

St. Paul Croatian Church
February 7, 1982
Cardinal Stepinac Day

Rising early the next morning, Jesus went off to a lonely place in the desert; there he was absorbed in prayer. Simon and his companions managed to track him down; and when they found him, they told him, "Everybody is looking for you!"

Mark 1: 35-37

*Aloysius
Cardinal
Stepinac*

Introduction

It is twenty-two years since the death of this ~~g~~ bishop/cardinal of the Church, and we gather today to revel in the greatness of his life and the magnanimity of his spirit. We celebrate his life in this Sacred Liturgy because the Gospel of Jesus is reflected in his person: Cardinal Stepinac enables all of us to find Christ, the Way, the Truth, and the Life. And so, we rightfully borrow the words of the Gospel, and we say to Cardinal Stepinac, EVERYBODY IS LOOKING FOR YOU.

Body

1. A Man of Faith
 - a. saw events in the light of faith:
struggle between good and evil
 - b. judged Nazism and Communism, not by social, economic, or political standards, but by religious criteria: dignity of person, freedom and justice

2. Man of Hope

- a. motto: "In thee, O Lord, I have placed my trust"
- b. These four years of divine service in the Archdiocese have shown how thorny is the way of a Catholic Bishop. I trusted my God, and I did not fail; I became even stronger in my hope in God, as the metal becomes stronger the more one hammers it on the anvil. The more suffering I encounter, the more I shall trust in the Lord who will be with me through all the hurricanes and storms which are awaiting us.

3. Man of Charity

- a. as a young priest, - "poor people's tables" (hunger centers) for the working poor
- b. during the war he took care of the children of Serbian Orthodox parents; he offered asylum to persecuted Jews; he intervened in the death sentences of many of his people
- c. love of enemies:
Christ told us that we must forgive, as he himself forgave; as a matter of fact, forgiving is an integral part of the love he preached; I pray every day for those who hate me, as well as for those who love me. How could I do otherwise? They, too, are the blood of our blood, men and brethren, though our views are different.

4. All things centered on Christ - e.g., preaching spontaneous applause after a sermon; he instantly raised his voice - "Only God is to be honored in this Church."

Paul to Corinthians: "Preaching the gospel is not the subject of a boast. I am under compulsion and have no choice."

page 3
Stepinac

Conclusion

1. Like Job, we scream, "Is not man's life on earth a drudgery?
Are not his days those of a hireling?"

Like Stepinac, we must look to Jesus

2. Can be look at St. Paul Croatian, the Diocese of Cleveland,
and say, Everybody is looking for you.

The poor, the hungry, those who suffer injustices,
minorities, the youth, etc.

The Church of St. Jude, Warrensville
May 9, 1982
Mother's Day

I. The Electric Moment

- histories, memories
- living and deceased

"That man travels the longest journey that undertakes it in search of a sincere friend."

II. Barnabas - Son of Consolation

the facilitator, go-between, reconciler

- a. defendor of Paul
- b. sold his property and gave proceeds to disciples (Acts 4:37)
- c. saw evidence in the faith of the Greeks (Acts 11:26)
and brought Saul to them
- d. healed the rift between Paul and Mark (Acts 15:39)

III. While there are many real problems in today's world, the greatest illness is in the human heart - in people's cry for love, companionship and acceptance; there are broken hearts because of loneliness and isolation.

IV. Mother -

plants the faith
teaches it
lives it

Every person has a role to play
Every person has an audience to play to
Every person has a script to play from

Mother does it so well

V. A boy climbed high into a tree and refused to come down:

father: cajolery, lies, threats, warnings, enticements, screams
mother: I love you and we want you to be with us!

VI. I am the Vine; you are the brances.

He who lives in me and I in him will produce abundantly,
for apart from me you can do nothing.

arrange life, arrange silence, arrange prayer,
so that we do not lose contact with Christ.

MOTHER TO SON

Langston Hughes

Well, son, I tell you
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And plces with no carpet on the floor --
Bare.
But all the time
I'se been a-climbin on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.
So boy, don't you turn back.
Don't you set down on the steps
'Cause you finds it's kinder hard.
Don't you fall now --
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair.

July 11, 1982
The Fifteenth Sunday
in Ordinary Time
St. John Cathedral
10:30 a.m. Liturgy

"With that they went off, preaching the need for repentance. They expelled many demons, anointed the sick with oil, and worked many cures." Mk 6:13

Introduction - Quo Vadis novel

- a. Vicinius, young Roman, falls in love w Christian
- b. follows her to secret gathering of Christians, listens to Peter's preaching, and something happens to him
- c. "He felt that if he wished to follow that teaching, he would have to place on a burning pile all his thoughts, habits and character, his whole nature up to that moment, burn them into ashes and then fill himself with a life altogether different, and an entirely new soul."

Body

This is repentance: to change one's mind, heart, feelings and to fit one's actions to that change.
Subsequently, there is a mutual re-inforcement.

It means to look intently, closely, at Jesus, and refashion ourselves in his image.

- a. Francis of Assisi: playboy, soldier (militaristic), materialistic, pleasure-seeking :: rejection of wealth, pleasure, violence :: used his time in an entirely new way: prayer and service to poor, preaching the kingdom

b. for us:

- a. simpler life-style - "take nothing on your journey - no food, no traveling bag, not a coin in (our) purses..., just a walking stick" :: a better use of our resources, a sharing of our resources, and a sharing of ourselves

=====
Conclusion

"God chose us in Christ before the world began, to be held and blameless in his sight, to be full of love." Ephesians

"The Lord took me from the flock, and said to me, Go, prophesy to my people, Israel."
=====

- b. a closer look at ourselves vis a vis God's commandments: the Sunday observance, respect for God's name, respect for our parents and senior citizens,...
- thou shalt not steal, kill, covet a neighbor's wife or or goods;
- c. giving of, or the fighting for, just wages; working against discrimination on the basis of race, ethnic origin, sex, on our jobs or in our neighborhoods;
- d. change from a life that is completely selfish, instinctively demanding, totally inconsiderate: a change from a self-centered to an other-centered and Jesus-centered life
- e. a whole new attitude toward the social order: war and peace, national priorities (elderly, handicapped, unemployed, the poor), abortion

The Cathedral of St. John
Respect Life
October 3, 1982

"He who consecrates and those who are consecrated have one and the same Father. Therefore, he is not shamed to call them brothers.

Hebrews 2:11

My Brothers and Sisters in the Lord Jesus:

We come together to celebrate RESPECT FOR LIFE - for all life, wherever and whenever it exists and under whatever circumstances it breathes. While historically particular focus has been given to the unborn children who have been aborted, we have come to see that the atrocity of abortion has been matched by the carnage of war, the senselessness of poverty, the anguish of hunger, the depravity of poor housing, the sting of unemployment, the aberration of sexual exploitation, the destructiveness of drugs, the neglect of our elderly, the costliness of health care, the disintegration of education, and the breakdown of family life. Ultimately, our concern is for the decline of moral values and the disregard for basic human rights and the quality of life itself.

