

The View from The Bluff

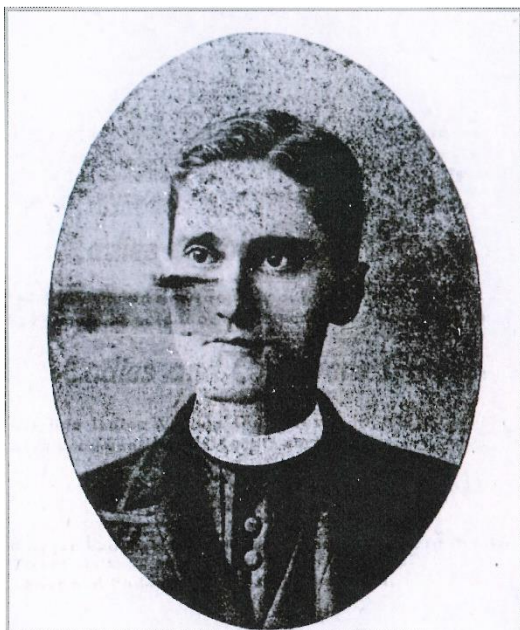
November 2018

SISTERS OF CHARITY OF OUR LADY OF MERCY

CHARLESTON, SOUTH CAROLINA

**I FOUND IT IN
THE ARCHIVES**

Fr. Joseph D. Budds
Ecclesiastical Superior
1913-1917



Joseph Dalton Budds was born in Charleston on December 14, 1861. His father was Irish born; his mother, Anna Cunningham, was born in Georgia. He received his early education in the parochial and public schools in Charleston. Following graduation he entered the business world and was employed by Walter C. Bee and Company of Charleston for some years. He then attended St. Mary's College, Emmitsburg, Maryland, from which he graduated with an AB degree in classical studies. Following graduation he began his theological studies at St. Mary's and was ordained a priest on June 19, 1892 by Bishop Northrop in the old Pro-Cathedral, Queen Street, Charleston. His first assignment was as Pastor of St. Mary's Church, Charleston where he remained until October 1893. He was then assigned as Rector of St. Mary's, Greenville, SC. He served the people of St. Mary's and the Greenville Missions until 1901 when Bishop Northrop appointed him Pastor of the Cathedral in Charleston. During his years as Pastor, the restoration of the present Cathedral was completed and the Pro-Cathedral on Queen Street was converted into a parish school. Besides his duties at the Cathedral, Father Budds was a member

of the Episcopal Council, Chancellor of the Diocese, and Superintendent of St. Lawrence Cemetery, Charleston. Bishop Northrop appointed him the Ecclesiastical Superior of the OLM Community at the end of 1913. He served in that capacity for the last four years of his life.

In a ledger containing newspaper clippings and personal comments, Mother Stanislaus Hanley states: "Dear Father Budds, our Reverend Superior, entered our Infirmary the first week in January (1917). From time to time we thought he might return to us, but as the days passed and change recurred in his physical condition all hope of his recovery was abandoned. He continued as Reverend Ecclesiastical Superior until his death." During these months Council Meetings were held at St. Francis Infirmary.

The Cathedral Register of August 11, 1917 states: "Father Budds died on August 4, 1917 at St. Francis Infirmary, surrounded by members of his immediate family and the Sisters of the Infirmary who had cared for him so lovingly during his long illness, and Father McElroy, his confessor and life-long friend." His death certificate lists cancer of the liver as the cause of his death. Father Budds was buried in the Cathedral Church Yard at a spot he had selected as his final resting place.

