



# TODAY'S CATHOLIC

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## Eucharistic Revival momentum continues with upcoming events

BY KEVIN KILBANE

The Eucharistic Procession and Festival on June 19 in Warsaw marked the first step in a three-year journey to inspire spiritual growth, encourage Eucharistic Adoration and evangelize throughout the diocese and the United States. Coming events will build on that momentum.

The U.S. Conference of Catholic Bishops organized the Eucharistic Revival to encourage a grassroots renewal of belief in and devotion to the Real Presence of Jesus Christ in the Eucharist. The revival focuses on dioceses this year, parishes next year and a National Eucharistic Congress takes place July 17-21 in 2024 — the first such event since 1976. Dioceses and parishes can decide how they want to participate in each year's events.

"This is a special moment of grace for our Church, for our diocese, for every parish and for every family to encourage the faithful to embrace this moment of grace for themselves and to contribute in any way they can for the good of others, and to consider how they can help their parish," said Chris Langford, the Diocese of Fort Wayne-South Bend's point person for Eucharistic Revival planning.

"All of this is Bishop's leadership," Langford said of the plans, referring to the diocese's Bishop Kevin C. Rhoades.

Future plans include:

### Diocesan Year, now through June 11, 2023

Langford said the current year has two main focuses: Develop leaders across the diocese and in parishes who can plan events for the Parish Year in 2023, and present a number of public events of regional or broad appeal.

Interested lay leaders can prepare for the Parish Year by attending Eucharistic conferences that will include Mass and talks on the Eucharist by speakers including Bishop Rhoades. The conferences, which are open to the general public, will take place on Jan. 14 at St. Charles Borromeo Parish in Fort Wayne and Feb. 11 at St. Pius X Parish in Granger, both from 9 a.m.-2



Bob List

A variety of events sponsored by the Diocese of Fort Wayne-South Bend and individual parishes will continue building excitement and deepening faith as the Eucharist Revival moves toward a National Eucharistic Congress in July 2024 in Indianapolis.

p.m. Registration can be found at [diocesefwsb.org/eucharist](http://diocesefwsb.org/eucharist).

The diocese plans to offer a similar conference and other events in Spanish at dates and places still being determined; check [diocesefwsb.org/eucaristia](http://diocesefwsb.org/eucaristia) for updates.

Also in the area of faith formation, the diocese will offer Eucharist-focused mission encounter nights on Oct. 10 at Marian High School in Mishawaka and April 12, 2023, at Bishop Dwenger High School in Fort Wayne. Members of the Damascus Worship Collective and international speakers will help people encounter God and feel excited and empowered to live the Catholic faith.

The events will be led by Damascus Catholic Missionaries of Centerburg, Ohio, which presented a similar event in March at Bishop Dwenger. Registration can be found at [diocesefwsb.org/eucharist](http://diocesefwsb.org/eucharist).

Diocese residents also can attend Eucharist-focused retreats on the Damascus Catholic Mission Campus grounds. Dates are:

- Women, Oct. 14-16, 2022, and April 14-16, 2023
- Men, Nov. 4-6, 2022, and April 21-23, 2023
- Empower Young Adult Conference, Dec. 15-18, 2022.

Register for any of the retreats at [damascus.net](http://damascus.net).

The diocese will celebrate Jesus' gift of the Eucharist with two concerts in April 2023 featuring sacred classical music related to the Blessed Sacrament, Langford said. Details are:

April 23 at 2 p.m. at St. Pius X Parish in Granger, led by Music Director Jeremy Hoy and featuring the Notre Dame Liturgical Choir and St. Pius X Choir.

April 27 at 7 p.m. at the Cathedral of the Immaculate Conception in Fort Wayne, led by Music Director Mike Dulac.

Register to attend at diocese [fwsb.org/eucharist](http://fwsb.org/eucharist).

Parishes also are encouraged to begin planning their activities for the revival's Parish Year in 2023, Langford said. Each parish is expected to appoint a point person to coordinate Eucharistic Revival planning and activities.

Parish point people can share ideas with each other using an online collaboration platform, he said. For example, a larger parish may develop a Eucharistic Revival program that a smaller parish can adapt or use with its own congregation.

