

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019

MASS READINGS

MONDAY: 1 THES 1:1-5,8B-10/MT 23:13-22

TUESDAY: 1 THEN 2:1-8/MT 23A;23-26

WEDNESDAY: 1 THES 2:9-13/MT 23:27-32

THURSDAY: 1 THES 3:7-13/MK 6:17-22

FRIDAY: 1 THES 4:1-8/MT 24:1-13

SATURDAY: 1 THES 4:9-11/MT 25:14-30

**NEXT SUNDAY: 22ND SUNDAY IN ORDINARY
TIME – SIR 3:17-18,20,28-29/HEB 12:18-19,22-
24A/LK 14:1,7-14**

MASS INTENTIONS

MONDAY: DOROTHY SCHULTZ

TUESDAY: NANCY HARRINGTON

WEDNESDAY: SPECIAL INTENTION

THURSDAY: PAT BURDINE

FRIDAY: POOR SOULS

VIGIL: DOROTHY SCHULTZ

7:30: LUKE SPITZNAGLE

10:00: FRED HARLESS

NOON: FOR THE PARISH

MEMORIAL FLOWERS

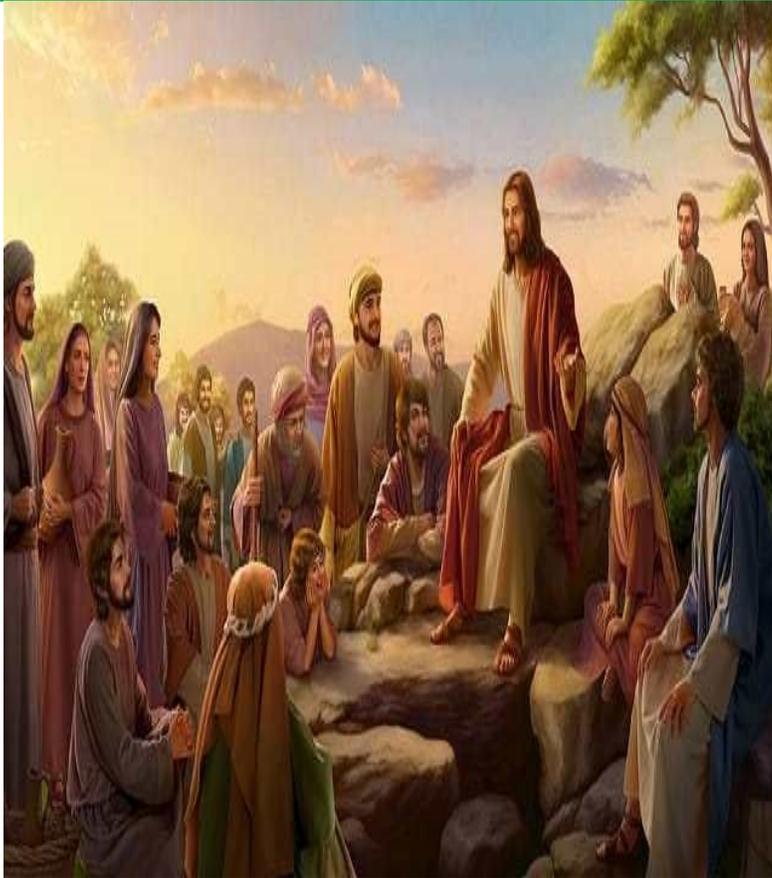
All members of St. Ann's parish, families-living & deceased: (Hildegard & Lewis Owen, Patricia Wann, Donald & Norma Yantis). (Burnell, Anna & Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Judy & Ed Buckles, Lawrence & Mary Johnston, Andy & Vera Houston, Larry Johnson). (Randy, Mike Kirsch & Mickie Krebs). (Al Stanley, Bob Andrews, Mary Walden & Helen Schneider). Norb FitzSimons. Deceased members of Schlosser & Kanthack families. Bob Griffin. John Scowden. (Mary McCorkhill & I.T. Stenbraker). Bob Griffin. (Sr. Jane Walz & Vincent Walz). Thomas Hemmerick. Marcelina Rangel Hanas. Ferriter families.

