

2001-2

The Second Holy Cross Saint?
Spiritual Impressions of Father Patrick J. Peyton, CSC

by

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For the
2001 Conference on the
History of the Congregations of Holy Cross

at

University of Portland

Portland, Oregon

June 8-10, 2001

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In January 2001 the Diocese of Fall River, Massachusetts officially entered the canonical process to investigate the life and work of Father Patrick Peyton, CSC, founder of the Family Rosary Crusade (today Holy Cross Family Ministries). Under the canonical stipulations, Father Peyton can now officially be called, "a servant of God," but should this man of prayer, who associated with the elite of the world in his efforts to bring families to pray the rosary be the second man in the Congregation of Holy Cross recognized as a saint?¹ The task of determining holiness is not the purview of the historian nor the theologian, but rather, the role of the official Church and, borrowing the title of Morris West's popular novel, *The Devil's Advocate*.

During a ministerial career that spanned more than half a century, Father Peyton became internationally well known through television films, but most prominently his popular half-hour weekly radio program, "Family Theater of the Air," (1947-1968) and his international rosary crusades. Through this specialized and individual apostolate Peyton touched the lives of countless people, most of whom were mesmerized by his charism, sincerity, and sense of purpose, and they came to trust that this apostle of the family rosary truly believed what he

preached. Patrick Peyton was not sophisticated in speech, nor was his method one that demonstrated great intellectual acumen, yet he easily met his original goal of getting 10 million families to say the family rosary by the mid 1950s through a simple but profound message that he popularized, "The family that prays together stays together."

Peyton's message to the world was quite simple, but as the methods used to communicate that message were complex, so too the personality and spiritual understanding of the communicator were multifarious. Single-minded in his devotion to Mary, based on his Irish roots and his conviction that his defeat of tuberculosis came as a result of Mary's intervention on his behalf, Patrick Peyton, the Apostle of the Family Rosary, exhibited a devotion and sense of commitment rarely seen in human society.

Peyton's Theology of Prayer

Patrick Peyton's personal understanding of the Blessed Virgin Mary is central to his prayer life and the conduct of his ministry. Mary was the driving force in Peyton's life, which was dedicated to her and the promotion of what he believed was her work on earth. He once wrote, "It's not a cause or theory which drives me, it's a person. I feel an awareness of Mary, a driving sense of her humanity, her personality, and all she has lavished upon me."² Peyton's attraction and devotion to Mary began as a child, but unquestionably his cure from tuberculosis placed his thought and life on a course from which it simply could not deviate. When his life was in crisis Mary provided him with a privilege that for Peyton was a debt he could never adequately repay. He knew at the time that the rest of his life "would be a continuous act of repayment to her." Mary was his defense and strength; she was the one who would guide him through the highways and the detours of life. In a speech he once opined, "Mary is my strength;

she is my spirituality; she is my peace; she is my prayer; she is my purity; she is my sureness; she is my defense, my protection."³

Father Peyton did not perceive Mary as an inanimate person in the heavens, but rather as imminent and real in every conceivable way. He often spoke of Mary being alive, a woman who knew all that humans suffer for she herself faced poverty, deprivation, and sorrow. Mary's power to intercede was unexcelled:

Mary is omnipotent in her power of prayer. Mary is omnipotent in her power of intercession with her Son. Mary can do anything God can do. The only difference is the way they do it. God does it by His Holy Will; Mary, by her holy prayers. God wills something and it happens; Mary prays to Him for something and He does it.⁴

Because Mary was real and efficacious in her prayers, Peyton could think of no greater honor than to serve her. He wrote, "To do work for Mary is indeed a blessed and wonderful privilege."⁵

The imminent presence of Mary that Peyton felt helps explain his certain belief that the Mother of God was in charge of the Family Rosary ministry. He often wrote and spoke to others about how Mary not only blessed the work, but guided every aspect of what happened; she was the one who ran the ministry, "the brains of the crusade." He once commented, "From the beginning, I have relied on Mary to be the leader and the decision maker of the Family Rosary Crusade and all its activities. So far she has not failed me."⁶ Peyton often asked Mary to intercede in order to win victories for the crusade.⁷

