

# **LIFE OF BLESSED CHARLES OF MOUNT ARGUS**

Passionist Priest  
1821-1893



*By*  
*Father Oliver Kelly, C.P.*  
*Vice-Postulator.*



Mount Argus as it was when Fr. Charles arrived in 1859. The temporary chapel built by Fr. Paul Mary Pakenham in 1856 is on the right of the picture.

**Blessed Charles of Mount Argus**  
**An Apostolic Mystic**  
**1821-1893**

*Always Available*  
*But Always Absorbed In Prayer*

by

**Father Oliver Kelly, CP**  
**Vice-Postulator**

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Man of faith, hope and charity.  
Special painting of Blessed Charles for Beatification

# Foreword

by

## **The Superior General of the Passionists The Most Rev. José Agustín Orbegozo, C.P.**

When God raises some members of the faithful to the heights of heroic virtue and confirms by miracles their reputation for exalted sanctity He is setting up fresh beacon lights to meet the needs of the time, new models of faith and prayer to encourage us to resist the temptations of the day. In gratitude to God it is our duty to study them and to make them known by every available means of communication: pulpit, press, radio and television. We can never have too much literature on the saints.

This portrait of Blessed Charles of Mount Argus by the Vice Postulator, Fr. Oliver Kelly, C.P., presents Blessed Charles as a man of intense faith and habitual prayer. Faith and prayer is the greatest need of society today. Hence the beatification of Father Charles must be seen as a most timely remedy and antidote to the growing spirit of secularism which threatens the whole world with ruin.

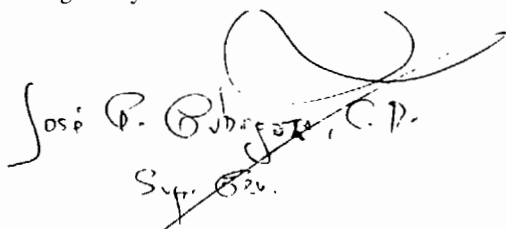
Blessed Charles spent his whole life trying to make God better known and loved by his constant preaching of the paschal mystery of the sufferings, death and resurrection of our Saviour Jesus Christ the Son of God.

Pope John Paul in his homily at the ceremony of beatification of Blessed Charles proposed him as a model for all, but in particular as a striking example to all priests. "His dedication to the ministry of Reconciliation in the sacrament of Penance encourages all priests to continue to make this sacrament readily available to the faithful. His example helps them to have great confidence in God's power to work in their ministry."

His unshakable faith and absorbing prayer kept him faithful to his lifelong commitment to the priesthood and religious life. It is hoped that many will have the grace to follow his example. He had to overcome almost insurmountable difficulties in

following his vocation. With Pope John Paul in his message for Vocations Day I say to all young people who may read these pages: "Take courage; Christ is calling you and the world awaits you! Remember that the kingdom of God has need of your generous and total dedication. Do not be like the rich young man who, when he was invited by Christ, was unable to accept but remained with his possessions and his sadness (Math. 19.22) even though Jesus had glanced at him with love. Be like the fishermen who, when they were called by Jesus, left everything promptly to become fishers of men" (Math. 4.18.22).

May Blessed Charles guide you.



Joseph P. O'Connell, C.P.  
Sup. O'Connell

## Blessed Charles of Mount Argus

### IRISH BY ADOPTION

Pope John Paul II concluded his historic visit to Poland in June 1979 with this exhortation to his countrymen: "Be strong with the strength that comes from faith." Fr Charles of Mount Argus, who is now Blessed Charles, was before all else a man of faith. He was not a born Irishman. Neither was St Patrick. But like St Patrick he made Ireland his adopted country. In a letter to his family he wrote: "I love the Irish, because they remind me of my own people."

Fr Charles was born in Münstergeleen, in the Province of Limburg, Netherlands, on December 11, 1821. He was baptized the same day and given the name John Andrew. His parents Peter Joseph Houben and Johanna Elizabeth Luyten were devout Catholics who made the salvation of their children their first concern. The Province of Limburg is predominantly Catholic and the village in which Fr Charles was born has been singularly favoured by God. Throughout the days of persecution against the faith in Holland, whether under the Calvinistic Princes of Orange or during the Erastian French occupation, the little parish Church of Münstergeleen was never secularised nor the people left without a priest to administer the Sacraments, and they proved themselves worthy of these blessings by the fervour of their faith and the purity of their morals. The piety of his parents and the truly Catholic outlook of the villagers and the saintly example of his parish priest, Fr Delahaye, all helped to preserve and strengthen in his heart the special graces given to John Andrew in his baptism. To this day the Catholic atmosphere of the Province of Limburg is manifested by the many wayside shrines to be seen throughout the area. When I visited the birthplace of Fr Charles in 1979 what a pleasant surprise it was to see a large Crucifix openly displayed in the main entrance of a bank in Maria Hoop!