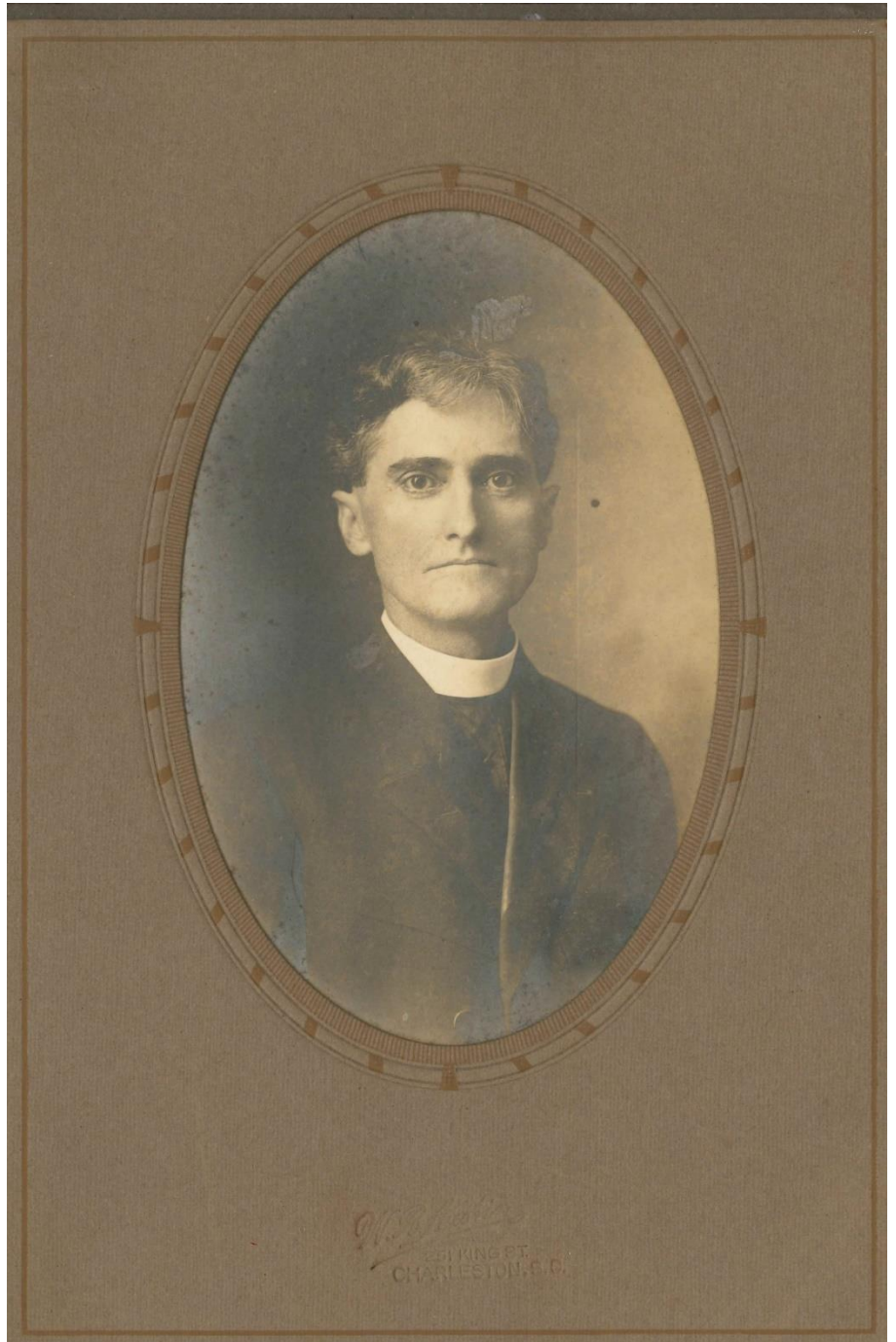


Photo from the diary of Mother Stanislaus Hanley, Sisters of Charity of Our Lady of Mercy Archives

✠ The Cathedral Register ✠

Vol. 1

CHARLESTON, S. C. August 11, 1917

No. 39

✠ DEATH OF FATHER BUDDS ✠

Saturday night, August 4, at 10:15 Father Budds breathed his last. Surrounded by members of his immediate family, the Sisters of the Infirmary who had cared for him so lovingly during his long illness, and Father McElroy his confessor and life long friend, the soul of the beloved pastor of the Cathedral went forth on its long journey strengthened and consoled by the prayers of the church to which he had given his life.

The biography of Father Budds is written in the hearts of the people of this parish. It is enshrined in the memories of all whom he served. Of such a life, it is vain to write, for nothing that could be written could express the story of his life or the loss which we have experienced. What he was to you, dear reader, if you were ever down in the valley of affliction, what he was to me; what he was to every man who needed the strength of Christ—only the heart can tell, and words cannot express the language of the heart.

For months he suffered and wasted away, and yet his old spirit of optimism never wavered. As the end drew near and all his earthly affairs were put in order, he prepared for his final call like a cheerful soldier who was summoned into the presence of his King. For twenty-five years he had given the best of him to his Lord and Master. For twenty-five years he had lived in close communion with the Sacramental Jesus and as the hour of death drew near he knew that he was only passing from the veiled shadows of time into the glorious realm of his Master for eternity. He died as the Catholic should die, because he had lived as a Catholic should live. His faith, animated by Christ in life, was easily transferred by death to the Vision of eternal Charity. There was no groping out into darkness. There was no clinging wildly to the robes of life. There was no struggle between body and spirit, because long ago his body had yielded to his spirit in all things. He died like a saint of God.

The Body lies in State.

Sunday morning the body of Father Budds was taken to the Episcopal residence, and dressed in the Violet Vestments of the Mass holding a golden chalice in his hands, it reposed in the parlor, watched over by loving

friends until Tuesday evening at 7 o'clock when it was carried to the Cathedral and placed in the center aisle close to the altar. The gentlemen of the congregation and the Knights of Columbus acted as a guard of honor and escorted the remains for the last time to the Cathedral where in Father Budds had so long officiated. The Vestrymen of the Cathedral acted as pall bearers and the prayers were recited by Father O'Brien. After the body was placed on the catafalque the guard of honor chosen from the

the life and of every race, religion and color viewed the remains and their silent tears eloquently reminded one of some act of the dead priest which had endeared him to the passer by.

The Mass.

At 10:00 o'clock Wednesday morning Solemn Pontifical Mass was celebrated for the repose of the soul of Father Budds by Rt. Rev. Wm. T. Russell, bishop of Charleston, assisted by the following priests. Archpriest Rev.

the hearts of the great crowd of people which filled the Cathedral. It is printed in this issue of the Register and we should keep it and treasure it, and frequently read it as a work which will keep Father Budds near us.

After the sermon the final absolution of the body was given by the Bishop and then the procession formed and all that was mortal of Father Budds was carried to the spot in the Church yard selected by himself as his final resting place.

Interred in Churchyard.

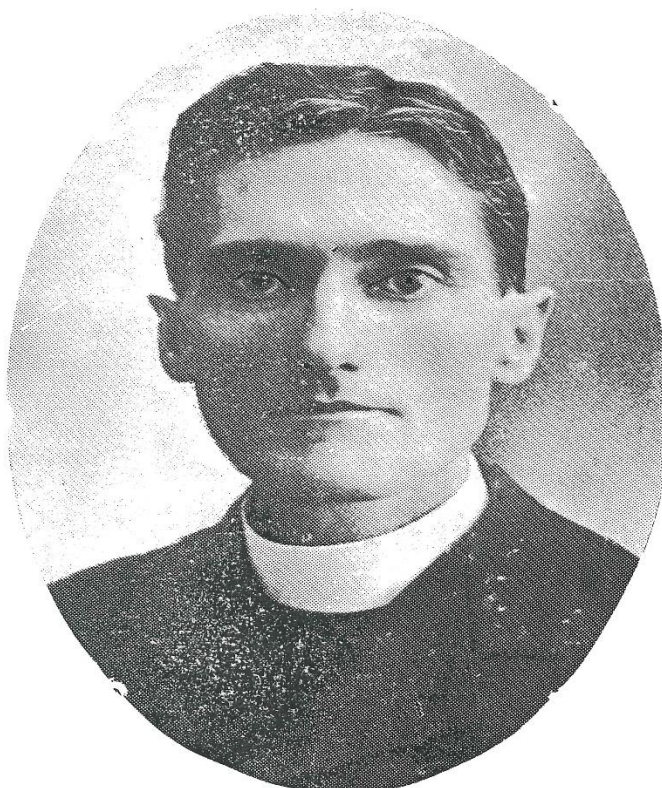
The body of Father Budds was laid to rest in the tomb in the churchyard of the Cathedral. Here as at the ceremonies in the Cathedral the services were most impressive and everybody present was made to feel that not only the city but each of them had lost a personal friend, one that was a friend and advisor to them in all the troubles of life, one that they could go to and get sympathy and help. There were few dry eyes among those present as Bishop Russell said the last rites over Father Budds' body as it was lowered to its last resting place. Prayers were read at the grave by Bishop Russell.

