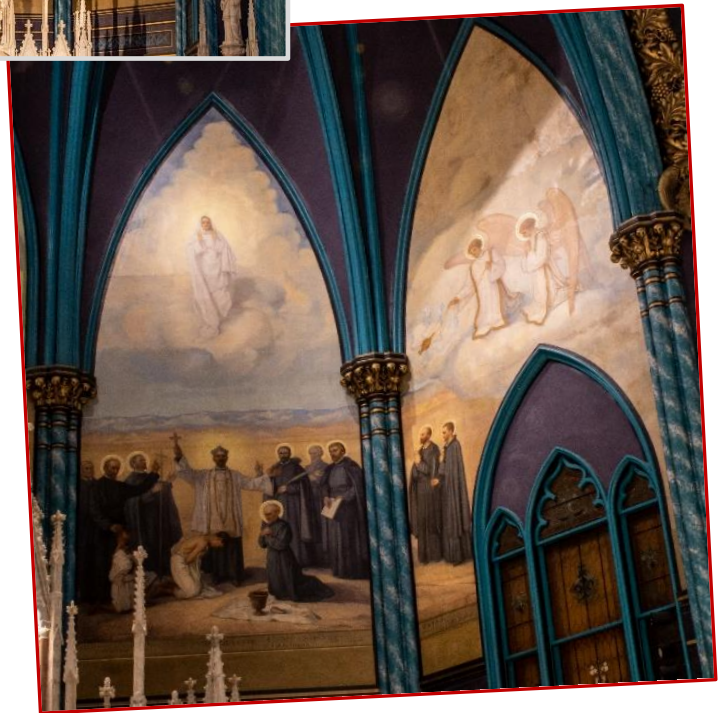
The murals on either side of the stained glass window behind the main altar are frescoes, a type of painting done on wet plaster directly on a wall or ceiling. Painted in 1924, they are the work of Cincinnati artist Charles C. Svendsen and were reported to be the largest religious murals in the country at that time. The murals on the far left and right were added by the artist in 1934 following the beatification of the Jesuits depicted in these scenes.

The center section connecting the two murals was added in 1988, the work of Judith Diehl Saba and Mary Krueger.
(The photo in the “History” section of this guide shows the sanctuary before the center section of the mural was added.)



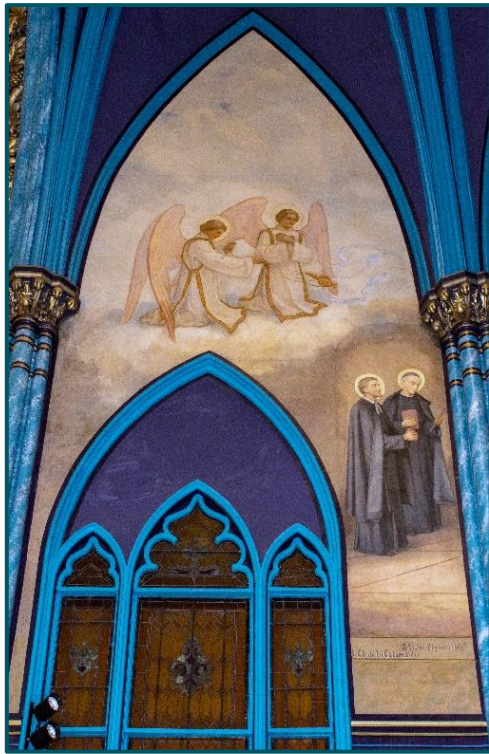
The left two sections depict influential Jesuits gathered around St. Ignatius Loyola, who looks upward to see the Lord blessing this assembly of Jesuits.

Faintly visible is the cross, which Ignatius embraced in his missionary work.



In the large sections to the right, the Blessed Virgin Mary appears as the 'Fountain of Purity' blessing Jesuit missionaries, while behind her the shoreline indicates the distant lands these missionaries would seek.

The central figure is St. Francis Xavier, raising his right arm over two kneeling figures who represent the thousands he baptized. "Mother Most Pure" – She is robed in white flowing garments



The two saints in the far-left section include Claude de la Colombière (also represented at the left side altar) and Joseph Pignatelli (holding a book), who kept the Society of Jesus intact during its suppression during the period 1773-1814



In the larger grouping, clockwise from lower left centered around St. Ignatius are:

- Francis Borgia (kneeling), third Superior General and former Spanish prime minister;
- Robert Bellarmine (in red cardinal robes), a brilliant 16th and 17th century theologian;
- Francis Jerome (Hieronymo), Italian street preacher credited with promoting monthly Communion;
- Peter Faber (with chalice), the first Jesuit ordained a priest; and
- Stanislaus Kostka, Aloysius Gonzaga and John Berchmans, the “boy saints” who are also represented on the right side altar, inspiration for the young men who studied in this parish.

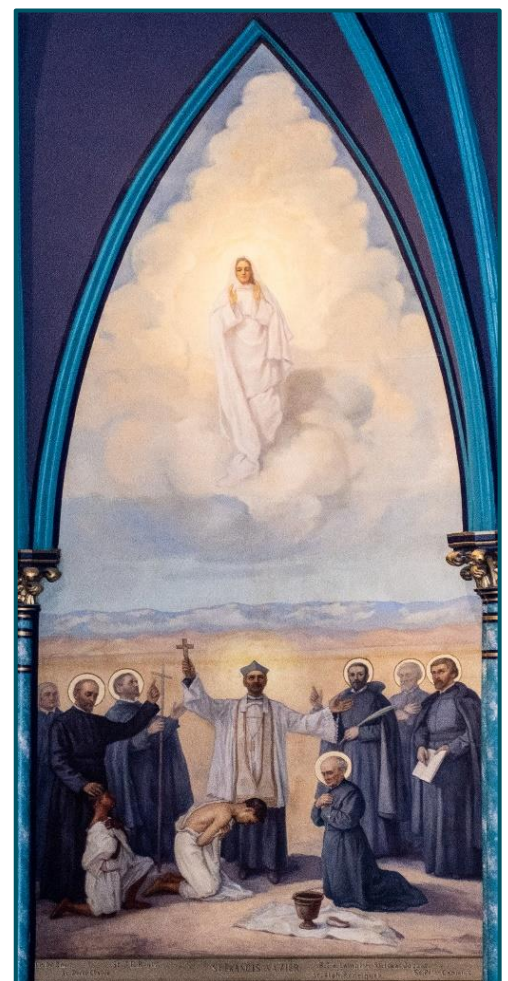
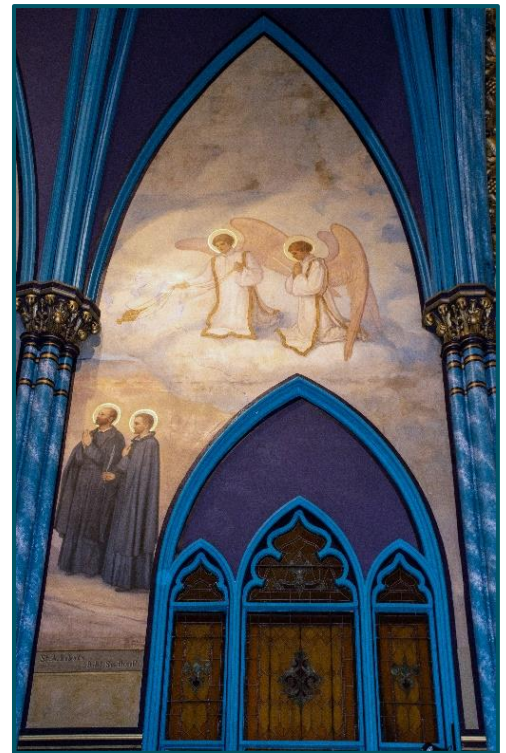
The section on the far-right shows Robert Southwell (with a palm), a secret missionary to Queen Elizabeth I's England, and Andrew Bobola, missionary to eastern Europe.



In the larger grouping, standing left to right are

- Pierre-Jean De Smet, a missionary to the Native Americans in western North America;
- Peter Claver, who served slaves in South America;
- John Francis Regis, his staff topped by a cross, a preacher in rural 17th century France;
- Francis Xavier; at his feet kneels an East Indian convert who is about to be baptized;
- Edmund Campion, with a palm, covert minister to 17th century English Catholics during a time of Catholic persecution;
- Isaac Jogues, missionary to Native Americans in what is now New York and Canada; and
- Peter Canisius, apostle of Germany following the Reformation.

Alphonsus Rodriguez, Patron of Jesuit Brothers (those not seeking to be ordained priests) is shown kneeling on the right.



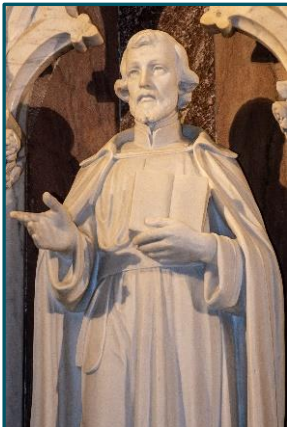
The STATUES

Our church contains many statues honoring the holy men and women who have influenced and shaped our Catholic faith over the centuries. We do not *worship* these saints – we *venerate* them. Veneration allows us to contemplate the lives of those individuals who devoted themselves to answering God’s call, to ask them to intercede for us, and to reflect on the love of God who welcomed these good and faithful servants into His kingdom.

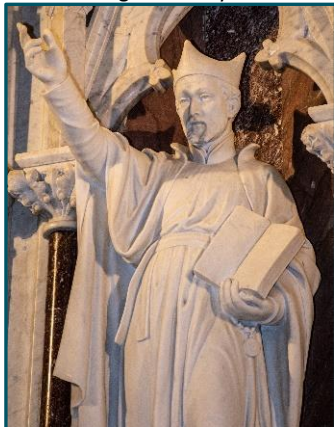
The marble statues of the reredos, all saints from the murals, are, left to right, Peter Canisius, Ignatius Loyola, Robert Bellarmine, and Alphonsus Rodriguez, with St. Francis Xavier above.



St. Peter Canisius



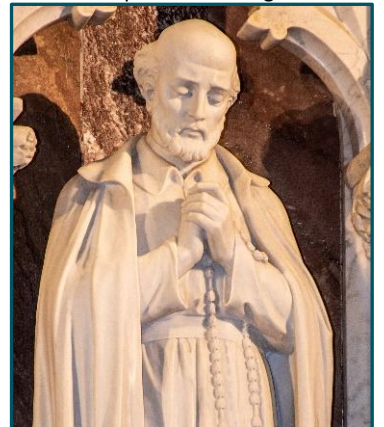
St. Ignatius Loyola



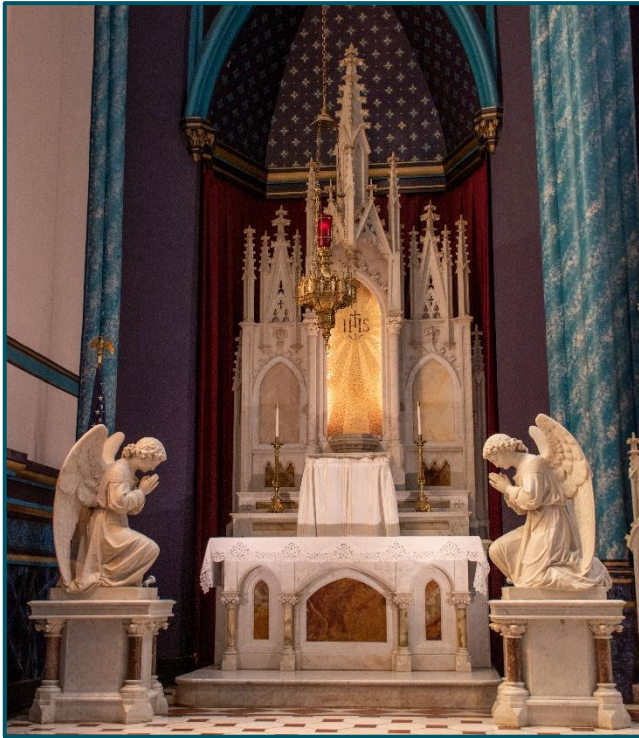
St. Robert Bellarmine



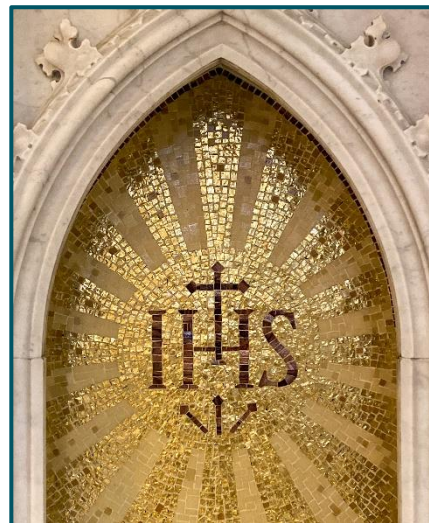
St. Alphonsus Rodriguez



The Tabernacle Altar on the far left enshrines the Blessed Sacrament.

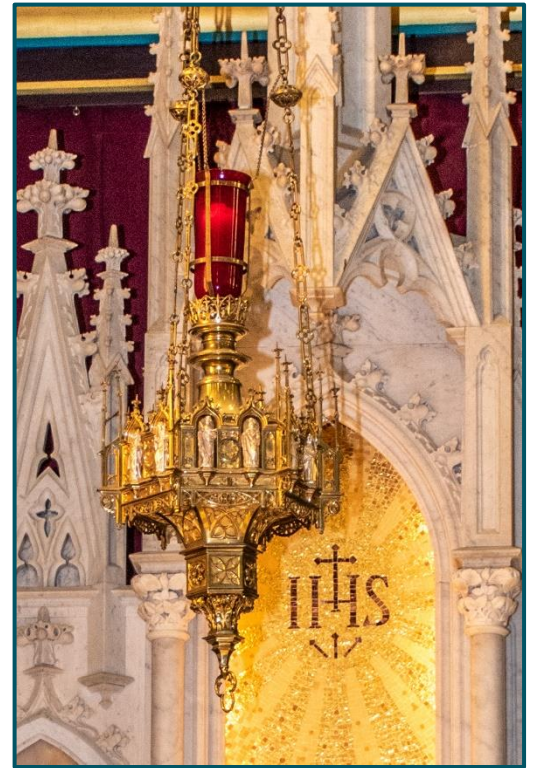


Above the tabernacle is a mosaic of the seal of the Jesuits: rays around the 'IHS', cross, and three nails. The angels kneeling in adoration and the Sanctuary lamp suspended above were moved here from the sanctuary during the altar renovations in the early 1990s.



The Sanctuary lamp dates from the post-fire reconstruction in 1884. When the lamp is lit, it signifies that Christ is present in the Blessed Sacrament in the tabernacle.

It features the Twelve Apostles surrounding the candle. Each silver statuette is about 4" high.



Matthew (L)



St. Thomas (L)



Peter holding the
Keys to the Kingdom

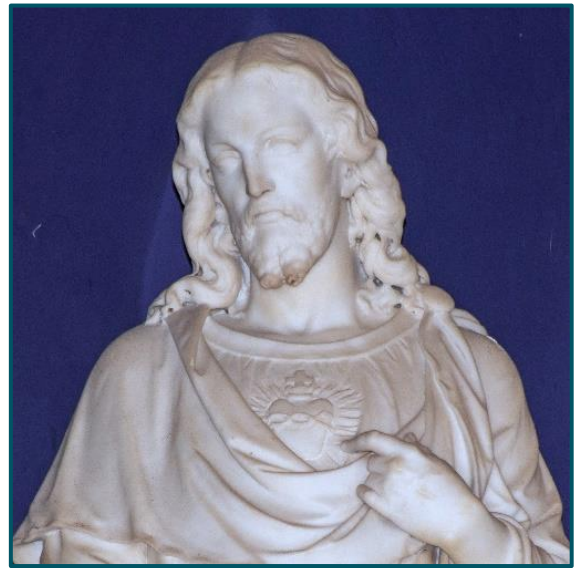
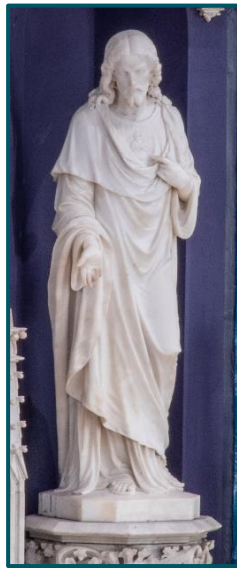


James the Greater (L) and
his brother John (R)



The diagonal altar to the right of the tabernacle is dedicated to the Sacred Heart of Jesus.