It is interesting to recall that the parents of Fr Charles were





Birthplace of Fr. Charles. Notice two millwheels

next-door neighbours. Only a small garden separated their two homes. Both families were small farmers, with mills as an extra source of income. The Houben family had a flour mill and the Luytens an oil press. One and the same river provided the power to turn the wheels of both mills. If there had been matchmakers around, such as are commonly spoken of in Ireland, the prospects of a more viable holding under one management would have been an ideal situation for the promoters of romance. But whatever the material advantages of such a union, the spiritual blessings to be hoped for from the sacramental grace of matrimony were more attractive to two young people so admirably matched in faith and devotion as Peter Joseph and Johanna Elizabeth. It was the sort of marriage we often hear described as 'made in heaven.' God blessed their marriage with eleven children, the tenth of which was still-born. Their home was in truth 'a domestic church.' Each day began with family morning prayers before they dispersed for their daily occupations. The day ended with



the family rosary. It was a cradle for vocations and it is no surprise that two of the sons become priests and one daughter a nun. The old Houben home is now converted into an Oratory or Chapel. Crowds come there from great distances to seek the intercession of Fr Charles, noticeably childless couples, expectant mothers and students preparing for examinations. A special show of sympathy seems to be given by Fr Charles, who is prompted no doubt by the fact that he himself endured the anxiety and fatigue of the slow learner and by his remembrance of the anguish suffered by his mother when she lost her second last child.

### BOYHOOD

As a little boy John Andrew was not particularly bright. In fact he was somewhat below average in intelligence. At school his progress was dismally slow. Year after year, as he was left behind, he must have been painfully conscious of the image he presented, a big dull-witted youth in a class of little children. But he would not give up. Strong in faith and prayer he was a stickler. He had a purpose in mind. Well-meaning friends and neighbours, and no doubt his teacher too, thought the lad was wasting his time. His parents were puzzled and wondered what was best for the boy's future. They brought their problem to the parish priest, Fr Delahaye, who knew John Andrew as an altar boy and member of the church choir. He had made his own assessment of the lad and confidently told his parents: "This boy will become great." That settled the matter. Could he have foreseen how great? The one-time backward little boy of Münstergeleen now Blessed Charles of Mount Argus!

While Andrew continued with dogged earnestness at his books he took no interest in athletics or school games. Instead he was exceptional for his devotion to our Lord in the Blessed Sacrament and to our Blessed Lady. He seemed to find more joy in hours of silent prayer in the parish church than his companions found in the village playing fields. This was something surprising in an ordinary strong, healthy young

boy, but not at all to be wondered at in Andrew whose vivid faith absorbed him in the contemplation of the great mysteries of religion. For as Fr Christopher Coleman remarks in his excellent *Life of Fr Charles*: "Not even the imagination of a Hans Andersen could create a world as wonderful as that in which Andrew Houben passed his childhood and, for that matter, his whole life. Even as an old man he could still speak of Heaven and the angels as children prattle of fairyland and its fairy Princes." God does not have to wait until adult age to give His chosen ones a glimpse of that indescribable third heaven which so enraptured the Apostle St Paul. Simple-hearted children have always been very dear to God and have been favoured with special divine revelations. "Jesus declared, I thank thee Father, Lord of heaven and earth that thou hast hidden these things from the wise and the understanding and hast revealed them to babes" (Matt. XI.25).

### THE CONSCRIPT

At nineteen John Andrew Houben was conscripted in accordance with the Constitution of the Netherlands. His parents were unable at the time to pay the necessary money that could have bought a substitute and secured exemption from military service as was a common practice. They had just built a new home for their large family of ten. Money was scarce and times were difficult. After a few months they did manage to raise enough money to get a substitute and Andrew was happily released. His short term of service in the army was a gruelling experience. But even in the uncongenial surroundings of barrack life his piety bore witness to Christ. He was seen to spend all his hours of recreation in prayer in the local church. One of his comrades testified many years afterwards: "When he was not in the barracks he was in the Church, and he received Holy Communion every Sunday. That boy should never have been in the barracks." Perhaps not. But there was a divine purpose in that ordeal. While he was in the army he met a fellow conscript, with whom he exchanged confidences.

He learned that the young man had a brother who had recently entered the Passionist Monastery at Ere, Belgium. It was the first time Andrew had heard of the Passionists, a Congregation founded by St. Paul of the Cross under Our Lady's inspiration, to preach the mercy of God and bring sinners back to God through the knowledge of Christ Crucified. It was a joyful discovery that brought new hope to the troubled youth. He was indeed troubled. Army life had opened Andrew's eyes to a dark world of evil, the existence of which had never crossed his mind in the sheltered circle of home life at Münstergeleen where it was said that: "He knew only two roads, to the school and to the church." If he had previously dreamed of the priesthood as his vocation he now resolved, if God so willed, to be a Passionist priest.