The honorary pallbearers from the priest were as follows: Rev. C. Woods, of Florence; Rev. B. W. Fleming, Stella Maris, Sullivan's Island; Rev. J. F. Mahoney, Holy Rosary Church, Charleston; Rev. N. A. Murphy, Sumter, S. C.; Rev. C. Kennedy, Columbia, S. C.; Rev. D. P. Lanigan, Camden, S. C. The active pallbearers from the vestry were as follows: T. Reynolds, L. Brux, F. Q. O'Neil, F. Moran, H. A. Molony, W. J. Brennan, J. P. Grace, A. W. Litschgi, Sr.; from the K. of C. guard of honor, W. J. Bresnihan, J. Wallace, A. W. Litschgi, Jr., N. J. Bunch, V. Price, James Condon.

FATHER BUDDS.

For nearly seven months the face of Father Budds has been missed from the streets of this city, the city in which he was born fifty-seven years ago, and which he loved so well.

In a moment of great weariness, without knowing that deep in his system death had sowed its seed, he was urged by his friends and loved ones to go to the infirmary last January, as he thought, to rest awhile. It prov-



REV. JOSEPH D. BUDDS.

Knights of Columbus, and men of the parish took its stand and remained with the body during the night.

Tuesday evening the Cathedral was filled with sorrowing friends who gathered to assist at the office of the dead which was recited by the priest of the diocese. Rt. Rev. Wm. T. Russell presided at the office which was led by Fathers. Kraft and Murphy as chanters. At the conclusion of the office thousands of people from every station in

J. T. McElroy, of Charleston; deacons of honor to the bishop, Rev. J. S. Kelly, rector of St. Patrick's church, Charleston, and Rev. George A. Kraft, rector of St. Mary's church, Charleston; deacon of the mass, Rev. J. L. O'Brien; subdeacon of the mass, Rev. J. J. May; master of ceremonies, Rev. J. W. Carmody; assistant master of ceremonies, Rev. J. D. Quinn, of Summerville.

At the conclusion of the Mass, the Rt. Rev. Bishop preached a touching sermon which went to

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ed his first and last rest in a life of labor in his Father's Vineyard, in which, verily, he had borne the heat and burden of the day.

An optimist, he dismissed with light heart the growing fears of his friends and the ominous silence of our best physicians. It was always: "I will be out, if it be the holy will of God, in a few days."

But the fears of his friends and loved ones darkened, though they affected abundant hope. It was a long and hard battle. He believed nearly until his eyes closed in their last sleep that he had left too much undone to be taken away. But his friends and loved ones could see even through their tears that he was about to be summoned to the throne of that Father Whom he had served with so much zeal. In the very end the mists cleared away and in good time he himself saw Death coming over the horizon. Nevertheless, far from shrinking from the last Visitor, who came so suddenly to him in the end, he calmly saluted him as the Messenger of God, Whose will he was ever ready to obey.

Those whose blessed lot it was to have known Father Budds were edified by what was nothing less than his angelic life. His numberless friends will remember him as one whose words were ever without wounds and whose sigh of pity banished sorrow from the broken heart.

But it was to those whose kinship or personal good fortune enabled them to follow day by day his battle with death, that the lesson of his life is fully known. For there is nothing this side of Paradise quite equal to the radiance of his spirit as it rose to say farewell superbly above the clouds of torture that had torn his frail body for seven months.

As he pressed the hands of those around him, gave his blessing and bade them a fond good bye, it was clear that the closing eyes of a saint upon earth were opening to the Beatific Vision; for his face shone with a Brightness that was shining "from the windows of another world."

Father Budds is no more. These words are as hard as we have ever had to write. But they are softened to us and in our hearts by the certainty that his soul is now with his Master. If ever there was one who was the servant of God, it was he. It was a blessing to have known this gentle priest, a privilege to have loved him, and though we live a thousand years, his memory will flourish sacred and undimmed in our poor heart.

And now may we add only those words which He, above all whom we have ever known, uttered so assuringly: Requiescat in pace. Amen.

—(Charleston American.)

FATHER BUDDS.

In the passing of Father Budds, as he was affectionately

known to nearly everyone in Charleston regardless of creed, or race, or station, the community has sustained a loss that can never quite be made good. His is a household name in many hundred of homes, and it is difficult to realize that never again will he bring his message of hope and consolation to those among whom he labored so faithfully and so well. Throughout his long illness of nearly seven months his friends hoped against hope that he would be spared to complete the work he began in this community many years ago. Indeed, it was Father Budd's earnest desire to labor still longer for the glory of God among his people. "My work is not yet finished," he said repeatedly from his bed of suffering; but in God's eyes it was finished, and gladly He took the patient sufferer to his reward. "He died with a smile," we are told. What braver, or more confronting message could he have left us?

Father Budds' work in this city is too well known to touch upon it here. These are only a few lines, straight from the hearts of those who know and loved him, to voice the sorrow we feel upon his death. No man had greater demands made upon him; no man met such demands with greater courage. Frail of stature, often physically weak, his iron will power and inexhaustible store of endurance enabled him to answer with the utmost courage and sweetness every call that was made upon him, and to bear day after day, night after night, burdens which to him were not burdens because they offered him opportunities of doing good. A staunch friend, a loyal citizen, a true-hearted American, he wielded an influence for good in this city which will not soon be forgotten. His work brought him into close contact with every class of citizen and there is not a heart who knew him that will not be sorely grieved at his passing. It was in the homes of the stricken, however, in the solemn hour of death, that his loving ministry gave most comfort, his burning zeal ever inspiring deepest faith, his absolute confidence in God's promises pointing the way through the darkness.