This state of the disrespect for human life can be dramatized by citing the effects and correlation of unemployment to various aspects of human life:

In the U.S.,
Every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental institutions for the first time; and 4.1% more people commit suicide.

My friends, in the context of this description of the world, today's Scriptures tell us that none of these problems will be solved until all of us re-ground ourselves in the original vision that God has for human life and intensely work to give shape to that vision.

In facing that vision, we can be like the Pharisees in today's Gospel - stubborn, close-minded, unteachable, and irascible. Or, we can become like the little children whom Jesus embraced: their only desire was to be close to Jesus, ready and willing to listen to him and to be shaped by his example and what he had to say.

What is that vision, my friends? It is the vision of the magnificence and wonder of all creation, created by God for the service of the human person, the pinnacle of all creation, so that men and women might live a life more in harmony with the designs of the Creator:

Gn 2:18ff
So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to man to see what he would call them; whatever the man called each of them would be its name.

Secondly, it is a vision for men and women not only in reference to creation but also and especially in relationship to each other:

Mk 10:2ff
At the beginning of creation, God made them male and female.....; the two shall become as one. They are no longer two but one flesh. Therefore, let no man separate what God has joined.

Pursuant to this vision as related in the Genesis account, it must be noted that "flesh" and "body" in the bible stand for the whole person. Hence, to "become one body" refers to more than a physical union. It indicates also the total oneness of two persons. The author of Genesis had a more advanced view on the dignity of woman than many writers after him. He sees the woman as a suitable partner for the man, which clearly suggests equality.

Finally, brothers and sisters, this Christian vision of ours is one of a redeemed humanity in Christ:

Hb 2:9ff Jesus was made for a little while lower than the angels, that through God's gracious will he might taste death for the sake of all men.... He who consecrates and those who are consecrated have one and the same Father.

Ep 4:1ff "...to build up the Body of Christ till we become one in faith and in the knowledge of God's son, and form tht perfect man who is Christ come to full stature..."

Is 61:1ff "...to bring glad tidings to the lowly, to heal the broken-hearted, to proclaim liberty to cpatives, to announce a year of favor..."

Over the centuries the Church, as the bearer and interpreter of Jesus message, has pondered this noble vision of the Christian Faith concerning the creation of human life, its purpose and its destiny. As human life's guardian and defender, the Church has upheld the lofty ideals regarding the dignity of the human person. Repeatedly, yesterday, today, and forevermore, until the end of time, the Church proclaims:

1. that Jesus died for all; that he came that we might have life, and life in full measure;
2. that every individual, at each moment of existence, has the right to life and the right to the quality of life;
3. that the Lord of Life has entrusted to us the task of safeguarding human life from the very time of conception until death;
4. that every society, through its government, and through all its organizations and associations, has a fundamental responsibility to protect and sustain all human life.

My friends, we must believe this vision with all our heart, with all our soul, and with all our mind, as though it is truly from the Lord. We must nourish that vision with prayer, common worship, and, especially, through our communal

page 5

celebration of the Eucharist, wherein we celebrate the redemption of all people and the unity of all people. We must reinforce that vision through mutual support and collaboration.

Let not the prophecy of the poet Langston Hughes come true:

What happens to a dream deferred?

Does it dry up

like a raisin in the sun?

Or fester like a sore -

And then run?

Does it stink like rotten meat?

Or crust and sugar over -

like syrupy sweet?

Maybe it just sags

like a heavy load.

Or does it explode?

My Brothers and Sisters, the dreamer died on the cross. They may have killed the dreamer, but let them not kill the dream, for the dreamer died and entrusted the dream - the vision - to our care.

Like St. Francis, whose 8th Centenary we close tomorrow on his feastday, may we embrace all creation and all mankind.

The Celebration of the Beatification of
Blessed Andre Bessette

St. Edward High School
January 6, 1983
10:00 a.m.

I Peter 4:7-11
Matthew 11:25-30

Most Reverend James P. Lyke, O.F.M.

"Come to me, all you who are weary and find
life burdensome, and I will refresh you."

Matthew 11:28

It is the week of January 6, 1937. A 92-year-old man, Brother Andre, by name, lay on a simple bier in the Oratory of St. Joseph. Despite harsh winter weather of Canada, one million men, women, and children wait in line for four hours or longer to pass by the sacred remains of a holy man. Thousands of hands touch his body, lips kiss his hands, and tears soak his clothing; guards stand by to make sure the people make no attempts to gather relics of his clothing or skin. Brother Andre's death was truly an event like none ever recorded in human history. What manner of man was he? Why these endless throngs of people gathering to view a simple 92-year-old brother? What marvels had he wrought? What manner of man was he?

He was one of twelve children; his father was accidentally killed; his mother died two years later. The children were then sent to various relatives to be cared for. At birth he was so frail that he was baptized immediately; he suffered a digestive sickness throughout his life, living off bread soaked in milk or a mixture of flour and water. As a growing young man, he knew poverty, hunger, unemployment, and he could not read nor write. He could not even sign his own name. At the age of twenty-two, he joined the Brothers of the Holy Cross and subsequently was charged with the duties of doorkeeper, infirmarian, and custodian. He had a great sense of humor. Speaking of his responsibilities as doorkeeper, he once remarked: "(Soon after I entered Holy Cross) my superiors showed me the door, and I stayed there for forty years!" What manner of man was he?

Br. Andre began his day at 5:30 in the morning with prayer and meditation. In the morning and afternoon, he spent his time receiving the sick, the lonely, the poor, speaking individually with as many as 200-300 a day. In the evening, he went to visit those who would not come to him - again, the sick, the poor, the lonely. Only prayer interrupted his long hours.

What manner of man was Brother Andre? I have appeared to respond to this question by telling you what Br. Andre did - his work, his accomplishments, his apostolate. To know who a

Celebration of the Beatification of

Blessed Andre Bessette

Page 2

man is, however, we must go deeper - to a person's inner life, to his bed-rock convictions, to his value-system, if you will.

Brother Andre, my friends, was a man configured to Christ Jesus. For him Christ was not a figure in the long stage of human history, or a man whose ideas represented only a particular moral or theological pattern in the history of world thought, or whose conduct reflected one among many of the giants of humankind.

Brother Andre truly "put on Christ." For him Christ was the Way, the Truth, and the Life! In those intense moments of prayer and meditation, Brother Andre discovered the mind and heart of Christ and so weaved the person of Christ into the fabric of his own thinking, longing, and yearning. He was a man for whom Christ was real and dependent upon God's providence as his principal resource.

In the spirit of today's Gospel, Brother Andre was among those unlearned to whom Christ revealed himself: "Father, Lord of heaven and earth! I thank you because you have shown to the unlearned what you have hidden from the wise and the learned."

Br. Andre sought to do the will of the Father, and he found God's will through his complete following of Christ: "No one knows the Son except the Father, and no one knows the Father except the Son, and those (like Br. Andre) to whom the Son chooses to reveal him."