*"Strive to enter through the narrow gate,
for many, I tell you, will attempt to enter
but will not be strong enough."*

The word "narrow" may not inspire much within our usual use but in light of what Our Lord is proposing it tells us a great deal. We certainly do not want to be "narrow minded" and yet so many people think we are and, it must be said, sometime we give them good reason for thinking so. Instead if we were to read "simple" instead of "narrow" we would be closing to the mark. Several scriptural passages back this up in offering the "simple" way and we certainly have plenty of material from the saints and church history to give this credence as well. By simple we mean "single hearted". This is closely related to "pure of heart" we find in the Beatitudes. Jesus says, "Blessed are the pure in heart, for they shall see God". When people hear this beatitude, they automatically apply some sort of sexual interpretation. This beatitude is far wider than just having a clean mind. This beatitude speaks to the very words of Jesus, "Seek first the Kingdom of God and its righteousness and all else will follow. It also harkens back to the great commandment, "Love the Lord your God with all your mind, with all year heart and with all your soul. It puts our relationship with God as THE priority of our lives. In doing so it "simplifies" a wide variety of things. We God as our ruler and guide we no longer find ourselves engaging in needless worry and anxiety. Jesus reminds us that we are worth more than grass of the fields and sparrows in the air and "yet your Heavenly Father tends to them". If we worry and fret we might ask ourselves what is the source of that and what does that tell us about the priority of the Kingdom. We may soon realize that at the heart of our worry is a lack of trust in Divine Providence, in God's ability and desire to provide for us under the influence of his will that we be saved and come to the knowledge of the truth. In like manner once we have found ourselves trusting in the Lord things become simpler. We gain a peace of heart which Jesus tells us the world cannot give and that only comes from abiding in him. That peace then becomes the driving force behind all our thoughts, words and actions. It also becomes somewhat contagious, in that others see it and want it for themselves. Living in such a simple manner then opens the door for us to operate in a much freer manner and provides a sense of joy that is immeasurable. This joy then breeds gratitude which competes the cycle and takes us back to simple trust. A life of this sort is what Jesus means when he refers to the narrow way. We are not asked to put blinders on, quite the opposite, there are many beautiful things God has made for us to see and enjoy, rather he asks us to evaluate all those things in light of the Kingdom in order that we may one day enjoy the very vision of Him who is our life and our hope. Obtaining insight into this simple "narrow" way is the purpose of prayer, or more specifically or interior life characterized by prayer, fasting and works of mercy. In prayer we find in God's word what the path to trust and simplicity is, in fasting we discern those persons, places and things and value them according to their relationship to the Kingdom, our final goal. And in works of mercy we become accustomed to behaving as "citizens of the Kingdom" knowing what it means to live here and now the Kingdom values that we will encounter at our death and which our souls will lovingly accept as our only possible eternity. Tis a gift to be simple says an old Quaker song and how right it is. God bestows this gift and it is up to us to open it with lives of eagerness and a sense of anticipation that fills the restlessness that so characterizes the way we live our lives. Augustine says that God made us for himself and that our hearts are restless until they rest in him. Nothing could be more simple!

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019



*'Tis the gift to be simple, 'tis the gift
to be free,
'Tis the gift to come down where we
ought to be,
And when we find ourselves in the
place just right,
'Twill be in the valley of love and de-
light.*

*When true simplicity is gain'd,
To bow and to bend we shan't be
asham'd,
To turn, turn will be our delight,
Till by turning, turning we come
'round right.*

*shaker song - simple gifts - elder joseph
brackett - 1848*

"Blessed are the pure in heart, for they shall see God"

Pope Francis' message for World Youth Day 2015, which will be celebrated by many dioceses on Palm Sunday, March 29, in preparation for the international World Youth Day in Krakow in 2016.

