

of the *Mater Dolorosa* and the *Mater Speciosa* in a single view. Devotion to the Child and devotion to the Mother of Sorrows became the two poles of her spirituality during the agonizing hours when she held her own dying child in her arms. Besides, the crib and the cross came from the same wood — the wood of utter self-abnegation.

In the same spirit, her followers brought with them to America, above all, the spirit of joy. "Rejoicing, joined to submission," wrote Clement of Alexandria, "with the King as audience. The spirit exults in such merry-making in Christ, attended with submissiveness. This

is in truth goodly childlikeness."

Now, after a hundred years, comes the time of rejoicing — and self-assessment. Do the Sisters still bear "in frail vessels" the same treasure? In America? In Europe? In Africa? They cannot answer; they can only pray in terms of the Little Office of the Holy Child which Mother Cornelia Connelly wrote:

O sweet Holy Child, strong in weakness,
have mercy on us . . .

In the spectrum of the Church's spirituality, they know they represent something that the world needs.

MEET CORNELIA CONNELLY

through the Cornelia Connelly Guild

By M. M. Raymond

Ever since the story of Cornelia Connelly was first told, interest in her has steadily increased. People from all walks of life have been attracted to and inspired by her. When Father James Walsh, S. J., Diocesan Postulator of the Cause of Cornelia Connelly, visited America in 1958-'59, he recognized the quality of the interest in her, and supported the formation of an organization which would extend this interest. Then, in 1961, when the Postulator General, Rev. Paul Molinari, S. J., visited the United States, he gave the final enthusiastic impetus to the launching of the CORNELIA CONNELLY GUILD.

The primary purpose of the CORNELIA CONNELLY GUILD is to make Cornelia Connelly better known and loved. But why should she be brought forth from the crowd, to be presented as a candi-

date for canonization? What has she done to warrant this distinction? The answer lies in redirecting the question: *not*, What has she done? *but*, What did she become? How did her life conform to the plan of God for her? Many studies have been made of the life of Cornelia Connelly, and the emerging picture points to an extraordinary loving conformity to God's Will, in the face of almost unparalleled demands. In this age of confusion, suspicion, and fear, she stands out as a symbol of serenity, confidence, and love.

In the bond of the Communion of Saints, the members of the Church on earth turn to the members of the Church in heaven for assistance in spiritual and temporal needs. This is to be expected, since the members of the Church Triumphant are obviously the more

powerful and influential members of the Mystical Body. To indicate His special pleasure in certain members, God sometimes grants extraordinary favors through their intercession. The purpose of the CORNELIA CONNELLY GUILD is to encourage people to win this special mark of God's approval for Cornelia Connelly, by praying for favors through her intercession. For many years past, and especially since the launching of the CORNELIA CONNELLY GUILD, many great favors have been granted in this way.

But how does the Cornelia Connelly Guild make Cornelia Connelly better known and loved? How does it encourage people to pray for favors through her intercession?

In September, 1961, each Holy Child Convent in the United States was set up as a Local Center for the promotion of the Cause of Cornelia Connelly. To each of the convents one hour of the day was assigned to be offered as prayer for this intention. In this way the 24 hours of the day were enlisted so that prayer would be offered continually. First to respond was the Society's Motherhouse in Rome, when Reverend Mother General sent in the names of the entire Community, saying: "We are delighted with our Cornelian Hour..." Shortly afterwards, the mission convents in Nigeria and Ghana asked, "When can we join? Our students will want to be part of the Guild!"

A campaign was launched to invite as many as possible to join the corporate union of prayer which is the CORNELIA CONNELLY GUILD. Members were encouraged to send in word of their own needs, both spiritual and temporal, so that the corporate prayer of the Guild could be directed toward their fulfillment. It is not surprising,



Mother Mary St. Jerome explains the Guild to her parents, Mr. and Mrs. Jerome E. J. Keane

therefore, that many remarkable favors have been obtained.

Since the launching of the Guild in late 1961, activities in the Local Centers have been varied. New Sharon held its initial meeting in December, and after a short "introduction" to Cornelia Connelly, a mission film was shown by Mother John Bosco, missionary on-leave from Africa. The film depicted some of the fruition of the Society's work. In the March meeting a talk was given on the life of Cornelia Connelly, followed by scenes from her life presented by the children of the High School. The response was perhaps best summarized in the general question: "When is the next meeting?"