Br. Andre was able to bear the burdens and difficulties and face the challenging questions of life because for him Christ was the source of life's meaning and the strength for life's pilgrimage: How often he must have pondered the Saviour's invitation: "Come to me, all of you who are tired from carrying heavy loads, and I will give you rest. Take my yoke and put it on you, and learn from me, because I am gentle and humble of heart; and you will find rest."

Dear Faculty, Staff, and Students, does Brother Andre and his life have any relevance and meaning for us today, in the year 1983, as we approach the Second Millenium of human history? He surely does.

First of all, Br. Andre was a member of the Congregation of the Holy Cross. It was in the context of his fraternal life and its traditions that he came to "know Christ Jesus." The Brothers who staff this school, in particular, but faculty,

staff and students as well, are the inheritors and guardians of this noble and treasured tradition. Brother Andre's greatness of life and work was born from this tradition. My friends, keep this tradition! Study it, discuss it, pursue it - for your own sake and for the sake of the Church and the world, keep this tradition alive! If you do so, you, too, can be great and leave for those who follow you an inerascible and inescapable legacy of Christian love and action.

Does Brother Andre have any relevance today? Surely, he does. He was, like all of us here, a very ordinary and common person. Born poor and without parents at an early age, he knew the insecurity and dependency of penury, loneliness, and abandonment, unemployment, and hunger, illiteracy. But, he never let human limitations restrain his faith, dampen his hope, or curtail his love. Because of his deep faith in Christ Jesus, he was able to make a way out of no way and to do the little, the ordinary, and the expected tasks of life---with extra-ordinary love.

Does Brother Andre have any relevance today? Surely, he does! Not only was he himself a common man, an ordinary person, but it was for the ordinary, common, and poor men and women of his day that he gave his life. And this, my friends, is of critical importance. How could Br. Andre literally empty himself in long hours of care and concern---because he saw in every human being, particularly in those whom society in so many ways demeans, rejects, and excoriates--the image of God himself! The dignity and nobility of every human person - because the person is from God and belongs to God and is a child of God. Br. Andre was obsessed by the dignity of the person. Christ suffered, died, and rose for every human person; Christ's redemption is for all. Therefore, Br. Andre was drawn to know and respect every human being he encountered. He did not simply love humanity (that is fairly easy). No, he embraced those with whom he lived from day to day.

My friends, this morning we listen attentively to the first letter of Peter:

Each one, as a good manager of God's different gifts, must for the good of others use the special gift he has received from God.

Br. Andre was poor, illiterate, unemployed, and sickly. I am sure that when he was of high school age, many of his contemporaries had little hope for him and saw no future for him.

Students, especially, I want to say to you this morning, let no one tell you - at any time or in any way - that there is no hope for you. You are a child of God. You may not be great according to the world's standards, but never forget - you are a child of God! You may be poor, but you are a child of God! You may be physically or mentally handicapped, but you are a child of God! By the color of your skin, by your ethnic or even religious origin, by the neighborhood from which you come or the socio-economic class to which you belong, you may be considered among the less or least, but you are a child of God! You may have personal anxieties, problems, frustrations, or serious temptation toward particular sins, but you remain a child of God! You are somebody. You possess a dignity that no one can take away from you.

My students, to each of you God has entrusted one, or some, of his gifts. Develop those gifts and talents and use them, not just for yourselves but especially for others. Respect and care for each other with the knowledge that each person here is your brother or sister in Christ. This is why Brother Andre is now "Blessed" Andre and, hopefully, one day will be "Saint" Andre.

Dear Friends of St. Edward, we shall now approach the Table of the Lord. As we do so, may we be mindful that through the Eucharist we are inextricably linked to all those whom Christ loves and for whom He died. In this way, we experience a particular closeness to those unable to share in the blessings of God's creation and plan: those who hunger for food, shelter, and clothing and those who suffer from the violence of war and injustices of any kind. As we eat the Body of Christ under the sign of bread, may we become more truly the "Body of Christ" which is the Church.

Br. Andre nourished his life of compassion and service with the Body and Blood of the Lord. May we now do the same. And, through the Holy Eucharist, may we be drawn ever close to Christ and to one another.

possible. Particularly encouraging is a heroic Christian life in which they can perceive the humanness, limitations and weaknesses of the servant of God, as is usually the case with the saints of our time.

Surely the example of such a life suggests to sincere Christians many ways in which they may better serve the God in whom they believe and the neighbor whom they want to love. This is especially so when abundant details of the life of the servant of God are known, as is generally true after the detailed study of the person's life demanded today by the Sacred Congregation for the Causes of the Saints.

Surely the assurance given by Church authority that a particular individual is now with God after having lived a most generous Christian life is an encouragement not only to "go and do likewise" but also to respect, venerate and befriend this friend of God — which, after all, is what devotion to the saints means. The numerous favors which an unending succession of people say they receive through Brother André's intercession show that, for many, he is already such a friend. His beatification will encourage others to befriend him too.

But if Brother André's beatification should be all this for the Church in general, surely it should be all this in a very special way for us in Holy Cross, his fellow religious who have been called to the same religious community, have the same religious traditions and profess the same religious life. What is more, a very special responsibility falls upon us who are members of Brother André's congregation to help his beatification be for the Christian people the moment of grace it can be.

Let me recall briefly a few of the details of his life and indicate how I think his beatification can be a moment of special grace for the people whom we serve and for ourselves. For the details of his life, I draw on the *Positio*, or principal official document for his cause, and on Canon Étienne Catta's monumental *Le frère André et l'Oratoire Saint-Joseph du Mont-Royal* (Fides, Montreal, 1964). I have been able to refine some of this information with the help of religious at the Oratory.

I. HIS LIFE AND WORK

Born on August 9, 1845, in the little village of Saint-Grégoire d'Iberville, Quebec, Alfred Bessette was the eighth of his parents' twelve children, two of whom died in infancy. His father Isaac, a quiet man with so little schooling that, like many of his contemporaries, he could not even sign his own name, found it difficult to support his large family. Their plight worsened when he met an accidental death. His wife Clothilde Foisy, a simple and very devout woman, broken by the loss of her husband, died two years later. Alfred was then twelve years old. Already this shy child, so frail at birth that he had been baptized immediately, had known sickness, hunger and dire poverty. He had also learned to pray from a family that had regularly recited the rosary together and, more particularly, from a mother who had taught him to love and depend on Saint Joseph.

After their mother's death, the orphans went to stay with various relatives. Alfred lived in Saint-Césaire with the family of an aunt. But he was with them only long enough to prepare for his first communion and his confirmation and to learn to sign his name and read a little. Then he moved from one employ to another in southern Quebec and the northeastern United States, never able, because of his poor health, to find and keep a job that would provide him an adequate livelihood. To his other sufferings, that of loneliness was added, and he found prayer become progressively his only resort, especially prayer to Saint Joseph.

At the age of twenty-two or twenty-three, he returned to Saint-Césaire. There the pastor, Father André Provençal, eventually helped Alfred discover the religious vocation that was his. The young man applied for admission to the Brothers of Holy Cross, still widely known as the Brothers of Saint Joseph, who had only the year before opened a school across from the parish church. Alfred was then twenty-five.