A statue of Christ, with the Sacred Heart emblazoned on His chest, stands atop the altar.



Detail of the cherubs at the base of the center statue



The Sacred Heart emphasizes a God who loves rather than a God who judges, as presented in visions to Margaret Mary Alacoque, a French Visitation nun. Her statue is to the right, and to the left, Claude Colombière, her spiritual director and supporter. Together they are credited with establishing the Feast of the Sacred Heart of Jesus, celebrated each June, nineteen days after Pentecost.

St. Claude Colombière

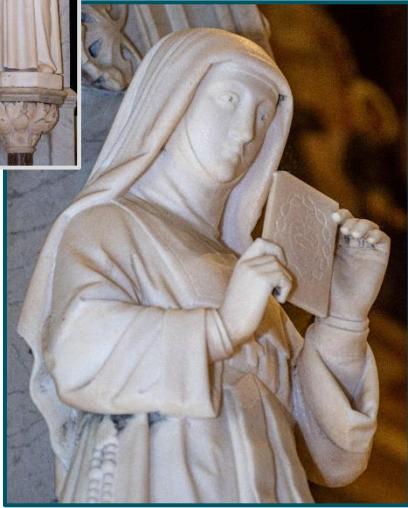


Note the detail in the relief carvings on the chasuble.

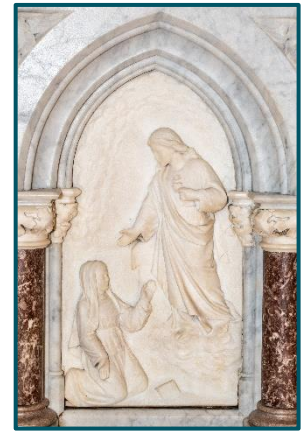




St. Margaret Mary
Alacoque



Note the carving of the crown of thorns and
Sacred Heart on the front of her prayer book.



The altar frontal
shows Jesus appearing to
St. Margaret Mary.



The altar stone,
where relics are
embedded in the altar



*Are not two sparrows sold for a small coin?
Yet not one of them falls to the ground
without your Father's knowledge.
Even all the hairs of your head are counted.
So do not be afraid;
you are worth more than many sparrows.*

- Matthew 10:29-31



*My heart expected reproach and misery
and I desired one who would grieve with me
and there was none:
I sought one to console me, and I found none.*

- Psalm 69 [68]:21-22b
Offertory text for the feast of the
Most Sacred Heart of Jesus



The diagonal altar to the right of the main altar is dedicated to the “Boy Saints”



Youth, purity, and holiness are depicted by lilies and a crown on the frontal.

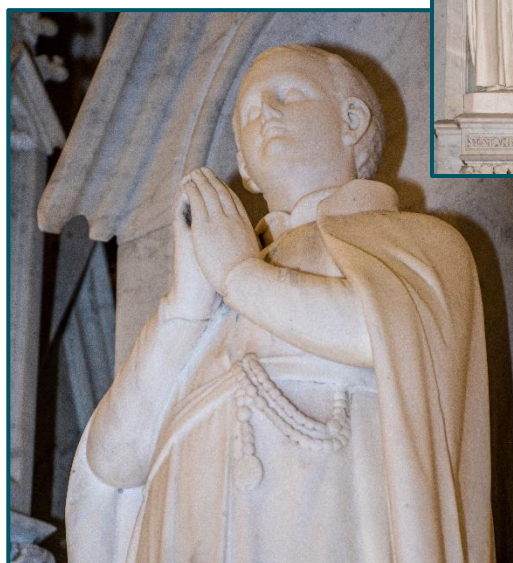
In the center stands **St. Aloysius Gonzaga**, Patron of Youth, who died at 23 while still a student.



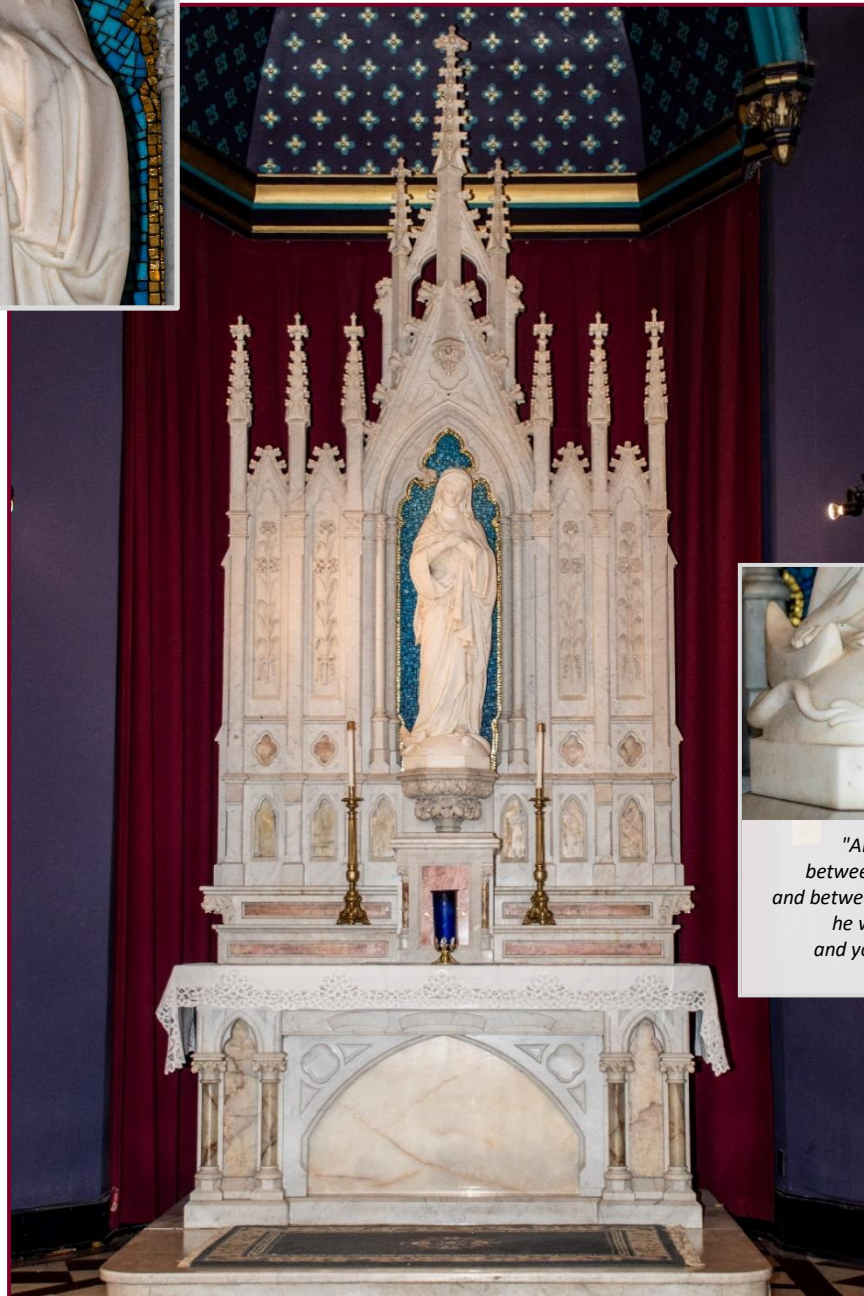
On the left, **St. John Berchmans** was a student at his death at age 19. He is the Patron Saint of Altar Servers.



On the right, **St. Stanislaus Kostka** died at age 18 as a novice in the Society.



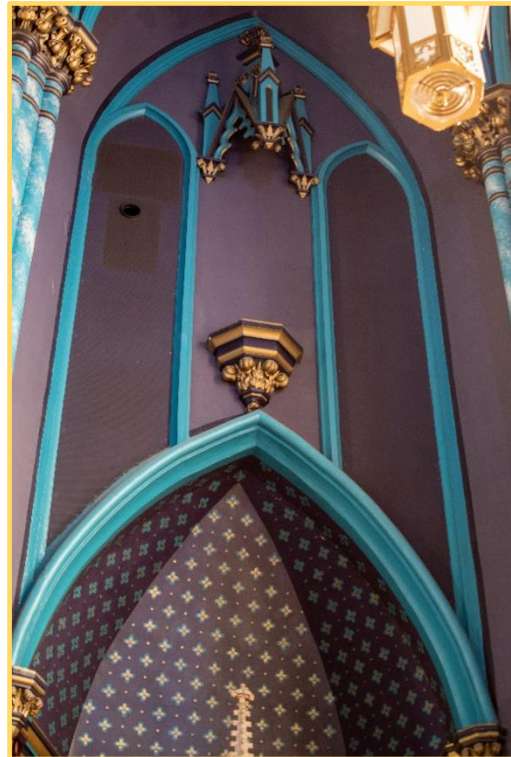
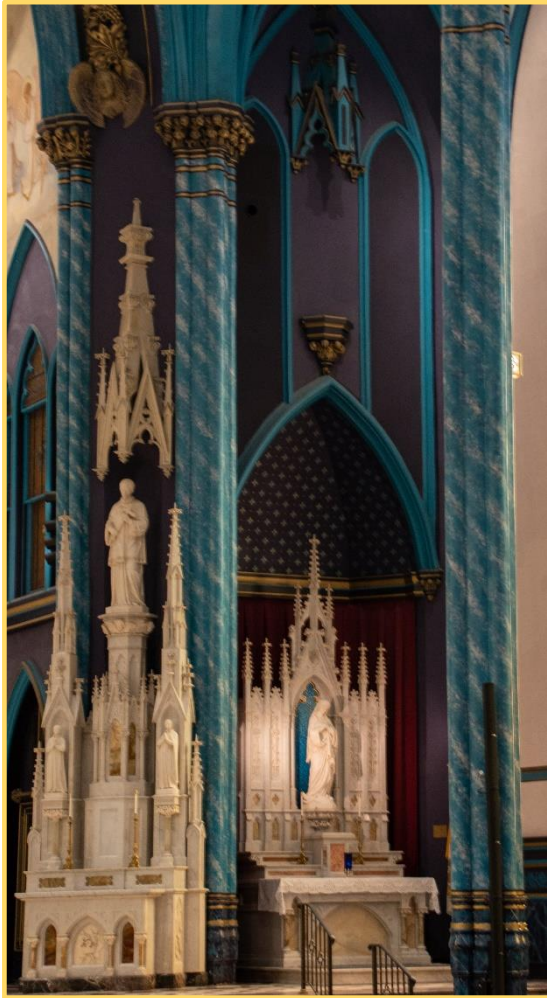
The altar on the far right is a shrine to Mary, the Blessed Mother.



*"And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel."*

There is no record of statues being in the two empty niches high above the side altars.
One tradition holds that these are reserved for "the saint you know".

Whom can you envision there?



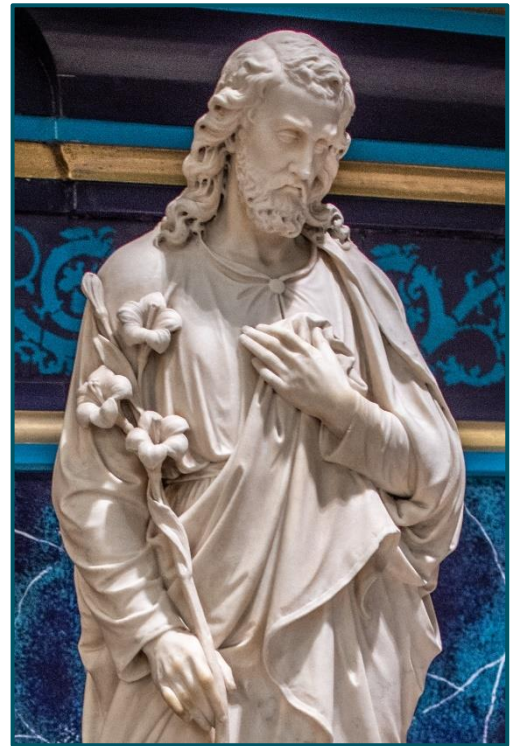
The statues lining the church interior
(clockwise from the side door on the north side of the nave)



St. Joseph
Spouse of Mary
Patron Saint of Workers

This statue of St. Joseph originally stood atop the right-hand altar where the statue of the Blessed Mother now stands. The Marian altar was on the left.

During the sanctuary renovations of the early 1990s, the Marian altar was moved to where it now stands, and the tabernacle was moved to the left-hand altar.

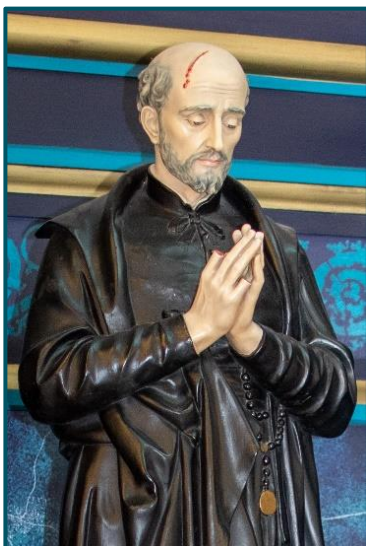


Joseph Sibbel signed his work at the bottom of the statue.

Sibbel was raised in Germany and emigrated to Cincinnati in 1871 at the age of 21. He studied at what is now the University of Cincinnati, and received instruction from the American painter, Frank Duveneck.

In 1881, Sibbel moved to New York city. His commissions grew quickly, and his works became part of many large ecclesiastical projects in New York City, Omaha, Providence, Hartford, Chicago, Little Rock, St. Louis, Pittsburgh and many other American cities.

Though it is uncertain, Sibbel (or his studio) may have been responsible for many of the other carvings throughout our church.



St. Isaac Jogues
His mutilated hands are a sign of his torture and martyrdom in Canada.

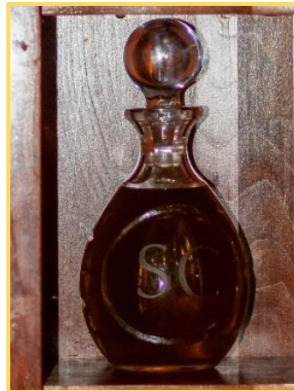


The Ambry

To the left of the statue of St. Patrick is a small cabinet mounted to the wall. This cabinet is called an “ambry”. The ambry contains the Olea Sacra, or Sacred Oils blessed or consecrated by the Bishop during the Chrism Mass on Tuesday of Holy Week. These are then distributed throughout the diocese for use throughout the liturgical year.



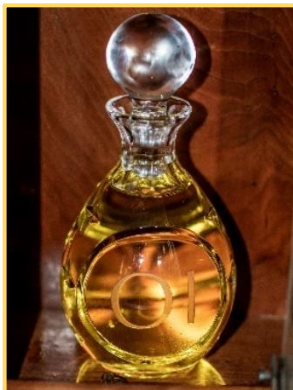
There are three different oils: Chrism, Oil of Catechumens, and Oil of the Sick. Each oil is stored in a cruet called a chrismaria.



Chrism consists of olive oil mixed with balsam. Chrism is consecrated by the Bishop, whereas the other two oils are blessed.

Holy Chrism is used in the Sacraments of Baptism, Confirmation and Holy Orders, as well as for the consecration of altars and the dedication of churches.

Holy Chrism
Sacrum Chrisma (SC)



Oil of the Sick
Oelum Infirmorum (OI)

Oil of the Sick is olive oil, and is used in the rite of the Anointing of the Sick



Oil of Catechumens
Oleum Sanctum (OS)
or
Oleum Catechumenorum (OC)

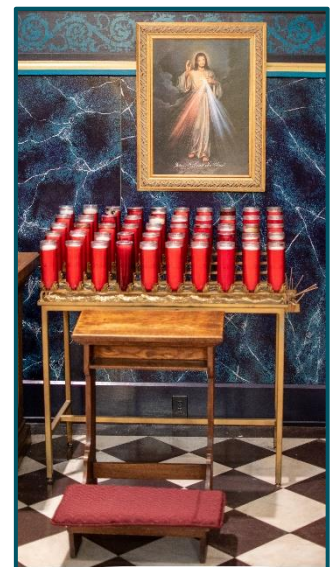
St. Patrick
Patron Saint of Ireland
(commemorating our Parish's Irish heritage)



St. Thérèse of Lisieux
the 'Little Flower'



Our Lady of Guadalupe
Patroness of the Americas



The Divine Mercy

At the front of the south aisle to the left of the Tabernacle altar is a small “positive” organ. Positive organs are pipe organs built to be more or less mobile. Containing several hundred pipes, this organ is used occasionally as accompaniment for visiting music groups when they perform in the front of church. The organ cabinet is also used for displaying the church’s relics when they are on display.