A good man has gone from among us, but he has left behind in the hearts of those who loved him fragrant memories that can never wither and die. He touched the life of this community too closely to make it easy to give him up; perhaps, after all, his work is not yet finished and it is in our completion of it, according to his earnest wishes, that his influence will live with us for many years to come. We extend to the Catholic clergy of the city, and especially to Bishop Russell and those priests of his household who were most closely associated with our departed friend, our deepest sympathy.

—(News & Courier.)

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FATHER BUDDS.

The death of Father Joseph D. Budds brings very real grief to thousands of people in Charleston, among whom he moved and worked and to whom he was a true friend, whatever their faith or creed. He was a very intimate personality in the community and his firm faith and his dauntless hope and his shining goodness—the reality and the influence of which none could mistake or escape who knew him—were constantly emanating through his daily walks as well as in his formal ministry. He was a most loyal figure and his passing will bring sorrow to many hearts and there will be mourning for him in chambers and fond memories of him in homes which may not be expressed in public tribute but, are jewels of priceless value.

For twenty-five years he has served at the altar as a priest with a devotion that was very beautiful and a faith that was sublime. Except for five years in the Greenville Missions his entire ministry was in this, his native city, and eighteen years of it was spent as rector of the Cathedral of St. John the Baptist. In this office he rendered notable service, both as parish priest and to the Bishop of the diocese, and proved his ability in practical administration of an important parish as well as in the offices of the church. But it was as pastor of his people, as good citizen of his community and as friend that he will be principally remembered and his name will be held in love and reverence by those who knew him and who, in the midst of their regret that they will look no more upon his face will nothing doubt of the joy into which his gentle soul has entered.

—(Evening Post.)

SERMON PREACHED BY
BISHOP RUSSELL
AT THE
FUNERAL OF
FATHER BUDDS

Father Budds is dead. As the sad tidings, though expected for months, spread through the city, who was there that did not feel that the shadow of death had penetrated into his own home? A friend of all, he has gone to Him for whose sake he was all things to all men. Who has not found him by the fireside, an angel of light, when the angel of death visited the house? Who has been in sorrow and has not felt the strong hand of this frail priest, sustain him and uplift him? Many in the hours of temptation, when pleasure enticed to sin, have felt the restraining influence of his flashing, indignant eye and of his heaven-born eloquence.

His charity was boundless, yet he was most scrupulous about every cent entrusted to him. His own purse was anybody's who might need it; but the money, given to him in trust must be accounted for in black and white, even to a postage stamp. In the last weeks of his life, with his devoted assistant, he went over every book and page of his administration. I protested against this, but he pleaded with me so that I could not insist. When he had re-

viewed his accounts, he said to me, his big eyes wistfully yearning, as if he were a great sinner: "Bishop, will you forgive me all my neglect—carelessness?" God knows that there was nothing to forgive.

He thought of everybody and of everything but himself. No sacrifice was too great for anyone. Had anyone treated him unkindly, he watched for an opportunity to win that soul by some big act of self-sacrifice. You could hardly say that he even thought of himself last. It would be truer to say that after he thought of everybody and had done everything for anybody who needed it, then he sometimes remembered that there was such a person as Father Budds.


To observe him was to wish to be like him. His very presence and conversation diffused around him an atmosphere of spiritual life. Fearless in maintaining his principles he sometimes even hurt, but those whom he hurt in order to heal were soon cured of all ill will by seeing that he lived what he preached and that all of his acts were animated by a father's love. I dare say that no one ever came in contact with him who was not made better by it. This is true of all, whether Catholic or non-Catholic. If this is true of others what shall I say, my brethren, of you who have knelt at the side of this tender father, in the confessional, and opened up your heart's sores and wound to him? who have listened to his cheerful words of encouragement, who have felt your hearts warmed to repentance by his glowing words of charity?

If we seek the source of this man's life and wonderful influence we shall find it in the fact that he was a true priest of God. Daily, at the altar, did he offer to his Heavenly Father the sacrifice of the Divine Son, in behalf of his congregation and for himself. At the sacrifice of the Mass whilst repeating the words of the consecration—the words of Jesus Christ at the last supper: "This is My body. This is My blood." I doubt not that Father Budds daily consecrated himself anew to the service of his Master and uniting himself by a loving desire to the Divine Victim, he gave himself and his life: "This is My body. This is My Blood," to his Creator. Nor do I believe that he ever consciously and deliberately revoked that offering.

Twenty-five years ago Joseph D. Budds became Father Budds. Prostrate on the ground, before the altar, he vowed his life to God in obedience and purity. A priest when he is ordained solemnly promises to obey his bishop in all that is not sinful. Before his fellow priests, before his people, this priest now lies here in death and who of you can convict him of ever breaking this vow in word or in act? It is not always easy to obey one's bishop. Bishops, as well as priests, are only human. In the most trying difficulties to which a priest could be subjected, who has ever known Father Budds to be disobedient; who has even known him to criticize a superior? Fearlessly, indeed, would he speak his mind to a superior when he thought occasion demanded it, as every priest should, but criticize behind his back—never.

When I was elected the bishop of Charleston, his was the first telegram I received. It was not a mere perfunctory word, but an affectionate, loyal act of devotion to his new bishop—although we had never met. Afterwards in Washington whilst discussing the affairs of the diocese, I happened to ask him, by way of suggestion, if he would do something. I forgot now what it was. In an instant, I confess to my surprise, he was on his knees and taking my hand he said: "Bishop, your wish is my command." And this from one who, if his health had permitted, would certainly have been bishop of Charleston instead of myself.

For months he has been my confessor. I believe that I was the last to go to confession to Father Budds. As I rose from my knees at his bed-



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side last week, he affectionately grasped my hand and said: "Bishop, I thank God for sending you to us. My only regret is that I shall not live to help you." He often expressed his regret that he could not live to help me carry out the plans which we had discussed together. But my brethren, I am sure that he will help me by his prayers before the throne of God.