Mary was not only in charge of the crusade, she was in Peyton's mind the person for whom he worked, referring to her periodically in letters as "our superior." His belief in Mary's imminence and her guidance of every aspect of the crusade helps one to understand why he often ran afoul of members of Holy Cross who could often not grasp nor comprehend his rationale or

motivation. The discipline of religious life prior to Vatican II that almost commanded obedience to rules and regulations was not the drummer to which Patrick Peyton marched. Rather, firmly believing that Mary's will and not that of his religious superior was of more consequence, Peyton often acted in ways contrary to accepted norms of the day. Often he rebelled when asked to send his annual assessment to the Province claiming that he could not take Mary's money. His pattern of actions in resisting the requests of religious superiors was surely tainted with a sense that he did not want his autonomy jeopardized, but more fundamentally this attitude came about in large measure from his sure conviction that Mary's will must be done. In his mind he had no other option.⁸ He was more than content to surrender himself to her love and will. Colleagues on the crusade often spoke of how Peyton referred to himself as Mary's donkey, being led to do whatever she needed or wanted done.⁹

People who worked closely with Peyton over the years viewed in him what he perceived in himself. People spoke not only of his love for Mary, but that his motivation for life and his ambition were centered in serving her. One observer noted, "I just think his overriding love for our Blessed Mother took precedence over his own personal comfort. Whatever he wanted to do was secondary to accomplishing what he wanted to do for her. His attention to our Blessed Mother always came first."¹⁰ Peyton's motivation and direction toward Mary was worn on his sleeve as a badge of honor. Fr. John Murphy, CSC once stated, "Every moment of his life was lived for Mary, and his love for her, and his zeal to inspire others to love her was contagious. His entire life was dedicated to doing more and better things for our Blessed Mother."¹¹ In many ways Patrick Peyton was blinded to all other possibilities or realities in his life. The title of his "autobiography" *All for Her* was illustrative of how he and others perceived his relationship to

Mary and the purpose of his life.

Patrick Peyton's devotion to Mary was well known and served as the rock foundation upon which he built his life of faith, but it is important to realize that his prayer life and theological perspective did have other avenues. Fr. Francis Grogan, CSC observed, "I always said he was well balanced in his spirituality. He had great devotion to our Lady and to the rosary, but he also had great esteem and love for the Mass, and he made a holy hour every day."¹² In line with orthodox Roman Catholic theology and praxis Peyton argued that Mary was the way to Christ, her Son: "The real reason [for devotion to Mary] is that no man, or woman, or family can have a sincere love for Mary without having convictions about Her Son in the Blessed Sacrament and in the Mass, and be willing to live these convictions."¹³ Peyton contended that in loving Christ we are called through Baptism to be the presence of Christ to others. Additionally, he believed that our love for the Lord and our common call to witness as Christ to the world meant that hardship, suffering, and pain would be ours, since they were experienced by Jesus Himself. He wrote,

God does not like pain for its own sake. Pain is in our lives to serve us as a stepping stone to heaven. It was in His own life in the Garden of Gethsemane. He has always shown us the way and has never asked us to say "yes" to a hardship that He has not borne Himself but with a hundred times more intensity.¹⁴

Prayer for Patrick Peyton was the essential avenue of life that must be experienced on the inside. Many people commented that they considered Father Peyton the most prayerful man they ever met, but such statements could only be made through observation of his ministry and actions. Peyton believed that ministry was only a manifestation of what must be happening inside. He wrote, "Prayer is ... above all an event -- an experience -- an initiative -- a decision

that takes place interiorly. What happened exteriorly is also prayer, but only in so far as it expressed the interior attitude of the soul." He understood prayer as "an intimate experience between the man who prays and God, a living communication between two free beings based in love."¹⁵