In 1870, less than three weeks after Pope Pius IX had proclaimed Saint Joseph patron of the universal Church, Alfred Bessette received the habit of the Brothers of Holy Cross at Saint Joseph's Novitiate in Montreal. He was given

the religious name André, the name of the priest who had sent him to the congregation, as also of the very first Brother of Saint Joseph to make religious profession, Brother André Mottais, an outstanding figure in the earliest history of Holy Cross.

A year later, still without vows because of his precarious health, the novice found himself at Collège Notre-Dame in Montreal with the responsibilities of doorkeeper and infirmarian, care of the entire building's oil lamps and the task of sweeping "the chapel, corridors, rooms, stairs, etc." and of seeing that each room had its needed firewood. He later also became the school barber. All this remained his officially assigned responsibility until 1909. He would afterwards comment: "[Soon after I entered Holy Cross,] my superiors showed me to the door, and I stayed there for forty years."

During the months of uncertainty as to whether he would be admitted to profession, he had a lengthy conversation with Father Narcisse Hupier. This priest had been chaplain to the Brothers of Saint Joseph when Father Moreau was named their superior in 1835 and, having become a priest of Holy Cross, remained faithful to our founder to the end of his life. The providential conversation with this elderly religious, passing through Montreal from France on his way to an assignment in New Brunswick, profoundly marked the young novice. From him Brother André learned the importance of welcoming God's will even when it means suffering and hardship.

The joy of making profession finally came on August 22, 1872. This was just ten days after Father Moreau, abandoned in Le Mans by the priests and brothers, had had the last great joy of his life: the celebration, with the Marianite Sisters and at their insistence, of the fiftieth anniversary of his priestly ordination.

The doorkeeper's duties often made it impossible for Brother André to be present for community meals. This kept the other religious from noticing too often the bread soaked in milk or the mixture of flour and water which longstanding digestive problems gradually turned into his principal

nourishment. His duties sometimes kept him from community prayer too. Though his thoughts turned repeatedly to God throughout the day, he was not rarely in the chapel late into the night engaged in the prayers that he had missed with the community earlier or in his personal devotions.

Always ready to accept additional responsibilities, the doorkeeper often found himself taking groups of students on walks. The youngsters saw him as a kind and jovial religious hardly ever without a quip or pun, but also able to maintain their respect and keep discipline. The parents of the boarding students, when they came to visit their sons, found the doorkeeper a pleasant man, with whom they always enjoyed exchanging a few words. The poor who came to the door to beg food or other assistance (they were his responsibility too) recognized him as a compassionate man ever ready to provide a meal, encouragement and advice. Indeed, he eventually began to visit families in difficulty in their homes.

When smallpox had broken out in the congregation's school in Saint-Laurent just north of Montreal, Brother André, still a novice, suggested a procession in which Saint Joseph's statue would be carried about the school and the saint invoked. The contagion immediately diminished and soon disappeared. Later his frequent recommendations to the sick to pray to Saint Joseph or to rub affected members with a medal of the saint or with oil taken from a lamp that burned before his statue (sometimes he did this himself) were at times followed by an unusually quick or wholly unexpected recovery.

Sick people began to seek him out at Collège Notre-Dame. As they increased in number, parents of the students began to fear for their children's health, doctors began to accuse him of quackery, and some of his fellow religious manifested their displeasure at a situation for which they held him responsible. He was forbidden to receive the sick. He obeyed. But they came all the same and waited in silence. Finally, he was granted permission to receive them across the road from the school in the little shelter built for people waiting for passing trolley cars.

Though the numbers of sick people continued to mount, Brother André kept his assorted duties of doorkeeper, infirmarian, housekeeper and barber. This was the situation in 1896, when the congregation obtained a piece of land on the mountain which rose directly across the road from Collège Notre-Dame and just behind the shelter where the sick came to visit the brother doorkeeper. Brother Aldéric, cured eighteen years earlier of a seriously infected leg wound by the use of "Saint Joseph's oil" recommended by Brother André, had attempted to assure the purchase by burying a medal of Saint Joseph on the property, and the road leading up the mountainside, after the purchase, was christened "Saint Joseph Boulevard." Brother André told Brother Aldéric of his conviction that Saint Joseph wanted to be honored on the mountain. However, as he later informed the archbishop of Montreal, he had this conviction not from any vision or special revelation, but simply from his strong devotion to the head of the Holy Family. He himself began to scatter medals of Saint Joseph on the mountainside.

Eventually superiors permitted the construction of a tiny place of prayer — a minuscule "oratory" — inaugurated on October 19, 1904, and pilgrimages to the spot began. Successive enlargements followed, demanded more often by the lay people who were increasingly associated with him than by Brother André himself. In 1909, just before his sixty-fourth birthday, the doorkeeper of Collège Notre-Dame was finally released from all his duties at the school and named full-time "guardian of the oratory," where he was already receiving those who wished to see him. In 1910 the Blessed Sacrament was permanently reserved in the little chapel, and the provincial named Father Adolphe Clément to provide full-time priestly ministry. Within months, ground was broken and construction begun on a house for a resident religious community to serve this growing center of prayer and devotion to Saint Joseph. By this time, hundreds — at times thousands — of people came on a single day during the summer months, and tens of thousands of letters arrived each year. In 1915 work on the crypt of the present Oratory began.

Brother André rose each day to be present with his

religious community for meditation at 5:30 A.M. and to assist at Mass. He spent most of his mornings and afternoons in a little office receiving people individually, two or three hundred a day, sending them off to pray to Saint Joseph or to go to confession or communion, at times healed, encouraged or converted, at other times abruptly dismissed for what he judged improper behavior or dispositions. On occasion he regretted, even to the point of tears, the impatience he had shown importunate visitors. The day's work was broken at 11:45 A.M. for prayer with his fellow religious and a light meal. He spent evenings visiting the sick or otherwise afflicted who could not come to visit him, carefully following the list of names and addresses prepared for him by his superior. Apart from occasional trips and rare periods of sickness, this is how he would spend the rest of his life. He was always present, of course, at the big celebrations at the Oratory. But he regularly occupied a choir stall behind the altar where he could not easily be seen.

Though Brother André's relationship to Saint Joseph was very personal and the key to the great work of his life, it cannot be called his principal devotion. His relationship to the person of Jesus was much more central to his life and, in particular, his relationship to Christ in his passion. Perhaps all that he had suffered in his younger years had helped attract him early to the suffering Christ. Surely the sufferings of the people who came for his help occasioned many a thought of the Savior who had suffered for them. The passion was his preferred subject of meditation and topic of conversation. He spoke of the Savior in his sufferings often and at length, and his hearers never seemed to tire of listening. He made the way of the cross daily, at first alone, then with others especially on Fridays, taking as much as forty minutes to an hour to move about the fourteen stations.

