



## DOING THE WAY

*St Josemaría,  
a Jacobean pilgrim of our time.*

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### CONTENTS

*The way of St. James:  
history, tradition, living reality*

*St Josemaría,  
a Jacobean pilgrim of our time*

**Departure and goal**

**The Way**

**Obstacles. Setbacks.**

**The help of others**

*St. Josemaría Escrivá de Balaguer.  
Biographical Notes.*

*St. Josemaría Escrivá de Balaguer.  
Prayer.*

## THE WAY OF ST. JAMES: HISTORY, TRADITION, LIVING REALITY

The Apostle St. James journeyed to the Roman province of Hispania in order to evangelize it. On his return to Jerusalem, he was arrested and martyred. His disciples recovered his body and brought it by sea to Iria Flavia, in Galicia. A few kilometres farther inland, they buried it. The successive barbarian and Muslim invasions drew a shroud of silence over the tomb of St. James.

Ancient tradition, dating from the earliest period of Christianity, recalls the memory of the preaching and burial of the Apostle St. James in the western-most region of Hispania, the *finis terrae* or world's end. In the 7<sup>th</sup> century St. Aldhelm, bishop of Malmesbury, drew upon this recollection in a poem dedicated to the Apostle: *As the first fruits of the Gospel, St. James through his preaching converted the hispanic peoples.*

The same tradition was preserved in the Spain of the 5<sup>th</sup> to the 7<sup>th</sup> centuries, being found in the writings of St. Isidore of Seville. The burial place was identified as *Arca Marmórica*, a marble chest or sarcophagus.

-2-

the Apostle. Theodomir left his see of Iria Flavia and took up residence in *Arcis*. King Alfonso II the Chaste (791- 842), advised by Theodomir, came at once to the spot, accompanied by the royal family and the court from Oviedo and, according to hispanic tradition, placed himself under the protection of St. James.

The king hastily made known the discovery to the Carolingian court at Aachen. The Asturian court was part of the great cultural movement of the court of Charlemagne and his successors, the Carolingian kings. This cultural movement constituted the first reawakening of the West, which would form the foundations of medieval Europe. In the literature and iconographic representations emerging from Aachen and Compostela Charlemagne was given an important role in the discovery of the Apostle's tomb. Beyond the legend can be discerned an initiative on the part of Aachen and the Carolingian writers to identify *Arca Marmórica*, in the areas of the West where the documents sited the tomb of the Apostle.

The discoverers had in view pieces of evidence with which, in the light of the documents from Iria, of those that were witnessed, identified the tomb, abandoned since the 8<sup>th</sup> century. They interpreted them as a command that the ancient veneration of

-4-

Following the Muslim invasion in 711 and the destruction of the Visigothic kingdom of Toledo, the nascent Asturian-Galician state kept this tradition alive. The hymn *O Dei Verbum*, dating from about 785, acclaimed the Apostle as the evangelizer and patron of Christian Spain.

In the local setting of Compostela, the *Letter of Pope Leo* is the oldest known document: this is an 11<sup>th</sup> century version of one seemingly dating from the 5<sup>th</sup> or early 6<sup>th</sup> century. In it we are told of a translation of the saint's body by sea from Palestine to Iria Flavia, after he had been decapitated on the orders of king Herod (*Acts of the Apostles* 12, 2) and of his burial in or at the site of Arca Marmórica, in the *urbe occidentalis* 12 miles from Iria.