As soon as he was released from the army he returned home and took up his books afresh with unshaken trust in God but with little immediate success. Then quite suddenly he began to make surprisingly rapid progress. "It seemed," one of his teachers said, "as if the hand of God had touched him." Could this have been a direct intervention on the part of God in answer to the persevering prayer of a young man eager to devote his life to God as a priest but without the natural ability to reach the required standard in his studies Or could it be the sudden quickening of his intelligence, the slow flowering of latent intellectual potentialities such as we read of in the case of St Thomas Aquinas who in his earlier days was labelled by his less perceptive critics as the 'dumb ox of Sicily'?

### THE PASSIONIST

Within four years of leaving the army he had completed his preparatory studies, had applied to the Passionists at Ere (Belgium) for admission to their novitiate, and had been accepted. Fr Charles loved his home and family. It tore the heart out of him to leave them. A few days before he left home and country at the age of twenty-four to become a Passionist he was seen

to be unusually silent. He moved about from room to room, lifting up, as he went, various little objects, books, pictures, statues and ornaments, looked at them lovingly and put them down again. His sister sensed the thoughts that were in his mind. He was saying a last farewell to home and family. His heart was bleeding. But to his sister's words of sympathy and understanding he replied: "I would live in a wilderness to be with God." The resolute young man had all the potential to become what Pope John Paul II proclaimed him, a hero for Christ, a hero with an affectionate heart that always melted with compassion for the sick and suffering. He entered the novitiate on November 5, 1845, and received the habit of the Passion on the first day of December. At this time, in accord with the custom of the period, he was given a new name, Charles, and in place of his surname (Houben) he retained his baptismal name as a personal devotion. So, from that day forward he was to be known as Charles of St Andrew. His record as a novice and student marked him out as 'an example of devotion, piety and faith'. Those who lived with him described him as: "Simple and easy to live with, his gentle and sincere disposition, his good spirits and natural gaiety during recreation compelling all to love him." He had a beautiful singing voice, and when requested he would enliven the community recreation with some of his country's songs which he would sing with patriotic fervour. Another favourite piece was the Ave Maria.

He was ordained on December 21, 1850 and less than two years later he was sent to England and arrived on February 11, 1852. For the next four years he laboured in different monasteries in Staffordshire, Worcestershire and London. Altogether, he worked for nearly 14 years in England. The Monastery Chronicler wrote about his priestly apostolate, praying and preaching: "Night and day he was called to the sick; he administered the holy Sacraments, remained until a late hour in the confessional, catechised, preached; in a word the burden of the work fell on the shoulders of Fr Charles. The poor man has not a moment to himself." Yet in all these

laborious years no great cures or miracles were accredited to him, nor did he receive widespread public acclaim till he set foot upon Irish soil. One is often tempted to wonder why? Could an explanation be found in the passing remark of an onlooker when a sick man, hoping for a cure, travelled all the way from Dublin to Sutton, in Lancashire, to seek the blessing of Fr Charles? The significant remark was: "The faith of these poor Irish!" Faith certainly does make a difference. In Capernaum Our Lord's own hands were tied because the people had little faith. "And He could do no mighty work there . . . And He marvelled because of their unbelief" (Mark VI. 5.6). God looks to faith. "Without faith, it is impossible to please Him" (Heb. XI. 6).

### ARRIVAL IN IRELAND

On July 9, 1857, Feast of Our Lady, Mother of Holy Hope, Fr Charles arrived in Ireland for the first time. His reputation as The Holy Man of Mount Argus spread rapidly throughout the country. The Irish were quick to recognise his sanctity. People flocked to him in constant pilgrimage as the fame of his sanctity spread through the wondrous cures attributed to him. In him were fulfilled the words of the Prophet: "The Lord has anointed me to bring good tidings to the afflicted" (Is. 61. 1). His coming on that beautiful feast of the Mother of God, Mother of Holy Hope, had special significance. It was only ten years after the famine. The spectre of Black Death had devastated the country and decimated the population. The survivors were indeed an afflicted people, depressed and oppressed. Centuries of cruel persecution by the sword of the invader could be seen and endured as the human injustices of political bigotry and aggrandisement, but the disaster of the famine was something different. It made the people feel that the hand of God was against them. Like the Israelites of the waterless desert after the flight from Egypt, they might be heard wondering: "Is the Lord among us or not" (Exodus 17.7).