The central person of Father Peyton's spiritual devotion was Mary, but the central message of his spirituality was the need for family prayer through the rosary. Thus, for Peyton, the rosary itself was the key that would unlock the chains which kept society and especially the family tied away from God. While its prayers were highly significant, the heart of the rosary for Peyton was the mysteries for they allowed people to reflect upon the great events of Salvation History and to better appreciate what Christ and Mary had done for the faithful. He believed that no one with a human heart could be ungrateful once she understood what pain sin caused Christ and His Mother. As Mary was the way to Christ, so the rosary was the "pavement which enables you to get there."¹⁶ The rosary was a vehicle to assist those who find sustaining their prayer to be difficult. Peyton spoke of the rosary's efficacy in leading one to Christ:

The person with the rosary in hand has the key to learning the most important of all lessons: the love of God for us, the destiny he has in store for us and the way He is helping us to reach that destiny. In other words, the rosary, by its very essence, tells a person who uses it wisely and well who Christ is, what he has done for me, [and] what He has a right to expect of me.¹⁷

The rosary was the prayer of preference for Father Peyton, but this special devotional was closely allied with the family. From the outset of his ministry Peyton bemoaned the state of upheaval that characterized the average family in the United States after World War II. In an earlier era the Industrial Revolution had, in Peyton's estimation, done a disservice to the family by ruining the common family business through the rise of factories. World Wars I and II also

splintered families through "forcing" women to work and causing great dislocation through death and injury. As his ministry continued Peyton continued to see problems in the family, as manifest in addictions, runaway and rebellious children, divorce, and most prominently materialism which he saw as the major problem in consumer-driven American society. He once stated of American culture:

It's the [emphasis Peyton's] sin against the first commandment -- the false god, materialism -- that really enslaves people. Talk about slavery -- it's man's mortal enemy, gripping him, provoking him to want four cars, hold two jobs, and in the process, rejecting tradition.¹⁸

For Father Peyton the solution to this highly problematic situation was obvious. Peyton's deepest yearning was that families would find the source of their sustenance and strength in family prayer. He believed and proffered the idea that social sanity would be restored through a strong family sense of community and there was no better way to generate and experience community than through common family prayer. He once stated, "The restoration of family prayer is a basic need and if it is given the chance it will prove itself to be the most efficacious and powerful protection against the dangers of our age."¹⁹ Family prayer was the vehicle that would bind families together, make more bearable the crosses and vicissitudes of life, and help people to better recognize their absolute dependence upon God.

Patrick Peyton's promotion of family prayer and in many ways the reason for his life found its apex in the idea of the family rosary. Ingrained in his person and spirituality from childhood, he understood it to be the greatest of all prayers that a family could recite and that which would bring resolution to the family crisis that was evident to all. He commented, "My work -- and I pray to persevere in it until my last breath is drawn -- is to urge families throughout

the world to pray united as families so that they can experience the Family Rosary for what it is, a powerful prayer to bring joy, peace and unity to troubled homes.”²⁰ Peyton believed the family rosary was efficacious in bonding families, warding off evil, and initiating personal renewal in people and nations. He suggested the United States could learn a lesson from the family rosary:

Patriotism and a sense of social responsibility are worthy motives with which to evoke family action. In its misery, its helplessness, the world admits that it is need of a leader; our country particularly, holds out its hands in supplication. What better instrument for self-recovery could be placed in those hands than the Rosary, the recitation of which will gain the aid of Mary, the Mother of God?²¹

Father Peyton told the world that the family rosary was the answer sought by families. The rosary had the ability to restore the vitality that society had slowly drained from families over a period of time. Peyton wrote, “There is no better way to insure the happiness and safety of your family now and forever than to begin at once the daily family prayer of the Rosary. It will give you your share of peace and happiness here below, and the promise of eternal joys.” He suggested that the family rosary would aid parents to carry out their familial duties. Peyton did not believe the rosary was a panacea or a magic formula, but if prayed faithfully it can be “the light in [the family’s] darkness” and will “assure the constant and loving protection of God for the family.”²²

Patrick Peyton’s Personality and Philosophy of Life

The multiple aspects of Patrick Peyton’s philosophy of life all stem from his single-minded commitment to Mary, the Mother of God, and the rosary, the special prayer of devotion to her. All who knew and worked with Peyton described him as single-minded and possessed by tunnel vision. He acknowledged: “My call has always been to Mary and to her rosary and I don’t think I would have the motivation sufficient to continue if I lost my focus on the rosary and on