Daily Mass provided him the opportunity of associating his own sufferings and burdens with the sufferings of Christ and it offered him an intimate communion with the Savior which he prolonged during half an hour of deeply recollected thanksgiving. His visits to the Blessed Sacrament were frequent and often lengthy. His holy hours were not limited to

the one required each week by the rule and often ran much beyond sixty minutes. Before the tabernacle, he seemed absorbed in prayer, and when he had to be disturbed, the one interrupting him felt he was intruding on a very personal conversation. When Brother André led small groups in a late-evening hour of adoration, he spent the first half-hour doing a meditated reading on the passion and most of the second having someone else do the same. Finally, he obtained permission to have the Blessed Sacrament exposed for a weekly public holy hour at the Oratory, and this regularly drew hundreds of people.

His devotion to Mary, whose right to our homage he summed up in the simple statement, "She is the Mother of God," showed itself most especially in the rosaries with which he filled the otherwise "empty" moments of his day : traveling time, time spent in passing from one activity to another, moments of waiting... It showed itself too in the importance he gave the feasts of her Immaculate Conception and, of course, her Sorrows.

In November 1936, though the crypt of the Oratory had been in use for almost twenty years, the upper church was still without even a roof. The means had not been available to complete the building. Brother André, ninety-one years old now, advised putting a statue of Saint Joseph in the unfinished structure : "If Saint Joseph wants to put a roof over his head, he will take care of it." By the end of the next year, the entire exterior was completed and the concrete structure of the dome cast. But Brother André was not there to see it.

On the Sunday after Christmas, December 27, 1936, an attack of acute indigestion began the series of afflictions that first confined him to his room and then, on the evening of December 31, necessitated his being transferred to the little hospital of Notre-Dame de l'Espérance in Saint-Laurent. The next evening, paralysis of the right arm set in. The sick man's pain increased. He murmured : "What suffering ! My God, my God !"

On Monday night, January 4, when he seemed to be slipping into his last agony, the humble religious, who had

spoken almost never of himself or of the Oratory, suddenly began : "You don't know how much good the good Lord can do at the Oratory !... How much unhappiness there is in the world !... I was the right one for that... I had to be everything : lawyer, doctor, priest... But the good Lord was helping. See how powerful the good Lord is !" He recalled healings, conversions. "See how powerful the good Lord is !... How good the good Lord is ! How beautiful !... Yes, how beautiful because the soul, just a reflection of his beauty, is so beautiful !" His last words before he slipped into his final silence were : "This is the seed..." Was this the seed that must die in order to bear much fruit (John 12:24) ? or the tiny grain of mustard seed that grows into a tree in which the birds of heaven take shelter (Matthew 13:31-32) ?

He was anointed. The agony subsided. He slipped into a coma, and crowds began to gather in response to information spread by newspapers and radio. Between nine and eleven o'clock on the night of January 5, it was clear that the end was imminent. With the doctors, the sisters of the hospital, some of the religious of the Oratory and a close lay friend of the dying man, Father Cousineau, who was then superior of the Oratory and would be elected superior general of the congregation the following year, began the prayers for the dying. Then the litany of Saint Joseph. A period of calm, and then clearly the last agony. Father Cousineau began the Magnificat "to thank the good Lord for the graces he had given Brother André during the course of his life" and to thank him for having given Brother André. At 12:50 A.M. on Wednesday, January 6, the dying man's breathing stopped.

The wake began that morning when the body, not embalmed, was transferred to the Oratory. A huge crowd joined the procession, and a seemingly endless flow of people, interrupted only during the first four nights of the following week when the doors of the Oratory were closed for a few hours, came for a last visit to the "little brother," to pray for a moment before his body, to touch a religious article to his remains. Many extraordinary cures were reported, and priests were kept busy with penitents in ten confessionals. This was certainly a moment of grace !

An estimated one million people came over the course of the week despite the very harsh winter weather. Some had to wait in line four or more hours to reach the body, which had to be guarded against relic-seekers. Newspapers across Canada and the United States announced or described the events, and not a few newspapers in other parts of the world. Special trains brought crowds from distant regions.

On January 10, a funeral procession accompanied the body to the cathedral for a solemn funeral Mass and then returned it to the Oratory. On January 12, the burial Mass was celebrated by the bishop of Mont-Laurier with the assistance of many dignitaries, ecclesiastical and lay. The sermon was preached by the cardinal archbishop of Quebec City, the primate of Canada.

The work of the Oratory continues. Except for a slight decline in the mid-1960's, the number of pilgrims and other visitors, the number of those who take part in the annual novenas preceding the feast of Saint Joseph and Brother André's birthday, the numbers coming for Mass, communion, confession or simply to recommend their needs to Saint Joseph or to Brother André in private prayer have constantly increased. Even a brief visit to the Oratory or a short conversation with the religious who serve there shows how much Saint Joseph and Brother André are present to the people who come, how much the Oratory is a place of pilgrimage and prayer, how important the work begun by Brother André still is today to so many, especially the sick, the suffering, the afflicted, and sinners.

For the work of the Oratory, Brother André's beatification will certainly be a confirmation. For the hundreds of persons still alive who knew him personally but also for hundreds of thousands of others, his beatification will be an occasion of joy and surely also a moment of grace.

II. HOW A MOMENT OF GRACE?

What can we do to help make the beatification of this religious of Holy Cross a moment of grace for the people whom we serve and for ourselves? I have asked each provincial and each district superior to examine this question with his council and find an answer appropriate to his own part of the congregation. I urge that this be done, as far as possible, in collaboration with local Church authorities. I offer here a few general reflections which, I trust, will be helpful to all. It might also be helpful to reread Circular Letter No. 11, "Our Prayer and the People," written on the occasion of the seventy-fifth anniversary of the foundation of the Oratory. 11

// Brother André was a man of the people, a man who knew poverty and suffering, a man whose natural gifts, though real, were limited and who knew failure and severe limitations, a man whose principal activities for half of his long religious life were among the least esteemed and were considered the least important. He was a man for whom the cross was real and dependence on God's providence his principal resource.

// Though he was a man capable of great activity and capable of insisting when he knew he was right, even in the great task of his life he always waited for the decision of his superiors and often found himself pushed by others, in particular his many lay friends, to advance the work of the Oratory. In this work he associated with himself a large number of lay people, so much so that it could well be called their work as much as his. ~~HE~~

He was an apostle of Saint Joseph. Fostering devotion to this saint was the great work of his life. His name is inseparably linked with that of Saint Joseph as the name of Saint Bernadette is with that of Our Lady of Lourdes. In certain ways he resembled Saint Joseph, who himself was a man of the people, a laborer, and knew poverty, suffering and exile.

Brother André's piety was the piety of the people: Saint Joseph, the way of the cross, the Blessed Sacrament, the rosary. This is what he bequeathed to the persons whose lives crossed with his own.

He was certainly a wonder-worker. Or, rather God chose to work wonders through him. More precisely yet, as he often explained, God chose to work wonders principally through Saint Joseph and only used an "old thing" like himself to help people discover the saint who was a father to God's own son.