The diocese also will organize monthly Eucharistic Revival activities that people can take part in, Langford said. Information will be posted at [diocesefwsb.org/eucharist](http://diocesefwsb.org/eucharist). Plans include a Eucharistic Pilgrimage to 12 locations around the diocese that

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Former Amish man brought to Catholicism through wife's faith

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## Message to the Faithful of the Diocese of Fort Wayne-South Bend from Bishop Kevin C. Rhoades regarding U.S. Supreme Court in Dobbs v. Jackson

Today is a historic day for our nation as the Supreme Court overturned the tragic Roe v. Wade decision which denied the child in the womb the right to life and led to the deaths of millions of unborn children in our nation. The gravely immoral and unjust decision in 1973 has finally been reversed, after so many years of prayer and sacrifices, advocacy and peaceful witness for the protection of the lives of the innocent unborn. I thank all the faithful of our diocese for your tireless pro-life efforts and prayers. Of course, our work for the protection of the unborn does not end with the Dobbs decision since now it will be up to states to determine their abortion laws. Here in Indiana, we will need to continue to advocate for laws to protect the lives of the unborn and to assist mothers in need.

I reaffirm our commitment to serving pregnant mothers with our love, compassion, and assistance. We will continue our many efforts to support women in unplanned or crisis pregnancies.

The sacredness of human life is a central tenet of our faith. We profess our reverence and love for every human life, from the moment of conception to natural death. We profess the inviolable dignity of every human person created in God's image and likeness, including the most vulnerable among us: the unborn, the sick, the elderly, the disabled, the refugee, the poor, and those on death row. I pray that with the Dobbs decision we will see a new culture of life emerge in our country. A conversion of many minds and hearts is still needed to bring about a new culture of respect for human life. Our witness of love of neighbor and our service of those in need is essential in this regard. We are called, as Saint Paul wrote, to "overcome evil with good." Jesus Himself teaches us in the parable of the last judgment that whatever we do the least of our brothers and sisters, we do to Him. He exhorts all of us to care for the most vulnerable among us. May we continue to do so through the corporal and spiritual works of mercy that abound in our diocese! Thank you to all of you for your witness to Christ's love and for your commitment to the Gospel of life!

## Public schedule of Bishop Kevin C. Rhoades



Sunday, July 10 through Tuesday, July 19 – Priesthood Ordinations in the Dioceses of Awka and Nnewi in Nigeria  
 Thursday, July 21: 2 p.m. – Meeting of Board of Directors of National Eucharistic Congress, Indianapolis  
 Friday, July 22: 11:00 a.m. – Mass at Damascus Summer Camp, Centerville, Ohio  
 Sunday, July 24: 11:30 a.m. – Mass, St. Robert Bellarmine Church, North Manchester  
 Sunday, July 24: 7:00 p.m. – Joint Conference of National Black Sisters Conference, National Black Catholic Clergy Caucus, National Association of Black Catholic Deacons and the National Black Catholic Seminarians Association, Morris Inn, University of Notre Dame



## Decree of Acceptance of Petition

On October 28, 2021, Brother Philip Smith, CSC, the postulator for the cause of canonization for Brother Columba O'Neill, CSC, lodged a petition with the diocesan bishop of the Diocese of Fort Wayne-South Bend. In accord with *Sanctorum Mater*, Art 36, the joint petitioners, namely, the Congregation of Holy Cross, Midwest Province of Brothers and United States Province of Priests and Brothers, have officially requested that the cause for canonization of Brother Columba O'Neill be formally opened on the ground of a life lived out of heroic virtue. This cause is considered an ancient cause since the majority of proofs are documentary rather than oral testimonies.

As Bishop of Fort Wayne-South Bend, and before accepting the *libellus*, I hold the responsibility of verifying that an authentic reputation for holiness and of intercessory power has developed among the people of God, in accord with *Sanctorum Mater*, Art. 25 and of giving my reasons in summary form within this decree.

With such in mind, I have thoroughly examined and prayerfully discerned the content of the petition and all the accompanying documents which describe and explain the life of Brother Columba O'Neill. I hereby accept the above-mentioned petition for the following reasons:

1. There is abundant documentary evidence in the libellus of Brother Columba's reputation for holiness among his fellow religious and the laity, including students at the University of Notre Dame, people in the local area, Illinois, and beyond.
2. Brother Columba's sincere and deep devotion and complete trust in the Sacred Heart of Jesus and the Immaculate Heart of Mary were profound, reminiscent of Saint Andre Bessette's deep devotion to Saint Joseph.
3. Brother Columba's religious life of poverty, chastity, and obedience was truly exemplary.
4. Brother Columba's life was a testimony of what it means to live Jesus' injunction: "Learn from me for I am meek and humble of heart." His simple and child-like faith and his meekness and humility are evident in his letters and in the testimony of his superiors and his brothers in religious life.
5. Brother Columba's faithfulness to his duties as a religious brother, his humble work as a cobbler at Notre Dame, his fidelity to prayer, and his countless hours making Sacred Heart of Jesus and Immaculate Heart of Mary badges, seeing and corresponding with hundreds of people suffering and in need and praying for them are evidence of his heroic sanctity.
6. Brother Columba's reputation for sanctity was widespread during his life, was evident at his funeral by the large numbers who came to view his body and ask for his intercession and continued for many years after his death.
7. There is abundant testimony in the libellus of Brother Columba's reputation of intercessory power — reports of cures and favors granted to those who received Sacred Heart of Jesus and Immaculate Heart of Mary badges from him and followed his prayer instructions and for whom he prayed.
8. Brother Columba's saintly character was revealed in his ardent love for Jesus and Mary and in his love and care for the multitudes of people who came to see him or wrote to him.
9. Testimony shows that Brother Columba was unflinching in the exercise of the cardinal and theological virtues, in purity and integrity of life, and in his witness to the love and humility of the Sacred Heart of Jesus. Such witness, if officially recognized by the Church, would help and inspire the people of God in responding to the call to holiness through loving trust and humble confidence in Jesus and Mary and through love of neighbor, especially those who are suffering or in need. His witness would help invigorate renewed devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary among the faithful. His witness would also highlight the vocation of the religious brother and inspire more vocations.