Mary.”²³ He did not seem able to readily relate to others except through the rosary. People were very conscious that he was close to Mary, but it was equally clear to most that he had little knowledge of current events or other relevant news. One illustrative manifestation of this phenomenon was Peyton’s inability to engage people in table conversation. Many who knew him have stated that he was quiet and even sullen at meals until the conversation changed to Mary. Then, as if a light bulb had been turned on, he became vocal and animated.²⁴

Peyton was a man driven by the perception in his mind that he needed to repay Mary for the favor she rendered to him. Thus, anything that in the priest’s mind advanced the cause of Mary and her rosary was acceptable. This almost obsessive concentration led Peyton to be blind to policies and decisions, such as his general blank-check attitude toward Peter Grace, which was problematic at times for him and the Crusade. His single-minded devotion, while providing the discipline needed to give direction and support to his ministry, brought about avoidable problems and controversies. William Ribando, CSC summarized the situation: “Pat possessed a sincere desire to do God’s will, but he took a blind line at times.”²⁵

Peyton’s single-minded approach to life and ministry translated into a personal work ethic that few were able to match. His day-to-day activity was conducted as if there was no tomorrow. People may not have always understood his motive nor been clear on what he was trying to accomplish at a specific time, “but it was clear that their impression was of a very dedicated man.” Peyton never stopped reaching for goals that others perceived to be impossible and, remarkably, he often achieved them, because he was clear that Mary was with him in every endeavor.²⁶ One lay observer of Peyton’s whirlwind approach to his work commented to him,

I am still somewhat dazed by the magnitude of your vision and still more

impressed with the obstacles you have overcome in spreading your message of Family Prayer around the world. Each segment of your work would be a full job for anyone else. I can frankly say that I don't know how you ever had and still do have the energy to accomplish so much.²⁷

Patrick Peyton demonstrated absolute dedication to purpose and was not content with his personal effort unless the will of Mary as he understood it was being satisfied.

Father Peyton's personal dedication led, however, to an often unrealistic and over demanding attitude toward fellow workers. Peyton made no apologies for his high expectations:

It must be a fundamental and indispensable [*sic*] assumption that each and every one working for FRC considers his primary objective to be: to serve Our Blessed Mother for the spiritual well-being of families everywhere through prayer, family prayer, the Family Rosary.²⁸

Both religious and lay co-workers agree that Peyton placed great demands on people with an exacting almost perfectionist attitude. Dorothy Hallloran, who before her marriage traveled with Peyton as a secretary on the international crusades, has commented, "If he [Peyton] wanted something done, he wanted it done and done his way because he thought that was the right way."²⁹ All agree that one had to be selfless to work with Patrick Peyton; it was simply impossible to do all that he asked.³⁰ At times his demanding nature manifest itself in stubbornness, but this quality was often to the betterment of the mission for he was unwilling to accept anything but the best from individuals and institutions, especially when it came to satisfying the will of Mary.³¹

Father Peyton's relationship with members of his religious community was also conditioned by his single-minded nature. From the very outset Holy Cross was highly supportive of Peyton's efforts. The rare privilege afforded to Peyton in 1942 by the Provincial of the American Province, Thomas Steiner, CSC, namely the establishment of an independent

apostolate, was indicative of support he would receive from succeeding Provincials. Superiors General were also supportive of Peyton's work although not directly.³² The priests who worked the crusades with Peyton were very loyal and supportive of his efforts as well. John Murphy, CSC stated,

We loved Fr. Pat. We were extremely devoted to him. He never realized how devoted we were, how dedicated we were to the work. The best friends he had in the world were the priests who worked with him. We were loyal, we were faithful, we would do anything for the work and we really worked very very hard, but he was never one to express gratitude to the Community members, the priests who worked with him.³³