The convex mirror above the music stand allows the organist to see what is happening behind him or her.



Relics of St. Ignatius, St. Francis Xavier and other saints are displayed on the organ cabinet.
(see Section R for more information)

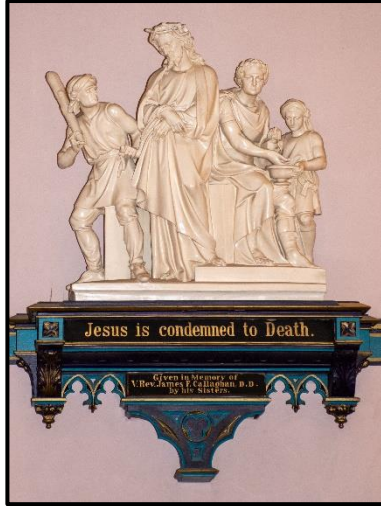


The WAY OF THE CROSS

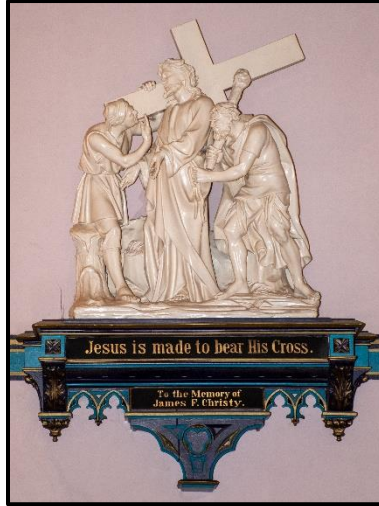
Fourteen reliefs along the wall recall Jesus' suffering and death.

The Stations were unveiled on Palm Sunday, April 16, 1905. Followers of St. Francis of Assisi are credited with establishing this devotion, and a Franciscan Father blessed this new installation.

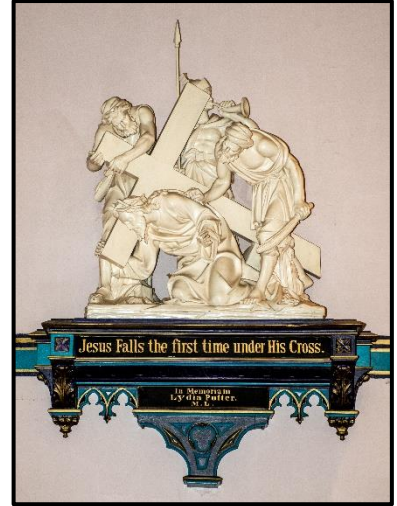
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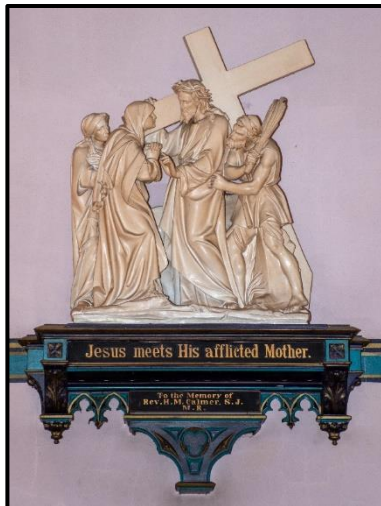
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III



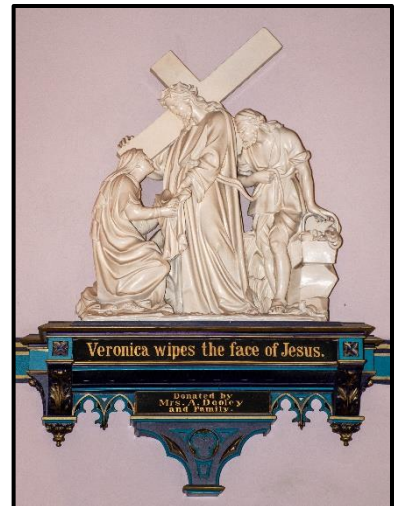
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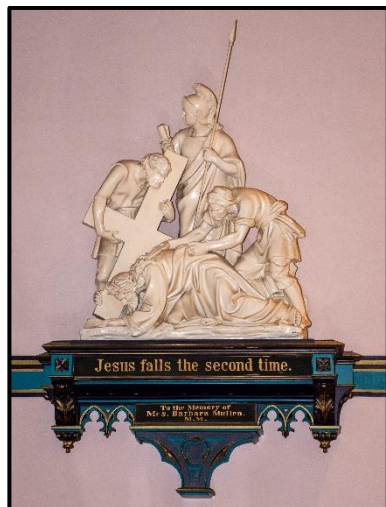
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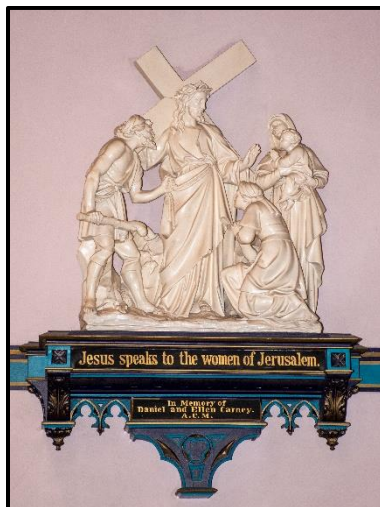
VI



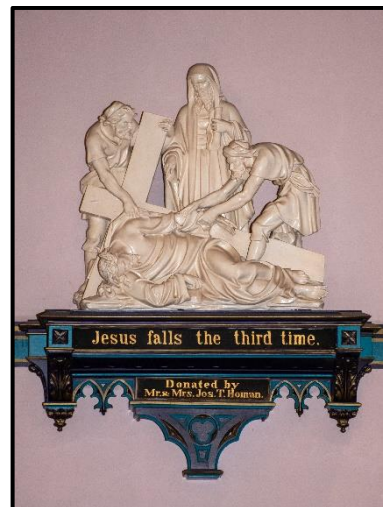
VII



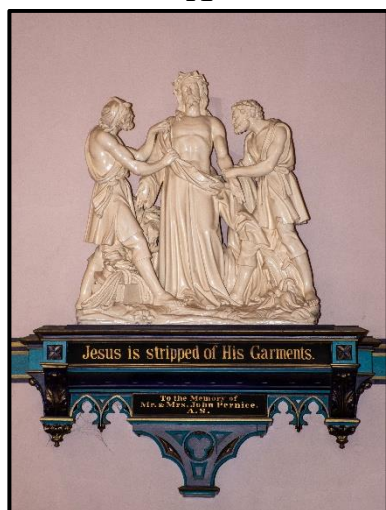
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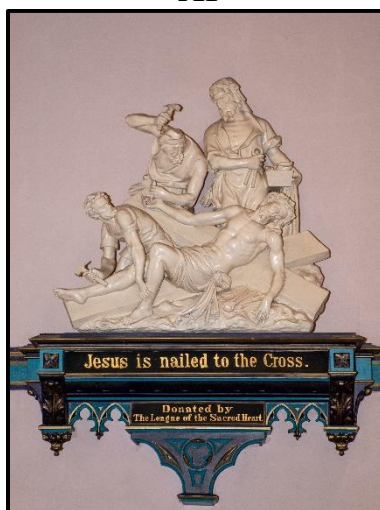
IX



X



XI



XII



XIII



XIV



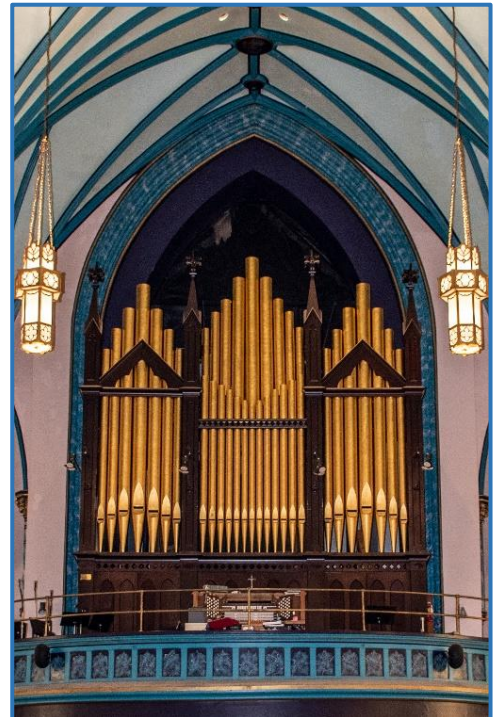
CHOIR LOFT



The choir loft is accessed by a circular iron staircase in the in the vestibule. The staircase makes nearly two full revolutions before reaching the choir loft.



The choir loft has a magnificent Wicks organ of 39 ranks, or sets of pipes. There are approximately 2400 pipes in all.





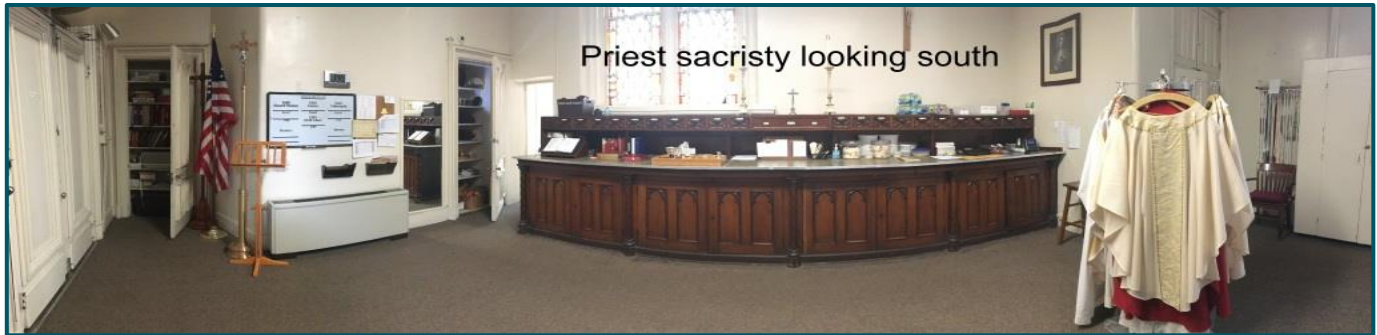
This pipe was the largest one in the old organ, the lowest C of the pedal Open Diapason stop. Its speaking length from mouth to top is sixteen feet. It dates from the 1920's, when the organ of 1883 was rebuilt by the Hillgreen & Lane Organ Co.

This pipe is now silent, but seven pipes from the same set (somewhat smaller) are incorporated in the new Wicks pipe organ of 1991.

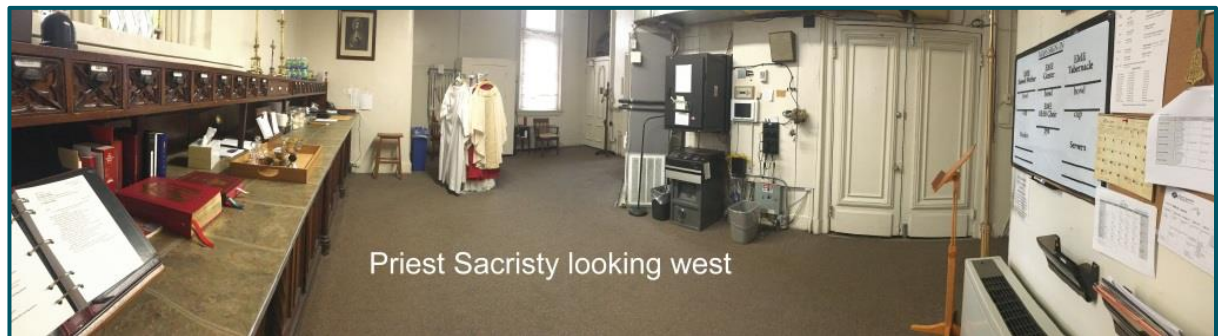


The SACRISTY

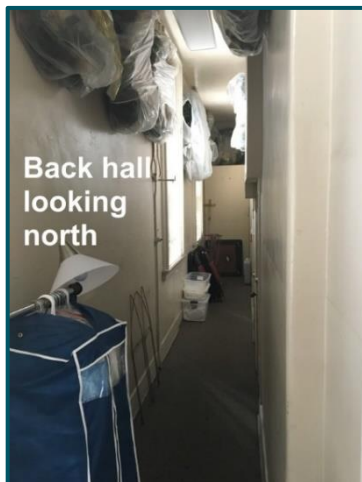
The sacristy, where the priests and servers dress and prepare for Mass, is located on either side and behind the sanctuary. Today the priests use the sacristy to the left of the main altar. The servers' sacristy, used less often, is to the right of the sanctuary; there is a hallway connecting the two behind the main altar.



In the picture above, the priest enters the sanctuary through a door on the left (facing the US flag).
The central cabinet is about 18' in length.



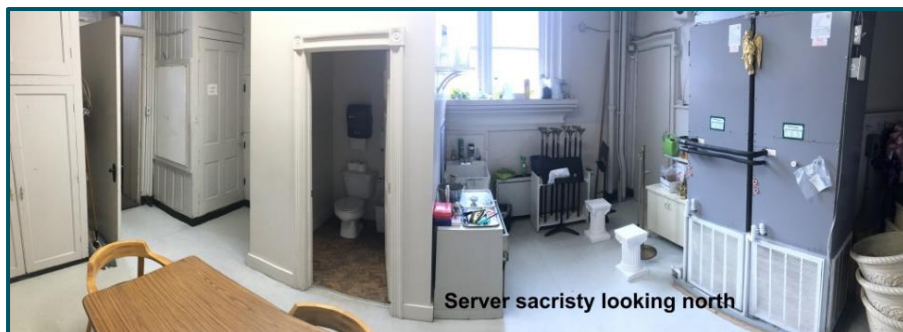
Priest Sacristy looking west



Back hall
looking
north



Ornate carvings on Sacristy cabinet



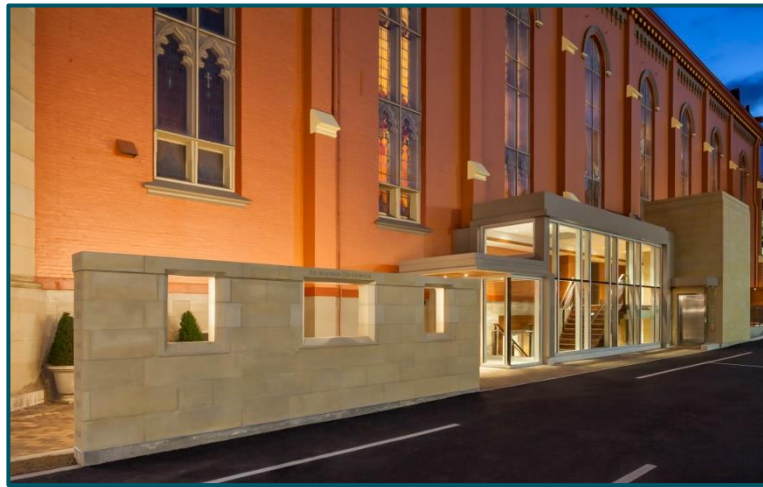
Server sacristy looking north

PARISH CENTER

In 2015, through the generous support of St. Xavier parishioners and the work of dedicated and creative design and construction teams, the old parish undercroft was completely renovated and reopened as a functional and beautiful parish center.

The Parish Center is designed to provide gathering spaces for the community it serves - not only the parish community but also the greater downtown community in which it is located. It offers spaces for social and educational programs as well as community outreach programs.

The galleries and décor are designed to tell the larger history of the Society of Jesus (the Jesuits) and the Catholic Church in Cincinnati.



As you approach the north entrance, the east side of the screen wall bears significant dates in the history of the Jesuits, the parish, and this building:



- 1540 Pope Paul III granted official approval of the Society of Jesus.
- 1819 Cincinnati Catholics built their first church, a small wooden structure at Liberty & Vine. Bishop Fenwick relocated the parish and its small wooden structure to Sycamore St. in 1823.
- 1831 Bishop Fenwick established the Athenaeum (the predecessor institution to St. Xavier High School and Xavier University) on Sycamore St.
- 1840 At the request of Bishop Purcell, the Jesuits came to Cincinnati to assume the education of students at the Athenaeum. The school was then renamed St. Francis Xavier College.
- 1859 Construction of the present St. Xavier Church building began.
- 1882 On the evening of April 7, a fire destroyed the interior of St. Xavier Church; the new Church was rebuilt within a year.
- 2015 The renovated parish center was completed

The pavilion entryway conveys the impression of standing on the deck of an ocean vessel. The design was inspired by the design of a Carrack – a three- or four-masted ocean-going ship widely used by 15th century maritime powers. The Portuguese and Spanish used them to travel and explore the world. This is the type of vessel on which Francis Xavier sailed from Europe to India, Japan and beyond.