## Postulating the cause for Brother Columba

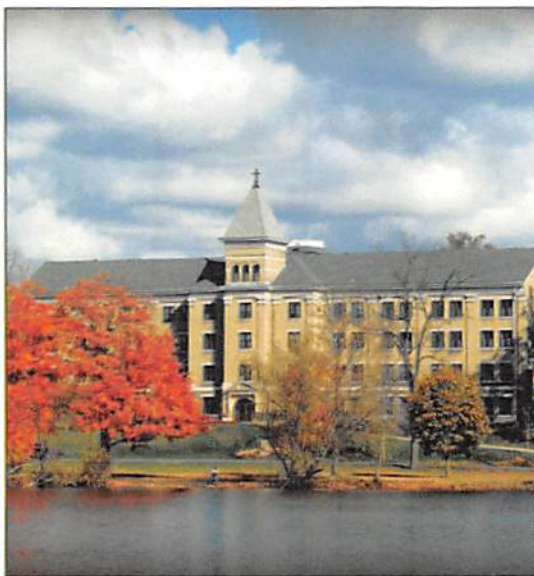
BY JENNIFER BARTON

The cause for Brother Columba O'Neill's canonization has been formally opened. There are many questions about the man for whom a residence hall for the Holy Cross brothers at the University of Notre Dame was named and how his cause for canonization came about.

Brother Philip Smith, CSC, is the postulator of the cause for Brother Columba. After he retired from a long career in teaching English, Brother Philip came to the University of Notre Dame and took over as archivist. "Within six months, I found three large boxes labeled only 'Letters - Brother Columba,'" he said.

Removing the boxes from the shelves, he discovered that they were filled with thousands of letters to Brother Columba, arranged only by year. Many of these thanked him for his intercession in their healings — enough to merit further investigation in his cause for canonization.

Though his background is in



Flicker

Columba Hall, named for Brother Columba is located on the campus of the University of Notre Dame. Brother Columba lived at the university from 1885 until his death in 1923. His cause for canonization is now open due to his life of holiness and prayerful intercession.

**COLUMBA, from page 3**

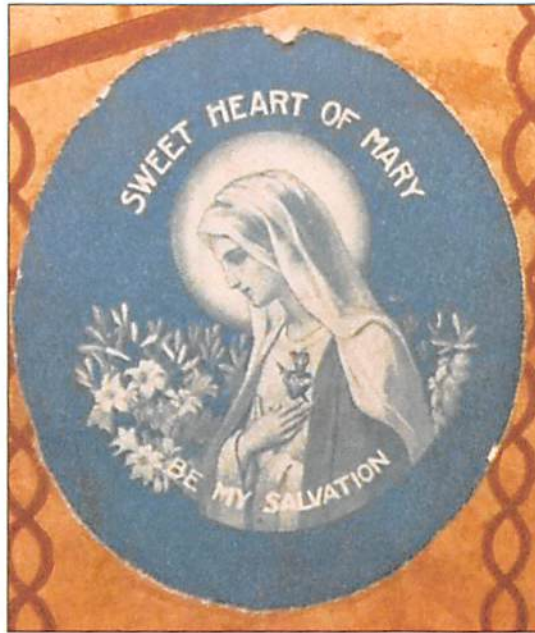
English and he has little experience as a historian, Brother Philip estimates that the letters have waited in the archives for discovery since the 1960s. Most likely they had never been taken off the shelf.

He also estimates, through reading the letters, that Brother Columba probably had only the equivalent of a sixth-grade education, though whether he actually attended school or was taught solely by his mother is unknown. Born John O'Neill in Mackesburg, Pennsylvania in 1848, he learned the trade of a cobbler after a birth defect left his feet deformed and unable to handle the life of a coal miner.

