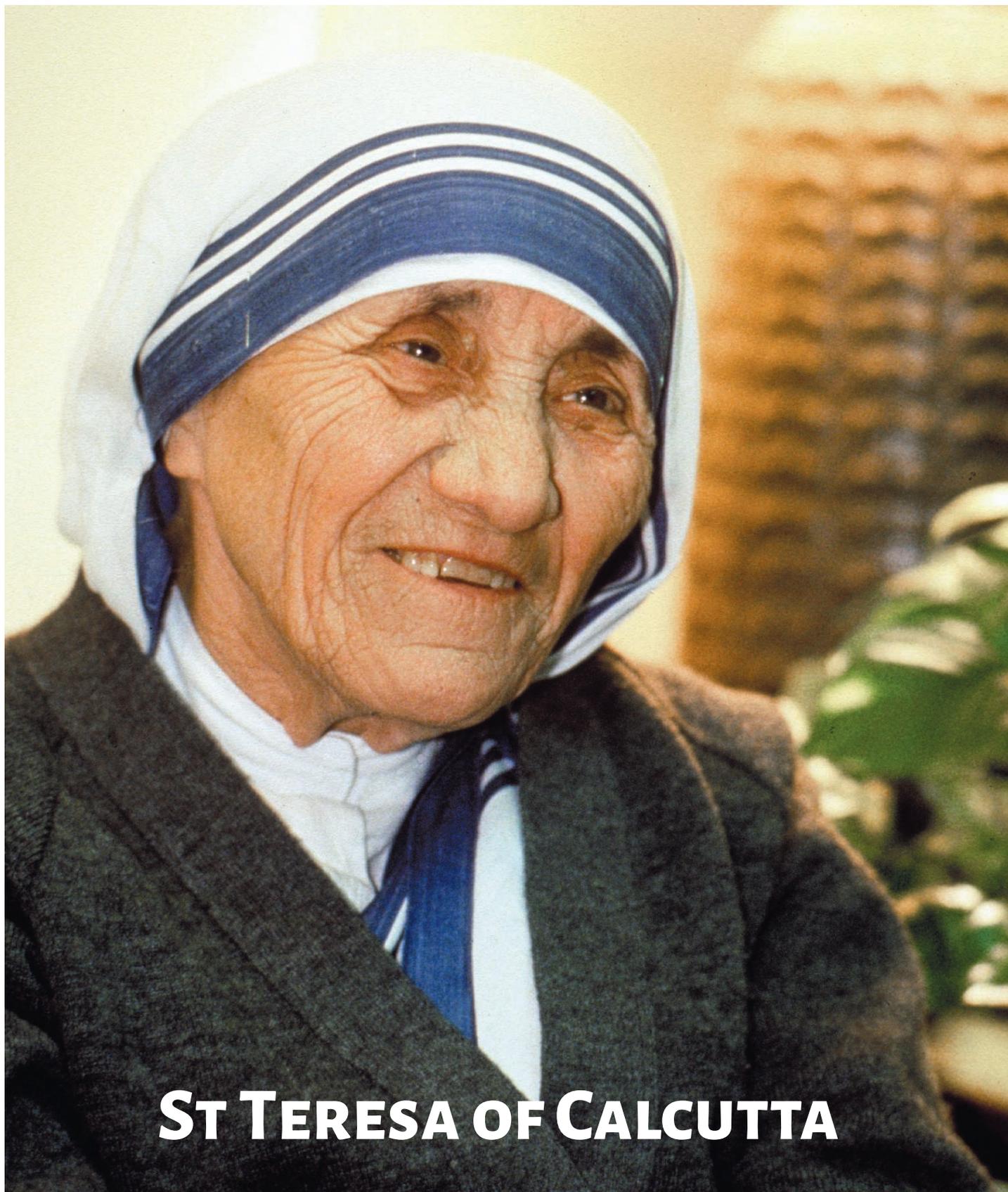


# The Bulletin

St Anne of the Heights • Jersey City, NJ

September 4, 2016  
Twenty-third Sunday in Ordinary Time

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**ST TERESA OF CALCUTTA**



# SAINT ANNE OF THE HEIGHTS CHURCH

3545 Kennedy Blvd., Jersey City, NJ 07307  
Tel: 201-360-0838 Email: [info@sahjerseycity.com](mailto:info@sahjerseycity.com)  
Fax: 201-721-5996