The invention – or finding – of the tomb of the Apostle in *Arcis Marmoricis* sometime between 820 and 830 is recorded in documents compiled in Compostela from the 9<sup>th</sup> to the 11<sup>th</sup> centuries. In the area of Mahía (*Amaea*), in the long-established diocese of Iria Flavia, the hermit Pelayo and the parishioners of the very ancient church of St. Felix of Solobio, the parish that was *below the wood*, had a vision: in the depths of the forest they saw lights and heard angelic voices. Theodomir, the bishop of Iria, went to the wood and found the mausoleum, identifying it without hesitation as the burial place of

-3-

the sepulchre should be restored in the place where the lights had been seen which quickly became a focus for local devotion in the first half of the 9<sup>th</sup> century, as Floro de Lyon testifies: *The bones of this Most Holy Apostle, brought to Spain and buried in its western extremities, that is to say, facing the British sea, there received worship from the peoples of that region, with veneration known far and wide.*

The discovery of the tomb of the Apostle was soon widely publicised and attracted *people from all the nationalities and all the regions of the world*. The Roman road system was renewed. Near the roads cities came into being. The monks of Cluny, for their part, built monasteries and guest-houses that gave shelter to those going and returning along the roads, and put up crosses on dangerous stretches, and cemeteries for pilgrims who died. In the sky, the stars of the Milky Way marked the route.

Since then an incalculable number of people have travelled the way to the tomb of the Apostle. Many pilgrims now also do it for religious reasons, especially in Holy Years, which are especially imbued with grace and salvation, which the Church offers to all for a thoroughgoing renovation of Christian life. The saints, those great men and women who have gone before us on the way of faith, are models on

-5-

whom we fix our gaze, whose footsteps it is worth the effort to follow. One of them is St Josemaría Escrivá de Balaguer. He was a pilgrim to Santiago de Compostela several times; he also reached the ultimate goal on the road of life, when he rendered up his soul to God in 1975. He is now in heaven and has been proclaimed a saint by the Church in 2002, being canonised by Pope John Paul II. From above, like a good friend, he assists the pilgrimage of those who are still "on the way" here on earth.

*A Contemplative on the move.* These words<sup>1</sup> perfectly define the figure and spirit of St Josemaría. He often spoke of life as a way of faith leading to holiness. We are accompanied along it by Jesus, a human being like ourselves (at the same time he is God), whose face we contemplate, to whom we relate, with whom we converse and share the ups and downs of the road. As a result, the journey is much less arduous and in addition, we travel with the aim very clearly in mind so long as we do not separate ourselves from Him, who already knows it.

St. Josemaría was a pilgrim to Santiago in 1938. The Holy Year 1937 had been prolonged due to the difficult situation brought about by the war. On 17 July, he arrived in Santiago from Burgos, together with those who accompanied him, at 12 midnight, and took rooms in the Hotel *La Perla* in the *Avenida Figueroa* near the *Herradura*. On the following day he prayed in the cathedral, in the chapel of the Blessed Sacrament, and in the little crypt where, in a silver casket, are kept the remains of St. James. He

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<sup>1</sup> Declaration concerning the practice, to a heroic degree, of the Christian virtues (Congregation for the causes of Saints, Rome 1990)

arrived in Compostela with the piety of a pilgrim, longing for a further occasion of purifying his soul and filling it with the treasures of grace that the Church shares out, like a mother, through the medium of the jubilee indulgence. He celebrated Holy Mass before the tomb of the Apostle and afterwards, in accordance with the custom of the pilgrims, he gave the *Apostle a hug*, a popular expression of gratitude for having preached the Gospel in the region. On the following day he set out on the return journey, comforted by the grace of the jubilee. He would later visit the tomb of the Apostle on various occasions, lastly in 1961.

The Way of St. James is an eloquent symbol of the Christian's journey towards the house of the Father, and the help of a saint may thus be beneficial to us as we enact it.

To set out on a path, an ideal, a motive is needed, and perhaps a spur that helps us to get going. St. Josemaría drew upon the example of the Wise Men of the East, those learned men who undoubtedly lived a life of hard work, probably undisturbed, perhaps comfortable, but who suddenly saw a light and felt summoned to set out on a long journey: *we have seen his star in the East and have come to worship*

*him they* said when they reached Jerusalem in search of the *newborn king of the Jew*<sup>2</sup>

We too, like the Wise Men, in order to set out on this road of faith that leads to sanctity, have to find *a star: a light and a guide in the sky of our soul*<sup>3</sup>.

