

Antioch Baptist Church
December 29, 1983
Remarks
The Funeral of Reverend Branch

My friends, it is my privilege to speak in behalf of Bishop Pilla and in my own name to Mrs. Branc and the family and to the congregation of Antioch Baptist Church: our sincerest sympathy to all of you.

When reflecting on the life and ministry of Reverend Branch, I am reminded of the words of the poet Angelina W. Grimke, who wrote:

I have just seen a beautiful thing,
Slim and still,
Against a gold, gold sky,
A straight cypress,
Sensitive,
Exquisite,
A black finger
Pointing upwards.
Why, beautiful, still finger are you black?
And why are you pointing upwards?

My Brothers and Sisters, Reverend Branch through pastoral wisdom and social action gave direction to the people of this church and to thousands of people touched directly or indirectly by his pastoral care. His finger for justice, equality, and fairness pointed from the City of Man to the City of God, so that the reign of God might be more firmly established on this earth.

We thank you, O Lord, for this man who was so near and dear to us and whom you have now taken from us.
We thank you for the friendship that went out from him and the peace he brought.
We thank you
that through suffering he learned obedience
and that he became a person others could love
while he was with us on earth.

We thank you for this man -
a straight cypress
against a gold, gold sky
sensitive,
exquisite.

Father, may nothing of his life be lost.
We ask you
that we who were associated with him
may now, because of his death,
be more associated with each other
and that we may, in this togetherness
and peace and friendship here on earth,
always be deeply conscious of your promise
to be faithful to us in death.

AMEN.

The Church of Saint Anthony of Padua, Parma
Sunday, September 2, 1984
12:00 Noon
25th Anniversary Year
Liturgy in honor of the Deceased of the Parish

Introduction

One Sunday morning, a preacher delivered a beautiful sermon on Jesus' love for little children. The next day, he caught a little boy in the act of pressing his foot into the Church's spanking-new, still-wet sidewalk. He grabbed the lad by the arm, jerked him away from the freshly paved concrete, gave him a severe tongue lashing, and sent him home.

Minutes later, he received an irate telephone call from the child's mother. "My little boy just came home in tears," she said angrily. "When I hear your sermon yesterday I thought you loved little children."

"Indeed I do love little children," the pastor replied, "but I love them in the abstract, not in the concrete."

I. Today's Scriptures challenge us to the COST OF DISCIPLESHIP. They tell us the ultimate test of our following Jesus is not what we think or say about him, but what we do:

Gospel

- 1) If a man wishes to come after me, he must deny his very self, take up his cross, and being to follow in my footsteps. — *sacrifice of parents for children*
- 2) Whoever would save his life will lose it, but whoever loses his life for my sake will find it. — *fireman who saved the life of a child*
- 3) What profit would a man show if he were to gain the whole world and ruin himself in the process? — *sacrifice of parents' career career choice of teaching*

Saint Paul to the Romans

Do not conform yourselves to this age, but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing, and perfect.

- 1) e.g., family of four killed in Los Angeles

Charlie Burns

- 2) Amos

LOVE YOUR ENEMIES

THE LEGAL QUESTION

Jeremiah

You duped me, O Lord, and I let myself be duped; you were too strong for me, and you triumphed.

page 2

Saint Anthony of Padua, Parma

II. When look over the past 25 years of this parish, we think of how privileged we are to have known those who loved the Lord in the concrete:

- 1) those who took the Commandments and Beatitudes seriously;
- 2) the peacemakers and reconcilers within the community;
- 3) the clergy, religious, and laity - who sacrificed so much to develop these parish grounds, construct the facilities you now have, but most importantly -- sacrificed to build a community of faith

III. We thank you, O God,
for these men and women who were so dear to us
and who have now been taken from us.

We thank you
for the friendship that went out from them
and the peace they brought.

We thank you
that through suffering they learned obedience
and that they became persons others could love
while they were with us on this earth.

We pray
that nothing of their lives will be lost...
that all they held sacred
will be respected by us who follow them
and that everything in which they were great
may continue to mean much to us
now that they are dead.

We ask you
that they may go on living
in our children,
in their hearts and minds,
in their courage and conscience.

We ask you
that we who were associated with them
may now, because of their death,
be even more closely associated with each other,
and that we may, in this togetherness
and peace and friendship here on earth,
always be deeply conscious of your promise
to be faithful to us in death.

A Homily delivered during the Memorial Mass in memory of the Reverend Jerzy Popieluszko, at the Cathedral of St. John the Evangelist by the Reverend Alcuin L. Mikulanis, O.F.M. on Friday, November 16, 1984.

Scripture: Wisdom 3:1-11; 1 Letter of John 3:13-18; Gospel of St. John 15:12-17

We have often heard that all Christian spirituality comes down to the great commandment: love God with your whole heart, as Jesus did, and your neighbor as yourself, as Jesus did. It is easy enough to affirm the importance of love in the abstract. It takes little effort to repeat that Judaeo-Christian law of love. But it is something else when it comes to living out that law of love in the concrete. And that is just what the scripture readings insist we must do. To live out --in the concrete-- our love of God, our love of neighbor, our love of self.

During my brief six week stay in Poland this past summer, I had the pleasure of meeting and associating with a brother-priest, who perhaps at that time, was known only to the people of his own native Poland; however, in the last few weeks, he has become known the world over because he risked his life for the love of God, neighbor and self. He lived concretely what most people only speak of in the abstract.

TIME magazine gave him a two page story entitled: "A Nation Mourns A Martyred Priest." NEWSWEEK said of him: "Death does not silence Poland's Martyred Priest." The DETROIT FREE PRESS devoted a half-page story entitled: "In Poland's Dark Night, a Candle is Extinguished." Cleveland's PLAIN DEALER, kept pace with daily developments of the international story and even gave us an editorial: "Another Polish Martyr."

In Warsaw, Poland, on the day when the news in the Free World was giving four and six column spreads in newspapers and frequent "news breaks" on television, the Polish Daily, ZYCIE WARSZAWY, carried a short article about an "abducted priest," listed on lower corner of page 1, hardly noticeable aside the two column article announcing the defeat of the USA athletes in the Wroclaw Boxing Match.