**Parish registration:**  
 **General parish feed:**  
 **Website:**

[sahjerseycity.com/register](http://sahjerseycity.com/register)  
[@stah\\_nation](https://twitter.com/stah_nation)  
[sahjerseycity.com](http://sahjerseycity.com)

## Pastoral Team

**Fr. Nigel** Parish Priest  
**Fr. J. Ranieri** Weekend Assistant  
**Msr. L.J. Miller** Weekend Assistant  
**Fr. D.X. Stump, S.J.** Weekday Assistant

**Mrs. J. Waddleton & Lt. J. Carroll** Trustees

## Weekly Planner

**SUNDAY 9/4** 23<sup>RD</sup> SUNDAY IN ORDINARY TIME  
10AM & 12 PM Mass with Baptisms  
*Church*

**MONDAY 9/5** LABOR DAY  
*Rectory Office Will Be Closed In Observance of Holiday*

**TUESDAY 9/6**  
12:15 PM Bingo *Cent Hall*  
3:30—4:30 PM Legion of Mary *Cent Hall*

**WEDNESDAY 9/7**  
6:00-8:00 PM Daisy/Jr Mtg. *Cent Hall*

**THURSDAY 9/8**  
9:30—10:30 AM Holy Hour for Priests  
*Church*

**FRIDAY 9/9**  
12:15 PM Bingo *Cent Hall*

**SATURDAY 9/10**  
2—4 PM St. Padre Pio Prayers/Mtg  
*Cent Hall*

**SUNDAY 9/11** 24<sup>TH</sup> SUNDAY IN ORDINARY TIME  
10AM—1PM H.N.S. Mass/Mtg  
*Church/Cent Hall*  
1—3 PM Fil-Am Mtg *Cent Hall*

## Sick List

Let us pray for the sick (People will remain on sick list for 2 weeks unless otherwise notified): Juliet Nawrocki, Doreen Busacca, Kathleen Link, Orlando Basile, Marie Carlson, John Norton, Patricia Kucinski, Frank McNamara, Jennifer O'Connor, Donna Tuzzo, Matt Bolger, Lawrence Shin, Lupe Pena, Frances Kearns, Josephine Cermak Rowan, Steve & Rachel Mastin, Diane Shea, Joseph Callandrillo, Humberto Quintana, Javier Vega, Jennifer Moloughney, Antoinette Maddi, Carol Jordan, Anthony Biggio, Sammy DeLeon, Shane Quinn, Alice Daly, Sadie Krieger, Dolores DelMonte, Dianne O'Sullivan, Carl Carlson, Larry Bello, Miyuki Campbell, Diane Albert, Meghan Connaughton

## Baptism Information

Families are asked to please contact the Rectory for further information on preparing for the sacrament of Baptism.

## Sacrament of Matrimony

In accordance with archdiocesan policy, couples contemplating marriage are asked to begin the sacramental preparation program at least one year in advance of the wedding date. Please contact the Rectory for further information.

## Mass Intentions — September 5<sup>th</sup>–11<sup>th</sup> 2016

<b>Mon 9/5</b>	<b>Sat 9/10</b>
9 AM Novena	9 AM Christina Burke
<b>Tues 9/6</b>	5:30 PM All Victims of 9/11
9 AM Novena	<i>Parish Intention</i>
<b>Wed 9/7</b>	7:00 PM All Victims of 9/11
9 AM Novena	<i>Parish Intention</i>
7 PM Special Intention	<b>Sun 9/11</b>
<i>OL Perpetual Help Gp</i>	8 AM All Victims of 9/11
<b>Thurs 9/8</b>	<i>Parish Intention</i>
9 AM Novena	10 AM All Victims of 9/11
<b>Fri 9/9</b>	<i>Parish Intention</i>
9 AM Novena	12 PM All Victims of 9/11
	<i>Parish Intention</i>

## Sanctuary Gifts — September 4<sup>th</sup>–10<sup>th</sup> 2016

<b>Gift</b>	<i>In memory of</i>	<i>Requested by</i>
<b>Altar Wine</b>	Eileen Pollock	Carroll Family
<b>Altar Bread</b>	Frank Hlava	Carroll Family
<b>Sanct. Lamp</b>	Dorothy Tenuich	Parish Intention
<b>Altar Candles</b>	Philomena Bartolone	Parish Intention