Peyton's high expectations, of himself and others and his single-mindedness led to much friction with his fellow Holy Cross religious. This tension was observed by others who generally agree that disagreements arose because Peyton's colleagues "could not see the purpose of his work and resisted him ..."³⁴ Others, on the other hand, observed that Peyton was not close to his Holy Cross confreres, believing that the Congregation had little interest in his work.³⁵ The principal source of tension, however, was a basic difference in understanding of the how to live religious life between Peyton and his fellow Holy Cross members. From the outset of his apostolic life Peyton participated in an independent apostolate and in many ways held full autonomy on his actions. The uniqueness of his operation and the almost *carte blanche* support he received from his religious superiors created in Peyton a person who not only believed himself to be, but was treated as different, even unique. Living under such a perception that was often a reality, it is not difficult to understand why Peyton felt frustrated when restrictions were placed on his activities later in life. It is equally understandable why other religious, who, although part of Peyton's ministry worked under the guidelines of a more traditional religious life model, could

not comprehend his ways leading to many misunderstandings and conflicts. While it may be true, as reported by his confreres, that Peyton did not adequately express his gratitude, the main source of consternation and conflict was a difference in understanding on how religious life should be led, a contrast created by the superiors of Holy Cross themselves.

Patrick Peyton's philosophy of life and ministry were highly influenced by his single-minded devotion, but so too were some aspects of his personality. Opinions vary on the degree to which control was a tool used by Peyton in the daily work of Family Rosary. The actress Ann Blyth observed that Peyton always possessed opinions on how things should be done, but in those areas where his expertise was weak he bowed to the knowledge of others. On the other hand, Dennis Roverato, who began to work at Family Theater in the early 1970s, argued that Peyton would often hire people to do a certain job, but he would often not listen to what they had to say.³⁶

This writer finds the evidence overwhelming that Patrick Peyton was wary to relinquish control in any aspect of his work. One clear mark of evidence in support of this position is the inability of the Crusade for Family Prayer to achieve any form of reorganization although numerous attempts were made over the years. Peyton, in an effort to maintain control in the confusion of organizational structures, resisted all attempts to better organize, fearful that his control may ebb away. Only when he knew his death was imminent was he ready to accept a restructured organization that would safeguard the considerable amount of funds he had accumulated for the operation of the Crusade. Peyton's attempts to control those Holy Cross religious who worked for him, seeking only young priests who could be molded to the needs of the ministry was another mark of control. Additionally, Peyton's method of decision making,

whereby he took decisions to prayer, asking Mary to give him direction was, however well intended, a form of control, for Mary only spoke to him concerning the direction of the Crusade's work.

As with his conflicts with Holy Cross religious the control which Peyton demonstrated was, in large measure, generated over time by the decisions of superiors who allowed Peyton to operate independently and, thus, by default possess large measures of control. The degree of autonomy he was given meant that the rise or fall of The Crusade for Family Prayer was basically up to him. Thus, in order to secure success Peyton took control and guided the Crusade in a direction that he believed would bring the best results. Possessing such a high degree of control from the outset, it would have been difficult for any person, including Patrick Peyton, to easily or readily divest oneself from such autonomy.

Peyton was fortunate to possess many personal qualities that attracted people to his message and work. The simplicity of Peyton's rural Irish roots never left him. He was not a well-spoken orator; on the contrary, it was the simplicity of his message which was attractive to people. His simplicity was often manifest in a child-like humility that was noticed by all. He was not a man who chose the limelight, rather it chose him. While he associated freely with the rich and famous, he always maintained his simple, sincere, and humble countenance. Peyton has been described as a naturally shy man who never luxuriated in the great crowds and the media attention, but rather took on the immensity of the world as a task given him by Mary in the promotion of the family rosary.³⁷ He would have been content to stay home and do his work, but his calling required that he be more outward and charismatic. Peyton made no attempts to exalt himself; what he did was truly out of love for Mary, for in his mind it was her work.³⁸ He

believed himself to be the vehicle chosen by the Mother of God to promote family prayer, but he did not wear this distinction on his sleeve as some mark of holiness.