The 37-year old martyred priest, Fr. Jerzy Popieluszko, was a man of deep faith, undaunted hope and possessing a deep and fervent love of God and people. He was a "people priest" and through his own patriotic enthusiasm and his scripturally solid homilies which evidenced a keen gospel perception, he was able to gather around himself the youth, the workers, the intelligentsia and the entire Polish nation. Commentators in all parts of the world acclaim his life and death as an inspiration not only for the Polish Nation but for the world. Fr. Jerzy, through his personal example, martyrdom, is able to proclaim more effectively now, that law of love of which Jesus so eloquently lived and died for: "love one another as I have loved you." Now, even more than in his many homilies, which were the target of military scrutiny, is Fr. Jerzy Popieluszko able to proclaim that a citizen who loves both God and country, has also the courage to attain his own personal

dignity, freedom and mutual respect which Jesus won for us through His own dying and rising. "I no longer speak to you as slaves," said Jesus, "instead I call you friends."

Fr. Jerzy Popieluszko drew on the wealth of the Gospel. He was so imbued with the spirit of his Master, that he became a "one-issue" person.

"The Gospel of Jesus Christ is so fruitful and ageless because it is TRUTH itself. Ideologies which are based on falsehood and oppression of the poor, are short-lived; they reap only bad fruit and moral depravity. Such examples are many in Europe and the world."

Fr. Jerzy worked and prayed that all, including opponents of Christ and the Church, might be touched by the Father's everlasting love. In a homily which he preached in Warsaw on May 27, 1984, Fr. Jerzy directed his appeal to those who are oppressors of the followers of Christ:

"God never renounces his own children, even those who choose to stand with their backs to Him. Hence, everyone has a chance! Even if you consider yourself a human failure, even though you may have lost your dignity or even sold it foolishly, start anew! Build on that within you which is of God. His image is in you. Recognize it and build on it, because there is but one life."

His philosophy, his spirituality, his convictions which flowed from the Word of God, from Christ, from the Church, flowed equally from his own heart. Though he was of frail stature and of weak health, the virtue which stood out strongest in his person, was that of "courage."

"The underlying condition that can liberate humanity and enable man to attain truth and truthful living, is the virtue of courage, for which every individual must strive to attain zealously and diligently. The hallmark of Christian courage is characterized by an unending struggle for truth. Courage conquers all human weaknesses, especially that of force and fear. And the only fear that should cause concern for anyone, is the betrayal of Christ for some thirty pieces of silver which brings only a temporary, evasive and futile peace."

Government authorities found Fr. Jerzy Popieluszko a source of irritation. Could a disciple of Jesus expect anything different? Jerzy Urban, the spokesman for Poland's Communist government, denounced the "Masses for the Homeland," which Fr. Jerzy Popieluszko held on the last Sunday of each month as, "hate sessions," since the sermons inevitably protested the banning of the trade union Solidarity or the imposition of martial law. It took courage for Fr. Jerzy to speak and proclaim Gospel values. And the application of Gospel values to the social issues of any people is always a threat to those who oppose the law of God.

"It is not sufficient that the Christian only condemn evil, falsehood, cowardice, insults, hatred, oppression; the Christian must truly be a witness and activist, and a defender of justice, good, truth, freedom and love. These are human treasures and one must be courageous in demanding these treasures not only for

oneself but for others as well. Only that person will become prudent and just, who is truly a courageous person.

When the national spirit of his country and Church had been crushed by the imposition of martial law, Fr. Jerzy spoke boldly about freedom, dignity and courage:

"It becomes a tragedy for the State whenever the lives of citizens are not governed by courage and bravery. Citizens cease being citizens, and become slaves. Whenever a citizen renounces his or her virtue of courage and bravery, he becomes a slave, submitting to the greatest harm to self, to human nature, to family, to his profession, to the nation, to the world, and the Church; even if this is done in exchange for the acquisition of bread and the incidental benefits which are obtained with little fear and timidity. How sad for those leaders of governments who seek to win citizens with scare tactics and fear. And a government which rules a terrified citizenry, lessens its authority, impoverishes the life of the nation, both culturally and professionally."

Although Fr. Jerzy Popieluszko became known for his monthly masses for the Fatherland, his sermons denouncing Poland's Communist rulers, his support of the banned trade unions, Solidarity, he never declared hatred for his opponents. Nor did he incite dissension. Fr. Jerzy was a man of truth, a deeply religious man who simply followed the dictates of his conscience which was supported by firm Gospel convictions. His greatness is not so much because he was so "Pro Solidarity" or so "Anti-Communism;" his greatness is due to the fact that he was so "Pro Gospel." He lived by the words which Jesus uttered in today's gospel: "It was not you who chose me, it was I who chose you to go forth and bear fruit. Your fruit must endure!" So sincere and wholesome was his life that it rang true to the bitter end.

"To demand truth from another, I must first live by that truth. To demand justice from others, I must be just with my neighbor. To demand courage and bravery, I myself must walk courageously and bravely."

Fr. Jerzy Popieluszko's murder is only one in a series of unexplained acts of violence not only in Poland but in all of the communist controlled countries. Sometimes it seems as if there is no end to peoples' suffering endured in countries like Lithuania, Czechoslovakia, Hungary, Russia, Poland. It is the blood of martyrs like that of Fr. Jerzy Popieluszko who live the command of Jesus, "There is no greater love than this, to lay down one's life for one's friends," which sustains hope within the hearts of a grief-stricken people.

Fr. Jerzy Popieluszko will be missed, not only by the members of Solidarity, the adults whose trade unions have been disbanded and curtailed, but he will be missed by the youth who found him to be a true friend. He rallied an entire nation upon the brutal killing of the young graduate, Gregorz Przemysk. His message to the young people is as timely and encouraging to men and women of all ages:

"...you must have within you something of the eagle. Your heart and your vision must be that of the eagle. You must steel yourselves and aim high, so that like the eagle, you might reach beyond the flight of every bird, for you are the future of our nation. Only as eagles, will you be able to break through the historical crises of our day; you will weather the winds and the storms, never buckling up under any enslavement. Remember, that eagles are free birds because they glide gracefully in the sky and do not grovel on the ground."