## Family Faith Formation

Please contact Rectory for more information. Please follow the Twitter channels of the parish:

-  @sah\_promise
- Faith Formation Grade K—1**
-  @sah\_goodnews
- Faith Formation Grade 2—3**
-  sah\_venture
- Faith Formation Grade 4—6**
-  sah\_visions
- Faith Formation Grade 7—8**

## Family Faith Formation

Registration: [sahjerseycity.com/ccd](http://sahjerseycity.com/ccd)

## SAFEGUARDING CHILDREN AND ADDRESSING ABUSE:

### The Archdiocese Responds to all Allegations Quickly and Appropriately

In line with Archbishop Myers' personal directive and a Memorandum of Understanding with County Prosecutors, the Archdiocese reports all allegations of sexual abuse of minors to the local County Prosecutor, and cooperates with law enforcement investigations.

Those accused of abuse are temporarily removed from ministry or assignment while investigations are ongoing. If the allegation is substantiated, the removal is permanent. Since his arrival in 2001, Archbishop Myers has removed permanently from ministry 19 priests against whom allegations were substantiated and who faced penalties under Church law.

Only two Archdiocesan priests have been convicted or pleaded guilty to criminal charges involving minors during this same time, and both have resigned or been dismissed from the priesthood. No Archdiocesan priest has been charged with a crime involving minors since 2004.

## Ministry to the Sick

We hope to give to all the sick and aged in our parish the opportunity to receive the Eucharist. If you or someone you know can no longer get to church, and would like a Eucharistic Minister to bring you Communion, please call *St. Anne's Rectory* at 201-360-0838 or [info@sahjerseycity.com](mailto:info@sahjerseycity.com)

THE CATHOLIC COMMUNITY OF SAINTS PETER & PAUL PRESENTS

# HOBOKEN SEPTEMBER 11 MEMORIAL CONCERT



WITH THE PARTICIPATION OF YOUTH CHOIRS FROM HOBOKEN SCHOOLS, STEVENS INSTITUTE OF TECHNOLOGY, AND THE CHOIR & MUSICIANS OF SS PETER AND PAUL CHURCH

**SEPTEMBER 11, 2016**  
404 HUDSON ST, HOBOKEN  
4 PM • FREE-WILL OFFERING

# Choosing To Be A Disciple

In chapter 14 of Luke's Gospel, Jesus is speaking to people gathered at the table about the difficulties of following him. This group of people is suspicious about Jesus, looking to catch him doing something wrong. Jesus speaks to them in parables, emphasizing that although there is a right way to be a disciple and enter into the kingdom of his Father, it is a difficult path to follow. Many, even some of the guests at the table, reject the invitation. So Jesus turns to the crowds and speaks to them of discipleship. Jesus explains that, when it comes to making a choice for the Kingdom of God, nothing can get in the way. When Jesus describes "hating" one's father and mother, he is not talking about feelings. Rather, he is empha-

sizing very strongly that choosing to be a disciple means that everything else—family, money, your own life—must come second. In Matthew's version of this story (MATTHEW 10:37), Jesus refers not to "hating" father or mother, but to loving them more than Jesus. Jesus makes it very clear that being a disciple is not easy. It means to bear one's own cross. These difficult sayings of Jesus are followed by two brief parables (a person constructing a tower and a king marching into battle) that make an obvious point—don't start what you cannot finish. Discipleship is difficult and is something we can commit to only if we are prepared to put the Kingdom of God before everything else.

## Welcome to the Body of Christ!



Benjamin and Jackson Roman



Oliver Joel Ramirez Canales with godparents, Leo and Teresa

### Sunday Readings

First Reading **WIS 9:13-18B**  
 Psalm **PS 90:3-4, 5-6, 12-13, 14-17**  
 Second Reading **PHMN 9-10, 12-17**  
 Gospel **LK 14:25-33**