A 15th century carrack



The Spirit Flame lighting fixture above you in the pavilion is a visual reminder of the fire of the Holy Spirit, the inflamed missionary zeal of Francis Xavier, and the command for each person to set the world aflame with acts of charity.

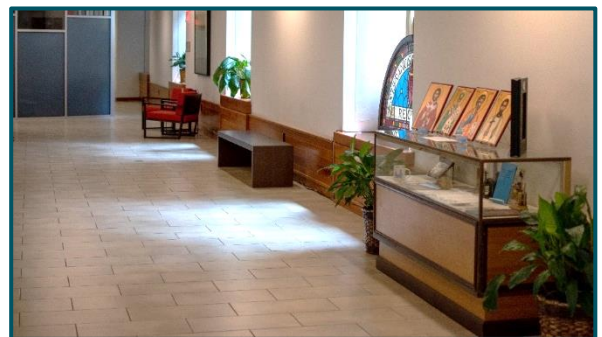
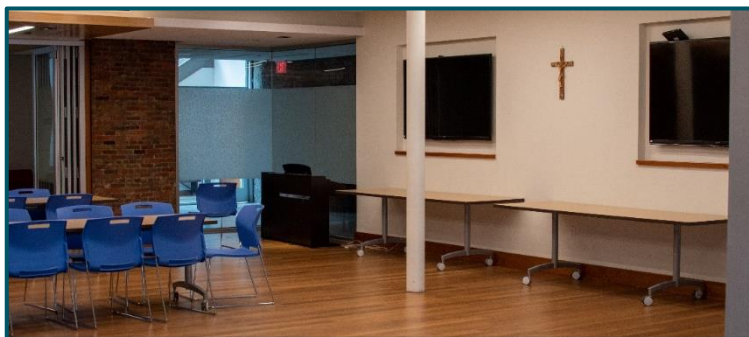
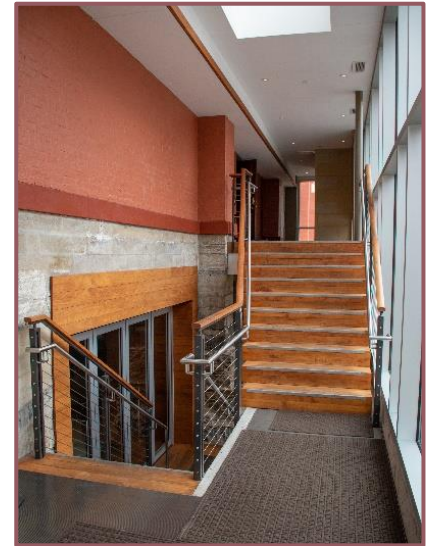


Ite Inflamate Omnia

This Latin motto means
“Go and set the world on fire.”

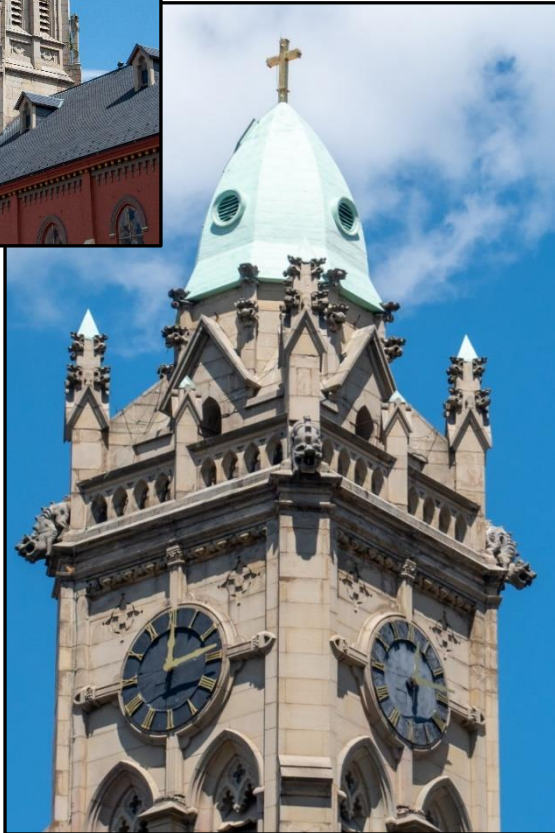
This was the prime directive St. Ignatius Loyola gave to Francis Xavier as he set out on his mission.

Those words remind each of us that, as we leave St. Xavier Church and head back out into the world, we too are charged with the grand mission of setting the world aflame with the Gospel message of love.



The CLOCK and BELL TOWER

The original steeple is visible in the photo on the back of this guide. It was destroyed in the 1882 fire and replaced with the cupola-style cap in place today. The patina on the copper cladding on the cupola and pyramid-shaped caps on the smaller finial towers has aged to a beautiful shade of green.



The view looking upward into the cupola
(Note the small face looking down in the center of the rafters.)



The attic space between the ceiling of the nave and the church roof; The sunlight on the left and right comes from the dormer windows visible on the roof.



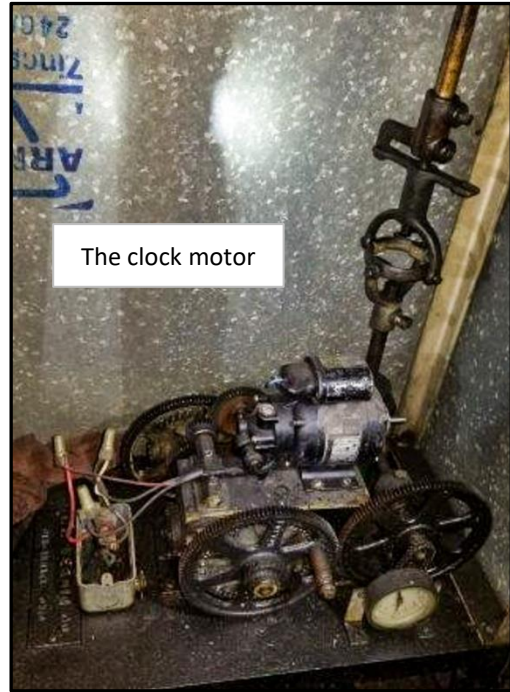
Traditionally, evil-looking gargoyles were believed to ward off evil. The gargoyles on each corner of the tower disguise downspouts that channel rainwater off the cupola. Each gargoyle is about 4' in length.

The clock faces on each face of the tower are about ten feet in diameter - about the same width as the rose window facing Sycamore Street. Graffiti in the tower appears to indicate that the clock was installed c. 1889. It was originally a mechanism requiring winding, and was electrified in 1930.

All four clock faces are driven by a single electric motor about the size of a small coffee can. A shaft and 4-way gear mechanism transfer the power to the hands. The settings are controlled by a panel in the sacristy.



Note the small opening at about the 7 o'clock position that allows someone to access the hands on the clock.



The gear drive that transfers power from the clock motor to each of the four clock faces



Shaft from the gear drive going to the clock face (clock face is visible behind the brick pillar in the photo at upper right)



While most people assume that the peals from the tower come from cast bronze bells, in reality that beautiful sound is generated electronically.

The original church bells were destroyed in the 1882 fire. They were replaced soon after with three bells ranging from 1,000 - 3,400 lbs (38" - 57" in diameter) cast by the Vanduzen Company here in Cincinnati. They were electrified with swinging ringers in 1927. By the mid-1960s, the condition of the tower and the bells (along with their wiring and ringing equipment) was quite poor, and an economic decision was made to replace the bells with speakers and an electronic carillon.



These high-powered loudspeakers produce the sound of St. Francis Xavier Church's melodious bells.

The system is controlled by an electronic panel in the sacristy made by Cincinnati's own Verdin Company.



The RELICS

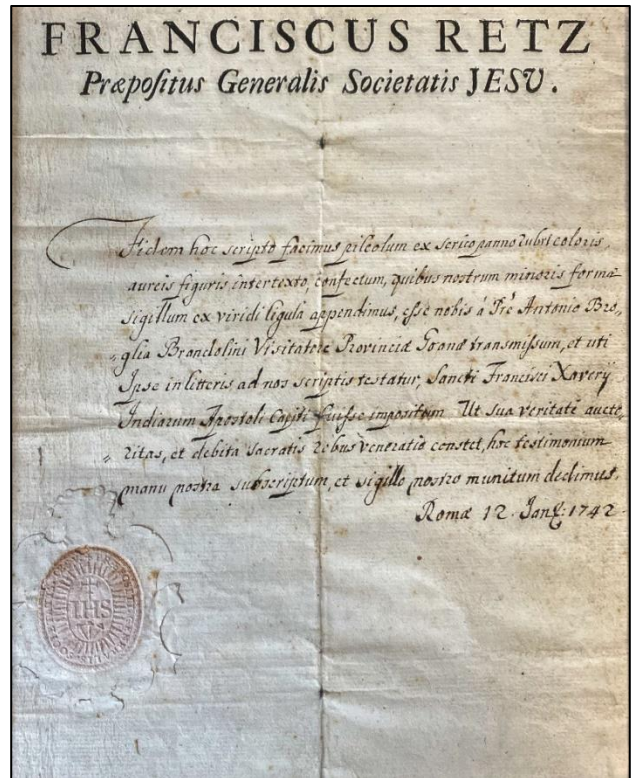
The Catholic Church has established three classes of sacred relics:

- First-class - a part of a saint's body;
- Second-class - an article of clothing worn by the saint or an object used by the saint;
- Third-class - an object touched to a first-class relic.

St. Xavier Church's most significant second-class relic is a cap that has been placed on the head of St. Francis Xavier. Acquired sometime during the 19th century, it came with a document of authentication from the Vatican, dated January 12, 1742, and bearing the official seal of Fr. Franz Retz, S.J., Superior General of the Society of Jesus at that time. The document states that the cap was received from Goa, India, and had been placed on the head of St. Francis Xavier.



The glass reliquary
and cap of
St. Francis Xavier



"By means of this document we give witness that the small cap, made of red silk cloth interwoven with golden figures, to which we have appended our small seal from a green cord, was sent to us by Father Antonio Broglia Brandolini, Visitor to the Province of Goa, and, as he himself in a letter addressed to us testifies, had been placed on the head of Saint Francis Xavier, Apostle of the Indies. That its authenticity may by its own truth be manifest and that the veneration due consecrated objects may stand firm, we have given this testimony signed by our own hand and affixed our own seal."

Rome 12 Jan AD: 1742

During the second phase of the sanctuary renovations in the early 1990s, the relics that had been embedded in the main high altar were removed. They were in a small leaden box, bound with a red silk ribbon and sealed with a wax seal. There are relics of ten Jesuit saints including St. Ignatius Loyola, St. Francis Xavier, St. Francis Gonzaga, St. Francis Borgia, St. Stanislaus Kostka and St. John Berchmans, as well as a relic of the true Cross, and, incredibly, a relic of St. Joseph. Each relic is in a small fold of paper with the name of the saint written on it. Also in the box is a document written on

parchment, dated December 16, 1883, signed by Archbishop Elder. The document lists the relics and also grants an indulgence of forty days to persons who would pray at the altar. The relics were re-entombed below the crucifix in the reredos of the altar. In the photo to the right, the small rectangle in the center marks the stone sealing in these relics.



Over the years, St. Xavier Church has acquired several dozen relics. Among its first-class relics are remains of various saints, including St. Ignatius Loyola and St. Francis Xavier.



Although some people may doubt the authenticity or provenance of some relics, they remain with us today as testimony to the strong and unwavering faith of many Catholics who came before us. We do not *worship* these relics (only God is to be worshiped); rather, we are encouraged to recall and reflect upon the lives of these holy men and women in order to strengthen our own faith.



The relics exhibited on the organ cabinet



Several of these relics are on display on the positive organ in front of the Blessed Sacrament altar, while others are stored for safekeeping. Documentation attesting to the authenticity of each relic is also on file.

Authentication of an 'ex ossibus' relic of St. Ignatius Loyola dated 1932



Authentication of an 'ex ossibus' relic of St. Stanislaus Kostka dated 1830

The relics below are shown in the order in which they appear in the relics cabinet.



St. Ignatius Loyola, S.J.
St. John Berchmans, S.J.
St. Peter Canisius, S.J.
St. Alexander Briani, S.J.



St. Francis Xavier, S.J.



St. Peter Claver, S.J.



St. Constance
St. Peter
St. Paul of the Cross
St. Benedict
St. Victoria



St. John the Baptist
From the Veil of BVM
Cross of our Lord
St. Zacharia
St. Elizabeth
St. John Nepomucene
St. Anne
St. Joseph
St. George
St. Sebastian
St. Joachim
St. Stephen
St. Lawrence



St. Ignatius Loyola, S.J.
Cross of Our Lord
Tomb of Our Lord
Cross of our Lord
Shroud of Our Lord
Manger of Our Lord



Bl. John de Brito, S.J.



Bl. Andrew Bobola, S.J.



St. Peter Canisius, S.J.



St. Francis Borgia, S.J.



Bl. Charles Spinola, S.J.

BB. CCV. Mart. Jap is likely an unknown person who was martyred in Japan. Without a name, the inscription means: "Of the Blessed and Most Illustrious Men Martyred in Japan".

In Latin:

"Beatii et Clarissimi Viri Martyrium Japonia"



St. Francis Assisi

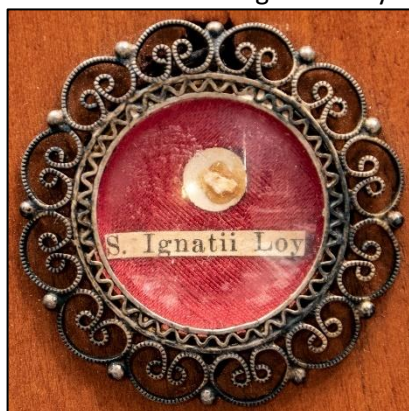


St. Monica



St. John Berchmans, S.J.

The wooden crosses on the left and right of the relics case contain
relics of St. Ignatius Loyola (l) and St. Francis Xavier (r)



St. Ignatius Loyola, S.J.



St. Francis Xavier, S.J.



St. Maria Goretti



St. Pius X

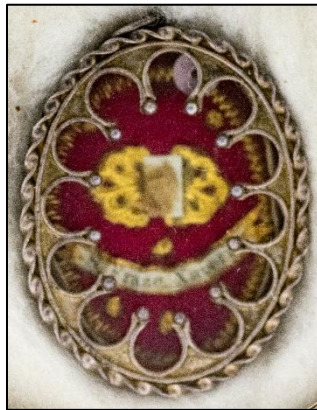


St. Claude de la Colombière, S.J.

Among the relics stored in the parish archives several are shown here. These reliquaries are less than two inches in diameter; the detail and artwork in the settings is noteworthy. Where the latin inscription 'ex ossibus' is shown, this indicates bone fragments, and 'ex carne' means 'from the flesh of'. Additional relics are shown in Section X.
(The photos are from the parish archives.)



St. Francis Xavier, S.J.