His life was filled with trial and strife, partly due to the humiliations he suffered over his deformed feet. Eventually, he roamed across the U.S. making shoes before he felt called to the religious life with the Congregation of Holy Cross as a brother in 1874. Again, he became a cobbler at the University of Notre Dame in 1885, but he did more than simply make and mend shoes there.

He began creating and distributing images of the Sacred Heart of Jesus and the Immaculate Heart of Mary. People began visiting him in his shop and writing letters asking for prayers. Some of these prayer requests were answered, and many wrote to tell him so. Brother Columba's own letters are sometimes tricky to decipher due to his poor education and archaic wording, though he was "a meticulous keeper of records," Brother Philip remarked.

Brother Philip believes that "it was the direct action of the Holy Spirit that guided me into that aisle in the archives" so that



Photos provided by Brother Philip Smith, CSC

he might find the long-forgotten letters. He now has a team of six who help him file, read and summarize these letters and other documents pertinent to the cause for canonization. Documents from the late 1800s up until 1916 are now completed, but another 4,000 letters dating from 1917 onward are still awaiting their turn.

It was also intentional, Brother Philip believed, that Bishop Kevin C. Rhoades issued the statement to coincide with the feast of the Sacred Heart of Jesus and a day prior to the Memorial of the Immaculate Heart of the Blessed Virgin Mary,

to which Brother Columba had a great devotion. Brother Philip spoke of how the "very humble man never took credit for anything," and always pointed toward the Mary's intercession with her son Jesus.

Brother Columba, he said, was a "remarkable man" who "never turned anyone away" when people came to him asking for prayers.

"He believed that if a person had faith in the Sacred Heart of Jesus, good things would come to that person," Brother Philip stated.

"He was a great promoter of the faith through simple acts of



faith himself."

As often happens in a case this old, people within the local area may learn about Brother Columba's life and come to realize that they, too, possess heirloom artifacts of the potential saint, passed down through gen-

erations, which might aid in his cause, Brother Philip continued. If that happens, he requests that any materials be sent to him so that he might gather further information that could advance Brother Columba toward sainthood.



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# Servant of God, Brother Columba (John) O'Neill, CSC

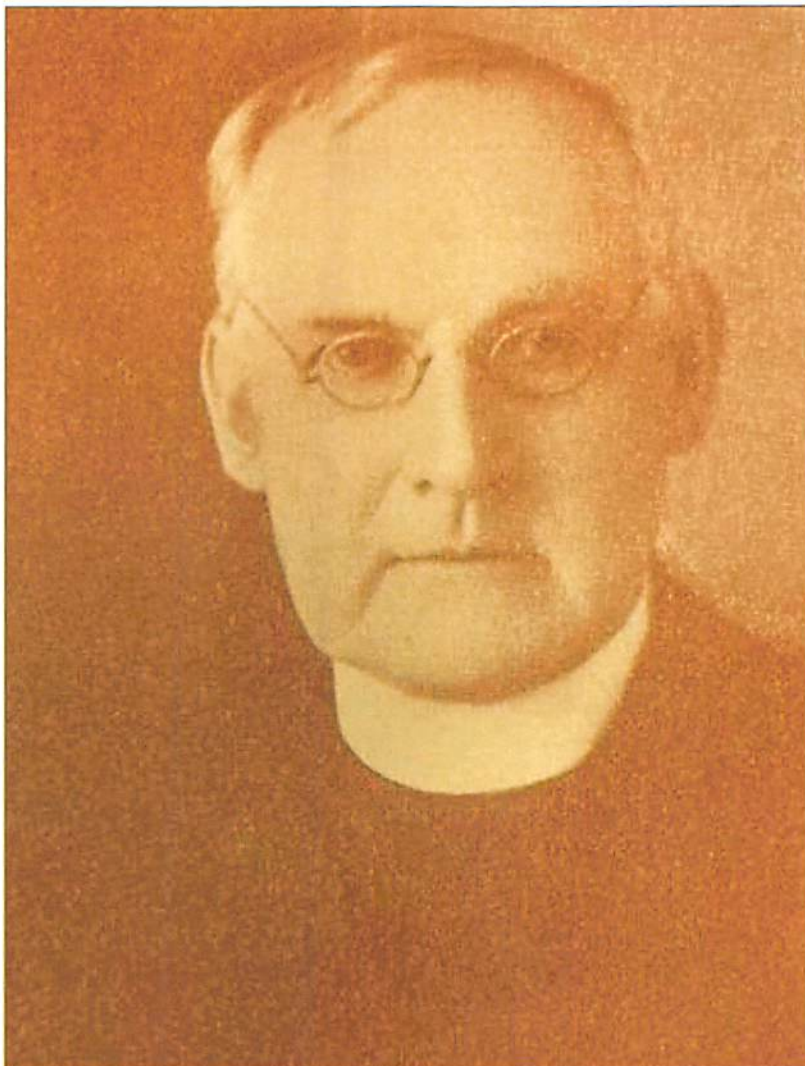
(1848-1923)