Blessed are the pure in heart, for they shall see God (Mt 5: 8)

Dear Young Friends,

We continue our spiritual pilgrimage toward Krakow, where in July 2016 the next international World Youth Day will be held. As our guide for the journey we have chosen the Beatitudes. Last year we reflected on the beatitude of the poor in spirit, within the greater context of the Sermon on the Mount. Together we discovered the revolutionary meaning of the Beatitudes and the powerful summons of Jesus to embark courageously upon the exciting quest for happiness. This year we will reflect on the sixth beatitude: "Blessed are the pure in heart, for they shall see God" (Mt 5:8).

1. The desire for happiness

The word "*blessed*," or "*happy*," occurs nine times in this, Jesus' first great sermon (cf. Mt 5:1-12). It is like a refrain reminding us of the Lord's call to advance together with him on a road which, for all its many challenges, leads to true happiness.

Dear young friends, this search for happiness is shared by people of all times and all ages. God has placed in the heart of every man and woman an irrepressible desire for happiness, for fulfillment. Have you not noticed that your hearts are restless, always searching for a treasure which can satisfy their thirst for the infinite? The first chapters of the Book of Genesis show us the splendid "beatitude" to which we are called. It consists in perfect communion with God, with others, with nature, and with ourselves. To approach God freely, to see him and to be close to him, was part of his plan for us from the beginning; his divine light was meant to illumine every human relationship with truth and transparency. In the state of original purity, there was no need to put on masks, to engage in ploys or to attempt to conceal ourselves from one another. Everything was clear and pure.

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019

When Adam and Eve yielded to temptation and broke off this relationship of trusting communion with God, sin entered into human history (cf. *Gen 3*). The effects were immediately evident, within themselves, in their relationship with each other and with nature. And how dramatic the effects are! Our original purity has been defiled. From that time on, we were no longer capable of closeness to God. Men and women began to conceal themselves, to cover their nakedness. Lacking the light which comes from seeing the Lord, they saw everything around them in a distorted fashion, myopically. The inner compass which had guided them in their quest for happiness lost its point of reference, and the attractions of power, wealth, possessions, and a desire for pleasure at all costs, led them to the abyss of sorrow and anguish.

In the Psalms we hear the heartfelt plea which mankind makes to God: "What can bring us happiness? Let the light of your face shine on us, O Lord" (*Ps 4:7*). The Father, in his infinite goodness, responded to this plea by sending his Son. In Jesus, God has taken on a human face. Through his Incarnation, life, death and resurrection, Jesus frees us from sin and opens new and hitherto unimaginable horizons.

Dear young men and women, in Christ you find fulfilled your every desire for goodness and happiness. He alone can satisfy your deepest longings, which are so often clouded by deceptive worldly promises. As Saint John Paul II said: "He is the beauty to which you are so attracted; it is he who provokes you with that thirst for fullness that will not let you settle for compromise; it is he who urges you to shed the masks of a false life; it is he who reads in your hearts your most genuine choices, the choices that others try to stifle. It is Jesus who stirs in you the desire to do something great with your lives" (cf. *Discourse at the Prayer Vigil at Tor Vergata*, 19 August 2000).

2. *Blessed are the pure in heart...*

Let us now try to understand more fully how this blessedness comes about through purity of heart. First of all, we need to appreciate the biblical meaning of the word *heart*. In Hebrew thought, the heart is the centre of the emotions, thoughts and intentions of the human person. Since the Bible teaches us that God does not look to appearances, but to the heart (cf. *1 Sam 16:7*), we can also say that it is from the heart that we see God. This is because the heart is really the human being in his or her totality as a unity of body and soul, in his or her ability to love and to be loved.

As for the definition of the word *pure*, however, the Greek word used by the evangelist Matthew is *katharos*, which basically means *clean, pure, undefiled*. In the Gospel we see Jesus reject a certain conception of ritual purity bound to exterior practices, one which forbade all contact with things and people (including lepers and strangers) considered impure. To the Pharisees who, like so many Jews of their time, ate nothing without first performing ritual ablutions and observing the many traditions associated with cleansing vessels, Jesus responds categorically: "There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness" (*Mk 7:15, 21-22*).