It was at this hour of national crisis that the Mother of Holy

Hope brought Fr Charles to Ireland. Twenty years later Our Lady herself would appear at Knock in that dramatic tableau on the gable end of an old country church. That wordless portrayal set before the eyes of the people of Ireland the central mysteries of our Catholic faith far more eloquently than any spoken word could ever do. It showed Mary the Immaculate Virgin Mother of God who brought the Saviour into the world. It focused attention on the Lamb of God, Jesus Crucified, ever present on the altars of the Catholic world in the holy Sacrifice of the Mass. It recalled the good tidings of salvation in the book of Sacred Scripture: "Words of Spirit and of Life." It highlighted the Church's teaching authority in the mitred figure that is commonly identified as St John, the disciple of love and theologian of the New Testament. Among the Apostles he is symbolised by the figure of an eagle, because his gospel soars to the highest realms of theology. There also was St Joseph, head and bread-winner of the first Christian family, Patron of the Universal Church. The whole scene at Knock was a heavenly inspired message of hope that said to the down-trodden suffering Catholics of Ireland: "Lift up your hearts. Have faith. Pray to Mary." After your Gethsemane there will come the joy of your Resurrection.

Mary's message was but an emphatic repeat of the message of Fr Charles. With crucifix in hand he reminded the people of all that Jesus Christ suffered for their sake. He assured them that they would only have to suffer for a time, and that God would reward their patience. In that way he encouraged them to hope and check all rebellious thoughts, as did the psalmist who was tempted to envy the prosperity of evil doers until he realised that 'it does pay to be honest.'

"How useless to keep my heart pure  
and wash my hands in innocence  
when I was stricken all day long,  
suffered punishment day after day.  
Then I said: "If I should speak like that  
I should abandon this faith of your people."



I strove to fathom this problem,  
too hard for my mind to understand,  
until I pierced the mysteries of God  
and understood what becomes of the wicked.”

(Psalm LXXII)

Preacher of the Passion of Christ, Fr Charles recalled that “God spared not His only begotten Son but delivered Him up to be crucified” for us. In this way he helped people to pierce the mysteries of God and “be strong with the strength that comes from faith.” Strengthened by the grace of renewal in faith they remained true to their Christian heritage and lifted up their hearts in hope.

### BANISHED FROM MOUNT ARGUS

After the first nine years of his great apostolate, preaching, counselling and healing, he was hailed in the public press as “the renowned and saintly Fr Charles.” But the cures effected by his blessing had another and very much less happy result. A bitter campaign was stirred up against him, whether from jealousy or religious bigotry matters little now. He was accused of inducing the sick to come to him rather than seek medical aid. To make matters worse, dishonest adventurers tried to cash in on his reputation by selling water labelled ‘Holy water blessed by Fr Charles’, much like their counterparts of more recent times, who sold cotton wool dipped in chicken’s blood as Padre Pio’s! Poor Fr Charles was totally innocent of this trickery. His superiors knew that he was innocent but they had a problem on their hands and were advised by the Archbishop to send Fr Charles away. On the pretext of giving him a much needed rest, which in truth he did need, they changed him to the Passionist Monastery in Worcestershire, England. What Fr Charles himself thought of this move we cannot say. He would not be human if he did not feel he was going under a cloud, but he just went where he was sent and said nothing. But the people of Dublin had no doubts about him. They pursued him to England. “Every post brought letters seeking his prayers,”



Glendalough, the City of the Seven Churches

the chronicler writes, "and sometimes sick people made the journey from Ireland hoping to be cured by his blessing." Eventually he was recalled to Dublin on January 10, 1874. The news of his return was the signal for the pilgrimage of visitors to start anew. In the annals of Mount Argus we read: "In one day, more than three hundred people came to be blessed by Fr Charles, which is the usual number of people coming to be blessed by him. Fr Charles is well known in this city of Dublin as well as throughout Ireland for the many miraculous cures people say they have received. Several persons came to Dublin from America and England for his blessing and to be cured of some disease or other."

### MAGNETISM OF SANCTITY

Wherever he went Fr Charles was the centre of attraction, the object of extraordinary veneration. On one occasion he was invited by a friend and benefactor to visit the ancient

monastic city of Glendalough. On the way the local band with a great crowd of people met Fr Charles and his companion at Rathdrum and escorted them to the Seven Churches. It was a spontaneous demonstration of devotion on the part of the good people of the countryside, but it was a very embarrassing experience for the humble priest who always tried to put into practice the golden advice which he had learned as a novice in what is known as the 'monk's alphabet' – 'Learn to be unknown and reputed as nothing, for this is more profitable than the praises of men.'

The parish priest conducted Fr Charles to the church where he spoke to an overflow congregation from the pulpit. All were deeply impressed by the simplicity and sincerity of his words. But there was more to follow. Outside the church an immense crowd had gathered in from surrounding districts bringing the sick and disabled in cars and carts of all kinds. What had been planned as a restful visit to the peace and solitude of Glendalough had turned into a triumphal march and ended as an impromptu mission of apostolic charity for the crowds craving for blessing, consolation and cures.