"Whether you will ever become like the eagle will depend entirely on this: whom will you choose to be sculptor of your soul or the artist of your mind? Remember, that a genuine and true human being is not produced in a factory, but with the loving care of a mother and sincere educators, who choose as their own model, the greatest of teachers, Jesus Christ."

Jesus says, "Your fruit must endure, so that all you ask the Father in my name, he will give you.

And so we ask: Loving Father, your son, Jesus, is the sure path to our humanity. Help the people of all Nations to follow the way of love set out before us by Jesus. May all the people of the world learn how to walk courageously, bravely and progressively into freedom as did our brother Jerzy Popieluszko, so that soon we will be free enough to love one another as you have loved us in Jesus, Your Son.

** All quotes used in this homily are free translations made from homilies of Fr. Jerzy Popieluszko, received personally from him in July, 1984.

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Homilia na Mszy sw. za s.p. Księdza Jerzego Popieluszki w
Katedrze Sw. Jana w Cleveland, Ohio, wygłoszona przez ks.
Alcuina Mikulanis, O.F.M. dnia 16 listopada 1984 r.

Prymas Tysiąclecia, Ks. Kardynał Stefan Wyszyński, w swojej książce, "Zapiski Więzienne," wspomina obrazek Chrystusa, który otrzymał w dniu swojej konsekracji: Chrystus ze związanymi dłońmi, stojąc i trzymany za prawe ramię przez żołnierza. W swojej refleksji zauważył jak aktualny był ten obraz podczas jego aresztowania i uwięzienia. Miał jednak pociechę że dłonie Chrystusowe są tak bardzo podobne do ludzkich dłoni. Ci, co związali Chrystusowi dłonie, chcieliby i nadal widzieć Chrystusa z dłońmi skrępowanymi.

Iluż ludzi pracuje nad tym, by związać dłonie Chrystusa! Ale, jak widzieliśmy w ostatnich tygodniach w życiu naszej ukochanej Polskiej Ziemi, ludzie ci, nie mają władzy nad Bogiem.

Nie tylko związali ręce młodego naśladowcy Chrystusa, Księdza Jerzego Popieluszki, lecz także w sposób brutalny i barbarzyński, pozbawili go życia.

Skrytobójcze morderstwo zniszczyło ciało młodego kapłana i wiernego syna Polski; lecz nie uciszyło ducha ani też gorącego polskiego serca księdza Jerzego Popieluszki, ktorego słowa miłości Boga i Ojczyzny brzmią w sercach i myślach tysięcy słuchaczy którzy go poznali w krótkim jego życiu kapłańskim.

Chrystus po swojej śmierci i zmartwychwstaniu dał nową nadzieję swoim uczniom. Meczeństwo ks. Popieluszki przyczyniło się do rozszerzenia miłości Boga, godności człowieka, wolności ludzkiej, i zwyczajstwa dobra i prawdy nad kłamstwem i obłudą.

Księdza Jerzego Popieluszkę miałem zaszczyt osobiscie poznać podczas mojego pobytu w Polsce w lipcu bieżącego roku. Był to człowiek głębokiej wiary, niezachwianej nadziei oraz gorącej miłości Boga i ludzi. Swoim patriotycznym entuzjazmem, swoimi kazaniami na wskros ewangelicznymi oraz urokiem osobistym, skupiał wokół Chrystusa młodzież, robotników, inteligencje i cały naród Polski. Jego życie i śmierć jest już dziś natchnieniem dla narodu i dla świata. Teraz mocniej niż przedtem głosi, że człowiek miłujący Boga i Ojczyznę zdolny jest do obrony własnej godności i szanowania godności innych ludzi.

Im więcej jest wysiłku, by związać ręce Chrystusowe, tym więcej musi być trudu z naszej strony by te błogosławione dłonie rozwiązywać. Podczas dzisiejszej liturgii, dziękujmy Bogu za przykład nam dany w życiu księdza Jerzego Popieluszki, który rozwiązywał dłonie Chrystusa w duszach ludzkich, by swobodnie mógł Chrystus działać -- by mógł błogosławić i uzdrawiać.

Prośmy Boga, by miał litość nad tymi, którzy jeszcze krępują dłonie Chrystusowe w naszej, tak skrawionej Polsce. Błagajmy by ich serca otworzyły się na prawdę i doznały miłości Bożej.

Memorial Mass for
Archbishop Oscar Romero
March 23, 1984
St. John Cathedral

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

"Here comes the Master Dreamer! Come on, let us kill
him and throw him into one of the cisterns. . ."

Genesis, 37:19-20

My sisters and brothers in Christ:

On March 24, 1980, Archbishop Oscar Arnulfo Romero was assassinated. Today, on the fourth anniversary of his death, Christians all over the world commemorate his martyrdom, but, because of the special solidarity between the Church of Cleveland and the Church of El Salvador, we remember him with special affection.

Oscar Romero was the "Master Dreamer" and the "stone
Matt.21:42) which the builders rejected." He is the one about whom the "tenants of the land" said, "Here is the one who will inherit everything. Let us kill him and then we shall have his inheritance." (Matt. 21:38)

Oscar Romero acted like a servant and was treated like a servant. He stood with the oppressed; he was a voice for the powerless poor. He proclaimed the dignity of those whom the tenants only derided and scorned.

Because he acted like a servant, he was treated like a servant. Disfavored by the privileged and influential, he was constantly scorned, rejected, and threatened; finally, he was killed.

The history of the Church tells us that when the Shepherd and Leader impregnates his people with the full spirit of the Gospel, there is only one path for him to follow - and that is the Way of the Cross. Ask the bishops of Latin America; ask the bishops of Eastern Europe; ask the bishops of South Africa -- ask Pope John Paul II.

I personally visited the war-torn country of El Salvador two years ago. I saw twelve year old children carrying guns, near-naked bodies slain and strewn on the highways for people to see; I saw a people wracked by poverty and violence. Yet, I witnessed a people of faith - a people who dared to believe, even when believing meant danger and death. I witnessed our missionaries, our ambassadors from the Church of Cleveland, men and women of faith, like Oscar Romero, the "keystones" of the Church. I said to myself, "It was the Lord who did this and we find it marvelous to behold." Matt. 21:42

Who was Oscar Romero? He was the "master dreamer" and the "stone rejected." He was the "trumpet of conscience" who preached that the eye-for-an-eye philosophy would only leave everyone blind" (M.L.King).