A young Levite, when raised to the priesthood, solemnly dedicates himself in absolute purity to his God. There are some flowers so delicate that even a breath will taint them. Such is the purity of the Catholic priesthood. The slightest suspicion, even when unjust, leaves a stain. You all know this priest. His angelic life has been an open book before you for twenty-five years. In regard to the vow of purity which he took twenty-five years ago, I ask you: Who shall convict him of sin by word, look or action? To say more would be like trying to paint the lily.

The prayers which the church prescribe for burial, my dear brethren, are always the same, whether for saint or sinner, rich or poor, Pope or peasant. The burial service consists not of praise or jubilation. It is an hopeful supplication to the God of mercy. However much a man may be above his fellows by reason of his virtuous life, yet we must remember that nothing defiled can enter into the presence of an all pure God. God is all merciful; yet He is also all just. He will demand a reckoning for the last farthing. Who then shall judge but the Almighty. It savors of blasphemy, when a creature takes upon himself to say without warrant: "I know that such a one is in heaven." While I have never known a more saintly man than Father Budds, yet shall I pray for him and continue to pray for him, because I love him. I shall also pray to him because I need him. Can you imagine, my brethren, anything more sad than for such a man to be deprived, even for a short while, of the vision of God, because his friends neglect to pray for him, convinced by their vain conceit, he is already in heaven.

Great as your loss is, individually, my brethren, my loss is the greatest. For Father Budds, possessed by the power of his charity, the hearts of all priests and laymen and whatever he possessed would have been for the service of God and his bishop.

Father Budds is dead. Father Budds is not gone. He lives in every life that was influenced for good by his word and example. He lives in every priest in this diocese for every one venerated him. To each he was an inspiration. He lives in every

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Published on the
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Subscription 10c a Year.

Office: 114 Broad St., Charleston S. C.

J. L. O'BRIEN.....Editor
J. J. MAY.....Assistant Editor
L. A. MICHEL.....Business Mgr.
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man, women and child who ever met him. To him indeed may be applied the Latin saying: "Nullum quod tetigit non ornavit"—"He touched nothing which he did not adorn." Bear away his body to the spot which he himself chose as his last resting place. But ere you do so, look again on that emaciated form. Yes, look again on that devoted good shepherd who was worn away to skin and bone for love of his flock. Let every lineament of that gentle face be deeply graven in the tablets of your hearts. When the day shall come that anger, hatred and revenge rise in your hearts, all be it with seeming justice, think of Father Budds. When ambition spurs you to forget eternity in the pursuit of passing fame or gain, think of Father Budds. When impure suggestions seethe in your souls, bring back to mind this angelic man chastened by chastity. Do you remember how Father Budds used to encourage you by showing that he believed that you were better than you were? And do you remember how ashamed you were, knowing that you were not as good as he thought you were? My brethren, let us take a last loving look at our devoted friend and resolve that we shall become what he thought we were so that he may not fail to recognize us when we meet in the house of our Eternal Father.

FATHER McELROY APPOINT-
ED TO SUCCEED
FATHER BUDDS.

After the Absolution of the body of Father Budds had been pronounced, Bishop Russell announced to the congregation that Father McElroy, pastor of St. Peter's had been selected as Rector of the Cathedral. It is not often said the Bishop that a man has the privilege of appointing his own successor, yet such was the privilege of Father Budds. Some time before his death, the Bishop consulted with Father Budds as to the Rector of the Cathedral after he had passed away. Father McElroy was his request and the Bishop granted it.

The new rector of the Cathedral, the Rev. J. T. McElroy, was born in Baltimore in 1868. He attended the parochial schools of that city and entered Loyola college of the Jesuit Fathers, where he graduated with the honor of A. B. He made his course in theology of St. Mary's, Baltimore. He was ordained June 27, 1896, by Cardinal Gibbons.

Father McElroy came to the diocese of Charleston shortly after the ordination, and was appointed first assistant to Father Budds at Greenville, remaining for three years.

Father McElroy was then brought to Charleston and was assistant rector of St. Patrick's Church, this city, under Mgr. D. J. Quigley for two years. He was appointed pastor of St. Peter's Church, this city, by the late Bishop Northrop, September 16, 1901.

Father McElroy succeeds the Rev. Joseph D. Budds as rector of the Cathedral and also was appointed ecclesiastical superior of the Sisters of Mercy. Father McElroy is the legitimate successor of Father Budds in the hearts of the faithful. A man of extremely fine judgment, even temperament, firm in his convictions, fearless in the maintenance of his principles, and withal, a tireless worker and one of nature's gentlest gentlemen.

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Fr. Budds, first row, left with priests of the Diocese
and Bishop Northrop, center.

On the 2nd of July, Julia Hanley, admitted into the Community of the Sisters of Our Lady of Mercy under the name of Sister Mary Stanislaus was elected Mother Superior of the Community while at Washington, D.C., at the Summer School for Sisters held at the Catholic University. A telegram sent by the Ecclesiastical Superior Rev. J.D. Budds summoned her home for the opening of the Retreat.

Form 120.

CLASS OF SERVICE	SYMBOL
Day Message	DM
Day Letter	DL
Night Message	NM
Night Letter	NL

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CHARLESTON SC 132P JUL 1

SISTER M STANISLAUS

HANLEY CARE GIBBONS J.L CATHOLIC UNIVERSITY
WASHINGTON DC

YOU WERE ELECTED THIS MORNING MOTHER SUPERIOR OF THE SISTERS OF
MERCY ACCEPT MY CONGRATULATIONS

J D BUDD
ECCLESIASTICAL SUPERIOR

Telephone No. 7418

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CHARLESTON SC 341PM JULY 2 1916

MOTHER M STANISLAUS HANLEY

GIBBONS FALL CATHOLIC UNIVERSITY WASHN DC

RETREAT OPENS TOMORROW NIGHT PLEASE BE HERE FOR OPENING EXERCISES

J D BUDD, ECCLES SUPERIOR

408P

Telephone No. 7418

Telephoned to 7418

Time Delivered 4:44

By [signature] To Be [signature]

Attempted to Deliver [signature]

Telegram from Father Budds to Sister Stanislaus Hanley, OLM, informing her of her election as Mother Superior. She was in Washington, DC attending summer school.