Numerous people have commented about the generous spirit that Peyton demonstrated with others. He never refused an invitation to pray with another person, whether it be over the phone, as often happened, or when someone would simply ask for some of his time. People with varied problems often called and asked Peyton to pray with them. His favorite response was the Memorare. On the street he would stop, shake hands with people, and always have something pleasant to say. People's status was of no consequence to Father Peyton; he treated all the same.³⁹

One of the qualities that assisted Peyton most in his ministry was his power of persuasion. Few people could resist when Peyton asked a favor. One associate commented, "He just had that magic about him."⁴⁰ He often couched his request in a way that may have made some uneasy, suggesting "Mary wants it" to certain requests. The strong faith that Peyton held makes it clear, however, that he believed his exhortation; he was not trying to make others feel guilty or put on airs. His persuasive power allowed him to complete many tasks that the average person would never have attempted. Patrick Peyton knew with complete certainty that the Mother of God was directing his efforts. Thus, he always went forth with complete confidence that even the most seemingly difficult tasks would somehow be met.

Holiness and Influence on Others

People of faith define holiness in many ways, but regardless of one's personal understanding of the concept, many people in varied ways expressed the belief that Patrick Peyton was a man who exhibited holiness. Many people experienced a special presence, often

described as an aura, in the person of Father Peyton. The actress Gigi Perreau commented,

You knew that you were in the presence of a holy man. There was an aura about him that never left. It was not something that came and went on occasion. Wherever he went, whatever the circumstances, you knew that you were in the presence of someone extraordinarily special and holy.⁴¹

Numerous people use the word "holy" when speaking of Peyton, saying on occasion that he was touched by the hand of God.⁴² Associates also were overwhelmed by his goodness, a mark of which was that his holiness and righteousness often rubbed off on others. He made others feel better about themselves, their faith, and the Church.⁴³

Father Peyton cast a large shadow that was seen in the positive influence he had on others. People were touched by his presence; they simply wanted to be around him feeling certain that they would be better persons because of the encounter. The actor Joseph Campanella commented, "His influence was good on everybody. ... I think he made everybody want to be a little better." Gigi Perreau also noted the singular presence of Father Peyton: "He had an extraordinary charisma that you really don't know how to explain. He really is, I would say, the only man that I have met that has ever had this quality to such an extraordinarily powerful degree, more than anyone else."⁴⁴

As stated at the outset of this paper it is not the task of the historian nor the theologian to judge the sanctity of a person, but it cannot be denied that many people who knew and worked with Patrick Peyton have called him as a saint. Many describe him as a "saintly man" while others saw him as a "saint in contemporary times." The actor Joseph Campanella offered a succinct summary of his impressions of Peyton: "I don't want to call anybody a saint on earth, but if anybody came close it would be him. The saints perform miracles. What he was able to do

was miraculous. And the feeling he gave I think was awesome.” Interestingly, Peyton did not shy away from the label, but gave credit for his life where it was properly due: “I am not afraid when people call me a saint. I am. But who made me so? I am a saint because my mother and father and all people around the world made me so. I am not afraid to say I am holy.”⁴⁵

Conclusion

During a ministerial career that spanned half a century, Patrick Peyton through radio, film, and most especially his international rosary crusade campaign, touched the hearts of millions through his simple yet sincere and profound message, “The family that prays together stays together.” Born and raised in a rural section of County Mayo, Ireland Peyton’s first spiritual experiences of life were taught by his parents when his family nightly gathered to pray the rosary. This initial prayer experience became the base from which his whole life blossomed and was the seed to the message that he repeated countless times during his life. Father Peyton’s message and manner were never complex and his speech was not eloquent, but, convinced of a miracle in his life, he never ceased to use every sophisticated means and take full advantage of every opportunity to tell people of the necessity of family prayer. People who heard and saw Peyton only once, plus those who worked with him closely agree that it was his sincerity that attracted others. All knew in their hearts that Peyton believed what he proclaimed with every fiber of his body. In our contemporary world that experiences so much rhetoric in political and ecclesiastical circles, it is easy to see how one whose integrity was solid and whose words were believable would leave a significant impression on others.