In 1875 Fr Charles celebrated Mass in the Presentation Convent in Killarney. The convent chapel could not hold the crowds that came to the holy priest's Mass. From the convent of Presentation he went to the Sisters of Mercy. There it was Glendalough all over again. It was impossible to accommodate the crowds that thronged to the convent from all sides. A nun opened the gate into a nearby field and there Fr Charles spoke to the people and blessed them. The scene could only be described as another impromptu open-air mission. Not long before his death he was recognised as he passed through Westland Row Station. The crowds flocked around him and regardless of the surroundings knelt down and begged him to bless them.

What was the secret of the great popularity of this apostolic mystic, this self-effacing priest who took no part in athletics, never bothered to read newspapers, and would have shunned anything in the nature of modern discos or shows. The answer to this seeming paradox can be found in a letter written to the

Vice-Postulator on June 6, 1971, by an Irish-born lady living in America. The writer was a Mrs Farrell. She wrote:

“I was born and raised in Dublin, and as a child attended Mass often at Mount Argus and often the Mass was said by Fr Charles Houben. He loved to bless us with a relic which he believed helped to heal us spiritually and physically. I remember a portion of one wall of the church covered with canes and crosses attesting to the effectiveness of this belief.

“I remember also when anyone was dying Fr Charles was called to give the Last Rites. From the moment he entered the cab he began to pray, and as the cab went on the way along the streets to the home of the stricken person we could hear Fr Charles almost shouting the prayers for the dying as he passed our homes. Also I remember after he died and was buried people came from miles around to visit his grave and each one filled a little bag with earth from his graveside believing that it could bring about cures.

“I am now eighty-eight years old but I still remember the holiness of Fr Charles and how the people fully expected him to be canonised one day.”

There we have the secret of his popularity. Sanctity was the secret.

Fr Charles made no claim to any great powers of oratory. He never strained after effect, never sought popularity, never studiously tried to impress, but impress he did. His preaching was never tiresome or boring. His was the magnetism of the man of God, the man of prayer whose obvious sincerity and fervent faith made his listeners hang upon his words. The theme and style of his preaching is clear from the little sermon notes found in his room after death. The invariable theme of his sermons was the malice of sin, the sufferings of Christ in atonement for sin, and the Eternal Truths. He would never agree with the false teachers of modern permissive society who tell us never to say that anything is a mortal sin, and to forget the idea of God as judge and punisher of evil. To him mortal sin was a dreadful reality – “the monster of the world . . . to be feared more than anything in the world, because he who

commits mortal sin becomes the enemy of God; how dreadful must it be to have concealed mortal sin in confession." The Evangelist St John did not hesitate to say: "Some sins are deadly." Neither did Fr Charles.

His blessings of the people were always preceded by instruction. It was his general practice to gather into groups the people who came to him and lead them into the Church. There he would hold up the crucifix, which he always carried, and direct attention to the wounds of Christ as proof of the justice of God who did not spare His own Son, but gave him up for us all" (Rm. 8.32). In the simplest language he would recall the blasphemy of the impious Herod, who dared to mock Christ as a fool; the moral cowardice of the place-hunting Pilate, who knowingly sentenced the innocent Christ to be scourged and crucified rather than risk offending the Emperor Caesar and miss his chances of promotion; the treachery of the faithless disciple Judas, who sold Christ for the paltry sum of thirty pieces of silver. Then he would challenge the Herods and Pilates and Judases of the day and call out with unanswerable defiance: "What will Annas and Caiphas and Herod say, who treated Our Lord so cruelly?" In this way, he would call them to repent and return to God who was waiting to have mercy on them.

'Man of God,' though he was, he had a holy fear of God's justice and punishment of sin. With great earnestness he tried to communicate his own fear to others. Many people today would like to get rid of this notion of fear and tell us to rule out all idea of God as judge and punisher of sin. That is the convenient theology of permissiveness. God's word says: "The fear of God is the beginning of wisdom." The Church teaches that fear of God is one of the special gifts of the Holy Spirit. Fr Charles had this gift. But his fear of God was not the paralysis of despair that causes deep depression; it was the energizing impulse of the Holy Spirit impelling him to do what the First Commandment of God tells us all to do: "Love God with your whole heart, your whole strength and your whole mind." Fr Charles was a true lover of God. From justice Fr Charles