The second telegram tells her to be in Charleston by the next night!



Chapter 5 Lines of approach and action

What is to be done? Francis calls for dialogue on environmental policy in the international, national and local communities. This dialogue must include **transparent decision-making so that the politics serve human fulfillment and not just economic interests**. It also involves **dialogue between religions and science working together for the common good**.

Questions:

1. Francis speaks of the need for a global consensus for confronting problems. Why is it needed, and how is it going to be achieved (164)?
2. Why does he think that **“the post-industrial period may well be remembered as one of the most irresponsible in history”** (165)?
3. What are the successes and failures of the global response to environmental issues (66-169)?
4. Francis argues, **“The same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty”** (175). What is this mindset?
5. “The Church does not presume to settle scientific questions or to replace politics,” Francis says. “But I am concerned to encourage an honest and open debate **so that particular interests or ideologies will not prejudice the common good**” (Paragraph 188). What is the proper role of the church in political, economic and environmental issues?
6. **Francis is critical of many business practices, has no faith in the marketplace to safeguard the environment, and sees a robust role for government in the regulation of the economy and protecting the environment**. What do you think?
7. Francis says, **“There is a need to change ‘models of global development’ ”** (194)? What is wrong with the current models? What would the new models look like?

Commentary: Saving the environment through dialogue and transparency. The world will continue on “the spiral of self-destruction which currently engulfs us,” says Pope Francis, unless everyone works together to find solutions to the environmental crisis through dialogue and transparency. This dialogue **must occur on the local, national and international level, and should include people from business, politics, science, religion and the environmental movements, as well as ordinary people who lives will be affected**.

In the first four chapters of his encyclical *Laudato Si'*, Pope Francis reviews what scientists tell us is happening to the environment, reflects on what the Bible tells about creation, and **points his finger at greed and a**

consumption (and extraction)-based economy as the causes of the environmental crisis. In chapter 5, he discusses how we should respond to the crisis.

Francis is the first to admit that the church does not have concrete solutions to the crisis facing the world. “The Church does not presume to settle scientific questions or to replace politics,” he writes. “But I am concerned to encourage an honest and open debate **so that particular interests or ideologies will not prejudice the common good.**”

Francis believes that “**interdependence obliges us to think of *one world with a common plan***” (his emphasis). He is not impressed by the global efforts so far. Pope Francis acknowledges that the world community has made progress through the Basel Convention on hazardous wastes, the Convention on international trade in endangered species, and the Vienna Convention on protecting the ozone layer.

But the international community has made little progress in protecting biodiversity, stopping desertification, or reducing greenhouse gasses because of a “lack of political will.” What agreements have been made “have been poorly implemented?” Enforceable international **agreements and global regulatory norms are needed that “impose obligations and prevent unacceptable actions.”**

He calls for the development of a global consensus that would lead “to planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and ensuring universal access to drinking water.”

Specifically, he says that “**technology based on the use of highly polluting fossil fuels— especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay.**” As the Bolivian bishops said, “the countries which have benefited from a high degree of industrialization, at the cost of enormous emissions of greenhouse gases, have a greater responsibility for providing a solution to the problems they have caused.” These countries in fact owe a “carbon debt” to the rest of the world.

Francis singles out one solution for criticism in his encyclical — carbon credits, whereby business could buy the right to pollute from companies that have reduced pollution levels in excess of what is required by law. Francis believes that this could “lead to a new form of speculation which would not help reduce the emission of polluting gases worldwide.” I think he is correct, but this is clearly a prudential judgment about which people could disagree.

Francis argues that poor nations need help through the technology transfer, technical assistance and financial resources. But they also have to work to eliminate extreme poverty and promote social development of their people. They “need to acknowledge the scandalous level of consumption in some privileged sectors of their population and to combat corruption more effectively.”

In fact, Francis believes that “**the same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty.**” He observes that the power of nation states has been weakened and “**the economic and financial sectors, being transnational, tends to prevail over the political.**”

Francis agrees with Pope Benedict who wrote in *Caritas in Veritate* that there is need for a world political order **“to manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration.”** Such a world authority would be anathema to many Americans who see even a weak United Nations as a threat to U.S. sovereignty.

But Francis does not put all the onus on a world authority; **he calls for greater attention to the environment by local and national authorities which have a “responsibility for planning, coordination, oversight and enforcement within their respective borders.”** This would include setting down **“rules for admissible conduct in the light of the common good.”**

The problem he sees is that politics is “concerned with immediate results” and “is driven to produce short-term growth.” Politicians are “are reluctant to upset the public with measures which could affect the level of consumption or create risks for foreign investment.” Plus there is the problem of corruption.

Francis is a fan of cooperatives because **“they are able to instill a greater sense of responsibility, a strong sense of community, a readiness to protect others, a spirit of creativity and a deep love for the land. They are also concerned about what they will eventually leave to their children and grandchildren.”** He sees this mentality especially in indigenous peoples.

Francis acknowledges that there is “no uniform recipes” that will fit the needs of all countries or regions, but **he believes all should promote energy conservation and maximum energy efficiency. This might involve “removing from the market products which are less energy efficient or more polluting, improving transport systems, and encouraging the construction and repair of buildings aimed at reducing their energy consumption and levels of pollution.”** Pope Francis also wants to **promote recycling and sustainable agriculture.** All of this will require courage on the part of politicians who “will inevitably clash with the mindset of short-term gain and results which dominates present-day economics and politics.”