Patrick Peyton’s message was simple but, like the methods he used for its promulgation, his personality and spirituality were deep and complex. The Blessed Virgin Mary was the center

of his life and the one to whom he gave credit for any and all of his accomplishments. Many people, especially members of the Congregation of Holy Cross, were not able to adequately understand his dedication nor the depth of his need to respond to the heavenly favors granted to him. Peyton was an independent operator, surely rare for a religious of his day, but the nature and breadth of his ministry could not be conducted any other way. At times his judgement and blind trust in others were faulty, but his motivation, sincerity, and dedication could never be questioned. From humble beginnings Patrick Peyton became an internationally recognized personality, but his roots he never forgot. His life and legacy serve to illustrate well the challenge of Jesus in His "Sermon on the Mount": "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it." (Matthew 7:13-14)

1. Brother Andre Bessette, CSC, known to many as the miracle worker of Montreal, was beatified by Pope John Paul II in 1986.
2. Quoted in Mary Ann Walsh, "Father Patrick Peyton," *Our Sunday Visitor Magazine* 71 (May 30, 1982): 10; Patrick Peyton, CSC, *Spiritual Journal*, November 23, 1967, 09-17, Archives Holy Cross Family Ministries, (hereafter AHCFM), North Easton, Massachusetts.
3. Patrick Peyton, CSC, Speech at Nazareth, May 24, 1971, 01-17, Crusades Holy Land, AHCFM.
4. Patrick Peyton, CSC, Memorabilia, General, 06-07 Patrick Peyton Papers, AHCFM.
5. Patrick Peyton, CSC, *Spiritual Journal*, November 23, 1967, 09-17, Family Theater Papers, AHCFM.
6. Patrick Peyton, CSC, Memorandum, July 24, 1958, 02-04, Office Europe, AHCFM; Peyton, "Reflections on the Family Rosary Crusade," January 27, 1980, Patrick Peyton Centre, Attymass, County Mayo, Ireland. The same idea is expressed in a letter to John Gurley, CSC: "I always beg Our Lady to be the one responsible for the direction of the Crusade, to be its leader, to be its decision maker, to select its priorities and to choose its options." See Peyton to Gurley, Memorandum, December 14, 1976, 07-01, Families for Prayer, AHCFM.
7. Patrick Peyton, CSC, *Spiritual Journey*, November 24, 1967, 09-17, Family Theater Papers, AHCFM; Quoted in "Family Rosary and Prayer Crusades," n.d. 428 (FR) 0, Archives Holy Cross Generalate (hereafter AHCG) Rome, Italy. One example of how Peyton prayed to Mary to intercede and make things happen is: "I need you now to win two hundred T.V. stations for The Prince of Peace Series. Please pray for this intention to be realized. It must be done. Please Mary do it. ... Please do it, dearest Mary. I need your prayers for this."
8. Patrick Peyton, CSC to Jerome Lawyer, CSC, June 14, 1952, 05-01, Correspondence, Lawyer, AHCFM.
9. Joseph Quinn, CSC, Interview with Thomas Feeley, CSC, March 16, 1999, AHCFM. George DePrizio in his funeral oration quoted Peyton, "Total surrender to Mary is the secret of my happiness, my security. It will be yours, too, if you ask Her." George DePrizio, CSC, Homily, June 8, 1992, 09-15, Family Theater Papers, AHCFM.
10. Sister Marie Anne, LSP, Interview with Thomas Feeley, CSC, November 3, 1998, AHCFM.
11. John Murphy, CSC, Homily, June 7, 1992, 09-15, Family Theater Papers, AHCFM. Another longtime colleague on the crusade, Joseph Quinn, CSC held a similar view: "He [Peyton] was certainly secure in his belief that he had been blessed by our Blessed Mother with a miracle. He was also secure in his belief that this apostolate had begun through our Blessed Mother. His successes made him even more convinced that his work was the will of God and of our Blessed Mother for him and for the needs of the people throughout the world." See Joseph Quinn, Interview with Thomas Feeley, CSC, March 16, 1999, AHCFM.