St. Simon Stock



St. John Neumann
First United States Bishop



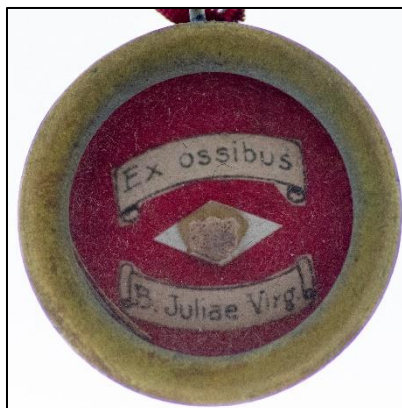
St. John Vianney
Patron Saint of Parish Priests



St. Maria Goretti
Youngest canonized saint (Age 11)



St. Thérèse of the Child Jesus
(St. Thérèse of Lisieux)



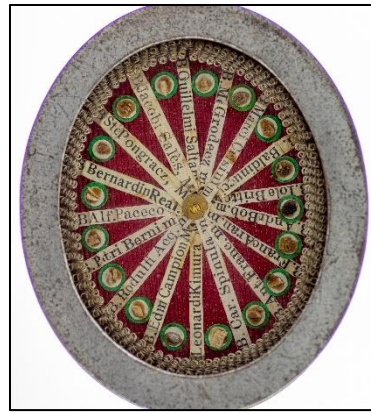
St. Julie Billiart
Founded the Congregation of the Sisters of Notre Dame de Namur



St. John de Brebeuf, S.J.
St. Charles Garnier, S.J.
St. Gabriel Lalemant, S.J.
(North American Martyrs)



St. Elizabeth Anne Seton
First person born in what was to become
the United States to be canonized



This reliquary is about 2" w x 2.5" h and contains
the relics of 17 Jesuit Martyrs

- | | |
|--------------------------------|-------------------------------|
| Bl. William Saultemouche, S.J. | St. Melchior Grodziecki, S.J. |
| Bl. Jacques Salès, S.J. | St. Marci Crisini, S.J. |
| St. Stefan Pongracz, S.J. | Bl. Anthony Balducci, S.J. |
| St. Bernardino Realino, S.J. | St. John de Brito, S.J. |
| Bl. Alphonsus Pacheco, S.J. | St. Andrew Bobola, S.J. |
| Bl. Peter Berno, S.J. | Bl. Francis Aranha, S.J. |
| Bl. Rodolfo Acquaviva, S.J. | Bl. Anthony Francis, S.J. |
| St. Edmund Campion, S.J. | Bl. Charles Spinola, S.J. |
| Bl. Leonard Kimura, S.J. | |



THE HOLY MEN AND WOMEN OF ST. FRANCIS XAVIER CHURCH

Who were all these people shown in the statues and murals? This section provides a brief description of the lives of each of the men and women depicted throughout the church. They have been copied and edited from a number of sources.

Most of the men memorialized in the statues and murals were founding members of the Society of Jesus, or those subsequently influential in the growth of the Society or the spread of Christianity.

In August 1534, Ignatius of Loyola, a Spaniard from the Basque city of Loyola, and six others mostly of Castilian origin, all students at the University of Paris, met in Montmartre outside Paris, in a crypt beneath the church of Saint Denis, now Saint Pierre de Montmartre, to pronounce the religious vows of poverty, chastity, and obedience. Ignatius' six companions were:

- Francis Xavier
- Peter Faber
- Diego Laínez
- Alfonso Salmerón
- Nicolás Bobadilla
- Simão Rodrigues

They called themselves the *Compañía de Jesús*, and also *Amigos en El Señor* or "Friends in the Lord", because they felt "they were placed together by Christ." The name "company" had echoes of the military (reflecting perhaps Ignatius' background as Captain in the Spanish army) as well as of discipleship (the "companions" of Jesus). The Spanish "company" would be translated into Latin as "*societas*" like in "*socius*", a partner or comrade. From this came "Society of Jesus" (S.J.) by which they would be known more widely.

The seven members travelled to Italy in 1537 to seek papal approval for their order. Pope Paul III gave them a commendation, and permitted them to be ordained priests. These initial steps led to the official founding in 1540.

Today these seven founders of the Society of Jesus are memorialized in the "Founders Monument" on the northeast corner of our church at the entrance to the Parish Center.



<u>Name</u>	<u>Page</u>	<u>Name</u>	<u>Page</u>
St. Francis Xavier	X-2	St. Isaac Jogues	X-15
St. Ignatius Loyola	X-3	St. Stanislaus Kostka	X-16
St. Robert Bellarmine	X-4	St. Joseph Pignatelli	X-17
St. John Berchmans	X-5	St. John Francis Regis	X-18
St. Andrew Bobola	X-6	St. Alphonsus Rodriguez	X-19
St. Francis Borgia	X-7	Pierre-Jean De Smet	X-20
St. Edmund Campion	X-8	St. Robert Southwell	X-21
St. Peter Canisius	X-9	St. Margaret Mary Alacoque	X-22
St. Peter Claver	X-10	St. Thérèse of Lisieux	X-23
St. Claude de la Colombière	X-11	St. Patrick	X-24
St. Peter Faber	X-12	St. Anthony of Padua	X-25
St. Aloysius Gonzaga	X-13	Our Lady of Guadalupe	X-26
St. Francis Jerome (Hieronymo)	X-14	The Divine Mercy	X-27

Saint Francis Xavier, S.J.

(1506-1552)



St. Francis Xavier was one of the first companions of St. Ignatius, and became one of the greatest missionaries of the Church. He carried Christianity throughout the Indies and Japan, and died in sight of China, his next objective.

Francis was born in Navarre (now in northern Spain), at the family castle of Xavier, where Basque was the native language. He was the third son of the president of the council of the king of Navarre, most of whose kingdom was soon to fall to the crown of Castile (1512). Francis grew up at Xavier and received his early education there. As was often the case with younger sons of the nobility, he was destined for an ecclesiastical career, and in 1525 he journeyed to the University of Paris, the theological center of Europe, to begin his studies.

In 1529 Ignatius of Loyola, another Basque student, was assigned to room with Francis. A former soldier 15 years Francis's senior, he had undergone a profound religious conversion and was then gathering about himself a group of men who shared his ideals. Gradually, Ignatius won over the initially recalcitrant Francis, and Francis was among the band of seven who, in a chapel on Montmartre in Paris, on August 15, 1534, vowed lives of poverty and celibacy in imitation of Christ and solemnly promised to undertake a pilgrimage to the Holy Land and subsequently to devote themselves to the salvation of believers and unbelievers alike. Francis then performed the Spiritual Exercises, a series of meditations lasting about 30 days and devised by Ignatius in light of his own experience of conversion to guide the individual toward greater generosity in the service of God and humankind. They implanted in Francis the motivation that carried him for the rest of his life and prepared the way for his recurrent mystical experiences.

When the Pope asked the Jesuits to send missionaries to India, Francis unhesitatingly went when Ignatius asked him to accept the assignment. In the small space of 14 years he travelled from Italy by sailing ship to India, then 4000 miles south to the Molucca Islands of eastern Indonesia, and finally all the way north to Japan, with his sights set on China. In every place he visited, Francis set up Jesuit missions to serve the needs of the people, using their own languages and acting in accord with their customs. He never reached China, however. On December 3, 1552, Francis died of fever on the island of Sancian (Shangchuan), off the Chinese coast as he attempted to secure entrance to the country, then closed to foreigners. His body was returned to India, and his body rests in a glass-windowed coffin in the cathedral of Bom Jesus in Goa, India.

Even before his death, Francis Xavier was considered a saint. He was beatified by Pope Paul V in 1619. He was canonized together with St. Ignatius Loyola by Pope Gregory XV on March 12, 1622.

In religious art, St. Francis is consistently pictured with a crucifix in hand and often with his right hand raised in blessing.

Known as the "Apostle of the Indies" and "Apostle of Japan", St. Francis Xavier is considered to be one of the greatest missionaries since Paul the Apostle. He is the patron saint of all Missions

Feast Day: December 3



Relic of
St. Francis Xavier, S.J.
from the St. Xavier Church archives

St. Ignatius Loyola, S.J.

(1491 – 1556)



Ignatius was born in the ancestral castle of the Loyolas in the Basque province of Guipúzcoa. The youngest son of a noble and wealthy family, in 1517 Ignatius became a knight in the service of the duke of Nájera and viceroy of Navarre, who employed him in military undertakings and on a diplomatic mission.

While defending the citadel of Pamplona against the French, Ignatius was hit by a cannonball in May 1521, sustaining a bad fracture of his right leg and damage to his left. This event closed the first period of his life, during which he was, on his own admission, “a man given to the vanities of the world, whose chief delight consisted in martial exercises, with a great and vain desire to win renown”. Although his morals were far from stainless, Ignatius was in his early years a proud rather than sensual man. He stood just under five feet two inches in height and had in his youth an abundance of hair of a reddish tint. He delighted in music, especially sacred hymns.

During his convalescence, Ignatius whiled away the time reading a life of Christ and lives of the saints. His conscience was deeply touched, and a long, painful turning to Christ began. Having seen the Mother of God in a vision, he made a pilgrimage to her shrine at Montserrat near Barcelona. He remained for almost a year at nearby Manresa, sometimes with the Dominicans, sometimes in a pauper’s hospice, often in a cave in the hills praying. It was during this year of conversion that Ignatius began to write down material that later became his greatest work, the *Spiritual Exercises*.

In 1534, at the age of 43, he and six others, including Francis Xavier—vowed to live in poverty and chastity and to go to the Holy Land. If this became impossible, they vowed to offer themselves to the apostolic service of the pope. The latter became the only choice. Four years later Ignatius made the association permanent. The new Society of Jesus was approved by Pope Paul III, and Ignatius was elected to serve as the first general.

When companions were sent on various missions by the pope, Ignatius remained in Rome, consolidating the new venture, but still finding time to found homes for orphans, catechumens, and penitents. He founded the Roman College, intended to be the model of all other colleges of the Society.

Ignatius was a true mystic. He centered his spiritual life on the essential foundations of Christianity—the Trinity, Christ, the Eucharist. His spirituality is expressed in the Jesuit motto, *Ad maiorem Dei gloriam*—“for the greater glory of God.” In his concept, obedience was to be the prominent virtue, to assure the effectiveness and mobility of his men. All activity was to be guided by a true love of the Church and unconditional obedience to the Holy Father, for which reason all professed members took a fourth vow to go wherever the pope should send them for the salvation of souls.

Ignatius died in Rome on July 31, 1556, as a result of the Roman Fever, a severe case of malaria that recurred in Rome, Italy, at different points in history. He is buried in the Jesuit Church of the Gesù in Rome.

He was canonized together with St. Francis Xavier by Pope Gregory XV on March 12, 1622.

St. Ignatius is the patron saint of the Basque provinces of Gipuzkoa and Biscay, patron saint of the Society of Jesus, patron saint of all spiritual retreats, patron saint of soldiers and patron saint of West Point Cadets.

Feast day July 31

St. Robert Bellarmine, S.J.
(1542-1621)



St. Robert Bellarmine, S.J., was one of the most important cardinals of the Catholic Reformation and became a Doctor of the Church.

Robert Bellarmine was born to an impoverished noble Italian family. His early intellectual accomplishments gave his father hope that Bellarmine would restore the family's fortunes through a political career. His mother's wish that he enter the Society of Jesus prevailed.

On completion of his studies, Bellarmine taught first at the University of Louvain in Belgium. In 1576 he accepted the invitation of Pope Gregory XIII (1572-1585) to teach polemical theology at the new Roman College.

Robert Bellarmine spent the next 11 years teaching and writing his monumental *Disputations on the Controversies*, a three-volume defense of the Catholic faith against the arguments of the Protestant reformers. A confidant to the popes, Bellarmine held a number of positions, including rector of the Roman College, examiner of bishops, Cardinal Inquisitor, archbishop of Capua, and bishop of Montepulciano.

Through his writings Bellarmine was involved in the political, religious, and social issues of the time. He argued with King James I of England and was a judge at the trial of Giordano Bruno. Bellarmine also communicated the decree of condemning the Copernican doctrine of the movements of the earth and sun, issued by Congregation of the Index to Galileo Galilei in 1616.

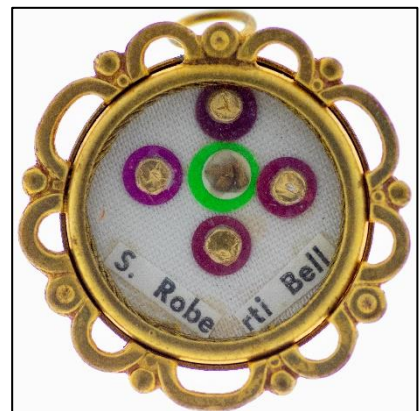
Although he was one of the most powerful men in Rome, Bellarmine lived an austere life. He gave most of his money to the poor. Once he gave the tapestries from his living quarters to the poor, saying that the walls wouldn't catch cold. While he took little regard for his own comforts, he always saw to it that his servants and aides had everything they needed.

St. Robert Bellarmine was canonized by Pope Pius XI in 1930 and declared a Doctor of the Church in 1931. He is buried in Rome in the Church of Saint Ignatius next to the body of his student, St. Aloysius Gonzaga.

St. Robert Bellarmine is the patron saint of catechists and catechumens.

Feast Day: September 17

(<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-robert-bellarmino-S.J./>)



Relic of
St. Robert Bellarmine, S.J.
from the St. Xavier Church archives

St. John Berchmans, S.J.

(1599 – 1621)



Eldest son of a shoemaker, John was born at Diest, Brabant (present day Belgium). He wanted to be a priest from an early age, and at thirteen he became a servant in the household of one of the Cathedral canons at Malines, John Froymont.

In 1615, he entered the newly founded Jesuit College at Malines, and the following year became a Jesuit novice. He was sent to Rome in 1618 to continue his studies, and was known for his diligence and piety, impressing all with his holiness and stress on perfection in little things. He died there on August 13.

Many miracles were attributed to him after his death, and he was canonized in 1888 by Pope Leo XIII. He is buried in the Church of St. Ignatius of Loyola at Campus Martius in Rome.

St. John Berchmans is the patron saint of altar boys.

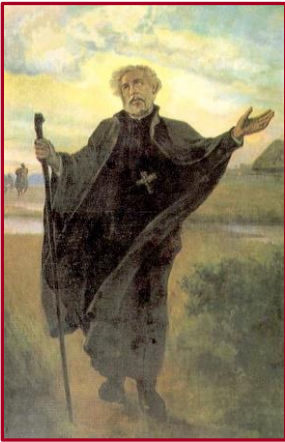
Feast day: November 26.

https://www.catholic.org/saints/saint.php?saint_id=454



Relic of
St. John Berchmans, S.J.
from the St. Xavier Church archives

St. Andrew Bobola, S.J.
(1591 – 1657)



Known as the Apostle of Lithuania and the "hunter of souls", Bobola was born in 1591 into a noble family in the Province of Lesser Poland, then a constituent part of the Polish–Lithuanian Commonwealth. In 1611 he entered the Society of Jesus in Vilnius, then in the Grand Duchy of Lithuania, the other part of the Commonwealth. He subsequently professed solemn vows and was ordained in 1622, after which he served for several years as an advisor, preacher, Superior of a Jesuit residence, and other jobs in various places.

From 1652 Bobola also worked as a country "missionary", in various locations of Lithuania. In 1657, during the Khmelnytsky Uprising, he was captured in the village of Janów (now Ivanava, Belarus) by the Cossacks of Bohdan Chmielnicki and, after being subjected to a variety of tortures, killed.

Bobola's body was originally buried in the Jesuit church in Pinsk. It was later moved to their church in Polotsk. By the beginning of the 18th century, however, nobody knew where Bobola's body was buried. In 1701 Father Martin Godebski, S.J., the Rector of the Pinsk College, reputedly had a vision of Bobola. This caused him to order a search for the body. It was reportedly found completely incorrupt, which is recognized by the Church and its supporters as evidence of holiness. In 1719 the casket was officially reopened, and the body inspected by qualified medical personnel (five physicians and pharmacists). It was reportedly still completely incorrupt: pliable and with soft flesh.

In 1922, the Bolsheviks moved the corpse, later described by an American journalist as a "remarkably well-preserved mummy", to the Museum of Hygiene of People's Commissioners of Health in Moscow. The whereabouts of the remains were not known to Catholic authorities, and Pope Pius XI charged the Papal Famine Relief Mission in Russia, headed by American Jesuit Father Edmund A. Walsh, with the task of locating and "rescuing" them. In October 1923—as a kind of "pay" for help during famine—the remains were released to Walsh. They were delivered to the Holy See on All Saints' Day 1923. In May 1924, the relics were installed in Rome's Church of the Gesù, the main church of the Society of Jesus.

Bobola was canonized by Pope Pius XI in 1938.

St. Andrew Bobola is the patron saint of Poland

Feast Day: May 16

https://www.catholic.org/saints/saint.php?saint_id=539

St. Francis Borgia, S.J.
(1510–1572)



Francis Borgia, a relative of Pope Alexander VI, King Ferdinand of Aragon, and Emperor Charles V, joined Spain's imperial court at age eighteen. The next year he married Eleanor de Castro, who bore him eight children. In 1539, shortly after experiencing a religious conversion, Francis left the court but continued in public life as viceroy of Catalonia. At this time under the influence of Peter of Alcántara and Peter Favre, he progressed in prayer and the spiritual life.