In what, then, does the happiness born of a pure heart consist? From Jesus' list of the evils which make someone impure, we see that the question has to do above all with the area of our *relationships*. Each one of us must learn to discern what can "defile" his or her heart and to form his or her conscience rightly and sensibly, so as to be capable of "discerning the will of God, what is good and acceptable and perfect" (*Rom 12:2*). We need to show a healthy concern for creation, for the purity of our air, water and food, but how much more do we need to protect the purity of what is most precious of all: *our heart and our relationships*. This "human ecology" will help us to breathe the pure air that comes from beauty, from true love, and from holiness.

Once I asked you the question: "Where is your treasure? In what does your heart find its rest?" (cf. *Interview with Young People from Belgium*, 31 March 2014). Our hearts can be attached to true or false treasures, they can find genuine rest or they can simply slumber, becoming lazy and lethargic. The greatest good we can have in life is our relationship with God. Are you convinced of this? Do you realize how much you are worth in the eyes of God? Do you know that you are loved and welcomed by him unconditionally, as indeed you are? Once we lose our sense of this, we human beings become an incomprehensible enigma, for it is the knowledge that we are loved unconditionally by God which gives meaning to our lives. Do you remember the conversation that Jesus had with the rich young man (cf. *Mk 10:17-22*)? The evangelist Mark observes that the Lord looked upon him and loved him (v. 21), and invited him to follow him and thus to find true riches. I hope, dear young friends, that this loving gaze of Christ will accompany each of you throughout life.

Youth is a time of life when your desire for a love which is genuine, beautiful and expansive begins to blossom in your hearts. How powerful is this ability to love and to be loved! Do not let this precious treasure be debased, destroyed or spoiled. That is what happens when we start to use our neighbours for our own selfish ends, even as objects of pleasure. Hearts are broken and sadness follows upon these negative experiences. I urge you: Do not be afraid of true love, the love that Jesus teaches us and which Saint Paul describes as "patient and kind." Paul says: "Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (*1 Cor 13:4-8*).

In encouraging you to rediscover the beauty of the human vocation to love, I also urge you to rebel against the widespread tendency to reduce love to something banal, reducing it to its sexual aspect alone, deprived of its essential characteristics of beauty, communion, fidelity and responsibility. Dear young friends, "in a culture of relativism and the ephemeral, many preach the importance of 'enjoying' the moment. They say that it is not worth making a life-long commitment, making a definitive decision, 'for ever', because we do not know what tomorrow will bring. I ask you, instead, to be revolutionaries, I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love. I have confidence in you and I pray for you. Have the courage to 'swim against the tide.' And also have the courage to be happy" (*Meeting with the Volunteers of the XXVIII World Youth Day*, 28 July 2013).

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019

You young people are brave adventurers! If you allow yourselves to discover the rich teachings of the Church on love, you will discover that Christianity does not consist of a series of prohibitions which stifle our desire for happiness, but rather a project for life capable of captivating our hearts.

3. ...for they shall see God

In the heart of each man and woman, the Lord's invitation constantly resounds: "Seek my face!" (*Ps* 27:8). At the same time, we must always realize that we are poor sinners. For example, we read in the Book of Psalms: "Who can climb the mountain of the Lord? Who shall stand in his holy place? The one who has clean hands and a pure heart" (*Ps* 24:3-4). But we must never be afraid or discouraged: throughout the Bible and in the history of each one of us we see that it is always God who takes the first step. He purifies us so that we can come into his presence.

When the prophet Isaiah heard the Lord's call to speak in his name, he was terrified and said: "Woe is me! For I am lost; for I am a man of unclean lips" (*Is* 6:5). And yet the Lord purified him, sending to him an angel who touched his lips, saying: "Your guilt is taken away, and your sin is forgiven" (v. 7). In the New Testament, when on the shores of lake Genessaret Jesus called his first disciples and performed the sign of the miraculous catch of fish, Simon Peter fell at his feet, exclaiming: "Depart from me, for I am a sinful man, O Lord" (*Lk* 5:8). Jesus' reply was immediate: "Do not be afraid; henceforth you will be fishers of men" (v. 10). And when one of the disciples of Jesus asked him: "Lord, show us the Father, and we shall be satisfied," the Master replied: "He who has seen me has seen the Father" (*Jn* 14:8-9).