His availability to his neighbor — to the school community of Collège Notre-Dame at first and then to the thousands who came to him or to whom he went out later — and his compassion for his neighbor's ills need no commentary. Suffice it to note that the more favored among the people who came, the ones with whom he spent more time and for whom he showed more love and concern, were always the poor and the lowly. He explained his behavior: "The rich don't have much time to spare; they have so much to do. The poor have more time to dispose of."

I leave to the religious of each part of the congregation to decide how they might best help the people whom they serve to appreciate the relevance to their own lives of the life of such a man. Only, I suggest that it be done in the light of the last general chapter's priorities: the "option which expresses preference for and solidarity with the poor" and the « clear proclamation of evangelical truth which deepens appreciation for the meaning and values of human life" (Proceedings of the General Chapter of 1980, page 7).

As for the moment of grace which this beatification can be for ourselves, I suggest that it might be of greatest profit to the renewal of our prayer life to which the last general chapter summoned us: "We want to rediscover God, and to come to him in prayer. We want this union with God to permeate every aspect of our life and especially our ministry" (*ibid.*, page 14).

I wonder how many of us have maintained over the last few years a lively devotion to the saints and, in particular, to the Blessed Virgin Mary and Saint Joseph. We profess to recognize in the Church a communion of saints, to see in the Lord's people a community of Christ's followers not limited to this world, a reality reaching beyond the present life and including those who have gone before us. Can we really be

serious about this claim if none of those friends of God who have preceded us are among our friends?

Even more, I have found myself increasingly wondering about the strength, the depth, the reality of the personal friendship that many of us have with Christ. The 1968 constitutions no longer mention the daily rosary, the weekly way of the cross and even the weekly hour of adoration required by our earlier rules, though especially the last of these has deep roots in our traditions. The general chapter responsible for those constitutions had no intention of suppressing any of these practices. It meant only to allow the greatest possible latitude for each religious and each local community to express his or their devotion in the way each found best. However, in the wake of that chapter, these practices and even that of a daily visit to the Blessed Sacrament simply disappeared from the lives of many. There are many of our chapels today without a way of the cross. Indeed, there are some residences without a place of prayer or the reserved eucharist. Even more, I am deeply troubled by what I encounter at times and find hard to interpret as anything other than a lack of respect for the reserved eucharist: no genuflection or other sign of veneration, seating in chapels so arranged that some of the religious sit with their backs to the tabernacle, even the absence of a sanctuary lamp. I do not find it surprising that, in this context, the practice of a daily celebration of the eucharist, affirmed explicitly by our constitutions as "the central act of our daily life" (C 49), should also be neglected by some. But neglect of the sacrament — that is, of the effective sign — of the presence of the crucified and risen Lord among us as our abiding support can, in my estimation, mean only that he himself has lost importance for us.

The postconciliar reform of Catholic worship and piety furnishes no grounds for any of this. Alternate sets of fourteen stations of the cross are under consideration to enable those who wish to follow the Savior in his great saving act, to do it much more along the lines of the wealth of detail provided by the four Gospels. (See the Appendix to this letter for the titles of one of these alternate sets of stations.) There also exist

many collections of Scripture texts to help those who follow Christ through the mysteries of his life, death and glory in the company of his mother by the rosary, to do so with a more explicit and direct help of the biblical passages which describe these mysteries. The Roman Missal, or Sacramentary (see its introductory "General Instruction"), and the new Roman Ritual for Holy Communion and Worship of the Eucharist Outside Mass (see especially its "General Introduction") contain a wealth of simple theological reflections on the eucharist which make clear how this sacrament, celebrated or reserved, has always been for the Church the outstanding sign — and experience — of the presence among us of the One who is himself the Good News and whose person is the substance of our Christianity.

It seems to me that we are ingenuous, to say the least, if we feel that we can cultivate a deep friendship with Christ without some particular practices. A moment's reflection will show that every friendship has its rituals by which it expresses and nourishes itself, especially the more intimate friendships like those between husband and wife or between parent and child. There may be regular times spent together, a walk perhaps or something else. There are particular gestures, formulas even... The Christian people understand this — those among them, in particular, who are the closest friends of Christ — and their lives are marked not only by fidelity to the celebration of the eucharist but by many devotional practices as well.

I would hope that Brother André's beatification would be for each religious of Holy Cross an occasion to examine the friendship that, presumably, he wants to enjoy with Christ and his saints, to examine too the practices which provide a framework for the expression of that friendship. I would hope that each local or regional community would reflect on its own celebration of the eucharist and its reverence for the Blessed Sacrament, especially if daily celebration has become the object of negligence or routine, if Saturday Mass has been suppressed and Sunday turned into a mere holiday to the neglect of its Christian meaning as the Day of the Lord, or if other specific forms of neglect mentioned above are the case.

In short, I urge that the beatification of one of our fellow religious be, among other things, the occasion of undertaking that renewal of our prayer life to which the last general chapter has called us — of taking seriously this summons given us by "the supreme authority" of the congregation (C 95). I hope — and pray — that it will in that way be for each and for all of us a moment of grace.



BROTHERS OF HOLY CROSS

ST. EDWARD HIGH SCHOOL

13500 DETROIT AVENUE

LAKEWOOD, OHIO 44107

We venerate in Blessed Brother Andre Bessette a man of prayer and a friend of the poor. Daily, throngs of people stricken with illness or anguish used to seek from him faith in God, trust in Saint Joseph's intercession, a pathway to prayer and the sacraments, a glimmer of hope and oftentimes a genuine relief of body and soul. Do not the poor today still need such a love, such a hope and such an education to prayer.

John Paul II
May 23, 1982

From the declaration of beatification... May 23, 1982

The Church of St. Benedict
Philadelphia, Pennsylvania
August 7, 1983
Sunday

"Who in your opinion is that faithful, farsighted
steward whom the master will set over his servants
to dispense their ration of grain in due season?

or

"What am I to do with my life?"

Introduction: Lady in the cab

- a. a winter story for this hot August day
- b. "What am I to do with my life?"

A. Make our lives FAITH-FILLED lives

1. "Do not fear, little children. It has pleased your Father to give you the kingdom.
2. "Do not let your hearts be troubled - have FAITH in God and FAITH in me"
3. What kind of faith? "A confident assurance concerning what we hope for, and a conviction about things we do not see"
4. What kind of faith? -- so strong and deep that we surrender ourselves to God: cf. ABRAHAM (Hebrews)
 - a. "by faith Abraham obeyed when he was called...."
 - b. "by faith he sojourned in the promised land as in a foreign land"
 - c. "by faith he went forth, not knowing where he was going...."
 - d. "by faith Sarah received power to conceive though she was past the age...."

HE'S GOT THE WHOLE WORLD IN HIS HANDS!!

- 1) God holds each one of us in the palm of his hands....
- 2) God calls each of us by name....
- 3) God is always present to us....