### Weekday Readings

**Mon** 1 COR 5:1-8 / PS 5:5-6, 7, 12 / LK 6:6-11  
**Tue** 1 COR 6:1-11 / PS 149:1B-2, 3-4, 5-6A AND 9B / LK 6:12-19  
**Wed** 1 COR 7:25-31 / PS 45:11-12, 14-15, 16-17 / LK 6:20-26  
**Thu** *Feast of the Nativity of the Blessed Virgin Mary* Mic 5:1-4a or Rom 8:28-30 / Ps 13:6ab, 6c / Mt 1:1-16, 18-23 or Mt 1:18-23  
**Fri** *Memorial of Saint Peter Claver, Priest* 1 COR 9:16-19, 22B-27 / PS 84:3, 4, 5-6, 12 / LK 6:39-42  
**Sat** 1 COR 10:14-22 / PS 116:12-13, 17-18 / LK 6:43-49

## September Novena of prayer

<i>Requested for</i>	<i>Requested by</i>	Kathleen Castle	St. Anne Rosary Society	Elaine Taylor	St. Joseph Morning Prayer Group
† Bernadette M. Berger	Georgene & Fr. Vic	Ruth Cullen	St. Anne Rosary Society	Nora Browne	St. Joseph Morning Prayer Group
† Paul Principe	Parish Intention	Tony & Dawn Roda	Mom	John Norton	Ruth Cullen
<i>1<sup>st</sup> Anniversary in Heaven</i>	Toni	Mary K.	Loretta Dempsey	Russell Creighton	Ruth Cullen
† Paul Principe	Salati Family	† Buddy K.	Loretta, Heather & Linda	Ruth Cullen	St. Joseph Morning Prayer Group
† Eugene Salati	Wife, Ruth	Genevieve Reilly	Loretta & Heather	Michelle Fasani	Grandma
† Nick Zabala	Roda, Fasani	Genevieve Reilly	Loretta & Heather	JoJo Stella	Aunt Pat
† Regina Stella	& Stella Families	† Lucy Merritt	Loretta & Heather	Jeremiah Solis	Grandfather Gerry
Nick Stella	Roda, Fasani	Carol Jordan	St. Joseph Morning Prayer Group	Robert Bradley	Marie Bradley
	& Stella Families	Genevieve Reilly	St. Joseph Morning Prayer Group	Baby Melody	Marie Bradley
† Hung Thi Nguyen	Van Nguyen	Regina & Steven Tallo	St. Joseph Morning Prayer Group	Jackie	Marie Bradley
† Teodora V. Costes	Flordeliza Santiago				
† Teodora V. Costes	Violet & Laura Meneses				
Clare Maglori	St. Anne Rosary Society				

# Update Your Compliance For "Protecting God's Children"

A gentle reminder



Attending a "Protecting God's Children" Workshop is a requirement by the Archdiocese of Newark every three years; updated background checks and documentation are required every five years.

This is a reminder, to please contact St. Anne's Rectory if you feel you are due to update either the PGC workshop and/or your background check and documentation.

We do not have enough people who need to attend a workshop, therefore, a workshop will not be scheduled here at St. Anne's Parish. However, at this current time, **there is a Workshop scheduled in Jersey City at 2:00 PM on Saturday, September 17th being held at St. Aedan-St. Peter's University Church. DO NOT REGISTER WITH VIRTUS; Contact Georgene at the rectory and she will call them to save you a spot.**

## For Online Recertification of Protecting God's Children

If you are recertifying your Protecting God's Children by doing the online option, please ensure you are reading the monthly articles in addition to doing the annual recertification module. Your account may be suspended in Virtus when no articles have been read in the previous year, and you will be unable to volunteer.

## Class of 1972 Graduates!!

Looking for 1972 Graduates from St. Anne's Grammar School JC Heights. 45<sup>th</sup> Anniversary Reunion Celebration Scheduled for 2017. **Please contact: jam24336@aol.com and/or look for our page on Facebook "St Anne School JC Heights Class of 72".**

## Ways to offer during Mass

Did you know that you can also...

- **...Donate Altar Bread and Wine** used for the Holy Sacrifice of Mass. It is a prayerful way to remember a loved one.
- **...Submit a Mass intention**  
When Mass is said for a deceased person, the entire Church unites to ask God to remember them and welcome them in His light. Remember: there is no greater prayer than Holy Mass and no greater source of grace than the Eucharist. As a result, offering a Mass for the intention

of a soul is the greatest gift you can give. Did you know that you can offer a Mass for the intention of a living person, as well as to mark an anniversary or thanksgiving?

- **...Donate candles** including voice candles placed in front of statues of the Saints around the church, and the Sanctuary Lamp which shines to indicate the Real Presence of Christ in the reserved Sacrament.