On 5 November 1848, John O'Neill was born in Mackeysburg, Pennsylvania, to parents Michael and Ellen (McGuire) with a congenital foot abnormality. The child was baptized sub conditione just two days later, on 7 November, because it was not expected that he would live. To the surprise of the O'Neill family and their intimates, John lived seventy-five years—a life marked by humility and a healing sanctity.

Immigrants to the United States from the Irish city of Kilkenny, Michael and Ellen had a total of six children: Patrick being the first-born; the next being Eliza; then James and Terry being the third- and fourth-borns, respectively; John being the fifth, followed by the baby of the family, Dennis. Though unlearned, Michael and Ellen were faithful Catholics and raised their children in the faith. Seeing that Mackeysburg was an epicenter for quarrying at the time, Michael seized the opportunity to learn and instruct his sons in the business of mining for coal.

The men of the O'Neill household were expected to work in the coal mines with their father, who was, in John's words, "as strict as the blazes" and was known to whip his children "for every little thing." John was especially close to his mother during his early years, for John "had fallen entirely" into her care when "Michael O'Neill was swinging his pick into the black bowels of the earth hundreds of feet below the ground." John's long-suffering mother spent "hours with [John] every day" teaching the child to walk, which was especially difficult on account of the child's odd feet. Nonetheless, John—who eventually developed a "fairly graceful" gait—was determined to be like the other men in the family and work in the coal mines, even if doing so meant denying the real pain that such work would cause him.

As a youth John suffered countless humiliations (especially from his austere father), and throughout his life he grew friendly with suffering and rejection. Not only was John humiliated at home and at school on account of his unhandsome countenance and evident frailty, he was also, unable to wield the pickaxe, which was a symbol of manhood among blue-collar families in 19th-century Pennsylvania mining towns. Being unable to bear proudly this staff of manliness was a source of great shame and a cause for further humiliation for young John. Setting aside the pickaxe, John attempted to handpick slate from coal to bring home a meager week's wages of \$1.50, but he was unable



Photos provided by Brother Philip Smith, CSC



even to perform this task. Thus, John's malformed foot and poor health ultimately excluded John from the ranks of the miners of Mackeysburg.

When John was fourteen years of age and it was well established that he was unfit to work in the mines, Michael and Ellen were at a loss as to how their fifth child might best use his gifts. Though it was clear that John was determined, witty, faithful, and humble from a young age, it remained unclear how an unlearned man of less than average means could make a living in a mining town if not by the very work sustaining the local economy. Interestingly, however, John developed an interest in shoemaking and desired to place himself under the tutelage of the village cobbler. The humility with which John, "a real foot-sufferer,"

admitted his unfit for the mines allowed one door to close, that God might lead him through others.

As a shoemaker's apprentice throughout the 1860s, John's personal struggles met and were shaken by the strife of his homeland. With the leadup to the Civil War and its ultimate ensuing with the Battle of Fort Sumter on 12 April 1861, Abraham Lincoln was the newly inaugurated sixteenth president of the United States and firmly opposed the Confederacy. Though "news traveled slowly in those days, 'word of bloodshed and a call to arms soon reached the O'Neills' small mining town. The miners of Mackeysburg were quick to supply troops for battle, and this put pressure on the village cobbler and his apprentice, young John O'Neill, to produce an abundance of 'strong new shoes.' Amid the trials of his country, his town, and the ultimate closing of the village cobbler's shop, John O'Neill—hardly fourteen years of age—"felt a special call to serve God in the religious state." This sense of a calling to the religious life deepened in John as he labored throughout his teenage years and early twenties. About 1860, John set off—cobbler tools in hand—on a great journey in which to discern where God might be leading him. John spent the early days of his journeys working for parishes, where he remained for as long as his services were needed. This new itinerant ministry of John's— which was undoubtedly a cause for further suffering on account of his foot condition—proved rather successful. The demand for itinerant cobblers was high in the days of a sparsely settled America, wherein the nearest neighbor might have been several miles away. John's business at local parishes also provided the young cobbler with a much-desired occasion for private prayer before the Blessed Sacrament.