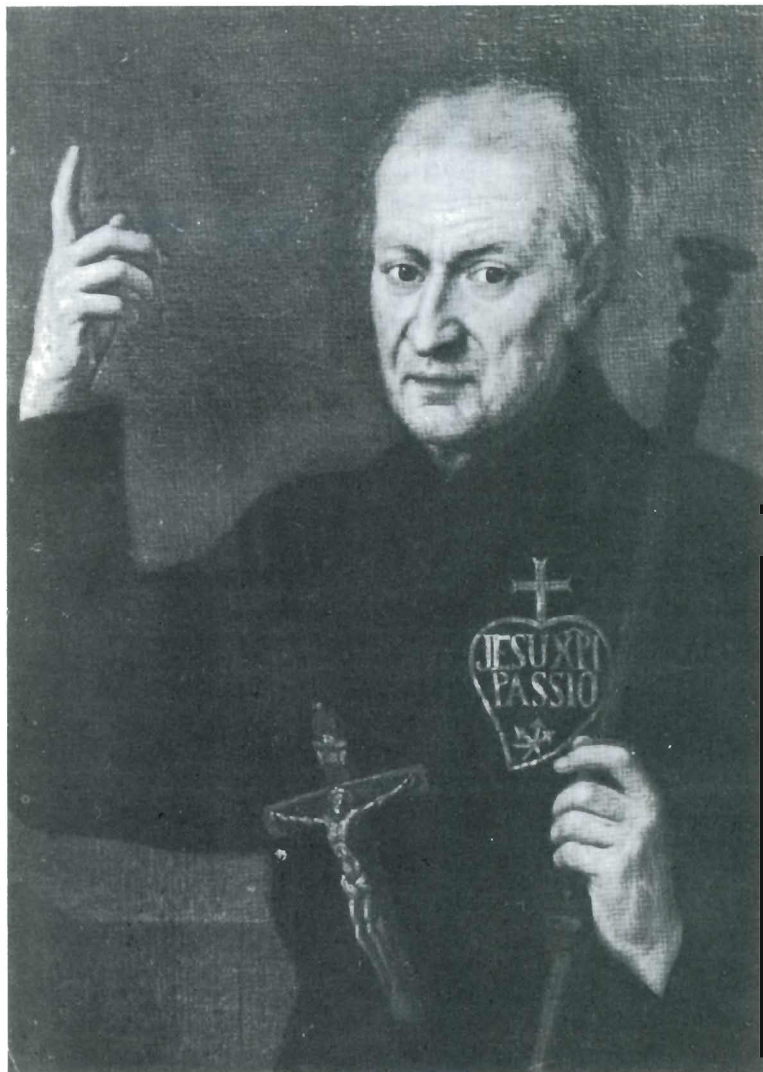
Artist's impression of apparition of Our Lady  
to Fr. Charles



would turn to mercy. Pointing again to Christ crucified he would remind all that God so loved them that He sent His own beloved Son to die for them, and to seek and save even those that were lost in sin – Justice, Mercy and Hope!

To the saving power of the crucifix he would always add a plea to Mary, the Immaculate Virgin Mother of God and Mother of Sinners, who was proclaimed by Christ on the Cross to be our Mother too. His devotion to Mary had all the warm affection of a child's love for its mother. A simple prayer which he said to Mary, Mother of Holy Hope, is evidence of his faith, love and trust. "Oh most holy Virgin Mary! my Mother! How sweet it is to come to thy feet, imploring thy perpetual help. If earthly mothers cease not to remember their children, how canst thou, the most loving of all mothers, forget me?" He loved to speak about the Blessed Virgin at all times, but especially in conversation with his brother religious and when writing to his family. In a letter to his sister Sibyl a few years before his death he wrote: "I hope you have a copy of that lovely book on true devotion to the Blessed Virgin Mary, written by Blessed (now Saint) Louis Marie de Montfort; he also wrote *The Secret of Mary*. I have both books in English." It is on record that on one occasion when having the evening collation in silence with the community in the refectory, Fr Charles was lifted up in ecstatic rapture. Fixing his gaze on one point in the ceiling, he cried out in a loud voice: "Mary! Mary!" Nobody else saw anything, but all present believed that he saw that which is not given to us to see. He was constantly reminding people that: "We should love and serve the Blessed Virgin, and imitate her virtues. She ought to be our book, our model, our Mother." Every day he said this prayer to Mary for a happy death:

Mary, sweet refuge of miserable sinners, when my soul is on the point of leaving this world, oh my most sweet Mother, by that sorrow which thou didst endure when assisting at the death of thy Son on the Cross, assist me with thy mercy. Drive the infernal enemy from me, and



St. Paul of the Cross

do thou come and take my soul to thyself and present it to the eternal Judge. My Queen, abandon me not. Thou, after Jesus, hast to be my comfort in that terrible moment. Entreat thy beloved Son in his Goodness, to grant me the grace to die clinging to thy feet, and to breathe forth my soul in His wounds, saying, 'Jesus and Mary I give you my heart and my soul.' Amen.

### APOSTOLIC MYSTIC

Sixteen centuries after the death of the Apostle St Paul, who in his mission to the Gentiles judged himself to know nothing but Jesus Crucified, God sent another Paul, St Paul of the Cross to establish the Congregation of the Passion of Jesus Christ with the avowed purpose of reviving the memory of the sufferings and death of Christ as the greatest proof of the love and mercy of God, and the most effective way of overcoming the evils of the world. The Passion of Christ is the school of every virtue. In the words of St Thomas Aquinas: "In the Passion of Christ we find a remedy for all the ills which come upon us on account of our sins. But the Passion is not less useful to us as an example. Indeed, the Passion of Christ is sufficient in itself to instruct us completely in our whole life. For if anyone wants to live a perfect life, he has only to despise the things that Christ despised on the Cross, and to desire what Christ desired. The Cross provides an example of every virtue" (2nd Lesson, Feast of St Thomas).