Sponsored by the Office of Evangelization, Diocese of Metuchen

# Relit

3 DAY EVANGELIZATION TRAINING

November 4-6, 2016

- Registration Fee: \$115 Individual OR \$100 Group (4+ people)
- Includes training sessions, participant's manual, Saturday lunch and dinner, Sunday lunch
- Lodging not included
- Featuring Michael Dopp, creator of *Relit: the heart of Evangelization*
- St. John Neumann Pastoral Center, 146 Metlars Lane, Piscataway, NJ 08854
- Information/Registration: [tiny.cc/relit](http://tiny.cc/relit)
- QUESTIONS: Call (732) 562-1990 ext. 1634 or send an email to [evangelization@diometuchen.org](mailto:evangelization@diometuchen.org).

## September Prayer Intentions of the Holy Father

**UNIVERSAL:** *Centrality of the Human Person* — That each may contribute to the common good and to the building of a society that places the human person at the center.

**EVANGELIZATION:** *Mission to Evangelize* — That by participating in the Sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

## Fathers Whose Children Have Died

The needs of fathers who have suffered the loss of a son or daughter are unique. The Office of Family Life Ministries of the RCAN invites all grieving fathers to a morning of prayer, sharing, and discussion, away from societal expectations, in the hope it will provide a special place of understanding and healing. The Support Group for Fathers Whose Children Have Died will meet on Saturday, September 17, 2016 at Notre Dame RC Church (in the Parish Center), 359 Central Avenue, North Caldwell at 10:00 AM. Pre-registration is requested. Please call the Office of Family Life Ministries at 973-497-4327

## Register for Your PreCana

If you are planning your Catholic Marriage, you need to register for PreCana, the spiritual session to help you better understand the Sacrament of Matrimony to prepare for a joyful marriage.

UPCOMING SESSION:

**Saturday, October 22, 2016**  
at St Lawrence in Weehawken  
and Ss Peter & Paul in Hoboken  
near Lincoln Tunnel and I-495

Register at [spphoboken.com/precana](http://spphoboken.com/precana)



# Canonization of Teresa of Calcutta

**“And I will take you for my wife forever; I will take you for my wife in righteousness and in justice, in steadfast love, and in mercy.” —Hosea 2:19**

The Assumption of Mary In his meditation on July 3, 2013, Pope Francis reflected on the encounter of St. Thomas the Apostle with the risen Jesus. Jesus invited Thomas to place his hands into Jesus' wounds. In reaction to Jesus' invitation, Thomas fell onto his knees in devotion to Jesus, “My Lord and my God.” (John 20:28) Pope Francis went on to reflect:

How can I find the wounds of Jesus today? I cannot see them as Thomas saw them. I find them in doing works of mercy, in giving to the body—to the body and to the soul, but I stress the body—of your injured brethren, for they are hungry, thirsty, naked, humiliated, slaves, in prison, in hospital. These are the wounds of Jesus in our day.

Pope Francis says that merely giving resources to charity is not sufficient. “We must touch the wounds of Jesus, caress them. We must heal the wounds of Jesus with tenderness. We must literally kiss the wounds of Jesus.” (*Daily Meditation*, July 3, 2013)

Mother Teresa of Calcutta (1910–1997) was one of the most visible Catholic missionaries tending to the wounds of Jesus in the twentieth century. Born in what is now Skopje, Macedonia on August 29, 1910, she was the youngest in her family. She lost her father at the age of eight, but was raised by a mother of profound faith and received her religious formation in a strong Jesuit parish of the Sacred Heart. From her earliest days she sensed a vocation to be a missionary to the world, especially to those who are poor.

At the age of 18 she joined the Institute of the Blessed Virgin Mary, known as the Sisters of Loretto. She was sent to Calcutta, India, and for 20 years she dedicated her life to her community and students. In 1948, during a train ride to her annual retreat in Darjeeling, India, Sister Teresa received her “call within a call” from Jesus to establish a religious community dedicated to ministering to the poorest of the poor. This call was accompanied by deep experiences of consolation and inspiration. She left her community in 1948, studied with the Medical Missionary Sisters of Patna to train for her future, and moved into the streets of Calcutta.