Archbishop Romero was an imitator of Christ. We acclaim him in this sacred place because through him the mystery of Christ touches us with greater clarity and depth, through him the suffering, dying and rising of Christ is more clearly part of the now-time of human history.

As we approach the Table of Sacrifice, in which Christ is received, the memory of his death is recalled, and a pledge of future glory is given to us, I leave you with the words of Oscar Romero:

As a shepherd, I am obliged by divine law to give my life for those I love, for the entire Salvadorean people, including those Salvadorans who threaten to assassinate me. . . Martyrdom is a grace of God that I do not feel worthy of. But if God accepts the sacrifice of my life, my hope is that my blood will be like a seed of liberty and a sign that our hopes will soon become a reality. (page 75, Archbishop Romero, by Placido Erdozain.)

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The Church of Saint Casimir
October 27, 1985
First Anniversary of Death
of Father Jerzy Popieluszko
10:30 a.m.

INTRODUCTION

- A. TIME = "A Nation Mourns a Martyr
- B. NEWSWEEK = "Death Does Not Silence Poland's Martyred Priest"
- C. DETROIT FREE PRESS = "In Poland's Dark Night, a Candle is Extinguished." (story)
- D. CLEVELAND PLAIN DEALER = "Another Polish Martyr" (editorialized)
- E. None of these headlines, editorials, and stories match the deep feelings of anguish, righteous anger, and frustration of Polish people and all people of good will.
- F. Still, there is pride and hope: another witness to the faith in the annals of Church history.

I. My friends, who is Father Jerzy? He is the modern day BARTIMEUS!

- A. Bartimeus = a man of profound faith, of conviction in the healing power of God, of courage, a man who dared step from the crowd to greet Jesus, to beg of Jesus: I WANT TO SEE.
- B. Bartimeus was eager to see, in a physical sense, but because he was a man of faith, HE ALREADY HAD THE RARE VISION OF FAITH:
He saw in Jesus the SON OF DAVID, the DELIVERER, the one who would bring the people from the EXILE OF BABYLON'S SLAVERY, SIN, AND BLINDNESS:
I WILL GATHER THEM FROM THE ENDS OF THE WORLD...
I WILL LEAD THEM TO BROOKS OF WATER...
I WILL CONSOLE AND GUIDE THEM...

II. Father Jerzy - the modern day BARTIMEUS:

- A. Jonathan Swift, THERE IS NONE SO BLIND AS THEY WHO REFUSE TO SEE
- B. Father Jerzy wanted his people to see the immorality of their slavery, of the communist government, of the hungers that plagued the people.
LORD, THAT THEY MAY SEE was his prayer.
- C. EVERY HIGH PRIEST IS TAKEN FROM AMONG MEN AND MADE THEIR REPRESENTATIVE BEFORE GOD, TO OFFER GIFTS AND SACRIFICES FOR SIN.
- D. He was against: lies, falsehoods, distortions of reality, all twistings of meaning, the proclamations of half-truths, the telling of only part of the story.
- E. And so, as the representative before God, Father Jerzy told the truth:

① "The Gospel of Jesus Christ is so fruitful and ageless because it is TRUTH itself. Ideologies which are based on falsehood and oppression of the poor, are short-lived; they reap only bad fruit and moral depravity. Such examples are many in Europe and the world."

② "God never renounces his own children, even those who choose to stand with their backs to Him. Hence, everyone has a chance! Even if you consider yourself a human failure, even though you may have lost your dignity or even sold it foolishly, start anew! Build on that within you which is of God. His image is in you. Recognize it and build on it, because there is but one life."

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5 "It becomes a tragedy for the State whenever the lives of citizens are not governed by courage and bravery. Citizens cease being citizens, and become slaves. Whenever a citizen renounces his or her virtue of courage and bravery, he becomes a slave, submitting to the greatest harm to self, to human nature, to family, to his profession, to the nation, to the world, and the Church; even if this is done in exchange for the acquisition of bread and the incidental benefits which are obtained with little fear and timidity. How sad for those leaders of governments who seek to win citizens with scare tactics and fear. And a government which rules a terrified citizenry, lessens its authority, impoverishes the life of the nation, both culturally and professionally."

4

6
To
you

"...you must have within you something of the eagle. Your heart and your vision must be that of the eagle. You must steel yourselves and aim high, so that like the eagle, you might reach beyond the flight of every bird, for you are the future of our nation. Only as eagles, will you be able to break through the historical crises of our day; you will weather the winds and the storms, never buckling up under any enslavement. Remember, that eagles are free birds because they glide gracefully in the sky and do not grovel on the ground."

"Whether you will ever become like the eagle will depend entirely on this: whom will you choose to be sculptor of your soul or the artist of your mind? Remember, that a genuine and true human being is not produced in a factory, but with the loving care of a mother and sincere educators, who choose as their own model, the greatest of teachers, Jesus Christ."

The Church of Saint Agnes/Our Lady of Fatima
The Second Sunday of Advent
December 9, 1985
First Anniversary of the Death of Sister Henrietta

Introduction

- A. Friday Magazine of the Plain Dealer (12/7/84)
Headline on page 45, "U2: The Band That Takes on Today's Issues"
- B. Issues: human rights, nuclear war, commitment
- C. Statement that struck me (in view of their coming Sunday performance):

Clayton: I've heard reports that they're scalping tickets for our shows. Some reports were as high as \$100.00. That's immoral to pay that much. Will you tell our readers if they can't get a seat now, we'll be back."

Body - "That's immoral to pay that much."