Transparency is an essential element in the dialogue to find better ways of preserving the environment, according to the pope, especially transparency in the assessment of the environmental impact of business ventures and projects. **Corruption, on the other hand, conceals “the actual environmental impact of a given project” and produces “specious agreements which fail to inform adequately and to allow for full debate.”**

What is needed is environmental impact assessments that are “interdisciplinary, transparent and free of all economic or political pressure.” Only when scientific and political discussions are imbued with honesty and truth can all the different stakeholders reach a consensus on the alternatives available. **“The culture of consumerism, which prioritizes short-term gain and private interest, can make it easy to rubber-stamp authorizations or to conceal information.”**

Francis calls for a thorough investigation and discussion of any proposed venture. **“What will it accomplish? Why? Where? When? How? For whom? What are the risks? What are the costs? Who will pay those costs and how?”** If a study finds that **“serious and irreversible damage may result, a project should be halted or modified.”** He recognizes that sometimes the evidence is disputable. In such cases, the **burden of proof should be on the**

projects promoters “to demonstrate that the proposed activity will not cause serious harm to the environment or to those who inhabit it.”

The bottom line for Francis is that “**profit cannot be the sole criterion to be taken into account.**” Francis believes that “**Politics must not be subject to the economy, nor should the economy be subject to the dictates of an efficiency-driven paradigm of technocracy.**” Rather they should be in dialogue for the common good.

Chapter 6 Ecological education and spirituality

We need to change and develop new convictions, attitudes and forms of life, including a new lifestyle. This requires not only individual conversion, but also community networks to solve the complex situation facing our world today. Essential to this is a spirituality that can motivate us to a more passionate concern for the protection of our world. **Christian spirituality proposes a growth and fulfillment marked by moderation and the capacity to be happy with little. Love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world.**

Questions:

1. Throughout this encyclical, Francis links concern for the poor with the environment. Why does he do that?
2. Francis is critical of a consumerist lifestyle (204). Why? What would a new lifestyle look like?
3. What might happen with widespread change in lifestyles (206)?
4. What does Francis see as the role of environmental education in increasing awareness and changing habits (210-211)?
5. What does Francis mean by an ecological spirituality, and how can it motivate us to a passionate concern for the protection of our world (Paragraph 216)?
6. Self-improvement on the part of individuals will not by itself remedy the extremely complex situation we face today, according to Francis. What is the role for community networks? Governments?
7. What are the attitudes that foster a spirit of generous care (Paragraphs 220-221)?
8. Granted all of the problems we face, what gives Francis joy and peace (222-227)?
9. Love must also be civic and political, according to Francis. “Social love moves us to devise larger strategies to halt environmental degradation and to encourage a ‘culture of care’ which permeates all of society.” How can we encourage civic and political love in the United States?
10. Francis proposes that the natural world is integral to our sacramental and spiritual lives (233-242). How have you experienced this?
11. How is this encyclical going to change your life?

Commentary: The path to change is environmental education and spirituality

In the last chapter of *Laudato Si'*, Pope Francis begins by acknowledging that “**Many things have to change course, but it is we human beings above all who need to change.**” The path to change comes through education and spirituality.

“We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone,” he asserts. “**This basic awareness would enable the development of new convictions, attitudes and**

forms of life.” The problem is that compulsive consumerism “leads people to believe that they are free as long as they have the supposed freedom to consume,” but **“obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction.”**

“Yet, all is not lost,” believes Francis, **“Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning.”** But this requires our taking an honest look at ourselves and changing our lifestyle and systems. Quoting the [Earth Charter](#) he asserts, **“As never before in history, common destiny beckons us to seek a new beginning. ... Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.”**

“Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment,” he writes.

An environmental spirituality, according to Francis, would include being “capable of going out of ourselves towards the other,” setting “limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings,” “disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption,” being attuned “to the moral imperative of assessing the impact of our every action and personal decision on the world around us,” and overcoming individualism and developing “a different lifestyle and bring about significant changes in society.”

Environmental education is important in developing this spirituality. It should include **“scientific information, consciousness-raising and the prevention of environmental risks”** as well as **“a critique of ‘myths’ of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market).”**

Education must **“promote a new way of thinking about human beings, life, society and our relationship with nature,”** says Francis. **“Otherwise, the paradigm of consumerism will continue to advance, with the help of the media and the highly effective workings of the market.”** Environmental education must lead to a change in lifestyle, including “avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices.”

Christian spirituality has a precious contribution to make in responding to the environment crisis because it “can motivate us to a more passionate concern for the protection of our world,” according to Francis. A commitment to this goal cannot be sustained without an “interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity,” he writes, quoting from *[Evangelii Gaudium](#)*.

In other words, what is required is an **“ecological conversion,”** whereby the effects of Christians’ **“encounter with Jesus Christ become evident in their relationship with the world around them,”** writes Francis. **“Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.”**

Pope Francis warns against hoping that the ecological crisis can be solved by individual conversion alone. “Social problems must be addressed by community networks and not simply by the sum of individual good deeds,” he says. “The ecological conversion needed to bring about lasting change is also a community conversion.”

This conversion is founded on a **better awareness of our place in the world**. It begins with gratitude, “a recognition that the world is God’s loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works.” “It also entails a loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion,” he writes.

It also includes “**the awareness that each creature reflects something of God and has a message to convey to us**, and the security that Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light.” Finally, “there is the recognition that God created the world, writing into it an order and a dynamism that human beings have no right to ignore.”

What would a Christian environmental spirituality look like? “**Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle**,” explains Francis, “one capable of deep enjoyment free of the obsession with consumption.”

It includes “the conviction that ‘less is more,’” “moderation and the capacity to be happy with little,” “a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack.” This does not lead to a sad life, but to **a life of joy and peace for those who “enjoy more and live better each moment.”** “Even living on little, they can live a lot,” writes Francis, “**above all when they cultivate other pleasures and find satisfaction in fraternal encounters, in service, in developing their gifts, in music and art, in contact with nature, in prayer. Happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer.**” “Inner peace is closely related to care for ecology and for the common good because, lived out authentically, it is **reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life**,” explains Francis. “Nature is filled with words of love, but how can we listen to them amid constant noise, interminable and nerve-wracking distractions, or the cult of appearances?”