St. Josemaría, passing on to us his own experience, and that of others who have answered a call from God, said: *We too noticed a new light shining in our soul and growing increasingly brighter. It was a desire to live a fully christian life, a keenness to take God seriously*<sup>4</sup>. This is how a way begins, with our gaze fixed upon the goal and with a light that guides us. But this light that is ignited is only the beginning; we have to follow it, if we wish this brightness to be a star, and later, a sun. During the time the Magi were in Persia - writes St. John Chrysostom - *they saw only a star. But when they left their homes behind, they saw the Sun of justice. We can say that they would not have continued to see the star if they had remained in their own country. Let us then hasten too; and even if everyone stands in our way, let us run to that child's*

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<sup>2</sup> Matt 2,2

<sup>3</sup> Christ is Passing by, nº 32

<sup>4</sup> Ibid.

home<sup>5</sup>. One must have certainty and conviction, fruits of this light, that impel us to travel like the Wise Men, with the faith and the conviction that neither the desert, nor the storms, nor *the quiet of the oases will keep us from reaching our destination in the eternal Bethlehem: our definitive life with God*<sup>6</sup>.

The person who sets out on the Way of St. James has an interest, a motive more or less profound, perhaps a light that has ignited in his soul (a request to make, a wish on the part of God that is born in the heart and that needs to mature in the solitude of dialogue with Him to be certain; the reparation of a past life full of mistakes and the beginning of a new way of life with a heart made strong again...). It's worthwhile setting out on the journey and allowing oneself to be led by this light, that was the star for the conversion to God of so many wounded hearts, and that in addition guided numerous holy pilgrims through the centuries.

A life of faith is a life of sacrifice<sup>7</sup>. On any road there are roses and thorns, happy moments and harsh

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<sup>5</sup> St John Chrysostom, *Mattaem homiliae*, 6,5 (PG 57,78 and *ibid.* n.33)

<sup>6</sup> *Christ is Passing by*, n. 32

<sup>7</sup> *Ibid.* n. 33

and understanding. And thus, with our help and that of so many others, we will be able to make divine all the ways of the earth.

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I propose that you make your pilgrimage in the company of St. Josemaría, a pilgrim of our time, recently canonized. The following extracts, divided into 4 sections, are taken from some of his published works. You will benefit by setting out on your pilgrimage with a goal, with an ideal in view and a light to guide you; they will help you to travel – perhaps more with your soul than with your feet – another, higher road than that which you are walking; they will comfort you and encourage you to continue when in the face of difficulties you may be faced with the temptation of discouragement and the wish to give up; they will move you to think of others, fellow-pilgrims, so as to make the way easier and less arduous for all.

St. Josemaría was a contemplative on the move because he aligned himself with Jesus on the road of his life and never left Him. It may be that Jesus comes forth to meet you also along the way. Follow Him, go with Him and never be parted from Him.

ones. St. Josemaría said that we cannot be surprised nor complain if we find suffering our travelling companion<sup>8</sup>. But at the same time, we are optimistic and happy: *cheerfulness is an essential part of your way*<sup>9</sup>, he used to say, because Jesus comes forth to meet us and, if we allow ourselves be accompanied by Him, we too will feel in our hearts an overflowing happiness. If the way were not difficult, neither would it be very memorable. But it is difficult: on some occasions it's the bad weather, on others the steep ascents, or not having anywhere suitable to rest at the end of the day because of the number of people... But there too good friendships are forged, because shared discomfort is the best thing for making friends. And they help us, and we help them, in difficult moments.