St. Benedict Church
Philadelphia
page 2

B. Who in your opinion is the faithful, farsighted servant?
What am I to do with my life?

We must make ourselves busy building the kingdom of God!
"That servant is fortunate whom the master finds busy when he returns"

1. "busy" - not in the Shakespearian sense of "Much Ado About Nothing"; but, "busy" in the sense of the old spiritual, "I'M SO BUSY SERVIN' MY MASTER - AIN't GOT TIME TO DIE"
2. working for the kingdom of "truth and life, of holiness and grace, a kingdom of justice, of love, and of peace" (Preface of Christ the King)
3. Within our families - mutual respect and acceptance, understanding and forgiveness, mutual support and affirmation:

time together: 1950 - five hours a day;
1960 - 14½ minutes a day

TV - pull out plug; restrict use to worthwhile programs
not soap operas: some know more about the families on soap operas than they know about their own;

Too many of us are like the soap operas we watch:

Young and Restless
Sitting on the Edge of Night
Waiting for the World To Turn
Search for Tommorrow
Without a guiding light
Believe me, if this is our life-style
We shall never see Another World!

4. Within the broader community - BUSY

Voter's Registration
NAACP, URBAN LEAGUE, PUSH

C. Conclusion

EUCCHARIST
I DREAM A WORLD

The Church of St. Basil
August 14, 1983
12 Noon Liturgy

20th Sunday in Ordinary Time (C)
Jeremiah 38: 4-6, 8-10
Hebrews 12:1-4
Luke 12: 49-53

"...let us persevere in running the race which lies ahead;
let us keep our eyes fixed on Jesus, who inspires and
perfects our faith." Hebrews 12: 2

My brothers and sisters, the bible readings from today's
Liturgy pose several questions to us who are the community
of Jesus disciples.

How do we enter the mystery of Jesus' baptism,
that is, his immersion into pain and death. "I have
a baptism to receive," says Jesus. "What anguish I feel
till it is over!"

How do we grasp and make our own, ^{MAKE} the very fabric
of our being, thinking and doing, the impatience and even
anger of the Lord Jesus with the forces of evil at work
in the world?

How do we suffer Jesus' anguish and anxiety about
a world in which people make far-reaching decisions about
fundamental life questions as though God does not exist
and the human person's purpose and end is merely secular,
that is, of only this world?

How, in the pursuit of what is noble, true, right,
and just do we cast fire on the earth and make it blaze?
"I have come to light a fire on the earth. How I wish
the blaze were ignited!" Jesus cries.

St. Basil

page 2

How do we cause division in the human community and even split families apart - for the sake of righteousness? Jesus proclaims, "From now on father will split against son and son against father, mother against daughter and daughter against mother.... Do you think I have come to establish peace on the earth? (Jesus asks) I assure you, the contrary is true; I have come for division!"

How, like Jeremiah, do we become the "mouthpiece of God" in the midst of a world tolerant of and even comfortable with inequality and injustice?

How do we "keep our eyes fixed on Jesus," while we live in a world fixed on comfort, pleasure, materialism, militarism, drugs, promiscuity, greed, and selfishness?

How do we "keep our eyes fixed on Jesus" in a society too often turned into on itself, while the larger world community wastes away from hunger and malnutrition; while countries in Eastern Europe are oppressed by atheistic communism, while African peoples are demeaned by Apartheid, while Latin American countries are ravaged by the self-interests of the right and the left; and while men and women in our own country are rejected because of race, ethnic origin, social class, age, and sex?

St. Basil

page 3

My friends, it is not enough to say that each of us here must grapple with these questions in the privacy of our own conscience, though, indeed, they are questions of conscience. We - together - are the Church. We are the community of disciples who follow Jesus. These are questions of conscience for our community of faith - for the Church of St. Basil, for the Diocese of Cleveland, for the Catholic Church in the United States, and, yes, for the Universal Church throughout the world. We are a community of disciples. We are the Body of Christ, member for member. When one, or some, suffer; all pain, and groan, and suffer. Indeed, through this community of disciples, through ailing humanity, Christ himself suffers: "Saul, Saul, why do you persecute me?" ... "Lord, when did we see you hungry, or thirsty, or naked, or in prison, or sick, and not attend to your needs?" Amen, amen, I say to you, as long as you did it for one of my least brothers, you did it for me."

Now I am forty-four years old, my friends, and when the sun goes down, I clandestinely jog around the seminary parking lot. But when I was a young lad in college, I dashed in the relay races and relished the excitement of passing the baton to my team mates and the victory that came to those with agile limbs. Today, brothers and sisters we must "persevere in running the race"

St. Basil

page 4

and pass the baton of faith to our brothers and sisters in the community of faith.

*Confer
Pope Paul VI
2/28/76
Foreign Press
Club of Italy*

Together, as beloved disciples of the Lord Jesus, we must be alert to defend always and everywhere the just rights and true liberty of persons, without partiality and discrimination.

We must be defenders of human life, especially the lives of the defenseless and powerless - and the ^{precious} innocent unborn.

We must not remain silent when the dignity and honor of the human person is threatened by violence, economic exploitation, or moral corruption.

We must be persuaded of the Church's love for humankind and her lofty conception of human love, especially when the Church proclaims her unchanging teaching.

My friends, in the Urban Region of the Diocese of Cleveland (which is the City of Cleveland proper), half of our people are poor, half of us face problems of unemployment, crime, inadequate health care, a debilitated educational system, terrible housing conditions, and astronomically high utility bills. Through us, Christ's outstretched arms must embrace

St. Basil

page 5

these and all people who hunger and thirst for justice and opportunity, for life, liberty, and the pursuit of happiness. We are the community of disciples. We must become involved. We must bring not peace, but division, until all live in true peace - for "Christ is our peace": he has broken down all barriers of hostility that have kept us apart."

*insert
page 5a* →
My brothers and sisters, as we approach the Table of the Lord, let keep our eyes fixed on Jesus, who inspires and perfects our faith. Remember how he endured the opposition of sinners; hence, do not grow despondent or abandon the struggle: Christ is our nourishment; he is our power. He shall lift us from the mud of hopelessness and give us joy beyond imagining, even in the midst of strife.

Nourished by the Saviour, may we work for that Kingdom, so aptly expressed by the poet Langston Hughes:

St. Basil

page 5a (insert)

My friends, let me state clearly that if these noble Christian goals are to be accomplished, if each of us, like a Francis of Assisi or Joan of Arc, or a John Vanier or Dorothy Day, is to be an instrument of peace, then we must have a profound sense of vocation - that we are called by God to effect the kingdom of God. Lay men and women effect this kingdom in the midst of the world, bringing about the transformation of the world through human work - through labor, careers, and professions of all kinds. All must be witnesses to Christ in all situations of human interaction - at work, in neighborhood groups, in civic organizations, and through various forms of social and political involvement. Others will be called to that special exercise of ministry through ordained priesthood, diaconal service, or religious life. My dear people of this congregation, we need the Jeremiah's of our time to be "the mouthpiece of God": to preach, preside at the Eucharist, celebrate the sacraments of salvation, uniquely represent the Church in Christian service, and witness to the kingdom of glory through the vowed life. I am happy to inform you that there is a growing and rekindled interest today in vocations to the priesthood and religious life. Our two diocesan seminaries will begin the fall session with record numbers of applicants. May I say to your youth and young adults particularly - the Lord invites you: "Come, follow me!"