The Lord's invitation to encounter him is made to each of you, in whatever place or situation you find yourself. It suffices to have the desire for "a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter you; I ask all of you to do this unflinchingly each day" (cf. *Evangelii Gaudium*, 3). We are all sinners, needing to be purified by the Lord. But it is enough to take a small step towards Jesus to realize that he awaits us always with open arms, particularly in the sacrament of Reconciliation, a privileged opportunity to encounter that divine mercy which purifies us and renews our hearts.

Dear young people, the Lord wants to meet us, to let himself "be seen" by us. "And how?," you might ask me. Saint Teresa of Avila, born in Spain five hundred years ago, even as a young girl, said to her parents, "I want to see God." She subsequently discovered the way of *prayer* as "an intimate friendship with the One who makes us feel loved" (*Autobiography*, 8,5). So my question to you is this: "Are you praying?" Do you know that you can speak with Jesus, with the Father, with the Holy Spirit, as you speak to a friend? And not just any friend, but the greatest and most trusted of your friends! You will discover what one of his parishioners told the Curé of Ars: "When I pray before the tabernacle, I look at him, and he looks at me" (*Catechism of the Catholic Church*, 2715).

Once again I invite you to encounter the Lord by *frequently reading Sacred Scripture*. If you are not already in the habit of doing so, begin with the Gospels. Read a line or two each day. Let God's word speak to your heart and enlighten your path (cf. *Ps* 119:105). You will discover that God can be "seen" also *in the face of your brothers and sisters*, especially those who are most forgotten: the poor, the hungry, those who thirst, strangers, the sick, those imprisoned (cf. *Mt* 25:31-46). Have you ever had this experience? Dear young people, in order to enter into the logic of the Kingdom of Heaven, we must recognize that we are poor with the poor. A pure heart is necessarily one which has been stripped bare, a heart that knows how to bend down and share its life with those most in need.

Encountering God in prayer, the reading of the Bible and in the fraternal life will help you better to know the Lord and yourselves. Like the disciples on the way to Emmaus (cf. *Lk* 24:13-35), the Lord's voice will make your hearts burn within you. He will open your eyes to recognize his presence and to discover the loving plan he has for your life.

Some of you feel, or will soon feel, the Lord's call to married life, to forming a family. Many people today think that this vocation is "outdated," but that is not true! For this very reason, the ecclesial community has been engaged in a special period of reflection on the vocation and the mission of the family in the Church and the contemporary world. I also ask you to consider whether you are being called to the consecrated life or the priesthood. How beautiful it is to see young people who embrace the call to dedicate themselves fully to Christ and to the service of his Church! Challenge yourselves, and with a pure heart do not be afraid of what God is asking of you! From your "yes" to the Lord's call, you will become new seeds of hope in the Church and in society. Never forget: God's will is our happiness!

4. On the way to Krakow

"Blessed are the pure in heart, for they shall see God" (*Mt* 5:8). Dear young men and women, as you see, this beatitude speaks directly to your lives and is a guarantee of your happiness. So once more I urge you: Have the courage to be happy!

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019

This year's World Youth Day begins the final stage of preparations for the great gathering of young people from around the world in Krakow in 2016. Thirty years ago Saint John Paul II instituted World Youth Days in the Church. This pilgrimage of young people from every continent under the guidance of the Successor of Peter has truly been a providential and prophetic initiative. Together let us thank the Lord for the precious fruits which these World Youth Days have produced in the lives of countless young people in every part of the globe! How many amazing discoveries have been made, especially the discovery that Christ is the Way, the Truth and the Life! How many people have realized that the Church is a big and welcoming family! How many conversions, how many vocations have these gatherings produced! May the saintly Pope, the Patron of World Youth Day, intercede on behalf of our pilgrimage toward his beloved Krakow. And may the maternal gaze of the Blessed Virgin Mary, full of grace, all-beautiful and all-pure, accompany us at every step along the way.