St. Josemaría also spoke of the ways of the earth, referring in these instances to the multiplicity of circumstances (relating to professional life, the family, life in general) that we human beings can encounter. He liked to dream that we Christians would be able to go forth along all these honest ways filling them with charity, with prayers, finishing our work with perfection and good taste, sowing everywhere the seed of happiness, of forgiveness

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<sup>8</sup> See *The Way*, 213

<sup>9</sup> *Ibid.* 665

## DEPARTURE AND GOAL

*When one prepares to set off on a journey, in reality an objective has already been identified, which is the final goal. For the Christian, the goal is an attractive, shining ideal, which directs our steps at the same time as it gives light to others. It is sanctity. It is to give and give oneself to others, overcoming selfish tendencies and narrowness of viewpoints; it is to feel oneself loved and to love; it is the plenitude of a fruitful life; it is to be happy; it is to see God, who is the one who fully satisfies our thirst for eternity. It is to gain this that we have taken our place on the starting line. It is true that, since the way is long, sometimes this ideal can become clouded and even appear so well-hidden as to deceive us about the goal; on occasion we may wish it were closer, less difficult. But we needn't allow ourselves to be distracted by these less worthy ideals.*

*The goal is achieved step by step, through the act of walking. That is why one must exert oneself and throw oneself into it from the outset. St. Josemaría encourages us to make this constant effort, from the heroic minute, as he used to call the first victory that has to be won in the morning on getting up. One then has to continue, perhaps beginning again many times, but always with optimism, given that the way is sure because it is illuminated by the light of God.*

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Don't let your life be barren. -Be useful. -  
Make yourself felt. -Shine forth with the torch of your  
faith and your love.

With your apostolic life, wipe out the trail of  
filth and slime left by the corrupt sowers of hatred.  
And set aflame all the ways of the earth with the fire  
of Christ that you bear in your heart.(The way, 1)

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When I made you a present of that Life of  
Jesus, I wrote as an inscription. "May you seek Christ:  
may you find Christ: may you love Christ".

-Three perfectly clear stages. Have you tried,  
at least, to live the first? (The way, 382)

\*\*\*

You are so young! -To me you are like a ship  
setting out on its voyage. -If that slight deviation of  
to-day is left uncorrected, you will never reach port  
in the end.(The way, 248)

\*\*\*

Put on the Lord Jesus Christ', says Saint Paul  
to the Romans. It is in the Sacrament of Penance that  
you and I put on Jesus Christ and his merits.(The  
way, 310)

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-14-

have a mortification that strengthens your will and  
does no harm to your body.(The way, 206)

\*\*\*

As you never seem to manage to set off,  
consider what a brother of yours wrote to me: "It  
takes an effort, but once you have `made up your  
mind', how you gasp with happiness when you find  
yourself firmly on your way!"(Furrow, 6)

\*\*\*

I read a proverb which is very popular in  
some countries: "God owns the world, but he rents it  
out to the brave", and it made me think.

What are you waiting for?(Furrow, 99)

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The first step towards bringing others to the  
ways of Christ is for them to see you happy and  
serene, sure in your advance towards God.(The  
forge, 858)

\*\*\*

We Catholics have to go through life being  
apostles, with God's light and God's salt. We should  
have no fear, and we should be quite natural; but  
with so deep an interior life and such close union  
with Our Lord that we may shine out, preserving  
ourselves from corruption and from darkness, and  
spread around us the fruits of serenity and the  
effectiveness of Christian doctrine.(The forge, 969)

-16-

The summit? For a soul which has  
surrendered itself, everything becomes a summit to  
conquer. Every day it discovers new goals, because it  
does not know how, or want, to limit the love of  
God.(Furrow, 17)

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As we talked, he assured me that he never  
wanted to leave the hut where he lived, because he  
preferred to count the beams of "his" shack rather  
than the stars in heaven.

-There are many like him who are incapable of  
leaving their own petty things so as to raise their  
eyes to heaven: it is time they acquired a loftier  
vision!(Furrow, 116)

\*\*\*

Conquer yourself each day from the very first  
moment, getting up on the dot, at a fixed time,  
without yielding a single minute to laziness.

If with God's help, you conquer yourself, you  
will be well ahead for the rest of the day.