In 1543, Francis succeeded his father as duke of Gandia, but when his wife died three years later he decided to become a Jesuit. He provided for his children and joined the society in 1550. While he preferred a quiet life of solitude, the Jesuits felt differently and promoted him so that he could use his great administrative talents for the church. In 1554, St. Ignatius appointed Francis commissary for Spain, where he founded twelve colleges and a novitiate.

The Jesuits chose Francis as their general in 1565. His consolidation of the society and expansion of its ministry has caused him to be recognized as the second founder of the order. He established disciplined novitiates in every Jesuit province, writing regulations and books of spiritual instruction for them.

Francis created a new Jesuit base in Poland and strengthened the community's work in Germany and France. Between 1566 and 1572 he launched the Jesuit mission to Spanish colonies in Florida, Mexico, and Peru. He maintained contact with the missionaries by letter, advising them about their own spiritual lives and counseling them on strategy. In 1571 the pope sent Francis to Spain and Portugal to help build an alliance against the Turks. He grew increasingly ill on this embassy and died after returning to Rome in 1572.

His successes during the period 1565–1572 have caused historians to describe Francis as the greatest General after St. Ignatius. He founded the Collegium Romanum (which was to become the Gregorian University) advised kings and popes, and closely supervised all the affairs of the rapidly expanding order. Yet, despite the great power of his office, Francis led a humble life and was widely regarded in his own lifetime as a saint.

He was canonized in 1670 by Pope Clement X.

St. Francis Borgia is the patron saint of safety from earthquakes.

Feast Day: October 3 (Jesuit Ordo)

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-francis-borgia-S.J./>

St. Edmund Campion, S.J.
(1540-1581)



St. Edmund Campion, S.J., ministered to Catholics in England at a time of Catholic persecution. Under the Tudor monarchs Henry VIII and Elizabeth I, the Catholic Church was displaced by the Church of England. The English monasteries were dissolved by 1541, and Catholic clergy and laity were persecuted and killed.

Edmund Campion could have been the brightest star in Elizabethan England. He impressed Elizabeth with his welcoming oration when she visited Oxford University in 1569. Under her promised patronage his path to power and prestige was assured. Campion first thought to follow that path, being ordained originally as an Anglican deacon. But his heart was rooted in the Catholic faith. In 1571 Campion traveled to Douai, France, to study in the Catholic seminary. Several years later he walked to Rome, where he was accepted by the Jesuits. The next several years Campion taught in Vienna and Prague.

Campion could have stayed safely in Prague, but he heard the call to minister to Catholics in England. He could only do this traveling in disguise, celebrating the sacraments in secret, and avoiding the many spies who sought him out. But Campion did not keep his mission a secret. He wrote and circulated the Challenge to the Privy Council to debate him on all issues between Protestants and Catholics. His mission began in 1580 but soon ended with his arrest in 1581.

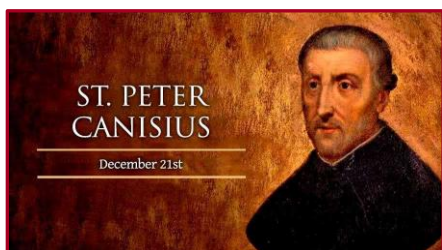
After his arrest, Campion was convicted of treason, suffered the dislocation of his bones on the rack, and still held his own in debates against his persecutors. Showing her esteem for his person, Elizabeth I met him, trying to draw him back into the Church of England. Campion remained steadfast in his Catholic faith. Finally, Campion was hanged, drawn, and quartered on December 1, 1581.

Edmund Campion, S.J., was declared a saint by Pope Paul VI in 1970 as one of the Forty Martyrs of England and Wales.

Feast Day: December 1

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-edmund-campion-S.J./>

St. Peter Canisius, S.J.
(1521–1597)



Peter Kanis – his name later Latinized to “Canisius” – was born in the Netherlands during May 1521. His father Jacob was a wealthy public official, but his mother Aegidia died soon after his birth. Peter began his university studies in Cologne around age 15, and obtained his master's degree before he turned 20. His friends during this period included several men who held to the Catholic faith in opposition to the Protestant doctrines then gaining ground in Germany.

Despite his father's preference that he should marry, Peter made a decision in 1540 to remain celibate. Three years later he entered the Society of Jesus under the influence of Peter Faber, one of the first companions of Saint Ignatius Loyola. He founded the first Jesuit house in Germany and became a priest in 1546.

Only one year after his ordination, Peter accompanied the Bishop of Augsburg to the Council of Trent as a theological adviser. He spent a portion of his time in Italy working directly with St. Ignatius Loyola, before leaving for Bavaria where he would serve as a university professor as well as a catechist and preacher.

During the mid-1550s Peter's evangelistic journeys took him to Prague, where he eventually founded a Jesuit school along with another in Bavaria, and later a third in Munich. The year 1555, in particular, was a landmark for Canisius: St. Ignatius promoted him to a leadership position within the order, which he held until 1569, and he published the first and longest version of his Catholic catechism. This work, and its two shorter adaptations, went through hundreds of printings and remained in use for centuries.

Involved in discussions with Protestants during 1557, Peter made a strong case for the Church by showing how the adherents of Protestantism could not agree with one another in matters of doctrine. Meanwhile, he maintained his commitment to religious instruction on the popular level – teaching children, giving retreats, and preaching carefully-crafted, doctrinally-rich sermons to large crowds.

Canisius' service to the Council of Trent continued during the early 1560s, though mostly from a distance. He kept up a demanding schedule of preaching and establishing universities, while also working to ensure that the council's decrees were received and followed in Germany after it concluded. His tireless efforts over the next two decades contributed to a major revival of German Catholicism.

A mystical experience in 1584 convinced Canisius that he should cease his travels and remain in Switzerland for the rest of his life. He spent his last years building up the Church in Fribourg through his preaching, teaching, and writing. Peter suffered a near-fatal stroke in 1591, but recovered and continued as an author for six years. The Dutch Jesuit saw writing as an essential form of apostolic work, a view supported by the continued use of his catechism long after his death on December 21, 1597.

His efforts as a preacher, author, and religious educator strengthened the Catholic faith in Germany, Austria, Switzerland, and parts of Central Europe during a period of doctrinal confusion.

Canisius was canonized and declared a Doctor of the Church in 1925 by Pope Pius XI. His body lies beneath the church altar in the church of St. Michael's College in Freiburg, Germany.

St. Peter Canisius is the patron saint of Germany.

Feast Day: April 27 (Jesuit Ordo)

<https://www.catholicnewsagency.com/saint/st-peter-canisius-91>

St. Peter Claver, S.J.
(1581-1654)



St. Peter Claver, S.J., was a member of the Society of Jesus and is the patron of African missions and of interracial justice, due to his work with slaves in Colombia.

Peter Claver was born to a prosperous family in Verdu, Spain, and earned his first degree in Barcelona. He entered the Jesuits in 1601. When he was in Majorca studying philosophy, Claver was encouraged by Alphonsus Rodriguez, the saintly doorkeeper of the college, to go to the missions in America. Claver listened, and in 1610 he landed in Cartagena, Colombia. After completing his studies in Bogotá, Peter was ordained in Cartagena in 1616.

Cartagena was one of two ports where slaves from Africa arrived to be sold in South America. Between the years 1616 and 1650, Peter Claver worked daily to minister to the needs of the 10,000 slaves who arrived each year.

When a ship arrived, Peter first begged for fruits, biscuits, or sweets to bring to the slaves. He then went on board with translators to bring his gifts as well as his skills as a doctor and teacher. Claver entered the holds of the ships and would not leave until every person received a measure of care. Peter gave short instruction in the Catholic faith and baptized as many as he could. In this way he could prevail on the slave owners to give humane treatment to fellow Christians. Peter Claver baptized more than 300,000 slaves by 1651, when he was sickened by the plague.

In the last years of his life Peter was too ill to leave his room. The ex-slave who was hired to care for him treated him cruelly, not feeding him many days, and never bathing him. Claver never complained. He was convinced that he deserved this treatment.

In 1654 Peter was anointed with the oil of the Sacrament of the Sick. When Cartagenians heard the news, they crowded into his room to see him for the last time. They treated Peter Claver's room as a shrine, and stripped it of everything but his bedclothes for mementos. Claver died September 7, 1654. He is buried in the Iglesia de San Pedro Claver in Cartagena, Colombia.

St. Peter Claver was canonized in 1888 by Pope Leo XIII.

St. Peter Claver is the patron saint of African Americans, African Missions, Colombia and Interracial Justice

Feast Day: September 9

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-peter-claver-S.J./>



Relic of
St. Peter Claver, S.J.
from the St. Xavier Church archives

St. Claude de la Colombière, S.J.
(1641-1682)



St. Claude de la Colombière, S.J., promoted the devotion to the Sacred Heart of Jesus and was the confessor of St. Margaret Mary Alacoque.

Claude de la Colombière was born of French noble parents in 1641. His young years were apparently happy ones, as he was close to his family and friends, leading an active social life. He entered the Jesuit novitiate at 17 and commenced a life of study and teaching. After his ordination he taught at the Jesuit college in Lyons, preached, and served as moderator for several Marian congregations.

In 1674, after 15 years of Jesuit life, Colombière took a personal vow to observe the Rule and Constitutions of the Society of Jesus. He discovered in this program of sanctity an experience of inner liberation and a greater ability to open his heart to others in ministry.

In 1675 Claude was named rector at the Jesuit college at Paray-le-Monial, France. While in Paray, Colombière became the spiritual advisor for Sr. Margaret Mary Alacoque. The Lord was revealing to Margaret Mary visions of his compassionate heart for the world.

Margaret Mary was filled with anxiety and uncertainty about what she was experiencing. The Lord instructed through Sr. Margaret Mary Alacoque that the world be devoted to his Sacred Heart. Colombière assured Sr. Margaret Mary that her visions were authentic. He also instructed her to write down all that she had experienced. In accepting the authenticity of Margaret Mary's visions, Claude de la Colombière pledged himself to the mission of spreading the devotion to the Sacred Heart of Jesus.

In 1676 Claude became the appointed preacher for the Duchess of York (later Queen of England). He moved to London, where he worked to reconcile former Catholics with the Church. In 1678 he was caught in a web of lies spun by Titus Oates about an alleged plot by Jesuits to kill Charles II. Claude, in spite of failing health, was first thrown into prison and later exiled to France. In 1682 Colombière died in Paray-le-Monial, France.

Claude de la Colombière was declared a saint by Pope John Paul II in 1992. His relics are preserved in the Jesuit Church around the corner from the monastery of the Visitation nuns at Paray-le-Monial.

Feast Day: February 15

<https://www.ignatianspirituality.com/st-claude-de-la-colombiere-S.J./>



Relic of
St. Claude de la Colombière, S.J.
from the St. Xavier Church archives

St. Peter Faber, S.J.
(1506-1546)



St. Peter Faber (Pierre Favre), a master of the Spiritual Exercises, was the first of St. Ignatius Loyola's six companions. Peter Faber and Ignatius met in Paris, where Faber had come to study after life as a shepherd on the mountains of Savoy. Peter Faber was the first of the companions to be ordained.

Peter Faber had a gentle spirit and a tendency to be very hard on himself. Ignatius proved to be the perfect mentor for him, and Faber eventually became the master of the Spiritual Exercises. While hard on himself, Faber was gentle with others and became a gifted pastor of souls, winning others for Jesus.

Faber was sent to Germany in 1541, where he found the state of the Church in such disarray that it left his heart "tormented by a steady and intolerable pain." He worked for the renewal of the Church a person at a time, leading many in the Spiritual Exercises.

Princes, prelates, and priests would especially find Peter Faber a gentle source of instruction and guidance leading to renewal.

Between 1544 and 1546, Peter Faber tirelessly continued his work in Portugal and Spain. Throughout all of his mission years in Germany, Spain, and Portugal, Faber traveled on foot. His final journey in 1546 was to Rome where, exhausted from his labors, he died in St. Ignatius's arms at the age of 40. He is buried in the Jesuit Church of the Gesù in Rome.

Pope Francis, on his own 77th birthday, December 17, 2013, announced Faber's canonization. He used a process known as *equipollent canonization* that dispenses with the standard judicial procedures and ceremonies in the case of someone long-venerated. Faber is regarded as one of Pope Francis' favorite saints.

Feast Day: August 2

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/blessed-peter-faber-S.J./>

St. Aloysius Gonzaga, S.J.
(1568-1591)



Aloysius Gonzaga was the firstborn in a powerful Italian noble family, one that was deeply involved in the ongoing business of dealing and double-dealing, treachery and betrayal that marked the political life of the time. Aloysius was thrust into adult responsibilities at the age of four when he began his training as a soldier and courtier. At the age of eight he served in the court of Grand Duke Francesco I de' Medici.

Aloysius Gonzaga began to suffer from kidney disease, and in the process of recovery spent time in spiritual reading and prayer. At the age of nine Gonzaga made a private vow of chastity.

The political intrigue and corruption surrounding Aloysius would take the lives of two of his brothers, but he had strong spiritual allies. Aloysius Gonzaga received his first Holy Communion from St. Charles Borromeo. Aloysius also began to teach catechism to young boys. Much to the displeasure and anger of his father, Aloysius announced his intention to become a Jesuit. His family tried to convince him to be a secular priest so

that they could “buy” him a bishopric. Aloysius was adamant, and at the age of 18 he signed away his legal claim to his family lands and title.

In 1585 Aloysius was accepted as a Jesuit novice. In Rome his spiritual director was St. Robert Bellarmine, who counseled Gonzaga to spend less time in private devotions and more time befriending and counseling his companions. Never in good health, Aloysius successfully continued his studies. When the plague hit Rome in 1591 he actively cared for the sick. Aloysius developed the symptoms of the plague and died soon after on June 21, 1591.

Aloysius Gonzaga was canonized in 1726 by Pope Benedict XIII. He is buried in Rome in the Church of Saint Ignatius next to the body of his teacher, St. Robert Bellarmine.

St. Aloysius Gonzaga is considered the patron saint of young students, Christian youth, Jesuit scholastics, plague sufferers, AIDS patients and their caregivers.

[Feast Day: June 21](#)

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-alloysius-gonzaga-S.J./>

St. Francis Jerome, S.J.
(1642 - 1716)



Also known as Francesco de Geronimo (or Hieronymo), he was born in Grottaglie, Italy on December 17, 1642 as the eldest of eleven children to Giovanni Leonardo di Geronimo and Gentilesca Gravina.

In 1658 he entered the college at Taranto under the care of the Jesuits. He underwent his humanities and philosophical studies there and was so successful to the point that his local bishop sent him to Naples to attend lectures in both theological studies and canon law at the college of Gesù Vecchio.

He received his ordination to the priesthood in Naples on March 18, 1666 under a papal dispensation from Pope Alexander VII in order to be ordained under the age required. He entered the Jesuit novitiate on July 1, 1670. In 1671 after his probation Francis was sent with an experienced missionary to get his first lessons in the art of preaching in the neighborhood of Otranto. From 1671 - 1674 he worked in towns and villages but was granted permission to complete his theological studies before being sent to reside at Gesù Nuovo in 1675. He would have preferred to serve in the missions of the Far East but his superiors told him to abandon the idea and to concentrate on his work there in Naples where he remained for the remainder of his life.

Francesco de Geronimo was an energetic preacher and went visiting all the environs of Naples; his voice was loud and sonorous and could be heard at a great distance due to its distinctness. Whatever time was unoccupied with his missions he devoted to giving rural missions. He tried to establish an association of Francis Xavier (whom he made his patron and model); or else a congregation dedicated to the Blessed Virgin. He was often seen walking through the streets of Naples with an ecstatic look on his face and tears streaming. He had a reputation for being a miracle-worker with those who testified during the process of canonization attributing to him numerous wonders and cures of all kinds.

In 1716, he died from pleurisy after two weeks of great pain. His remains were buried in a leaden coffin but when they were exhumed in July 1736 it was discovered that they had turned to dust. The dust was collected and deposited into a coffin of wood lined with brass. Cardinal Orsini - the future Pope Benedict XIII - dedicated an entire sermon to him in the Benevento Cathedral.

Pope Gregory XVI canonized Francesco de Geronimo in 1839.