Circa 1869, at about twenty years of age, John wandered—"guided, he believed, by the direction of the Blessed Virgin"—out of Pennsylvania and into the west. John partnered with shoemaker Ted Mangan and set off for Denver, Colorado; yet before they arrived, they stopped for a few days' respite in St. Louis, Missouri. After John rested his crippled feet, he and Ted trekked on to Colorado, where they finally arrived and soon after parted ways. John had a fruitful career in Denver, where he attended the 6 am daily Mass prior to work. Reflecting on his Rocky Mountain days, O'Neill said the following: "in those days, one who [went to Mass every day] was counted very pious. I was the only layman that you could find in the church." Although rare for an

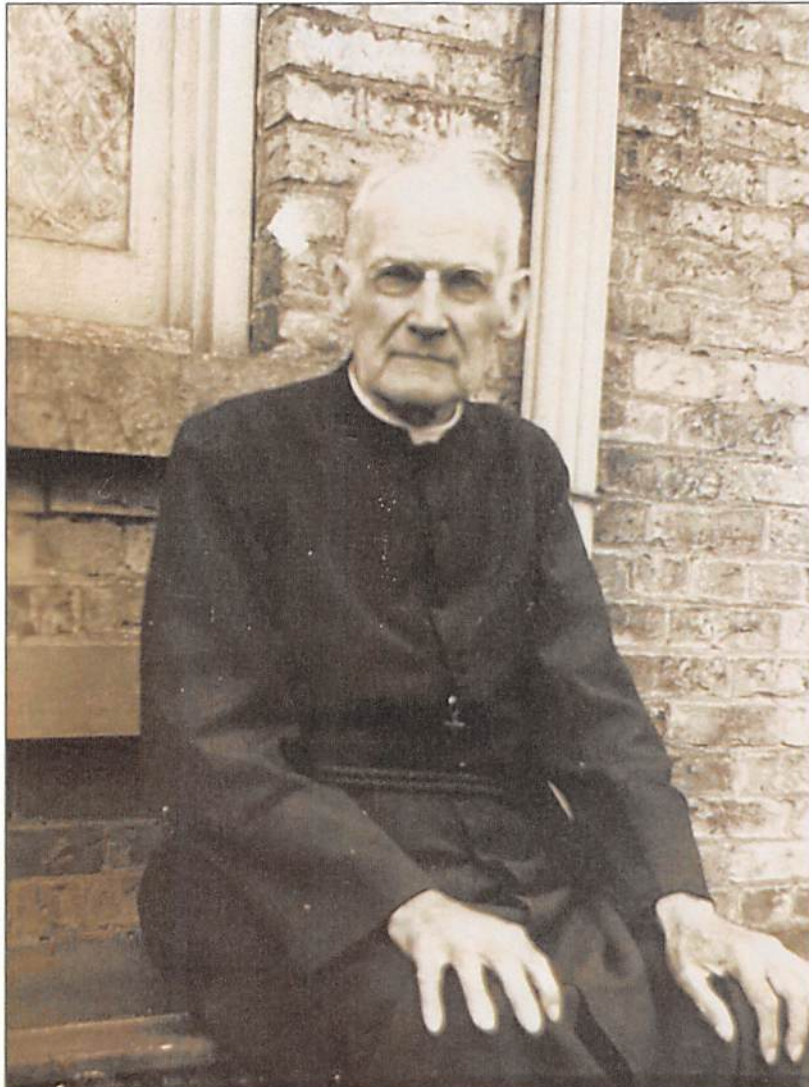
individual to receive frequent — let alone daily — Communion in the 1860s, for John this was a vital part of his day; and on Sundays, when resting from a long week's work, the young cobbler sat for hours praying in the church.

After his stay in Denver, John set off for America's western limits and arrived in California between the years 1870 and 1873. This leg of O'Neill's journey "was made on foot... alone," and "on the way to San Francisco, [John] stopped... here and there to cover his travel expenses, by practicing his trade." While in California John applied to join a religious community, but he was not admitted to the order on account of his foot condition. Yet, just as John was rejected from the ranks of the miners of Mackaysburg and was not deterred, so too was he not discouraged by this more recent rejection.

Remaining confident in the call he had heard since his fourteenth year, John recalled learning of the Congregation of Holy Cross from another itinerant cobbler, Johnnie O'Brien, who encountered Holy Cross during his time as an apprentice in the shoemaker shop of the Manual Labor School at Notre Dame. The stories John had heard from O'Brien about Notre Dame's working brothers teaching "blacksmithing, tailoring, carpentering and many other trades" led John to consider that perhaps his vocation might involve joining this "great band of men." At around the time of Michael O'Neill's death in Mackaysburg in 1873, John grew "dissatisfied" with the Sunshine State and wrote to the novice master at Notre Dame, Father Augustin Louage, CSC, "to find out if [Holy Cross] was the community he had been seeking for such a long time."