It's so discouraging to find oneself beaten at  
the first skirmish!(The way, 191)

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The heroic minute. -It is the time fixed for  
getting up. Without hesitation: a supernatural  
reflection and... up! -The heroic minute: here you

-15-

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St Joseph really is a father and lord. He  
protects those who revere him and accompanies  
them on their journey through this life -just as he  
protected and accompanied Jesus when he was  
growing up. As you get to know him, you discover  
that the holy patriarch is also a master of the interior  
life- for he teaches us to know Jesus and share our  
life with him, and to realize that we are part of God's  
family. St Joseph can teach us these lessons, because  
he is an ordinary man, a family man, a worker who  
earned his living by manual labour — all of which  
has great significance and is a source of happiness  
for us.(Christ is passing by, 39)

-17-

## THE WAY

*Having once embarked upon the journey, with light in one's soul, with a cheerful heart, the mind fixed on the goal, one must persevere. The way is long, there are many mountains. In the face of difficulties there may arise the temptation to give in to the desire for ease and leave the road. But one must not give up, nor complain, and keep smiling; the goal is worth the effort; and the road is made more pleasant for others in this way.*

*It's logical that those who walk become tired. The light of the goal is attractive and encourages us to continue, but it is necessary to replenish our energy if we wish to do so with style. St. Josemaría taught that we obtain the nourishment needed to carry on along the road of life in our encounters with God: in the Eucharist and in prayer. There we fill ourselves with spiritual energy to keep going with the strength that allows us to feel secure and loved by God.*

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You are right. -The peak -you told me- dominates the country for miles around- and yet there is not a single plain to be seen: just one mountain after another. At times the landscape seems to level out, but then the mist rises and reveals another range that had been hidden.

-18-

obtain it: for it is a great safeguard against your ever turning from the fruitful way you have chosen.(The way, 990)

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I want you to be happy always, for cheerfulness is an essential part of your way. -Pray that the same supernatural joy may be granted to us all.(The way, 665)

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May no one read sadness or sorrow in your face, when you spread in the world around you the sweet smell of your sacrifice: the children of God should always be sowers of peace and joy.(Furrow, 59)

\*\*\*

The moment you have anyone -whoever he may be- at your side, find a way, without doing anything strange, to pass on to him the joy you experience in being a son of God and living as such.(The forge, 143)

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You told me with a boasting but uncertain swagger that some go up and others go down ... And others, like yourself!, are just idling.

Your indolence saddened me, and I added: idlers are made to shift by those going up; and - normally with greater vigour- also by those going

-20-

So it is, so it must be with the horizon of your apostolate: the world has to be crossed. But there are no ways made for you. You yourselves will make them through the mountains with the impact of your feet.(The way, 928)

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I like the motto: "Let each wayfarer follow his way", the road God has marked out for him, to be followed faithfully, lovingly, even though it is hard.(Furrow, 231)

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"Pray that I may never be satisfied with what is easy".-I have prayed. Now it is up to you to carry out that fine resolution.(The way, 39)

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Tender, soft, flabby...: that's not the way I want you. It's about time you got rid of that peculiar pity you feel for yourself.(The way, 193)

\*\*\*

You went astray, and did not come back because you were ashamed to. -It would be more logical if you were ashamed not to return.(The way, 985)

\*\*\*

Constancy, that nothing can shake. -That is what you need. Ask it of God and do what you can to

-19-

down. Consider what an uncomfortable attitude you are adopting!

The holy bishop of Hippo already pointed it out: not to go forward is to go back.(Furrow, 165)

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Don't be so blind or so thoughtless as not to enter inside each Tabernacle when you glimpse the walls or spires of the houses of God. -He is waiting for you.