From the Vatican, 31 January 2015
Memorial of Saint John Bosco

FRANCISCUS

Note from Fr. Dom: while this is addressed to "young people" let us remind ourselves that our souls are forever young and that it is never too late for us to feel invigorated in mind and body while, at the same time, let our souls be refreshed with God's enlivening word. This goes along with our "simple" theme because age does not have to make us more worrisome and complex.

Such is the heartbeat of Francis' famous prayer. A radical call to simplicity and humility, these petitions will substantially change our focus in life if we pray them with sincerity.

Prayer of St. Francis

Lord, make me an instrument of your peace:
Where there is hatred . . . let me sow love.
Where there is injury . . . pardon;
Where there is discord . . . unity;
Where there is doubt . . . faith;
Where there is error . . . truth;
Where there is despair . . . hope;
Where there is sadness . . . joy;
Where there is darkness . . . light.

O Divine Master, grant that I may not so much seek
To be consoled . . . as to console;
To be understood . . . as to understand;
To be loved . . . as to love.

For,
It is in giving . . . that we receive;
It is in pardoning . . . that we are pardoned;
It is in dying . . . that we are born to eternal life.
Amen.

SIMPLICITY AND THE DESERT FATHERS AND MOTHERS

Similar to modern believers, Jesus' followers lived at a time when the prophetic edge of the church was dulled and Christianity was in favor in the halls of power. Seeking to follow Jesus with all their heart, soul, strength and mind (Lk. 10:27), the Desert Fathers gave up fleshly comforts (e.g. soft beds, nice clothes, conveniences, regular meals, etc.) and embraced a life of simplicity and self-sacrifice. Though their lifestyle may seem extreme, "rough-hewn words of life" pour forth from these ancient fathers to water the souls of the modern Christian who are facing an increasingly materialistic, sexual, hectic, and individualistic culture and church world.

Contrary to the prayers of those seeking the American Dream of wealth and riches, Agur the son of Jakeh asked the Creator King to keep both poverty and riches far from him and, instead, give him only his "daily bread." This desire for just enough for each day sums up the lessons of simplicity from the Desert Fathers. To have too much is to risk disowning the Lord and trusting in the riches of the world while to have too little is to risk dishonoring the Lord by becoming poor and stealing from others. Having just enough for each day allows one to focus on the truly important things of life "without being encumbered by an inordinate amount of responsibilities" that demand time, money and attention.

It must be stated that the call to embrace simplicity does not mean that one believes that material possessions are inherently evil. This concept, called Gnosticism, was something the church fathers of the second-century successfully fought against. The Desert Fathers stayed with orthodoxy by affirming the belief that God created all things good. Their embracement of simplicity and self-sacrificial denial of material possessions, therefore, was less about the inherent evil of such items and more about self-discipline. The simplicity of having few possessions allowed the Desert Fathers to focus their attention to seeking God and helping those around them.

The *Verba Seniorum* (Saying of the Fathers) records a time when a wealthy nobleman visited one of the desert communities and gave them a basket filled with golden coins. The community's priest told the man that the brethren had no need for the gold, but the nobleman pressed them as he could not understand their lack of desire for monetary wealth. Finally the priest placed the basket of golden coins by the doorway of the church and told the brethren that each could take what they needed. No one touched the coins as they needed nothing. Rather they all agreed with their leader when he turned to the nobleman and said, "God hath accepted thine offering: go, and give it to the poor."

This connection between simplicity and helping the poor can also be seen in the fourth century *Historia Monachorum* (History of the Monks in Egypt). In this document, a story is told of a group of monasteries under the leadership of Serapion. Each monk in the monastery worked with their hands to earn money while living a life of simplicity. This allowed them to give the majority of their income to the "poor, so that not only were the hungry folks of that countryside fed, but ships were sent to Alexandria, laden with corn, to be divided among such as were prisoners in gaols, or as were foreigners and in need."