St. Basil

page 6

I dream a world where man
No other will scorn,
Where love will bless the earth
And peace its paths adorn.
I dream a world where all
Will know sweet freedom's way,
Where greed no longer saps the soul
Nor avarice blights our day.
A world I dream where black or white,
Whatever race you be,
Will share the bounties of the earth
And every man is free,
Where wretchedness will hang its head,
And joy, like a pearl,
Attend the needs of all mankind.
Of such I dream -
Our world.

Lorain Catholic High School
All Saints
11/1/83

Peace on Earth

I DREAM A WORLD

Langston Hughes

feast goes back
as far as 4th
century; ob-
served on this
date since 9th
century.

*I dream a world where man
No other will scorn,
Where love will bless the earth
And peace its paths adorn.
I dream a world where all
Will know sweet freedom's way,
Where greed no longer saps the soul
Nor avarice blights our day.
A world I dream where black or white,
Whatever race you be,
Will share the bounties of the earth
And every man is free,
Where wretchedness will hang its head,
And joy, like a pearl,
Attends the needs of all mankind.
Of such I dream ---
Our world!*

"After this I saw before me a huge crowd which no one could count from every race, nation, people, and tongue."

Revelation

1.. Beatitudes = attitudes of those open to God's love.
2. The singlehearted are they who pursue God's interests without being distracted by other ends.

a. Who are God's interests? (not what):
poor in spirit, the sorrowing, the lowly
those who show mercy, the peace-makers, the persecuted,
those insulted for the sake of Christ....

the "children of God," those imprinted with the "seal,"
those robes have been "washed in the blood of the lamb"

b. seek ye first the Kingdom of God :: not fashion God's kingdom
out of my own self-interests and selfishness

1) over-riding concerns: = n money, status, power, worldly success, etc.

2. What am I to do with my life - tell me, please....

01 NCCB: November 1983

Liturgy for November 17

02 Thursday of the 33rd Week Ordinary Time: Commemoration of St. Elizabeth of Hungary
1 Macc. 2: 15-29

03 Luke 19: 41-44

04 Brothers: The saint we commemorate today speaks to our hearts:
05 Elizabeth of Hungary was born a daughter of a King and died shortly before her twenty-
06 fourth birthday in 1231. Even though she has been dead for seven hundred and fifty
07 two years, she speaks to us today: a young woman of power, privilege and prestige,
08 she chose to dedicate her life in committed service to Christ among the poor, and showed
09 such intense love in her short life that she has been honored as the Patroness of
10 Catholic Charities and the Secular Order --the so-called "Third Order"--of Franciscans.

11 But Elizabeth is not a Saint because she did good things for poor people. Like her
12 beloved Saint Francis who was led by the Spirit to embrace the wounds of Christ in the
13 lepers of Assisi, this holy girl was schooled by the very poor she served with such
14 sensitive love. The poor taught her Christ, and in her sufferings--her tragic widowhood,
15 the bitter rejection of her family, the loss of all her worldly power--the poor were her
16 teachers and she their eager student, joyfully learning Christ.

17 No man is a teacher unless he is first a student. And how are we bishops "teachers
18 of all" unless we are "students of all"? Is it any accident, my brothers, that our brothers
19 at Puebla call us, and the entire Church, to "a preferential option for the poor"? [Puebla 1134]
20 The poor are ours not so much for what we can do for them--though our obligation is great
21 in justice as we well know. But the poor and oppressed are our own and their causes
22 our gravest concerns, because in them we see the sacred humanity of Jesus our Lord,
This, fundamentally, is why Francis embraced the lepers.

23 Like Elizabeth of Hungary, we bishops of the United States are ^{to a certain extent people} born to privilege,
24 power and prestige. We are called to a conversion of heart, as really as she once was,
25 to commit our lives and our office to the service of Christ in the poor and oppressed.
26 But all the greater is our obligation to be students of Christ, for how great is our
27 office and responsibility to teach Christ in the Church and in the world!

01
 02 We see the tears of Christ ^{in today's Gospel} ~~of the Gospel today~~—and like Mattathias of old, shall
 03 we not find strength to stand up for justice even against the king and his power? We have
 04 rightly condemned the intrinsic evil of directly killing innocent human life even from the
 05 earliest and most defenceless moment of existence within the womb. Rightly, too, we
 06 condemn the intrinsic evil of the greatest sin of omission of our day: neglect of the poor.***
 07 Saint Jerome taught that ignorance of the Scripture was ignorance of Christ. To ignore
 08 and neglect the poor is equally to ignore and neglect Christ, for the same sacred Word
 09 teaches: "When I was hungry, you gave me nothing to eat..." [Matt 26: 42].

10 The poor of the world shed the tears of Christ. In them the wounds of Christ
 11 speak to the world and to us.

12 In this Sacred Eucharist, my brothers, the kingly Christ, is transformed into
 13 the poverty of humble signs of bread and wine, that we might become rich in
 14 the power, prestige and privilege of the truth of the Gospel: mercy, justice,
 15 peace, and love. As we approach the Table of that Lord who gives himself equally
 16 to all and all to each, ^{and who had "no place to lay his head"} let us remember the words of the ancient Father of the
 17 Church, Saint :

18
 19
 20
 21 ^{Indeed,} ~~This~~ ^{our} war in behalf of the poor is reflected seventeen times in our pastoral on
 22 peace. ^{our} ~~The~~ struggle in behalf of the poor is also evidenced in our Campaign for
 23 Human Development, Catholic Relief Services, Society for the Propagation of the
 24 Faith, Near East Relief Services, the American Board of Catholic Missions, the
 25 Latin American Collection, the Negro and Indian Mission Collection, and the host
 26 of ministries and services represented by them. ^{We are justly proud.} Still, deep in our hearts we know
 27 we are called to be more and to do more, so that we shall "study war no more,"
 so that Christ shall weep no more, so that, in the words of the poet:

(I dream a world):

F.C.
Service

- 1) Hunthausen
- 2) John Cornelius

15-11-83

Introduction

- Story of Father-Daughter

+ WORLD MAP - "put world back together"

I. Why are we here today?

A. Celebrate the fact you as a faith community
have worked hard to "put this church body & hall
back together"

- further comments

B. Book that is only one side of the picture -
like the "world map" of the first year girl.

S.Sc

C. What about the man & woman who consulted
in the Building, but the Church as a People
of God?

1. St. Augustine

2. Story on Day in ch

(over)

the suffering of the poor of the earth
the threat of nuclear destruction
the systematic violation of human rights
the world-wide attack on labor movements
the continuing oppression and exploitation of
women and peoples of color
the deepening ecological crisis

the secularism of politics
the collapse of traditional values
the crisis in family life
the advance of promiscuous sexuality
the promotion of abortion
the loss of spiritual depth in a sterile contemporary
culture