Sister Teresa started to care for the poor one by one, helping an old man sick on the road and nursing a woman dying of hunger and tuberculosis. She began each day celebrating at Mass and meditating in communion with Jesus and the Eucharist. Her new congregation, the Missionaries of Charity, was officially established in 1950 by the Archdiocese of Calcutta.

The quiet work of Mother Teresa and the Missionaries of Charity came to the attention of the world



through Malcolm Muggeridge's 1969 film *Something Beautiful for God*, which became a book in 1972. Mother Teresa became a worldwide ambassador for the poor, receiving the Nobel Peace Prize in 1979. Along with her personal witness, the Missionaries of Charity became a worldwide community. By 1997, the Missionaries of Charity had nearly 4,000 members and had established 610 foundations in 123 countries of the world. When Mother Teresa died on September 5, 1997, she was admired and revered worldwide.

Mother Teresa lived a public life of extraordinary service as a witness of Christian love. When *Come Be My Light: The Private Writings of the Saint of Calcutta* by Mother Teresa was published in 2007, the world came to know another side of Mother Teresa: she experienced a deep, painful, and abiding sense of separation from God. She longed for a return to the time of consolation that led to her new vocation. Mother Teresa struggled with the temptation of believing that she had been rejected by God, as described in the Vatican biography:

*The “painful night” of her soul, which began around the time she started her work for the poor and continued to the end of her life, led Mother Teresa to an ever more profound union with God. Through the darkness she mystically participated in the thirst of Jesus, in His painful and burning longing for love, and she shared in the interior desolation of the poor.*

Today, on September 4, 2016, Mother Teresa of Calcutta is declared a saint by Pope Francis.



**“Some people once asked Mother Teresa of Calcutta what needed to change in the Church, and which wall should they start with? They asked her, where is the starting point? And she replied, you and I are the starting point! This woman showed determination! She knew where to start. And today I make her words my own and I say to you: shall we begin? Where? With you and me! Each one of you, once again in silence, ask yourself: if I must begin with myself, where exactly do I start? Each one of you, open his or her heart, so that Jesus may tell you where to start.”**

**Address of Pope Francis at the Waterfront of Copacabana, Rio de Janeiro, 27 July 2013**

# Mother Teresa and Doing Something Beautiful for God

By James MARTIN, SJ

Mother Teresa struggled intensely in her spiritual life. And this makes what she accomplished even more extraordinary and her example more meaningful to me. Her ministry, based as it was on a singularly intimate encounter with Jesus that would gradually fade into silence, whether lengthy or lifelong, is a remarkable testimony of fidelity.

Nothing so binds me to Mother Teresa as this facet of her life, and I have found, when telling this story to others, whether in articles, in homilies, or on retreats, that nothing so deepens their appreciation of her holiness.

But I knew none of this when I was working with the Missionaries of Charity in Kingston. All I knew was that Mother Teresa's sisters worked hard, were cheerful with everyone in the hospice, and asked the Jesuit novices only to follow their example.

Our work at Our Lady Queen of Peace was to wash, dress, and care for the men who lived in the hospice. Modesty prevented the sisters from showering and dressing the men (they did so for the women); the sisters employed one elderly Jamaican man for the task. But since he was unable to wash the dozens of men in the hospice by himself, Bill and I were put to work.

Simple tasks, really, but also grim work to which I never grew accustomed. In the early morning, Bill and I would be greeted by a phalanx of poor, elderly Jamaican men seated placidly on cheap plastic seats in the courtyard, awaiting their showers.

Leading them into the steamy bathroom, I first had to help the men out of their clothes. More often than not, their pants were wet with urine or stained from where they had soiled themselves during the night. This made the otherwise straightforward act of undressing them an ordeal, as I struggled to pull the dirty clothes off them while I knelt on the wet tiled floor in the bathroom. Next I guided them into one of the showers. Also a challenge: many of them were infirm and so needed to be led across the slippery tile floor. One man, named

Ezekiel, was blind and so needed practically to be lifted into the shower.

Then I would reach around the men, turn on the water, and help them wash themselves. Sometimes during their shower they would ask me to reach places that they couldn't reach, and I would use a rag to wash them. Ezekiel often used this time to blow his nose, blowing snot through one nostril while closing the other with his finger. (I had to be fast on my feet to stay out of firing range.) After drying the men off, I pulled on their new clothes and guided them back to the men's dormitory.