Don't be so blind or so thoughtless as not to invoke Mary Immaculate with an ejaculation at least, whenever you pass near those places where you know that Christ is offended.(The way, 269)

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Each day try to find a few minutes of that blessed solitude which you so much need to keep your interior life going.(The way, 304)

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I am glad that in your prayer you tend to go far: you contemplate lands different from the one in which you find yourself; before your eyes pass people of other races; you hear different tongues. It is like an echo of that commandment of Jesus, *Euntes docete omnes gentes* -go, teach all nations.

To go ever further, you must enkindle that fire among those around you. Your dreams and

-21-

ambitions will become reality: sooner, more and better!(Furrow, 462)

\*\*\*

We prayed that evening right out in the country as night was falling. We must have looked rather peculiar to anyone who saw us and did not know what we were up to: sitting on the ground in silence, which was interrupted only by the reading of some points for meditation.

That prayer under the open sky, hammering away for everyone there with us, for the Church, for souls, was fruitful and pleasing to Heaven. Any place is fitting for that encounter with God.(Furrow, 461)

-22-

incomparably farther than you ever dreamed?(The way, 12)

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In the deep pit opened by your humility, let penance bury your negligences, offences and sins. - Just as the gardener buries rotten fruit, dried twigs and fallen leaves at the foot of the very trees which produced them. -And so what was useless, what was even harmful, can make a real contribution to a new fruitfulness.

From the falls learn to draw strength: from death, life.(The way, 211)

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Stop thinking of your fall. -That thought, besides overwhelming and crushing you under its weight, may easily be an occasion of further temptations. -Christ has forgiven you: forget the 'old self'.(The way, 262)

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What depths of mercy there are in God's justice! -For, in the judgments of men, he who confesses his fault is punished: and in the Judgment of God, he is pardoned.

Blessed be the holy Sacrament of Penance!(The way, 309)

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-24-

## OBSTACLES. SETBACKS.

*On any journey, obstacles and setbacks are almost inevitable. But there is no need to lose heart. St. Josemaría displays optimism in the face of difficulties because he regards them with a sporting spirit, which doesn't paralyse, but stimulates. Obstacles are there, but we also count on the means: the grace of God, His pardon and His love; on our part, humility and personal effort cannot be lacking.*

*We often find that suffering is our travelling companion. Pain makes itself present on the road without much delay. Sometimes it is one's own, on other occasions we see it in those around us, causing us still greater sorrow of soul. These are moments for serenity, for faith and for confident recourse to Jesus and to Mary Most Holy.*

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Let those very obstacles give you strength. - God's grace will not fail you: '*Inter medium montium pertransibunt aquae!* You shall pass through the mountains!'

Does it matter that you have to curtail your activity for the moment if afterwards, like a spring which has been compressed, you will reach

-23-

Don't lose heart. -I have seen you struggle: today's defeat is training for the final victory.(The way, 263)

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Cross, toil, anguish: such will be your lot as long as you live. -That was the way Christ went, and the disciple is not above his Master.(The way, 699)

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How low you have fallen this time! -Begin the foundations from down there. -Be humble. -Cor contritum et humiliatum, Deus, non despicias, -God will not despise a contrite and humble heart.(The way, 712)

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As long as we walk on this earth, suffering will always be the touchstone of love.(Christ is passing by, 24)

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Another fall, and what a fall! Must you give up hope? No. Humble yourself and, through Mary, your Mother, have recourse to the merciful Love of Jesus. - A miserere, and lift up your heart! -And now begin again.(The way, 711)

-25-

## THE HELP OF OTHERS

*While we are walking, we are very grateful for the help of others. Usually such instances are not a matter of great services, but of showing good humour, being positive, making things more pleasant for others: to love them!, trying to do the right thing.*

*The temptation, particularly when the going gets tough, is selfishness, letting everyone look after themselves. St. Josemaría spoke, on the other hand, of the power of charity which unites, and therefore sustains one's friends and companions, although someone may be flagging. In addition, he invited us to have recourse to the Guardian Angels as real friends, and to the Most Holy Virgin as our Mother: She is part of our destination with God, and we also find her close to us on the way, like the Star that guides us.*

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You wrote: A young fellow, who was going North, joined our group. He was a miner. He sang well and joined in with us. I prayed for him until he arrived at his station. When he got off, he said: "I'd have loved to continue the journey with you!"