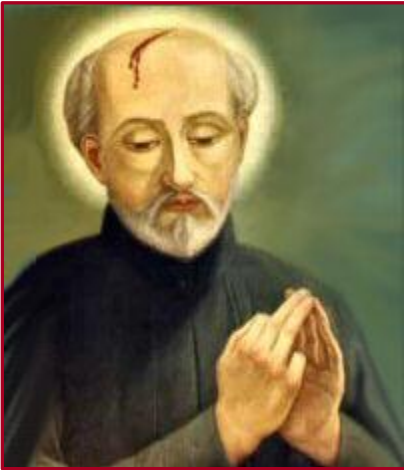
Feast Day: May 11

https://www.catholic.org/saints/saint.php?saint_id=3448



Relic of
St. Francis Jerome, S.J.
from the St. Xavier Church archives

St. Isaac Jogues, S.J.
(1607-1646)



One of the eight North American Martyrs, St. Isaac Jogues, S.J., was inspired to become a missionary after reading *The Jesuit Relations*.

Europe in the 17th century received its first detailed information of the expanding world through *The Jesuit Relations*, the record sent back by Jesuit missionaries from their distant outposts.

As a Jesuit novice, Isaac Jogues read these enthralling letters from the missionaries in Ethiopia and the Indies. He was especially moved by the account of the martyrdom by fire of Carlo Spinola, S.J., in Japan in 1622. Thereafter Isaac Jogues always carried Spinola's picture with him. This also inspired Isaac's own desire to be sent to the missions. After his ordination in 1636, Isaac Jogues was assigned to be a missionary to the native peoples of New France (Canada).

Isaac entered a world of perpetual conflict and few of the amenities of Europe. Especially violent were the wars between the Hurons and the Mohawks. In the eight years of his initial ministry, Jogues spent six with the Hurons and had considerable success with many conversions. Then in 1642 he was captured by the Mohawks and was brutally tortured. Jogues lost two of his fingers in the torture and spent 13 months as a slave. Isaac Jogues was finally ransomed by Dutch merchants in Albany. He was given passage to New Amsterdam (New York) and then to France, where he landed absolutely destitute.

Through '*The Jesuit Relations*', all of France had heard of Jogues' capture. Expecting to hear of his death, France instead witnessed the return of a living martyr. He was courted by royalty and could have remained and continued to be celebrated as a hero. But Jogues' principal concern was to receive canonical permission to celebrate the Mass in spite of his mutilated hands. This permission was given to him by Pope Urban VIII. At his first opportunity, Jogues returned to continue his work with the Mohawks.

At first Isaac Jogues was able to establish peaceful relations with the Mohawks; the Mohawks, however, considered him a sorcerer and blamed Jogues for the famine and disease that struck their homes in 1646. They invited Jogues to visit them and crushed his skull with a tomahawk as he entered the chief's cabin. His head and that of his companion John de la Lande were placed on poles facing the trails on which they came.

Isaac Jogues was canonized by Pope Pius XI as one of the eight North American Martyrs in 1930. (John de Brebeuf, Anthony Daniel, Charles Garnier, Isaac Jogues, Noël Chabanel, Gabriel Lalemant, René Goupil, John de la Lande)

Feast Day: October 19 (feast day of the North American Martyrs)

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-isaac-jogues-S.J./>

St. Stanislaus Kostka, S.J.
(1550–1568)



Polish nobleman John Kostka was not pleased with the spiritual inclinations of his second son. He did all he could to discourage Stanislaus's desire for Christian service. Paul, a brother two years older than he, bullied him and tried to lure him into more worldly pursuits.

In 1564 the brothers attended the Jesuit college at Vienna, Austria. After two years Stanislaus fell seriously ill and he thought he was going to die. He wanted to receive Holy Communion, but his Lutheran landlord would not allow it in his house. However, Stanislaus reported that two angels appeared and communicated to him.

He also said that the Blessed Mother came to him in a vision, encouraging him to become a Jesuit.

Thus, upon recovering, Stanislaus determined to join the Society of Jesus. With Paul in hot pursuit, he fled to Dillingen where Peter Canisius welcomed him. Then to demonstrate his determination, Stanislaus walked the 350 miles to Rome and there Jesuit general St. Francis Borgia accepted him.

Stanislaus kept a journal during his novitiate. His notes reflect both a youthful idealism and an adult commitment. However, Stanislaus did not complete his training. Nine months into his novitiate he again became very sick. Early in the morning on the feast of the Assumption, 1568, he told a priest that he saw Mary surrounded by many angels. And shortly afterward he died. Stanislaus was only seventeen years old when he "arrived in his own country to enjoy the vision of God."

"I expect great things of him," wrote St. Peter Canisius of St. Stanislaus Kostka. He certainly had in mind accomplishments like those of St. Francis Xavier and other early Jesuits. But young Stanislaus died before he could *do* anything - except live for God and become a saint.

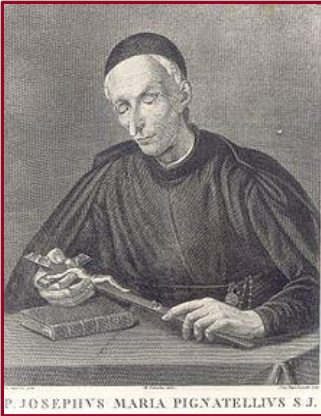
Stanislaus was canonized in 1726 by Pope Benedict XIII. He is buried at the Jesuit Church of Saint Andrew's at the Quirinal in Rome.

St. Stanislaus Kostka is considered as patron saint of Poland, patron saint against broken bones, and of patron saint of aspirants to the Oblates of St. Joseph.

Feast Day: November 13

<https://www.ignatianspirituality.com/ignatian-voices/16th-and-17th-century-ignatian-voices/st-stanislaus-kostka-S.J./>

St. Joseph Pignatelli, S.J.
(1737-1811)



St. Joseph Pignatelli, S.J., helped restore the Society of Jesus after its suppression (1773-1814).

For multiple political reasons, European monarchs pressured the pope into suppressing the Jesuits in the late 18th century. The Jesuit suppression affected Portugal, France, the Two Sicilies, Parma, and the Spanish Empire by 1767. In 1773 Pope Clement XIV dissolved the Order entirely. Prussia and Russia refused to carry out the papal decree. Because of this, the Society of Jesus survived in Russia throughout the suppression.

When the Jesuits were suppressed in Spain, Pignatelli could have remained in his country, because he was a member of the Spanish nobility. Instead Pignatelli chose exile with his Jesuit brothers and became Superior for 600 remaining Jesuits. These Jesuits were refused entry into Italy and settled on the southern tip of Corsica, only to be exiled once again when

France acquired Corsica in 1768. The community finally made it to Ferrara in Northern Italy, where they lived a fragile existence until the final suppression in 1773.

Now forbidden to practice his ministry as a priest, Pignatelli moved to Bologna and for the next 24 years kept in contact with his dispersed brethren. Pignatelli attempted to become a member of the Jesuit community in Russia. Unable to go to Russia, Pignatelli accepted an invitation from Ferdinand, Duke of Parma, to reestablish the Society in his territory. With several Jesuits from Russia, the Jesuit community was reestablished in 1797. Pignatelli renewed his vows and was appointed Novice Master. Later he was appointed Provincial in Italy.

In the midst of the Napoleonic wars, with shifting political pressures among the small states in Italy, Pignatelli shepherded the re-founded Jesuit communities. Joseph Pignatelli hoped to live to see the full restoration of the Society of Jesus but, worn out by his labors, died in 1811—three years before Pope Pius VII universally restored the Society. Due to his efforts to keep the Jesuit ideals and community alive, St. Joseph Pignatelli is considered the restorer of the Society of Jesus.

<https://www.ignatianspirituality.com/ignatian-voices/18th-and-19th-century-ignatian-voices/st-joseph-pignatelli-S.J./>

Pignatelli was canonized in 1954 by Pope Pius XII. His remains rest today in a reliquary under the altar of the Chapel of the Passion in the Church of the Gesù in Rome.

Feast Day: November 14

St. John Francis Regis (1597 – 1640)



Born into a family of some wealth, John Francis was so impressed by his Jesuit educators that he himself wished to enter the Society of Jesus. He did so at age 18. Despite his rigorous academic schedule, he spent many hours in chapel, often to the dismay of fellow seminarians who were concerned about his health. Following his ordination to the priesthood, John Francis undertook missionary work in various French towns. While the formal sermons of the day tended toward the poetic, his discourses were plain. But they revealed the fervor within him and attracted people of all classes. Father Regis especially made himself available to the poor. Many mornings were spent in the confessional or at the altar celebrating Mass; afternoons were reserved for visits to prisons and hospitals.

The bishop of Viviers, observing the success of Father Regis in communicating with people, sought to draw on his many gifts, especially needed during the prolonged civil and religious strife then rampant throughout France. With many prelates absent and priests negligent, the people had been deprived of the sacraments for 20 years or more. Various forms of Protestantism were thriving in some cases while a general indifference toward religion was evident in other instances. For three years, Father Regis traveled throughout the diocese, conducting missions in advance of a visit by the bishop. He succeeded in converting many people and in bringing many others back to religious observances.

Though Father Regis longed to work as a missionary among the Native Americans in Canada, he was to live out his days working for the Lord in the wildest and most desolate part of his native France. There he encountered rigorous winters, snowdrifts and other deprivations. Meanwhile he continued preaching missions and earned a reputation as a saint. Upon entering the town of Saint-And , one man came upon a large crowd in front of a church and was told that people were waiting for “the saint” who was coming to preach a mission.

The last four years of his life were spent preaching and organizing social services, especially for prisoners, the sick and the poor. In the autumn of 1640, Father Regis sensed that his days were coming to a conclusion. He settled some of his affairs and prepared for the end by continuing to do what he did so well: speaking to the people about the God who loved them. On December 31, he spent most of the day with his eyes on the crucifix. That evening, he died. His final words were: “Into thy hands I commend my spirit.”

John Francis Regis was canonized in 1737 by Pope Clement XII. His remains are entombed at the Basilica of Saint Francis Regis in La Louvesc, France.

St. John Francis Regis is the patron saint of lacemakers, medical social workers, and illegitimate children

Feast Day: July 2 (Jesuit Ordo)

<https://www.franciscanmedia.org/saint-john-francis-regis/>



Relic of
St. John Francis Regis, S.J.
from the St. Xavier Church archives

St. Alphonsus Rodriguez, S.J.
(1532 - 1617)



Alphonsus Rodriguez was born in Segovia, Spain, on July 25, 1532, the son of a wealthy merchant, and was prepared for First Communion by St. Peter Favre, a friend of Alphonsus' father.

While studying with the Jesuits at Alcala, Alphonsus had to return home when his father died. In Segovia he took over the family business, was married, and had a son. That son died, as did two other children and then his wife. Alphonsus sold his business and applied to the Jesuits. His lack of education and his poor health, undermined by his austerities, made him less than desirable as a candidate for the religious life, but he was accepted as a lay brother by the Jesuits on January 31, 1571.

He underwent novitiate training and was sent to Montesión College on the island of Majorca. There he labored as a hall porter for twenty-four years. Overlooked by some of the Jesuits in the house, Alphonsus exerted a wondrous influence on many. Not only the young students, such as St. Peter Claver, but local civic and social leaders came to his porter's lodge for advice and direction. Obedience and penance were the hallmarks of his life, as well as his devotion to the Immaculate Conception. He experienced many spiritual consolations, and he wrote religious treatises, very simple in style but sound in doctrine.

Alphonsus died after a long illness on October 31, 1617, and his funeral was attended by Church and government leaders.

Alphonsus was canonized in 1888 by Pope Leo XIII, along with St. Peter Claver and St. John Berchmans. He is entombed in the chapel of Colegio Nuestra Señora de Montesión (Our Lady of Mount Zion College) in Palma, Majorca, Spain. The college is one of the first Jesuit schools in the world, founded in 1561.

St. Alphonsus Rodriguez is the patron saint of Majorca.

Feast Day: October 31

https://www.catholic.org/saints/saint.php?saint_id=1285



Relic of
St. Alphonsus Rodriguez, S.J.
from the St. Xavier Church archives

Pierre-Jean De Smet, S.J.
(1801-1873)



Pierre-Jean De Smet, S.J., was a missionary to the Native American people in the Rocky Mountains and Pacific Northwest. He became the most trusted white man among the various tribes and greatly influenced the final peace with the Sioux in 1868.

Father De Smet was born in Belgium. He became interested in doing mission work among the Native American people and immigrated to the United States in 1821. After joining the Jesuits, he was sent to St. Louis, Missouri, where he was ordained in 1827.

De Smet's missionary journeys into the western United States were partly due to the work of Jesuit missionaries two centuries before. A Native American tribe in Montana, the Salish (Flathead) tribe, heard of the "black robes" from a group of Iroquois trappers who had joined their community. The Iroquois had been introduced to Christianity in the 1600s. Between 1831 and 1839 the Salish and the neighboring Nez Perce tribes sent delegations to St. Louis to request a "black robe" be sent to them so they could learn about Christianity.

This began the journeys of Fr. De Smet, which over the years would cover over 180,000 miles throughout the Rocky Mountains and parts of the Pacific Northwest. Funding was always scarce, and De Smet made 19 crossings of the Atlantic to raise money from popes and kings. In the process of establishing missions, he risked his life again and again on the hard trails and earned the respect and trust of all the tribes that he worked with, creating bonds of peace among the people.

Because Fr. De Smet was so trusted, in 1868 the U.S. government asked him to travel into the territory of the hostile Sioux to petition them to meet with a peace commission. Fr. De Smet arrived at the camp of 5,000 Sioux warriors, where he met with Chief Sitting Bull and was warmly welcomed. At De Smet's urging the Sioux sent a delegation to meet the peace commissioners, leading to a peace treaty signed in 1868.

In 1870 he returned to the Sioux to establish a mission. Three years later he died and was buried at Calvary Cemetery in Florissant, Missouri, where he had completed his novitiate 50 years before.

Calvary Cemetery, one of the largest in the nation, contains the burials of more than 300,000 persons, among them Civil War general William T. Sherman, freed slave Dred Scott (namesake of the famed pre-Civil War Supreme Court case), 1960's humanitarian physician Dr. Tom Dooley, famed American playwright Tennessee Williams, and numerous Catholic bishops, clergy, religious, politicians, sporting and literary figures, and immigrants who were instrumental in the development of the City of St. Louis and the Roman Catholic Church there.

<https://www.ignatianspirituality.com/ignatian-voices/18th-and-19th-century-ignatian-voices/pierre-jean-de-smet-S.J./>

St. Robert Southwell, S.J.
(1561 – 1595)



Robert Southwell was an English poet and martyr remembered for his saintly life as a Jesuit priest and missionary during a time of Protestant persecution and for his religious poetry.

Southwell was educated at Jesuit colleges in France and in Rome. In 1585 he was ordained priest and made prefect of studies at the English College at Rome. He returned to England as a missionary in 1586, when he became chaplain to Anne Howard and spiritual adviser to her husband, the 1st Earl of Arundel, a recusant imprisoned in the Tower of London. Southwell lived in concealment at Arundel House, writing letters of consolation to persecuted Roman Catholics and making pastoral journeys. His 'An Epistle of Comfort' was printed secretly in 1587; other letters circulated in manuscript.

Father Southwell was arrested in 1592 while celebrating Mass. He was tortured in an attempt to make him reveal the whereabouts of his fellow priests and imprisoned in the Tower of London in solitary confinement. In 1595 he was tried for treason under the anti-Catholic penal laws of 1585 and executed.

Southwell's devotional lyrics and prose treatises and epistles reflect the ardent piety of his life. His best works achieve an unusual directness and simplicity, and his use of paradox and striking imagery is akin to that of the later Metaphysical poets. He is the foremost representative of Roman Catholic letters in Elizabethan England.

Father Robert Southwell was canonized by Pope Paul VI in 1970 as one of the Forty Martyrs of England and Wales.

Feast Day: December 1 (Jesuit Ordo)

<https://www.britannica.com/biography/Robert-Southwell>

St. Margaret Mary Alacoque

(1647 – 1690)



Daughter of Claude Alacoque and Philiberte Lamyn, Margaret was born in 1647 at L'Hautecour, Burgundy, France.

She was sent to the Poor Clares school at Charolles on the death of her father, a notary, when she was eight years old. She was bedridden for five years with rheumatic fever until she was fifteen and early developed a devotion to the Blessed Sacrament. She refused marriage, and in 1671 she entered the Visitation convent at Paray-le-Monial and was professed the next year.