Children's Chapters

In any study of the life of Cornelia Connelly, children hold a conspicuous place. So, in the Cornelia Connelly Guild, the Children's Chapters are in the forefront. Almost every Holy Child

School in the United States has 100 % membership, and St. Lucy's third grade obtained an enviable 200 % one new member for each child. The fervor of their Cornelian Hour is something to behold. In each of the schools, on the 16th of each month, CORNELIA CONNELLY GUILD DAY is celebrated. This day is one of the lookedfor highlights of the month, and each school has its own program of activities. Typical is that of the Junior School at Drexel. Each class in turn is responsible to prepare a little program or project based on the life of Cornelia Connelly. One month it was a cross-word puzzle; another month, an anagram; a third, a debate. In Holy Spirit School a GUILD DAY PAPER is produced each month, in the Sharon High School, a lively flyer sustains and renews interest. Perhaps the most original interpretation was achieved by the 6th grade at New Sharon's Junior School. The children were divided into groups, and to each group one chapter of *The Triumph of Trust* was assigned to be dramatized. Since the work was planned and staged entirely by the children, both Sister and non-participants could "hardly wait" to see the

new "production" each month. A surprising grasp of the spirit of Cornelia Connelly was portrayed. As one visiting priest said, "These children are living this life, not just acting it!"

In the high schools, serious study, reflection, and discussion based on the life of Cornelia Connelly opened new horizons for the students and their parents. In the plays given at Rye, N. Y., Our Lady of Lourdes, and St. Elizabeth's a new and sympathetic insight into the life of Cornelia Connelly was given, both to the adults and children.

Connelly vs. Connelly

At Rosemont College a presentation of *Connelly vs. Connelly*, adapted from the script of Brendan Larnen, O. P., brought a similar message, not only to students and faculty, but to members of other religious orders.

Associate Members

The newest Chapter of the Cornelia Connelly Guild consists of priests, religious, and brothers, who have been invited to join as Associate Members. Associate Members agree to pray, as members of this corporate union of prayer, for the intentions of the Guild, and have joined from all over the country. From Natchez, Mississippi, came word: "... I promise you that the second intention of my Mass on the First Friday of each month will be for the Cause. It is of great interest to us here in Natchez..." From Tacoma, Washington: "... I shall be happy to join you in asking God to grant



Mary Ann McConnell as Mother Foundress surrounded by II Jr. Girls at the Guild Day Play, Rosemont.

St. Elizabeth's Grade School children enact a scene in the Connelly home. Addie shows her sampler to her mother whilst her brother plays at sailing.



the beatification of your wonderful foundress. I shall say daily the prayer for that purpose besides an intention in my Masses..." From Seward, Alaska: "... Be assured of my joining you in prayers at Mass and at other times for the beatification of your holy Foundress." From the University of Portland: "... I have long been an admirer of this outstanding woman and certainly will be most happy to assist in whatever way I can to bring her to the attention of the world..." When the Bishop of Cheyenne wrote to say: "... I am happy to join the association..." one realized the far-reaching fruits of the early American pioneers. Carmelites in Chicago; St. Joseph Sisters in Philadelphia; Dominican nuns in Elkins Park; Hospitaller Brothers in California; Benedictine Brothers in Louisiana;

Jesuits in Wernersville, Pa.; secular priests in South Carolina - all are joined in a bond of prayer for the Cause of Cornelia Connelly that stretches across the land. In addition, while in 20th Century living it is no special feat to span oceans, the Cornelia Connelly Guild is established in a Carmelite monastery in France, as well as in a Jesuit stronghold in Japan.

Men, women, children - all are invited to join the Guild, in order to wield together the one invincible weapon of the 20th century - prayer. With Cornelia Connelly as an example in the imitation of Christ, the members of the CORNELIA CONNELLY GUILD can bring God's message to our troubled world; "Seek ye first the Kingdom of God and His justice and all these things will be added unto you."

CORNELIA CONNELLY GUILD BULLETIN is published periodically for the purpose of spreading knowledge of Cornelia Connelly. Any readers of **THE PYLON** who are interested in receiving a copy of the **CORNELIA CONNELLY GUILD BULLETIN** are invited to write to the **CORNELIA CONNELLY GUILD, ROSEMONT, PA.,** and the paper will be sent without charge.