When St Paul of the Cross founded his Congregation he wanted every one of his followers to be an 'Apostolic Mystic.' He coined that apparently contradictory term himself to express what he wanted and in his programme for the education and formation of Passionists he spelled out what it meant: "A man who is totally a man of God, totally apostolic, a man of prayer, detached from the world, from things, from himself, a man who can in perfect truth declare himself a disciple of Christ and render himself fruitful" (cf. *The Passionist* 1976, p.18). Thanks to God's grace, many Passionists achieved

this high ideal. There was St Paul of the Cross himself, his contemporary St Vincent Mary Strambi, St Gabriel of the Sorrowful Virgin, Blessed Dominic, Blessed Isidore, Blessed Pius, Blessed Bernard Mary, Blessed Charles of Mount Argus, and a host of others whose causes for canonisation are in progress.

In the above description of the ideal Passionist we have a vivid pen-picture of Fr Charles. Here are a few telling sentences from the sermon preached by Fr Wilfrid O'Hagan on the occasion of his funeral. "Fr Charles lived for God alone. His life was a living sacrifice. He loved the observance of his rule. He loved the solitude of his cell. He never left the house except under obedience or on some work of charity. No matter what went wrong in the world outside, with him it was no concern. I don't believe he ever looked at a newspaper. All who knew him never knew him to be without prayer. I think he prayed in his sleep. Night and day he prayed. He was an example to us all. He was never known to say an uncharitable word. I suppose there is not a single man or woman in Ireland who has not heard of him. He preached by the holiness of his life. He preached by his charity, and I will say he will preach better after his death."

If he seldom or ever read newspapers it was because he was not interested in the gossipy sensationalism that gets so much space in the media. In this he was like that famous Curé d'Ars, Saint John Mary Vianney, and yet again like him, he was fully aware of the important events of the time, and could give very sound advice. He could write calmly about the sorrows of the Church in the troubled days of anti-papal and anti-clerical activity: "Reading the persecution of our Holy Catholic Church, I am of the opinion, that by means of all these persecutions, Catholics will become more steadfast in the Holy Faith, and will be thus encouraged to fulfil more faithfully the duties of their state, will be brought to esteem more the value of the faith, will be more grateful for so great a benefit, and will thank God almighty that he has caused them to be born in the bosom of a Church which the greatest kings



St. Gemma Galgani

of the earth have regarded and esteemed as their Mother. I would recall the words of our Holy Father, the Pope of Rome: Faithful children of the Church remember constantly those beautiful words spoken in 1870 by his Holiness Pius IX "The grand army of the Pope are the souls who pray. With this army, every obstacle will be overcome'."

### CONVERSE WITH GOD

Saints converse with God and God converses with His saints. The conversation is always a holy exchange of ideas about the salvation of souls for God's glory. If we were to divide the people of the world into just two categories, the secular and the religious, it would be true to say that one half of the world does not know how the other half lives. It might come as a surprise to many who call themselves Christians or even to some Catholics, to read about St Gemma Galgani. She was a contemporary of Fr Charles. She died just ten years after

Fr Charles. When she was only seven years old the Sacred Heart of Jesus spoke clearly to her and asked her to make a big sacrifice. Her mother was very ill and about to die. After receiving Confirmation, Gemma remained to assist at another Mass in thanksgiving and to pray for her mother. "I heard Holy Mass," she said, "as well as I could, praying for Mama, when suddenly a voice at my heart said to me: 'Wilt thou give me Mama?' 'Yes,' I replied, 'provided Thou takest me also.' 'No,' replied the voice, 'give me unreservedly thy mother. Thou hast to wait for the present with thy father. I will take thee to heaven later.' I was obliged to answer 'Yes' and when Mass was over I ran home." She had made her first great sacrifice for God.

As Gemma grew in awareness of Christ's sufferings for sin she offered herself to God as a victim of reparation for sinners. God accepted her offering and she made it her vocation for life. With great fervour she begged to be allowed to share with Christ Crucified the suffering of His Passion. She was privileged to bear in her hands and feet and side the wounds of Crucifixion, or 'sacred stigmata' as it is called, as well as the long deep wounds of the scourging, the painful thorn-puncturing of her head and the shoulder wound from the carrying of the Cross. This became a weekly occurrence every Thursday and Friday. Her regular confessor was Bishop John Volpi. Naturally he was greatly worried and puzzled by such extraordinary phenomena, wondering could it be the effects of hallucination or diabolical intervention, rather than the work of God. In his anxiety he invited the Italian Passionist, Fr Germano, a highly skilled confessor and acknowledged authority in matters theological, to come to Lucca and investigate the case. Fr Germanus arrived in Gemma's house on Thursday evening. He tells us what he saw.