From the time she was twenty, she experienced visions of Christ, and on December 27, 1673, she began a series of revelations that were to continue over the next year and a half. In them Christ informed her that she was His chosen instrument to spread devotion to His Sacred Heart, instructed her in a devotion that was to become known as the Nine Fridays and the Holy Hour, and asked that the feast of the Sacred Heart be established.

Rebuffed by her superior, Mother de Saumaise, in her efforts to follow the instruction she had received in the visions, she eventually won her over but was unable to convince a group of theologians of the validity of her apparitions, nor was she any more successful with many of the members of her community. She received the support of Claude de la Colombière, the community's confessor for a time, who declared that the visions were genuine. In 1683, opposition in the community ended when Mother Melin was elected Superior and named Margaret Mary her assistant. She later became Novice Mistress, saw the convent observe the feast of the Sacred Heart privately beginning in 1686, and two years later, a chapel was built at the Paray-le-Monial to honor the Sacred Heart; soon observation of the feast of the Sacred Heart spread to other Visitation convents.

Margaret Mary died at the Paray-le-Monial on October 17, 1690. She, along with St. John Eudes and St. Claude de la Colombière are called the 'Saints of the Sacred Heart'. This devotion was officially recognized and approved by Pope Clement XIII in 1765, seventy-five years after her death.

Margaret Mary Alacoque was canonized in 1920 by Pope Benedict XV. She is buried in the Chapel of The Visitation in Paray-le-Monial, France.

St. Margaret Mary Alacoque is the patron saint of those suffering with polio, and devotees of the Sacred Heart.

Feast day: October 16

<https://saintmargaretmary.org/about-st-margaret-mary-alacoque/>



Relic of
St. Margaret Mary Alacoque
from the St. Xavier Church archives

St. Thérèse of Lisieux (1873 – 1897)



Thérèse Martin was the last of nine children born to Louis and Zélie Martin on January 2, 1873, in Alençon, Normandy, France. However, only five of these children lived to reach adulthood. Precocious and sensitive, Thérèse needed much attention. Her mother died when she was 4 years old. As a result, her father and sisters babied young Thérèse. She had a spirit that wanted everything.

On Christmas Eve 1886 at the age of 14, Thérèse had a conversion that transformed her life. From then on, her powerful energy and sensitive spirit were turned toward love, instead of keeping herself happy. At 15, she entered the Carmelite convent in Lisieux to give her whole life to God. She took the religious name Sister Thérèse of the Child Jesus and the Holy Face. Living a hidden, simple life of prayer, she was gifted with great intimacy with God.

The world came to know Thérèse through her autobiography, "Story of a Soul". She described her life as a "little way of spiritual childhood." She lived each day with an unshakable confidence in God's love. "What matters in life," she wrote, "is not great deeds, but great love." Thérèse lived and taught a spirituality of attending to everyone and everything well and with love. She believed that just as a child becomes enamored with what is before her, we should also have a childlike focus and totally attentive love. Thérèse's spirituality is of doing the ordinary, with extraordinary love.

She loved flowers and saw herself as the "little flower of Jesus," who gave glory to God by just being her beautiful little self among all the other flowers in God's garden. Because of this beautiful analogy, the title "little flower" remained with St. Thérèse.

Through sickness and dark nights of doubt and fear, she remained faithful to God, rooted in His merciful love. After a long struggle with tuberculosis, she died on September 30, 1897, at the age of 24. "My mission - to make God loved - will begin after my death," she said. "I will spend my heaven doing good on earth. I will let fall a shower of roses." Her last words were the story of her life: "My God, I love You!"

Roses have been described as Saint Thérèse's signature. Countless millions have been touched by her intercession and imitate her "little way."

Her inspiration and powerful presence from heaven touched many people very quickly. She was canonized by Pope Pius XI on May 17, 1925. Had she lived, she would have been only 52 years old when she was declared a Saint. She has been acclaimed "the greatest saint of modern times."

In 1997, Pope John Paul II declared St. Thérèse a Doctor of the Church - the only Doctor of his pontificate - in tribute to the powerful way her spirituality has influenced people all over the world.

St. Thérèse is remembered as Saint Thérèse of the Child Jesus and of the Holy Face, as well as The Little Flower of Jesus. Her remains are enshrined at the Carmelite Chapel in Lisieux, France.

St. Thérèse of Lisieux is the patron saint of florists, Missionaries, Pilots and Priests

Feast day: October 1.

<https://www.littleflower.org/therese/>



Relic of
St. Thérèse of Lisieux
from the St. Xavier Church archives

St. Patrick (c. 415? – 493?)



Details of St. Patrick's life are uncertain. Current research places his dates of birth and death a little later than earlier accounts. Patrick may have been born in Dunbarton, Scotland, or in northern Wales. He called himself both a Roman and a Briton. At 16, he and a large number of his father's slaves and vassals were captured by Irish raiders and sold as slaves in Ireland. Forced to work as a shepherd, he suffered greatly from hunger and cold.

After six years Patrick escaped, probably to France, and later returned to Britain at the age of 22. His captivity had meant spiritual conversion. He may have studied at Lerins, off the French coast; he spent years at Auxerre, France, and was consecrated bishop at the age of 43. His great desire was to proclaim the good news to the Irish.

In a dream vision it seemed *"all the children of Ireland from their mothers' wombs were stretching out their hands"* to him. He understood the vision to be a call to do mission work in pagan Ireland. Despite opposition from those who felt his education had been defective, he was sent to carry out the task. He went to the west and north—where the faith had never been preached—obtained the protection of local kings, and made numerous converts.

Because of the island's pagan background, Patrick was emphatic in encouraging widows to remain chaste and young women to consecrate their virginity to Christ. He ordained many priests, divided the country into dioceses, held Church councils, founded several monasteries and continually urged his people to greater holiness in Christ.

He suffered much opposition from pagan druids and was criticized in both England and Ireland for the way he conducted his mission. In a relatively short time, the island had experienced deeply the Christian spirit, and was prepared to send out missionaries whose efforts were greatly responsible for Christianizing Europe.

Patrick was a man of action, with little inclination toward learning. He had a rock-like belief in his vocation, in the cause he had espoused. One of the few certainly authentic writings is his 'Confessio', above all an act of homage to God for having called Patrick, unworthy sinner, to the apostolate.

Legends about Patrick abound; but truth is best served by our seeing two solid qualities in him: he was humble and courageous. The determination to accept suffering and success with equal indifference guided the life of God's instrument for winning most of Ireland for Christ.

There is hope rather than irony in the fact that his burial place is said to be in County Down in Northern Ireland, long the scene of strife and violence.

At the time of Patrick's death there was no formal process for canonization. The official process for canonization did not come until about the 12th century. He was proclaimed a saint by popular acclaim, probably with the approval of a bishop.

St. Patrick is the patron saint of Ireland, Nigeria and engineers.

St. Patrick is commemorated every March 17, celebrated both as a religious feast day as well as an Irish heritage day.

<https://www.franciscanmedia.org/saint-patrick/>

<https://www.irishcentral.com/roots/history/patrick-never-canonized-saint-catholic>

St. Anthony of Padua

(1195 – 1231)



Anthony was born in 1195 (13 years after St. Francis of Assisi) in Lisbon, Portugal and given the name of Fernando at Baptism. His parents, Martin and Mary Bulhom apparently belonged to one of the prominent families of the city.

At the age of 15 he entered the religious order of St. Augustine. Monastery life was hardly peaceful for young Fernando, nor conducive to prayer and study, as his old friends came to visit frequently and engaged in vehement political discussions.

After two years he was sent to Coimbra. There he began nine years of intense study, learning the Augustinian theology that he would later combine with the Franciscan vision. Fernando was probably ordained a priest during this time.

Anthony entered the Franciscan Order and set out to preach to the Moors. But an illness prevented him from achieving that goal. He went to Italy and was stationed in a small hermitage where he spent most of his time praying, reading the Scriptures and doing menial tasks. The call of God came again at an ordination where no one was prepared to speak. The humble and obedient Anthony hesitantly accepted the task. Anthony's sermon was astounding to those who expected an unprepared speech and knew not the Spirit's power to give people words.

Recognized as a great man of prayer and a great Scripture and theology scholar, Anthony became the first friar to teach theology to the other friars. Soon he was called from that post to preach to the Albigensians in France, using his profound knowledge of Scripture and theology to convert and reassure those who had been misled by their denial of Christ's divinity and of the sacraments.

After he led the friars in northern Italy for three years, he made his headquarters in the city of Padua. He resumed his preaching and began writing sermon notes to help other preachers. In the spring of 1231 Anthony withdrew to a friary at Camposampiero where he had a sort of treehouse built as a hermitage. There he prayed and prepared for death. On June 13, he became very ill and asked to be taken back to Padua, where he died after receiving the last sacraments.

Three years earlier, around Easter in 1228, while in Rome, he had met Pope Gregory IX, who had been a faithful friend and adviser of St. Francis. A year after Anthony's death, Pope Gregory IX, moved by the many miracles that occurred at Anthony's tomb, declared him a saint. St. Anthony was named a Doctor of the Church in 1946.

Since the 17th century, St. Anthony is most often depicted with the child Jesus in his arm or even with the child standing on a book the saint holds. This stems from a story about a visit by Anthony to the house of a local nobleman, the Lord of Chateaufort. Anthony was praying far into the night when suddenly the room was filled with light more brilliant than the sun. Jesus then appeared to Anthony under the form of a little child. Chateaufort, attracted by the brilliant light that filled his house, was drawn to witness the vision but promised to tell no one of it until after Anthony's death.

St. Anthony is buried at the Basilica of Saint Anthony in Padua, Italy. In the United States, the National Shrine of St. Anthony was established by the Franciscan Friars on a hill above Cincinnati on Colerain Avenue in 1888.

St. Anthony of Padua is the patron saint of lost things.

Feast Day: June 13

<https://www.stanthony.org/>

Our Lady of Guadalupe



The feast in honor of Our Lady of Guadalupe goes back to the 16th century.

Chronicles of that period tell us the story. A poor Indian named Cuauhtlatohuac was baptized and given the name Juan Diego. He was a 57-year-old widower, and lived in a small village near Mexico City. On Saturday morning December 9, 1531, he was on his way to a nearby barrio to attend Mass in honor of Our Lady.

Juan was walking by a hill called Tepeyac when he heard beautiful music like the warbling of birds. A radiant cloud appeared, and within it stood an Indian maiden dressed like an Aztec princess. The lady spoke to him in his own language and sent him to the bishop of Mexico, a Franciscan named Juan de Zumarraga. The bishop was to build a chapel in the place where the lady appeared.

Eventually the bishop told Juan to have the lady give him a sign. About this same time Juan's uncle became seriously ill. This led poor Juan to try to avoid the lady. Nevertheless the lady found Juan, assured him that his uncle would recover, and provided roses for Juan to carry to the bishop in his cape or *tilma*.

On December 12, when Juan Diego opened his tilma in the bishop's presence, the roses fell to the ground, and the bishop sank to his knees. On the tilma where the roses had been appeared an image of Mary exactly as she had appeared at the hill of Tepeyac.

Juan Diego's cloak is enshrined within the Basilica of Our Lady of Guadalupe in Mexico City. The basilica is the most visited Catholic pilgrimage site in the world, and the world's third most-visited sacred site (after the Meiji Shinto Shrine, Tokyo and the Hindu Venkateswara Temple, Tirumala, India).

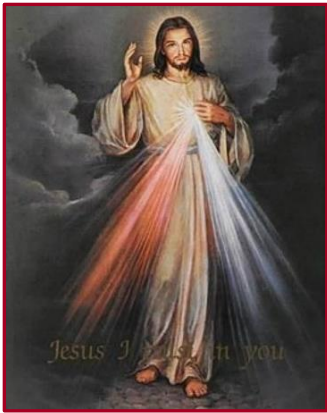
Pope Leo XIII granted the image a canonical coronation on October 12, 1895.

Our Lady of Guadalupe has been proclaimed as the Patron Saint of the Americas and Mexico.

Feast day: December 12

<https://www.franciscanmedia.org/our-lady-of-guadalupe/>

The Divine Mercy



In 1931, our Lord appeared in a vision to Sister Maria Faustina Kowalska (1905 – 1938), a young, uneducated nun in a convent of the Congregation of Sisters of Our Lady of Mercy in Poland. She saw Jesus clothed in a white garment with His right hand raised in blessing. His left hand was touching His garment in the area of the Heart, from where two large rays came forth, one red and the other pale. Jesus said to her:

“Paint an image according to the pattern you see, with the signature: ‘Jesus, I trust in You’. I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory. I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. I desire that this image be venerated, first in your chapel, and [then] throughout the world.”

At the request of her spiritual director, Sister Faustina asked the Lord about the meaning of the rays in the image. She heard these words in reply:

“The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works.”

These words indicate that the image represents the graces of Divine Mercy poured out upon the world, especially through Baptism and the Eucharist.

Many different versions of this image have been painted, but our Lord made it clear that the painting itself is not what is important. When Sister Faustina first saw the original image that was being painted under her direction, she wept in disappointment and complained to Jesus: "Who will paint You as beautiful as You are?"

In answer, she heard these words: "Not in the beauty of the color, nor of the brush lies the greatness of this image, but in My grace". Jesus asked Sr. Faustina to record her experiences, which she compiled into notebooks. These notebooks are known today as the Diary of Saint Maria Faustina Kowalska, and the words contained within are God's loving message of Divine Mercy.

Sister Faustina died on October 5, 1938 at the age of 33, in Kraków, Poland. She was buried at Kraków's Basilica of Divine Mercy. Pope John Paul II canonized Sr. Faustina in 2000 making her the "first saint of the new millennium."

She is the Patron Saint of Mercy.

Feast Day of St. Maria Faustina: October 5.

Divine Mercy Sunday (also known as the Feast of the Divine Mercy) is celebrated on the second Sunday of Easter, the Octave Day of Easter.

<https://www.thedivinemercy.org/>



Catholic Churches in Cincinnati

St. Francis Xavier Church is only one of seven magnificent Catholic churches within a 2-mile radius of downtown Cincinnati built in the 19th century and still in use today. This building boom, along with the size and beautiful adornments of each church, reflect the growth in the Catholic population and their generosity and devotion during this period.

Old St. Mary's Church
(Over-the-Rhine)



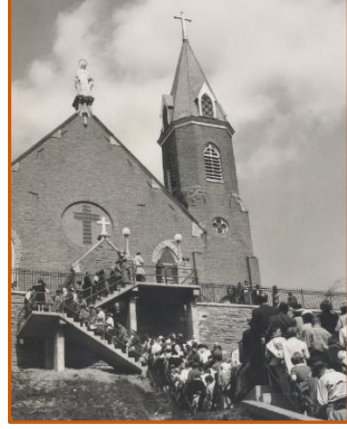
1842

St. Peter in Chains Cathedral



1845

Holy Cross–Immaculata
(Mt. Adams)



1859

St. Francis Seraph
(Over-the-Rhine)



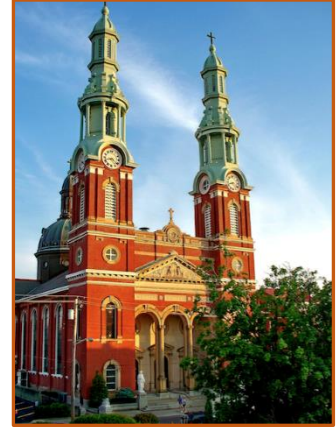
1859

St. Francis Xavier



1861

Mother of God
(Covington)



1871

Cathedral Basilica of the Assumption
(Covington)



1901



Credits

Nearly all of the photos appearing in this guide were taken by Jay Joyce. They may be used for non-commercial purposes.

The photo of the St. Francis Xavier Parish Center from the outside at twilight, the annotated sacristy photos, the interior photo of the attic, and the wedding photo in the History section are from the St. Xavier Church photo archives.

The photos of the clock drive mechanism and bell speakers in the tower are courtesy of The Verdin Company.

The photo in the History section of St. Francis Xavier church interior after the fire is from the Collection of The Public Library of Cincinnati and Hamilton County and has been used with permission for this guide only. The illustration of the church on fire is courtesy of the University Archives and Special Collections, Xavier University Library.

The B&W etching on the back page of St. Francis Xavier church and the Athenaeum is from the Collection of The Public Library of Cincinnati and Hamilton County and has been used with permission for this guide only.

The photos and illustrations accompanying each of the pages in Section X and the photos of Cincinnati area churches were copied from multiple web sites.



St. Francis Xavier Church and Athenaeum, c. 1875