- I.
 - A. The impression that nothing is immoral, unless you're caught - then it's illegal
 - B. John the Baptist - came at a time when people hoped for a "new heaven and a new earth" because the world's relationship with God was broken.
 - C. The solution was Christ, and John was to prepare the way:
One more powerful than I is to come after me.
I am not fit to stoop and untie his sandal straps.
I have baptized you in water; he will baptize you in the H. Spirit
 - D. Isaiah:
Every valley shall be filled in,
every mountain and hill shall be made low,
The rugged land shall be made a plain,
the rough country, a broad valley.
 - E. The world was groaning for redemption, from the immorality of a ruptured relationship with God.
- II.
 - A. A sign of the immorality of today's world, a sign of today's rupture between the world and God, is the many poor among us:
 - B. Catholic Social Teaching and the U.S. Economy:
 - 1. poverty: racial and ethnic discrimination, feminization of poverty, distribution of income and wealth;
 - 2. employment: causes & cures
 - 3. inadequacy of the welfare system
 - 4. food and agriculture & the farmer
 - C. We say that America needs a new experiment in cooperation and collaboration to renew a sense of solidarity, enhance participation, and broaden the sharing of responsibility in economic society.
 - D. We say, a primary criterion for judging the moral values of national economic policies is their impact upon the poor and marginalized.

page 2

Saint Agnes/Our Lady of Fatima
Sister Henrietta

III. A. In the Diocese of Cleveland, Sister Henrietta was a great servant of the poor and her witness bore fruit in three ways:

1. She made us aware of the existence of the poor and she named the "immorality" of poverty;
2. In her untiring service to the poor, in living among the poor and sharing the plight of the poor, in finding her joy and happiness with the poor, she reminded us that real contentment and peace of soul is not found in the abundance of this world's goods -- but in a conscience fixed on Jesus.
3. In the personal attention she gave to the poor and the devotion she had to their cause, she brought attention to the dignity of the poor, to the fact that the poor, whoever they are and wherever they exist, are made in image and likeness of God.
4. She heard well the prescription of the James:

If a brother or sister has nothing to wear and no food for the day,
and you say to them, 'Goodbye and good luck!
Keep warm and well fed,'" but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless. (James 2:14)

Sister Henrietta spent her time both in social service and social justice: she gave food and clothing to the poor, and she also set up an organization whereby the poor could own their own homes.

5. In short, by her life and witness Sister Henrietta brought credibility to the Christian Gospel and to the Church.
IN THIS WAY SHE WAS A JOHN THE BAPTIST FOR OUR TIMES,
A HERALD'S VOICE CRYING IN THE WILDERNESS, MAKE READY A WAY FOR THE LORD, CLEAR HIM A STRAIGHT PATH.

IV. Application and Conclusion

1. Imitate the example of Sister Henrietta & continue her work.
2. Serve the poor without paternalism, without using them to heal our own guilt, or fulfill a natural sense of caring or a desire to have someone we can be in charge of...
3. Serve the poor by enhancing their sense of dignity and worth: by enabling them to take charge of their own lives and developing a sense of responsibility for their own destiny: let not the Church continue a cycle of dependence.
4. Serve the poor by shaping an economic democracy, whereby the rich do not live off the poor wages of the poor, nor the poor live off the trickling down profits of the rich
5. "What we await are a new heavens and a new earth where, according to his promise, the justice of God will reside." (2 Pt 3:13)
6. grasshoppers/wild honey :: Body & Blood of Christ

UNCLE MORTON

Here rests a man
whose grandparental love
thru spouse and children
would the centuries span
- attestation to the God above

Here rests a man
whose quiet but deep affection
thru fruitful faithfulness
comfort, consolation, and protection
begot in fam'ly clan

resurrection. Jesus.
For this noble spirit does not die.
Valiant, it soars beyond the sky
and like a star reaching for spiritual space
explodes

and we store up the pieces of memory
that earthbound
upon our heads recline
to shape a crown
that makes the name of Morton Sneed
immortal.

From the Homily
The Liturgy of Christian Burial
The Church of Saint Ann
Cassopolis, Michigan
February 2, 1987

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

The Rite of Christian Burial
William Harry Alexander
The Church of Our Lady of Peace
Friday, August 27, 1988
11:00 a.m.

To Ethel

To Marian and the family,

Marilyn, Maria, and Margo,

Carlos and Anthony,

To Helen and all the relatives,

I wish to extend the sympathies and prayerful assurances of Bishop Pilla, myself, Father Zepp and the parishioners of Our Lady of Peace as well as our entire diocesan family.

In particular, Bishop Pilla asked to be remembered to you this morning. Because of the death of one our beloved priests, he is not able to be here.

The Rite of Christian Burial
Harry Alexander
The Church of Our Lady of Peace
Friday, August 26, 1988

A Prayer

by Paul Lawrence Dunbar

O Lord, the hard-won miles
Have worn my stumbling feet:
Oh, soothe me with thy smiles.
And make my life complete.

The thorns were thick and keen
Where'ere I trembling trod:
The way was long between
My wounded feet and God.

Where healing waters flow
Do thou my footsteps lead.
My heart is aching so,
Thy gracious balm I need.

My Brothers and Sisters in Christ:

The death of Harry Alexander provides us a unique point of entry into the mystery of the death and resurrection of Jesus Christ and into the meaning of the Christian life.

The Bible says:

The just are in the hands of God....

The just are in peace.

The hope of the just is full of immortality.

Chastised and punished though they be, the just
have been found worthy by God.

And more, the just shall judge nations and rule

over peoples; they shall understand truth;
they shall abide in God's love - they shall
shine! "This little light of mine, I'm
gonna let it **shine**!"

The Bible says:

Happy now are the dead who die in the Lord!
They shall find rest from their labors for
their good works shall accompany them.
They shall **shine!**

"This little light of mine, I'm gonna let it **shine**!"

The Bible says:

For I was hungry, thirsty, a stranger,
naked, ill, in prison -- and you came to my aid.

I assure you, as often as you did it for one of
my least brothers [and sisters], you did it for me.

They - the **just** - shall **shine!** "This little light of mine,
I'm gonna let it **shine.**"

All of these wonderful feats happen, only if we are **just**, only
if we are **just** while we are **living.**

The Church, Christian people, have been accused of preaching a "pie in the sky" faith, a religion of laws and prescriptions, edicts and decrees, ordinances, statues, injunctions, codes and doctrines. We, the Church, have allegedly pacified people in the face of oppression, offered pabulum for substance, and forged a tranquility of order at any cost. Karl Marx called religion the "opium of the people." This may be true of some churches, some people and some preachers at certain points in history and even today. But, such distortions of the Gospel and misrepresentations of the Church do not represent "The Bible tells me so's" that we learned from our parents knee, the authentic tradition of the Church, and surely not the life and example of Jesus Christ.