12. Francis Grogan, CSC, Interview with Thomas Feeley, CSC, June 2, 1999, AHCFM.
13. Patrick Peyton, CSC, Sermon, n.d. [1946], 09-17, Family Theater Papers, AHCFM. Joan Wiener, another close friend of Peyton's over the years, commented, "It [Peyton's spirituality] was never devotion to Mary alone. It was always, 'Mary will bring us to her Son.' Everything he said or did focused on that." See Joan Wiener, Interview with Thomas Feeley, CSC, September 10, 1998, AHCFM.
14. Patrick Peyton, CSC to Mr. and Mrs. Michael McCable, March 15, 1966, 09-17, Family Theater Papers, AHCFM.
15. Patrick Peyton, CSC, "Thoughts on Prayer," n.d. 09-17, Family Theater Papers, AHCFM.
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23. Quoted in Francis Grogan, CSC, Interview with Thomas Feeley, CSC, June 2, 1999, AHCFM.
24. Frank Fahey, Interview with Michael Heraghty, July 19, 1993, Patrick Peyton Centre, Attymass, County Mayo, Ireland.
25. William Ribando, CSC, Interview by Author, February 23, 2001.
26. James Mannis, CSC, Interview with Thomas Feeley, CSC, June 3, 1999; John Murphy, CSC, Homily, June 7, 1992, 09-15, Family Theater Papers, AHCFM.

27. Kenneth D. Chisholm to Patrick Peyton, CSC, November 7, 1969, 05-01, Correspondence, Rioux, AHCFM.
28. Patrick Peyton, CSC, Memorandum, n.d. [1980], 07-02, Families for Prayer, AHCFM.
29. Dorothy Halloran, Interview with Thomas Feeley, CSC, September 2, 1998, AHCFM.
30. Dennis Roverato, Interview with Author, August 9, 2000; John Murphy, CSC, Interview with Thomas Feeley, CSC, June 3, 1999, AHCFM.
31. Ann Blyth, Interview with James Fitzpatrick, OMI and Thomas Feeley, CSC, November 14, 1998.
32. The Superior General, Germain Lalande, CSC, as one example of support for Peyton, wrote to the Eastern Priests' Provincial, George DePrizio, CSC: "I thank God for the good He chooses to accomplish through the instrumentality of Father Peyton. In these decades Father Peyton is to your Province and the Congregation as a whole what, in his time, Brother Andre was to Holy Cross in Canada and to the whole Congregation. These are men whose message and influence escape geographical bounds." Quoted in Provincial Office Bulletin, February 2, 1963, AHCG.
33. John Murphy, CSC, Interview with Thomas Feeley, June 3, 1999, AHCFM.
34. Mary Jane Buchenau McQueen, Interview with Thomas Feeley, CSC, November 1998, AHCFM.
35. Dorothy Halloran, Interview with Thomas Feeley, CSC, September 2, 1998; Dennis Roverato, Interview with Thomas Feeley, CSC, October 28, 1998, AHCFM.
36. Ann Blyth, Interview with James Fitzpatrick, OMI and Thomas Feeley, CSC, November 14, 1998, AHCFM; Dennis Roverato, Interview with the Author, August 9, 2000.
37. Margaret O'Brien, Interview with James Fitzpatrick, OMI and Thomas Feeley, CSC, November 16, 1998; Dennis Roverato, Interview with Feeley, October 28, 1998, AHCFM.
38. Dorothy Halloran, Interview with Thomas Feeley, CSC, September 2, 1998, AHCFM.
39. *Ibid*; Joan Wiener, Interview with Thomas Feeley, CSC, September 10, 1998, AHCFM.
40. Dennis Roverato, Interview with Thomas Feeley, CSC, October 28, 1998, AHCFM.
41. Gigi Perreau, Interview with James Fitzpatrick, OMI and Thomas Feeley, CSC, November 15, 1998, AHCFM.
42. Timothy McCarthy, "How Father Peyton Got the Rosary to Fly," *Catholic Digest* 58 (October 1994): 60.

43. Joseph Campanella, Interview with Thomas Feeley, CSC, November 10, 1998, AHC FM.
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