“An integral ecology is made up of simple daily gestures which break with the logic of violence, exploitation and selfishness,” but it is also civic and political and “**makes itself felt in every action that seeks to build a better world.**”

“Love for society and commitment to the common good are outstanding expressions of a charity which affects not only relationships between individuals but also ‘macro-relationships, social, economic and political ones,’” he says. This “social love moves us to **devise larger strategies to halt environmental degradation and to encourage a ‘culture of care’ which permeates all of society.**”

“When we feel that God is calling us to intervene with others in these social dynamics,” he writes, “we should realize that this too is part of our spirituality, which is an exercise of charity and, as such, matures and sanctifies us.”

For Francis, **spirituality does not mean turning away from the world. There is a mystical meaning to be found in everything in the universe, declares Francis. A good spirituality finds God not only in the interior of our hearts but also in creatures outside of ourselves, whether it be “in a leaf, in a mountain trail, in a dewdrop, in a poor person’s face.”**

“The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life,” explains Francis. “Water, oil, fire and colors are taken up in all their symbolic power and incorporated in our act of praise.” Francis says, **“Encountering God does not mean fleeing from this world or turning our back on nature.”**

Quoting Pope John Paul, he notes, **“Christianity does not reject matter. Rather, bodiliness is considered in all its value in the liturgical act, whereby the human body is disclosed in its inner nature as a temple of the Holy Spirit and is united with the Lord Jesus, who himself took a body for the world’s salvation.”** It is in the Eucharist that “The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter,” writes Francis. “Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. The Eucharist joins heaven and earth; it embraces and penetrates all creation,” he continues. **Environmental spirituality is also Trinitarian because “The Father is the ultimate source of everything, the loving and self-communicating foundation of all that exists. The Son, his reflection, through whom all things were created, united himself to this earth when he was formed in the womb of Mary. The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways.”**

At the end, we will find ourselves face to face with God and “be able to read with admiration and happiness the mystery of the universe, which with us will share in unending plenitude,” he concludes. “In the meantime, **we come together to take charge of this home which has been entrusted to us,** knowing that all the good which exists here will be taken up into the heavenly feast.” At the conclusion of what Francis calls this “lengthy reflection which has been both joyful and troubling,” he proposes two prayers. The first can be shared with all who believe in God, while the second is specifically Christian.

In the first prayer, we recognize God’s presence in all of creation and ask him to pour upon us his love so that we can rescue the abandoned and forgotten. We ask for healing so we can protect the world and not prey upon it. “Teach us,” we pray, “to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature.” And the prayer concludes, “Encourage us, we pray, in our struggle for justice, love and peace.”

In the final prayer, we acknowledge not only the Creator but also the Son “who became part of this earth.” We profess that in his risen glory he is alive in every creature. And we recognize the Holy Spirit guiding the world “towards the Father’s love” and accompanying “creation as it groans in travail.” We ask the Triune Lord to “teach us to contemplate you in the beauty of the universe” and to “show us our place in this world as channels of your love for all the creatures of this earth.” **We pray especially that “those who possess power and money ... may avoid the sin of indifference, ... love the common good, advance the weak, and care for this world in which we live.” “Help us, we pray, “to protect all life, to prepare for a better future, for the coming of your Kingdom of justice, peace, love and beauty.”**

A prayer for our earth

All-powerful God, you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.
O God of the poor,
help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.
Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle
for justice, love and peace.



Bishop England historical marker in North Carolina



In a journal written by Bishop John England titled "Diurnal of the Right Rev. John England, First Bishop of Charleston, S.C. from 1820-1823" he describes his first visit to Fayetteville, NC arriving on the evening of July 31, 1821. On August 6, 1821, "Made some exertions to establish the book Society and to commence a Church." On August 11, 1821, "I celebrated Mass. Exerted myself to prevail on the flock to meet on Sundays for prayer and instruction. I procured a room for the purpose and commissioned John Kelly Esq. and Messrs Dillion, Jordan, James McKay, and Patk. Phelan to read the prayers and conduct instruction", establishing a Catholic worship community (parish) in Fayetteville, NC. The meeting place (building) would in 1824, be placed under the protection of St. Patrick. On Tuesday, March 17, 1829, Bishop England celebrated the dedication and

solemn blessing of the church. Saint Patrick Church was the first Roman Catholic sanctuary dedicated in the state. In the early years, there was no permanent pastor available, so Sunday Mass was not a weekly celebration. Traveling missionaries stopped in every three months or so to say Mass and to hear confessions. In between these Masses, lay leaders, including Kelly conducted services. Unfortunately, the small chapel was destroyed in Fayetteville's Great Fire of 1831 along with all church records. Parishioners then faced the grim task of rebuilding. As early as 1833, Saint Patrick Church shared a priest with Raleigh and Wilmington so that Sunday Mass could be celebrated every other month. By 1837, two priests had been assigned to Fayetteville on an occasional basis. Finally, in 1859, Father Thomas Murphy wrote to the Bishop

Roman Catholic Convention in Fayetteville.—Bishop England, of Charleston, has given notice, that a Convention of the Roman Catholics of North Carolina will be held in this town on Sunday the 15th day of March next. Lay Delegates from the Congregations of Fayetteville, Newbern, Washington, Wilmington, Salisbury, and Charlotte, will be entitled to seats—from the three first mentioned Congregations, each two Delegates; from the others, each one. We have not heard what number of the Clergy will be present, but no doubt the Rt. Revd. Bishop himself will be.

The Bishop also gives notice, that on Tuesday the 17th of March, (being the Festival of St. Patrick,) the dedication of the Church erected in this town, will take place. The Catholics are indebted for this Church, and the lot on which it stands, entirely to the liberality of our townsman, JOHN KELLY, Esq. It is now completed, and only awaits the dedication, to be used for the purpose for which it is designed. It is a convenient building, finished in such a style of neatness and taste as do credit to all engaged about it.

about getting a full-time priest for the area. But it was not until 1867 when the church was assigned a young priest, Father James Gibbons. Father Gibbons later became a noted cardinal and author. Another noted priest, Father Thomas Price, founder of Maryknoll, also served at Saint Patrick.



St. Patrick's Church in an unknown year. Image from Fayetteville State University.