The ancient Fathers of the Church, those writers closest to the Tradition, frequently wrote about the authentic Christian and the authentic Church, doers not just hearers of the word:

Saint Clement: "...it is unbecoming that one man live in luxury when there are so many who labor in poverty."

Saint Augustine: "Believers come to know the body of Christ if they do not neglect the body of Christ."

Saint Basil: "You are going to leave your money behind you here whether you wish to or not. On the other hand, you will take with you to the Lord the honor that you have won through good works. In the presence of the universal judge, all people will surround you, acclaim you as a public benefactor, and tell of your generosity and kindness."

Pope Saint Leo the Great: "Let us now extend to the poor and those afflicted in different ways a more open-handed generosity, so that God may be thanked through many voices and the relief of the needy supported by our fasting.... A generous spirit is itself great wealth. There can be no shortage of material for generosity where it is Christ who feeds and Christ who is fed. In all this activity there is present the hand of him who multiplies the bread by breaking it, and increases it by giving it away.... The giver of alms should be free from anxiety and full of joy. His gain will be greatest when he keeps back least for himself.

Dear friends, it is precisely here - in doing faith, in doing justice, in doing peace - that Harry Alexander's life and death (which is now the memory of his life) provide us point of entry into the meaning of the death and resurrection of Jesus and the meaning of Christian life.

Ask Father Zepp, his pastor, and he will tell you that Harry was a generous man for the programs of the Church and for the Church's ministry to the poor. "In the time of their visitation they shall shine."

Ask his family, and they will tell you, "We don't know how much he gave away." "In the time of their visitation they shall shine."

Ask his friends and civic leaders, and they will proclaim the multitudinous forms of service he rendered to the community and tell the stories of his color-blind stance for righteousness. "In the time of their visitation they shall shine."

And now, we commend Harry Alexander to the Lord. While with us, he shone like a morning star. Now that he is gone home, may the memory of him shine through us and inspire us to work for all that is good, true, and holy. ^{and just.} Harold joined the community of believers at the Table of the Lord. May this same Lord welcome him to eternal peace.

I have just seen a beautiful thing,

Slim and still,

Against a gold, gold sky,

A straight cypress,

Sensitive,

Exquisite,

A black finger

Pointing upwards.

Why beautiful, still finger are you black?

And why are you pointing upwards?

by Angeline W. Grimke

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

THE FUNERAL LITURGY
IN REMEMBRANCE OF
SISTER MARY KILIAN POLLARD, B.V.M.
THE CHURCH OF SAINT AUGUSTINE
MEMPHIS, TENNESSEE
JANUARY 30, 1990

WISDOM 3: 1-9
2 CORINTHIANS 5: 1; 1-10
JOHN 12: 23-28

"I SOLEMNLY ASSURE YOU,
UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH
AND DIES,
IT REMAINS JUST A GRAIN OF WHEAT.
BUT, IF IT DIES,
IT PRODUCES MUCH FRUIT."

PAX ET BONUM!

PEACE AND ALL THAT IS GOOD

TO YOU, BISHOP BUECHLEIN,

THE PASTOR OF THE CHURCH OF GOD, IN MEMPHIS,
AND TO YOU, FATHER PAT AND THE FAMILY, *and Pare*

AND TO YOU, THE SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY
AND SISTER LAURINE.

PEACE AND ALL THAT IS GOOD

TO YOU, THE SONS AND DAUGHTERS OF SISTER KILIAN,

THE ALUMNI OF OLD SAINT AUGUSTINE, FATHER BERTRAND,
AND MEMPHIS CATHOLIC HIGH SCHOOL,

AND TO YOU, ADMINISTRATORS, FACULTY AND STAFF,

COLLEAGUES AND CO-WORKERS.

PEACE AND ALL GOOD

TO YOU, FATHER CARROLL AND THE SAINT AUGUSTINE FAITHFUL,

AND TO ALL IN THIS HOLY ASSEMBLY

GATHERED TO REMEMBER THE DYING AND RISING OF JESUS,
TO CELEBRATE THE MYSTERY OF LIFE AND DEATH,
AND TO RECALL THE WITNESS OF SISTER MARY KILIAN

DEAR FRIENDS, I REMEMBER SISTER KILIAN TELLING ME THAT FRANCISCANS PREACH TOO LONG! SO, I WAS SURPRISED THAT SHE ASKED ME TO DELIVER HER FUNERAL HOMILY. BUT, I ALSO REALIZE THAT SHE DOESN'T HAVE TO SUFFER THROUGH IT LIKE YOU DO! SISTER KILIAN, I WILL NOT BE LONG TONIGHT.

THERE IS A POWERFUL AND DRAMATIC SCENE IN THE MOVIE, "TO KILL A MOCKINGBIRD." THE LAWYER, ATTICUS FINCH, HAS AROUSED THE ANGER OF THE TOWNSPEOPLE / BY DECIDING TO DEFEND A MAN WHOM THE THEY HAD ALREADY JUDGED GUILTY WITHOUT DUE PROCESS. REFUSING TO YIELD TO THEIR PRESSURES AND INTENT ON HAVING A JUST TRIAL, / ATTICUS TURNED TO HIS CHILDREN. WITH A LAWYER'S EYE AND STANCE, HE ADVISED THEM FOR LIFE:

"IF YOU WANT TO UNDERSTAND ANOTHER PERSON,
YOU MUST CRAWL INSIDE THEIR SKIN,
AND WALK AROUND WITH THEM."

SISTERS AND BROTHERS, THESE WORDS GIVES US AN ENTRY INTO THE MYSTERY WE CELEBRATE TONIGHT.