By morning's end I was wiped out but thankful that shower time was over, and happy to help the sisters distribute bread and tea to the men and women. This was an opportunity to chat with everyone, and since the showers were completed I was in a good mood. Bill and I could rest for a few minutes before turning our attention to other duties, the least appealing of which was clipping toenails. "Brother Jim, Brother Jim," some would shout when they saw me doing this for one of the men. "Clip my nails, too!"

As much as I wanted to envision myself as a sort of Jesuit-style Mother Teresa, as much as I desired to find Christ in all the people, and as much as I tried to be mindful during my ministry, at the beginning of my time at the hospice I found the work revolting. Bill seemed to take more easily to the work than I did, which only added to my frustration and sense of failure. I felt that because I was a Jesuit, these most Christian of tasks should somehow be easier for me. Why wasn't God helping me feel more comfortable here? I wondered if I was cut out for working with the poor.

But often just when I was about ready to throw in the towel, one of the sisters would smile and make a joke, or tell me what a great job I was doing, and how Mother would be proud of my work, and how Mother loved the Jesuits, and did I know that Mother liked Jesuits best of all for spiritual directors? And I knew that I couldn't let the sisters down. The sisters got

me through the first few weeks, and after that I was gradually able to enter more fully into the work (though I never, ever liked clipping toenails). In time, I grew to know the men at Our Lady Queen of Peace as individuals, not simply as bodies to be washed.

This was a great grace, which would deepen over the course of my novitiate: the understanding that "the poor" and "the sick" and "the homeless" were not categories but individuals. Malcolm Muggeridge speaks about this same realization in his book *Something Beautiful for God*. During the filming of his documentary in Calcutta at Nirmal Hriday, Muggeridge moved through three stages in response to the sick and the dying. The first was horror at the sights, smells, and sounds of the hospice. Second was compassion. And the third, something Muggeridge never had experienced before, was the awareness that the lepers and the sick before him "were not pitiable, repulsive, or forlorn, but rather dear and delightful; as it might be, friends of longstanding, brothers and sisters."

The sisters' cheerfulness, which I had at first assumed was an artful camouflage for disgust at their tasks, was revealed over time as both utterly genuine and wonderfully helpful to me and to the poor with whom they worked. And, as I would later discover, it found its roots in the spirituality of Mother Teresa. It was not a cheerfulness that masked the difficulties of the work—for the sisters were serious about their tasks. They struggled daily in a difficult situation: working long hours in a hot climate with the neediest of people using the simplest of tools. Rather, it was a cheerfulness that communicated the joy of their vocation and the joy of serving Christ.

It had a practical application, too. Their attitude was a gift to those poor who had known mostly misery and rejection in life. "We want to make them feel that they are loved," Mother Teresa told Muggeridge. "If we went to them with a sad face, we would only make them much more depressed."

Plainly, the sisters were happy to be Missionaries of Charity. And they were



happy to be serving God in this way. "True holiness," Mother Teresa had written, "consists in doing God's will with a smile." That is a difficult statement for many to accept, since it's so close to the banal "offer it up for God" spirituality. But Mother Teresa, whose interior life was full of darkness, put into practice what she believed to great effect. So did her sisters.

And their joy was contagious. I had no trouble understanding why they attracted so many vocations. It reminded me of a comment by the Jesuit superior general, who visited our Jesuit province just a few months after I entered. During the Father General's presentation at the New England novitiate, one novice tentatively asked him the best way to promote Jesuit vocations. His answer came without hesitation: "Live your own joyfully!"

Toward the end of my time in Kingston, I was grateful not just for having survived my ministry at Our Lady Queen of Peace, not just for meeting some wonderful people among the poor, and not just for never once getting sick, as I had feared I would. I was grateful most of all for the chance to come to know the Missionaries of Charity and to encounter firsthand the remarkable spirituality of their order. In the midst of difficult work, they were joyful. And their joy was a great example to me, a singular gift to the poor, and truly, in the words of Mother, "something beautiful for God."

*Excerpted from My Life with the Saints (10<sup>th</sup> Anniversary Edition)*

# St Teresa of Calcutta

**When we think about the difference that love can make, many people very often think of one person: Blessed Mother Teresa of Calcutta. A tiny woman, just under five feet tall, with no tools except prayer, love, and the unique qualities God had given her, Mother Teresa is probably the most powerful symbol of the virtue of charity today.**

Mother Teresa wasn't, of course, born with that name. Her parents named her Agnes—or Gonxha in her own language—when she was born to them in Albania, a country north of Greece.