After meeting with Father Louage and Father Edward Sorin, John O'Neill joined the Congregation of Holy Cross on 9 July 1874. On 8 September of that same year, John entered the novitiate on the grounds of the University of Notre Dame — where John first donned the religious brothers' habit and took the name Columba. The perseverance that allowed the Irish Saint Columba to lead countless Irish men and women to Christ became a model for Brother Columba's religious life. With the strength of the faith of his ancestors, Brother Columba — who was, as evinced by provincial Father Charles O'Donnell's eulogy, "a miraculous man cut from an apparently un-miraculous cloth, he would lead thousands of individuals to experience intimately the healing love of these Two Hearts: The Sacred Heart of Jesus and the Immaculate Heart of Mary."

On 15 August 1876, Brother Columba took final vows in Holy Cross, which included the fourth vow of mission, whereby the religious would vow "to go anywhere in the world the Superior



Photos provided by Brother Philip Smith, CSC

General pleases to send me." Brother Columba "had finally attained the greatest desire of his heart. He immediately volunteered to go to India and also to Molokai to help Father Damien in the magnificent work among the lepers." Instead, on 13 September 1876, Columba was assigned to Saint Joseph's Orphan Asylum in Lafayette, Indiana.

While at Lafayette, Columba "used Lourdes water on the sick boys and says that he had some cures. During the winter of his last year in Lafayette, he nursed a number of boys with the flu." Brother Columba took no credit for a single cure. Rather, Columba claimed that the cures were the effect of his intercession to the Sacred Heart of Jesus through the Immaculate Heart of Mary. Brother Columba requested to leave the asylum because there was no longer any need for his trade because, as he writes, "the boys have their shoes."

By the Summer of 1885, Brother Columba returned to Notre Dame and was assigned to the campus shoe shop, where he remained until his death on 23 November 1923. On the one hand, not much happened during this thirty-eight-year span at Notre Dame: a brother living a simple life, praying in secret, making and repairing shoes. He seldom stepped foot outside of Notre Dame, except for occasional visits to his sister Eliza's parish, St. Mary's in Keokuk, IA. On the other hand, Columba's healing ministry spread far beyond the bounds of Notre Dame's campus — from the Sacred Heart of Jesus at the center of campus, to Mary's Immaculate Heart atop the golden dome, and out to the rest of the world.

A decisive moment in Brother Columba's healing ministry occurred around the year 1890, when Brother Columba began producing and distributing images of the Immaculate Heart

of Mary (approx., 10,000 paper badges) and the Sacred Heart of Jesus (approx., 30,000 cloth badges). The brother's other obligations did not come to a halt, and his devotions were by no means offered at the expense of his other duties. He also saw hundreds of persons in his campus shoe shop, and wrote literally thousands of letters to those who wrote to him of their physical sufferings and requests for prayers and "favors" through his intercession to the Sacred Heart of Jesus.

In the early 1890s, Brother Columba also assumed the responsibility of personal caretaker of superior general Father Edward Sorin. This post lasted from 1891 until Sorin's death on 31 October 1893. Columba's devotion to the two hearts of Jesus and Mary not only coincided with the brother's looking after Sorin during the emeritus president's final days, but it also inspired Columba's work with

the Blessed Mother's consolation and her Son's healing mercy. All the while, Columba upheld an attitude of prayerfulness, humility, cheerfulness, and hope in the promise of eternity that awaits us beyond our suffering.

Shortly after Sorin's death, the Rev. Provincial William Corby, CSC, ordered Brother Columba to return full time to the cobbler shop. This re-assignment to full time ministry as a cobbler inaugurated Columba into a season in which to live the command of ora et labora — or, as Mother Teresa would later say, "Pray the work!" — and be present in a more intentional manner with the students at Notre Dame and the faithful beyond the campus and across the country.

There are over 10,000 letters written to Brother Columba preserved in the archives of the Midwest Province of Brothers, Congregation of Holy Cross. Among these letters, about 1,400 or so, are those written to Columba attesting to "favor" or "cures" received through his prayers to the Sacred Heart of Jesus. Also preserved in the archives are about 150 letters and documents written by Brother Columba in which the brother "described his vocation".

This vocation can be summed up in St. Francis Assisi's answer to his friars when asked about their vocations: "To lift up peoples' hearts and give them reasons for spiritual joy." In summary, Brother Columba intercedes through the Sacred Heart of Jesus, and he expects cures because of his "child-like faith." Brother Columba is constantly praying novenas and other prayers and expects it from those he helps and from doctors too. Brother Columba relieves the spiritual ills of those not practicing their faith. Brother Columba does not seek notoriety and is surprised when he gets it. Brother Columba has complete confidence in the Sacred Heart, and his life is emblematic of the simplicity of holy men and women like St. Francis of Assisi, St. André Bessette and St. Teresa of Calcutta. The following is a description of Brother Columba's last days by Brother Isidore Alderton, his superior and a fitting conclusion to his short biography.