CHRIST'S WHOLE LIFE COMPRISED A JOURNEY - FROM DESCENT - TO BIRTH - TO GROWING AND MATURING - TO SUFFERING AND DYING - TO RISING FROM THE DEAD - TO HIS RETURN IN GLORY. CHRIST'S TAKING ON OF HUMAN FLESH AND HIS LIVING AND STRUGGLING AS A HUMAN BEING ON THIS EARTH WAS DECISIVE AND FINAL:

[CHRIST], THOUGH HE WAS IN THE FORM OF GOD,
DID NOT REGARD EQUALITY WITH GOD
SOMETHING TO BE GRASPED,
RATHER, HE EMPTIED HIMSELF,
TAKING THE FORM OF A SLAVE,
COMING IN HUMAN LIKENESS...

PHILIPPIANS 2: 6-7

FRIENDS, CHRIST LITERALLY 'CRAWLED INSIDE OUR SKIN AND WALKED AROUND WITH US.' OUR GOD BECAME FLESH FOR US - TO SAVE US FROM SIN AND DEATH, TO GUIDE OUR EARTHLY LIFE IN THE PATH OF TRUTH, TO MODEL LOVE FOR US, AND TO DRAW US TO HIMSELF IN TIME AND ETERNITY.

"UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES, IT REMAINS JUST A GRAIN OF WHEAT...." CHRIST SHOWED^S~~ED~~ US THAT HAPPINESS AND FULFILLMENT AND THE PROPER DIRECTING OF HUMAN ENERGY NECESSARILY INVOLVED~~D~~ A DYING TO SELF - A DYING TO THE PRIMACY OF SELF, TO THE SUPREMACY OF SELF, TO THE EXALTATION OF SELF, ~~AND~~ A DYING TO OBSESSION WITH SELF. CHRIST TOOK HIS MISSION OF SALVATION

SO SERIOUSLY, THAT ONCE HE CRAWLED INTO OUR SKIN, HE VOWED NEVER TO EXIT FROM THIS EARTHEN VESSEL WE CALL BODY AND FLESH AND EMBODIED SPIRIT.

THUS, CHRIST PATTERNED FOR US A WAY OF LIVING - A WAY OF JOURNEYING TOWARD DEATH THAT GIVES OUR EARTHLY STAY AND STRUGGLE MEANING, TAKES AWAY DEATH'S STING, AND BRINGS HOPE TO THE HUMAN FAMILY. "UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES, IT REMAINS JUST A GRAIN OF WHEAT. BUT, IF IT DIES, IT BEARS MUCH FRUIT."

BROTHERS AND SISTERS, THE SIGNIFICANCE OF SISTER MARY KILIAN'S LIFE AND DEATH IS PRECISELY THIS: IN HER OWN HEART AND MIND AND SOUL, AND IN THE DEEP CENTER OF HER CONSCIENCE, SHE BORE THE MIND OF CHRIST, SHE WORE THE STRIPES OF CHRIST, SHE TOUCHED THE HEART OF CHRIST, SHE TAUGHT THE TRUTH OF CHRIST, SHE LIVED THE WAY OF CHRIST, SHE SHARED THE LIFE OF CHRIST, SHE LIVED THE MISSION OF CHRIST. THUS, FOR US, FOR ALL WHO KNOW HER AND ADMIRE HER, FOR ALL OF US WHO SHALL CLAIM HER LEGACY -- ^{we must remember} ~~REMEMBER~~, HER GREATNESS RESTS IN THE FACT THAT SHE DIRECTED OUR HEARTS TO CHRIST AND SHE EMBODIED IN HER OWN FLESH THE WAY TO CHRIST. "UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES, IT REMAINS JUST A GRAIN OF WHEAT...."

FROM THE SELF-EMPTYING CHRIST, SISTER KILIAN LEARNED THAT TO TRULY UNDERSTAND THE PEOPLE, ~~ESPECIALLY THE YOUNG~~ SHE WOULD SERVE ALL HER LIFE, SHE WOULD HAVE TO 'CRAWL INSIDE THEIR SKIN AND

WALK AROUND WITH THEM.' ANYONE WHO KNEW SISTER KILIAN KNEW HOW TRUE THIS WAS. SHE SPENT HER WHOLE RELIGIOUS LIFE IN THE AFRICAN-AMERICAN COMMUNITY OF MEMPHIS. FROM THE FIRST MOMENT OF HER ARRIVAL, SHE FELL IN LOVE WITH US. IMMEDIATELY, SHE SAW THROUGH THE STEREOTYPES, THE MYTHS, AND THE MISPERCEPTIONS THAT EVEN TO THIS DAY BLIND THIS SOCIETY TO OUR GIFTS AND GREATNESS - INDEED, TO OUR VERY SELFHOOD. ^{Sr. Kilian} ~~SHE~~ NEVER DENIED HER LIMITATIONS; SHE KNEW THERE WAS MUCH SHE HAD TO LEARN; AND, SHE UNDERSTOOD THAT OUR PEOPLE WOULD BE TEACHING HER SO MUCH ABOUT OUR ^{heritage} ~~PROMISE~~ TO HER DYING DAY. ^{Still} ~~BUT~~, SHE KEPT CRAWLING INSIDE OUR SKIN, SHE KEPT WALKING AROUND WITH US, SHE CONTINUED TO PONDER OUR GENIUS. EACH NEW IDEA SHE UNCOVERED, OR FRESH INSIGHT SHE DISCOVERED, MEANT A DYING TO OLD WAYS AND IDEAS. EACH NEW STUDENT SHE TAUGHT UNRAVELLED THE MYSTERY OF OUR BLACK HUMANITY, ^{for her} AND LED HER MORE AND MORE TO DRAW OUT TALENTS AND POSSIBILITIES UNKNOWN AND HIDDEN TO ^{those very} ~~THE~~ STUDENTS SHE TAUGHT. SO DEEPLY HAD SHE COME TO KNOW US AND LOVE US, THAT OUR HURTS WERE HERS, OUR STRUGGLES WERE HERS, OUR TEARS WERE HERS, OUR SEGREGATION AND DISCRIMINATION AND RACISM -- YES, OUR DOGGED DEATHS IN THIS DAMNABLE SOCIETY -- THESE WERE ALL HERS. FROM THE MASTER SHE HAD LEARNED WHAT IT MEANT TO 'CRAWL INSIDE OUR SKIN AND TO WALK AROUND WITH US.' "UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES...."