-I was immediately reminded of that mane nobiscum -stay with us, Lord! And I asked him again

-26-

meet you along the ways of their lives.(The way, 917)

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Selfish. -Always looking after yourself -You seem incapable of feeling the fraternity of Christ. In those around you, you do not see brothers: you see stepping stones.

I can foresee your complete failure. -And when you have fallen, you will want others to treat you with the charity you are not willing to show towards them.(The way, 31)

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Have confidence in your guardian Angel. - Treat him as a lifelong friend -that is what he is- and he will render you a thousand services in the ordinary affairs of each day.(The way, 562)

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Before, by yourself, you couldn't. -Now, you have turned to our Lady, and, with her, how easy it is!(The way, 513)

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Mother! -Call her again and again. -She is listening, she sees you in danger perhaps, and with her Son's grace she, your holy Mother Mary, offers you the refuge of her arms, the tenderness of her embrace. Call her, and you will find yourself with added strength for the new struggle.(The way, 516)

-28-

with faith that others might "see Him" in each one of us, as companions along "His way".(Furrow, 227)

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Try to ensure that people don't notice when you lend a helping hand; try not to be praised or seen by anyone|... so that, being hidden like salt, you may give flavour to your normal surroundings. And thus, as a result of your Christian outlook, you will be helping to give to everything about you a natural, loving and attractive tone.(The forge, 942)

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May you know how to put yourself out cheerfully, discreetly and generously each day, serving others and making their lives more pleasant.

-To act in this way is to practise the true charity of Jesus Christ.(The forge, 150)

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You will find it easier to do your duty if you think of how your brothers are helping you, and of the help you fail to give them if you are not faithful.(The way, 549)

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"Did our hearts not burn within us as he talked to us on the road?"

If you are an apostle, these words of the disciples of Emmaus should rise spontaneously to the lips of your professional companions when they

-27-

## St. Josemaría Escrivá de Balaguer. Biographical Notes.

Saint Josemaría Escrivá was born in Barbastro, Spain, on 9 January 1902. He was ordained to the priesthood in Saragossa on 28 March 1925. On 2 October 1928, by divine inspiration, he founded Opus Dei. On 26 June 1975, he died in Rome in the room where he worked, after a last affectionate glance at a picture of Our Lady. Opus Dei had by then spread to five continents, with over 60,000 members of 80 nationalities, serving the Church with the same spirit of complete union with the Pope and the Bishops which characterised Saint Josemaría. His Holiness Pope John Paul II canonised the Founder of Opus Dei in Rome on 6 October 2002. His feast is celebrated on 26 June. The body of Saint Josemaría rests in the prelatial Church of Our Lady of Peace, Rome.

Further information on Saint Josemaría Escrivá can be found at: <http://www.escrivaworks.org>

-29-



### ***St. Josemaría Escrivá. Prayer.***

O God, through the most Blessed Virgin Mary, you granted countless graces to your priest Saint Josemaría, choosing him as a most faithful instrument to found Opus Dei, a way to holiness through daily work and the ordinary duties of a Christian. grant that I also may learn to turn all the circumstances and events of my life into opportunities to love you and serve the Church, the Pope and all souls, with joy and simplicity, lighting up the paths of the earth with faith and love. Through the intercession of Saint Josemaría, please grant the favour I request (here make your petition). Amen.

Our Father, Hail Mary, Glory be.

-30-

### ***St Josemaría' works that were published***

- The Way (1939)
- Conversations with Mgr Escrivá (1968)
- Holy Rosary (1972)
- Christ is Pasing By (1973)
- Friends of God (1977)
- Way of the Cross (1981)
- In Love with the Church (1986)
- Furrow (1986)
- The Forge (1987)

-31-