"I feel it my duty to write you of the last hours of our Saintry Brother Columba and of the events of the past two days. I shall make no attempt to keep this in order. It will be but a number of statements just as the thoughts come to me. His was a peaceful death. Our men had taken turns watching with him for a number of nights. As I went there day after day it was easily seen that he was gradually going. The last three days he went very fast. Father Gallagher brought him Communion Tuesday morning and was standing over him with the Host raised on high when he passed

**COLUMBA, from page 7**

away. His lips were too tightly closed to give him Communion. He was conscious up to the very last, never complained, never asked for anything except just what was necessary. News of his death soon spread to the people of South Bend and vicinity and dozens of the members of the Community, Sisters and strangers were there to view the body before it was even in the casket. For the past two days and nights the parlor in the Community House has been a veritable shrine. He looked so peaceful, so happy it was difficult to say prayers for him and I am convinced that thousands of petitions were made to him where but hundreds were said for him. The members of the Community were all there, the Sisters from St. Mary's, from the kitchen, the hospital, the schools. All who were able to walk or to ride were at his bier. The professors from the college, students and strangers all made their pilgrimage. One had to wait in line for his turn to enter the room or get near the remains. They came with their beads, their badges, their medals, cards, and trinkets and all were applied to his hands and face. The high and the low, the rich and the poor, the learned and the unlearned all became as little children in his presence. Not one entered and left without carrying some precious article that had for him become a real treasure because it had touched the body of one of the holy ones of God. I have talked with a number of the members

of the Community this afternoon and all express the same sentiment: "It all seems like a dream, a part of the ages that we felt was in the dim past." They did not stop with this. They came with handkerchiefs, yards of cloth and ribbon. We sent to Chicago and purchased all the Sacred Heart badges in the City and yards upon yards of goods. Three of us stood there for over a half-hour applying the badges a dozen at a time. These will be kept to be given to the members of the Community. I am enclosing a number of badges for the members of the house-own personal use. I placed the names of the same and applied personally — each one separately in the name of the person whose name was on the badge and at the same time I prayed that our good Brother might obtain the graces or blessings the wearer might request. What can be said of the funeral? It was a Community funeral, as grand as could be arranged with visitors from the vicinity and even from distant parts. I will not speak of the sermon of Father provincial. It will have to [be] read in order to be appreciated fully. I shall send a copy of this as soon as it appears in print. The casket was opened at the grave that other friends might view the remains and one [sic] more the procession came. Old and young, rich and poor they came forward and placed their articles on his body and these same articles became relics to be handed down from generation to generation. You may call it sentiment or whatever you like but could you



Photos provided by Brother Philip Smith, CSC

have witnessed that sight I am sure the memory of it would remain fresh until the end of your days. To see such men as Father Bolger, Father Haggerty and Father Hugh O'Donnell go forward and place their beads upon his withered hands would convince a man that there was something beyond the power of men to describe. Members from Moreau, the Seminary, Novitiate and Dujarié they all have their treasures today and all have others to send to their parents. The world and the strangers were anxious to hear about the miracles but it seems to be that the members of the Community thought little of these things during these days. They meditated on his life, taking into account the sacrifices he made, his example of humility, love of neighbor, confidence

in God, lively faith, devotion to the Sacred Heart, life of prayer, of poverty, etc. etc. and all realized that in these was found the secret of his sanctity. His remains have been conveyed to the earth but there is no question but what his work will continue. If in his lifetime he was powerful in obtaining assistance for us what can be said of his power tonight when he is resting close to the Sacred Heart of our Divine Lord? He spent his life promoting this devotion to the Sacred Heart, the Sacred Heart has surely been very good to us as a Community and as individual members and it now remains for us to but increase that devotion in ourselves and spread the same to those in our charge. Let us not forget to thank Almighty God for having given us such a member as

Brother Columba: What an honor for our Community to produce such a saintly character...what an honor for each of us to belong to a Community that is capable of producing such members. Many orders much larger than ours cannot boast such. Why is it all? The answer is found in the text of the sermon: "Learn of Me because I am meek and humble of heart." We may never be able to perform the wonderful cures attributed to him but all that amounts to but little. He is enjoying the Beatific Vision this night because he was a faithful member of Holy Cross. Each one of us will have the same opportunity. Let us follow his example."

Submitted by Mr. Edwin Donnelly, CSC, and Brother Philip R. Smith, CSC.