AND OUR VICTORIES WERE HERS, TOO. PROUDLY AND WITH CONVICTION, SHE JOINED CIVIL RIGHTS MARCHES AND CHOKED ON TEAR GAS: IF SHE WERE GOING 'TO CRAWL INSIDE OUR SKIN AND WALK AROUND WITH

US," SHE KNEW SHE HAD TO DO IT INSIDE AND OUTSIDE THE CLASSROOM. SHE WELCOMED THE DAY OF BLACK PRIDE IN OUR HISTORY AND CULTURE. I REMEMBER THE TWO OF US TAKING A BLACK HISTORY COURSE TOGETHER AT MEMPHIS STATE ^{University}, COMPLAINING THAT THE TEACHER WAS WHITE, AND THEN BOTH OF US FALLING ASLEEP IN HIS CLASSES. BUT, JUST TO BE NEXT TO ^{Sr. KILIAN} ~~HER~~ IN THE CAR TO AND FROM THE UNIVERSITY WAS AN UNFORGETTABLE GRACE: SO MUCH DID SHE RADIATE CHRISTLIKE FAITHFULNESS AND COMMITMENT - TO THE VERY END, ^{She never gave up} ~~NEVER GIVING UP~~, ALWAYS LOOKING TO RETURN TO HER STUDENTS FROM THE PAIN OF A HOSPITAL BED. "UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES...."

OH, YES -- EVERYONE KNEW WHERE SISTER KILIAN STOOD ON ANY ISSUE. ONCE SHE GRASPED WHAT SHE PERCEIVED AS THE TRUTH, AS THE MORALLY RIGHT WAY TO GO - YOU HEARD FROM HER TILL THE VERY END. BUT, HERE AGAIN, IT IS CRITICAL TO UNDERSTAND THE GENESIS OF HER PERSISTENCE: WHAT WAS GOOD FOR GOD'S CHILDREN, WHAT ASSURED THEM OF EQUALITY OF TREATMENT AND OPPORTUNITY, WHAT WOULD FREE OTHERS FROM THEIR IGNORANCE AND BLINDNESS AND PREJUDICES - THIS WAS WORTH A THOUSAND DEATHS. IT WAS NOT EASY FOR HER, FRIENDS, TO STAND ALONE SO OFTEN, WITH ONLY THE VISIBLE SUPPORT OF A FEW, SO OFTEN A ^{Solitary} ~~SOLE~~ VOICE, AT ONE TIME PERSONALLY AND SOCIALLY SEGREGATED EVEN BY OTHER RELIGIOUS AND CLERGY. SUCH WAS HER APPROPRIATION OF CHRIST'S CROSS. THESE WERE HER DAILY DEATHS. "UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES...."

^{Back strand}
~~GRAIN~~
DEAR CHRISTIAN FAITHFUL, A ~~GRAIN~~ OF WHEAT HAS FALLEN TO

✓
✓
✓
THE EARTH AND DIED - A LIFE WELL LIVED AND A GOD WELL SERVED. AS
A RELIGIOUS WOMAN, A SISTER OF CHARITY OF THE BLESSED VIRGIN MARY,
THIS TRUTH-LOVING AND FREEDOM-SEEKING GRAIN OF WHEAT REJECTED THE
ADDICTIONS OF POWER, PRESTIGE AND POSITION THAT CHARACTERIZE OUR
CULTURE AND ROB OUR PEOPLE OF THEIR DEEPEST SENSE OF SELF. SISTER
MARY KILIAN LEAVES US, ^{who are} THE FRUIT OF HER ~~LEGACY AND~~ MINISTRY, A
GREAT CHALLENGE, A CHALLENGE EXPRESSED SO WELL BY THE POETESS MARI
EVANS *and so revelatory of Sr. Kilian's life:*

SPEAK THE TRUTH TO THE PEOPLE
TALK SENSE TO THE PEOPLE
FREE THEM WITH REASON
FREE THEM WITH HONESTY
FREE THE PEOPLE WITH LOVE AND COURAGE AND CARE
FOR THEIR BEING....

A FREE MIND HAS NO NEED TO SCREAM
A FREE MIND IS READY FOR OTHER THINGS

TO BUILD BLACK SCHOOLS
TO BUILD BLACK CHILDREN
TO BUILD BLACK MINDS
TO BUILD BLACK LOVE
TO BUILD A STRONG BLACK NATION
TO BUILD

SPEAK THE TRUTH TO THE PEOPLE....
SPEAK TO THE MIND OF THE PEOPLE
SPEAK TRUTH.

SISTERS AND BROTHERS IN CHRIST, "THE SOULS OF THE JUST ARE IN THE HANDS OF GOD, AND NO TORMENT SHALL TOUCH THEM." WE WHO ARE THE BENEFICIARIES OF SISTER KILIAN'S LIFE AND LOVE ARE CONVINCED THAT SHE IS IN GOD'S HANDS. ARE WE NOT BLESSED TO HAVE KNOWN HER AND SHARED ~~WITH~~^{HER} ~~OUR~~ LAUGHTER AND TEARS AND HOPES AND DREAMS?

INDEED, "THE LIVES OF ALL OF US ARE TO BE REVEALED BEFORE THE TRIBUNAL OF CHRIST, SO THAT EACH ONE MAY RECEIVE ONE'S RECOMPENSE, GOOD OR BAD, ACCORDING TO ONE'S LIFE IN THE BODY." MAY WE DRAW FROM SISTER KILIAN'S LIFE OF FAITHFUL SERVICE AND BOUNDLESS COMPASSION A FRESH INSIGHT INTO THE WAY AND MISSION OF CHRIST JESUS OUR LORD.

MAY THE EUCHARIST, WHICH GAVE DAILY NOURISHMENT TO SISTER KILIAN AND WHICH WE SHARE, A REMEMBRANCE OF THE DEATH OF THE LORD AND A PLEDGE OF THE GLORY TO COME, STRENGTHEN US IN THE BONDS OF UNITY AND LOVE. AMEN.