Agnes was one of four children. Her childhood was a busy, ordinary one. Although Agnes was very interested in missionary work around the world, as a child she didn't really think about becoming a nun; but when she turned 18, she felt that God was beginning to tug at her heart, to call her, asking her to follow him.

Now Agnes, like all of us, had a choice. She could have ignored the tug on her heart. She could have filled her life up with other things so maybe she wouldn't hear God's call. But of course, she didn't do that. She listened and followed, joining a religious order called the Sisters of Loreto, who were based in Dublin, Ireland.

After two months in Ireland, spent mostly learning how to speak English, Agnes got on a boat (in 1928, hardly anyone took trips by plane), and 37 days later she arrived in the beautiful, busy, complicated country of India.

In India, Agnes took her final vows as a sister and took the name Teresa, after Thérèse of Lisieux, the Little Flower. She spent 15 years teaching in a girl's school in Calcutta, a job that she loved and was very good at. But then one day, she heard that call again.

The voice in her heart was telling her that she was to make a very big change in her life—that she should leave her teaching position and go into the streets of Calcutta and care for the poor.

So Sister Teresa listened and said yes. She had lived in India for years, and she knew how desperate the poor of that country were, especially in the big cities. It was these people, the dying poor, that Sister Teresa felt a special call to love. After all, these were people who had absolutely no one else in the world to love them. Not only were they poor, but they were also dying. Why did their feelings matter? Wouldn't they be gone soon enough?

Teresa saw these people differently,



She saw them through God's eyes, which means that she saw each of them as his dear child, suffering and yearning for some kind touch or word, some comfort in their last days on earth. She heard that call and chose to live it out—to let God love the forgotten ones through her charity.

As is the case with all great things, Teresa's efforts started out small. She got permission to leave her order, to live with the poor, and to dress like them, too. She changed her habit from the traditional one to the sari worn by Indian women. Her sari would be white with blue trim, the blue symbolizing the love of Mary. She didn't waste time, either. On her very first day among the poor of Calcutta, Mother Teresa started a school with five students, a school for poor children. That school still exists today. She quickly got some training in basic medical care and went right into the homes of the poor to help them.

Within two years, Teresa had been joined by other women in her efforts, all of them her former students. She was soon "Mother Teresa" because she was the head of a new religious order: the Missionaries of Charity.

The Missionaries of Charity tried to

care for as many of the dying as they could. They bought an old Hindu temple and made it into what they called a home for the dying. Hospitals had no room or interest in caring for the dying—especially the dying poor—so the dying had no choice but to lie on the streets and suffer. The sisters knew this, so they didn't wait for the poor to come to them. They constantly roamed the streets, picking up what looked from the outside like nothing but a pile of rags, but was actually a sick child or a frail old person.

When a dying person came or was brought to Mother Teresa and her sisters, they were met with nothing but love. They were washed and given clean clothes, medicine, and—most important—someone who could hold their hand, listen, stroke their foreheads, and comfort them with love in their last days.

One of the most feared diseases in the world is leprosy. It's a terrible sickness that deadens a person's nerves and can even cause their fingers, toes, ears, and nose to eventually fall away. You know that in Jesus' time, lepers were kept away from communities. Lepers in poor countries like India, where they have a hard time getting the medicines to treat the disease, are

often treated the same way.

So Mother Teresa saw people with leprosy in the same way—through God's loving eyes. She got the help of doctors and nurses, gathered lepers from the slums, and began treating and caring for them in a way that no one before her had tried to do.

Mother Teresa's work of love started out small, but it isn't small anymore. There are more than four thousand Missionaries of Charity today, living, praying, and caring for the helpless in more than a hundred different houses around the world, including in the United States.

Mother Teresa died in 1997, but even now, when we think about her work, we can learn all we need to know about love: It doesn't take any money or power to love. It doesn't take great talent or intelligence. It simply takes love.

Mother Teresa did wonderful, brave work in caring for the forgotten, but if there's one thing she would want you to remember about love, it's that you don't have to travel to foreign countries to practice the virtue of charity. In fact, love has to start where you live.

**Excerpted from *Loyola Kids Book of Heroes* by Amy Welborn**

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