"I found the child in ecstasy. The subject of the ecstasy was the conversion of a sinner and the form was a wrestling between the blessed maiden and the Divine Justice to obtain his conversion. I confess that I never saw anything more affecting. The dear child was sitting on her bed with her eyes, face and all her person turned towards a point of the room where



our Lord appeared to her. The sinner in question was well known and highly respected in public life, but in private he was leading a very sinful life. Gemma knew nothing about him till God pointed him out to her and entrusted his salvation to her prayers and penances. God is always seeking the conversion of sinners. "Have I any pleasure in the death of the wicked, says the Lord God, and not rather that he should turn from his way and live?" (Ezek. 18.23). The trouble is that so few are willing to offer themselves as victims for the conversion of sinners. Our Lady of Fatima said to the children: "Many sinners are lost because there is nobody to pray and do penance for them." Fr Germanus who had the singular privilege of watching and listening to Gemma in her tearful pleadings with the Sacred Heart for her sinner was overjoyed to record the success of her wrestling with God's justice. The ecstasy ended with Gemma's joyful exclamation: "He is saved, he is saved."

This incident from the life of St Gemma, recorded by her spiritual director and biographer is a very graphic account of God's communications with his saints. Fr Charles, too, was privileged to read souls and alert them to their danger. To give but one instance. A young man came to Fr Charles asking for prayers for his brother who was very ill. Fr Charles was silent for a few moments. Then he turned to his visitor and said: "Your brother will be better, but your own soul is sick." The young man admitted he had been leading a sinful life and made his confession. He came looking for one miracle and he received two! Which was the greater miracle, the sick man's recovery or the sinner's reconciliation with God?

Readers of the bible, particularly the Old Testament, are familiar with the idea of God conversing with patriarchs and prophets. The case of David and Nathan is an outstanding example (2 Sam. XII 2-15). David was a good young man. He was chosen by God to be prince of his people, and is described as 'a man after God's own heart'. But that did not exempt him from temptation. Even God's greatest Saints are tempted. David was tempted and failed miserably. He committed adultery and in a futile attempt to cover up his sin committed the



Mother of  
Holy Hope

greater crime of murder. This is a very human folly still practised even in our own day. Apparently David thought he had got away with it until God sent the Prophet Nathan to remind him of his sinful state and the threat of God's justice. By God's mercy David listened to the voice of conscience, admitted his guilt, accepted his penance and was reconciled with God. The Good Shepherd had found another lost sheep. Many people may be tempted to think that God's ways have changed, but it is comforting to remember that Jesus is the same yesterday and today and forever, and that even in our day God continues to converse with his chosen servants and to make them ambassadors of his mercy. United with God in a spirit of intense faith and habitual prayer Fr Charles laboured for almost thirty years at Mount Argus as an ambassador of God's mercy to the poor and suffering. From his place in heaven with the Blessed he still seeks the glory of God in the salvation of souls and we pray that the many who visit his shrine daily will always find help in their sufferings and the great peace of reconciliation with God.

## Eucharistic Life

Through the great mystery of the Incarnation God became man. The Word of God was made flesh, taking a body and soul like ours, and dwelt among us. The history of God's relations with man was repeating itself. The first man and woman, Adam and Eve, were constituted in grace, the grace of supernatural union with God. It was a blissful state. It is described in the first book of the bible in these simple but most telling words: "God walked with them in the garden." How lovely! What a happy delightful life! God saw all that He had made and it was good. But the devil, envious of man's happiness, with serpentine cunning tempted the man and woman to join him in rebellion against God. They ate the forbidden fruit, broke God's commandment, and by that sinful deed brought sickness, disease, misery and death into the fair world of God's creation. That was the awful tragedy of man's fall from grace. He had cut himself off from God and was expelled from the life of paradise.

However, all was not lost. God punished the sinners as He always does, but at the same time, full of compassion and love, held out the hope of Redemption. "God so loved the world that he sent His only Son that whosoever believeth in Him may not perish but may have eternal life." God planned to restore all things in Christ. Jesus Christ came to take away the sins of the world and to re-unite the whole human race with God. By His death on the Cross He wiped out the handwriting of the decree of death that was against us, and by the institution of the Eucharist he re-established the blissful life of union with God. "The bread which I shall give for the life of the world is my flesh. He that eateth this bread shall abide in me and I in him. He shall live by me." That is the great mystery of Eucharistic life, a marvellous intervention of God's tender love and compassion. A wonderful re-making of fallen nature, even more wonderful than the first creation of the world from nothing.