TWENTY-FIRST SUNDAY IN ORDINARY TIME

AUGUST 25, 2019

Announcements and Upcoming Events

"All are invited to Church of the Blessed Sacrament, 2224 Sacramento Drive, West Lafayette, for a Nine Irish Brothers Fish Fry on Sunday, September 22 from 12:30 - 5:00 p.m. Tickets can be purchased at the door for \$10 each and include Nine Irish Signature Fish/Chips/Slaw & Dessert Courtesy of Dairy Queen."

*How wonderful the bond of the two believers:
one in hope, one in vow, one in discipline, one in the same service!"*
— Introduction to the Order of Celebrating Matrimony, no. 11



Anniversary Mass With Bishop Doherty

Celebrating Christian Marriage



Diocese of Lafayette-in-Indiana

Office of Divine Worship
2300 South 9th Street
Lafayette, IN 47909

E: ssantucci@dol-in.org
W: www.dol-in.org/worship

All married couples of the diocese celebrating significant marriage anniversaries in 2019 are invited to attend a special Mass with Bishop Doherty to celebrate their years of Christian Marriage. The Anniversary Mass will fulfill the Sunday obligation and during Mass Bishop Doherty will offer a special anniversary blessing. Immediately following Mass, Bishop Doherty will greet couples at a reception of light refreshments.

Sunday, September 15, 2019 2:30PM (EDT)

Cathedral of St. Mary of the Immaculate Conception
1207 Columbia St.
Lafayette, IN

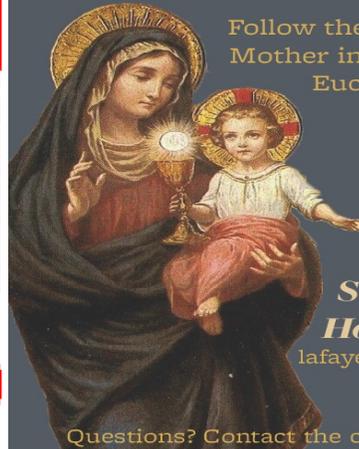
Register online at www.dol-in.org/AnniversaryMass
or contact Sandra Santucci at ssantucci@dol-in.org

The ministries of the Diocese of Lafayette-in-Indiana are supported by generous contributions to the Fruitful Harvest campaign.

Do whatever he tells you.

John 2:5

Follow the Blessed Mother in adoring our Eucharistic Lord.



Sign up for a Holy Hour
lafayetteadoration.org

Questions? Contact the coordinators at coordinators@lafayetteadoration.org.

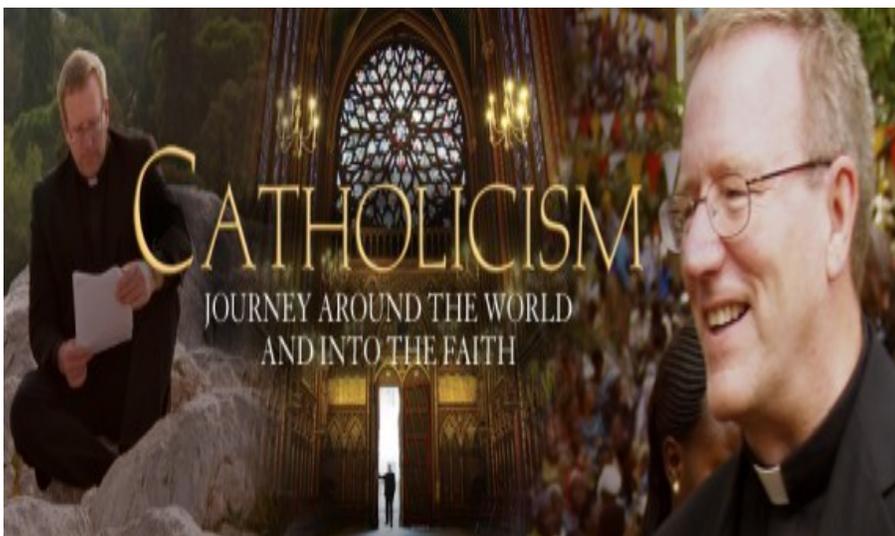
SUNDAY OFFERING \$9053

BREAKFAST: \$585.00

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE

2/3



Journey around the world and deep into the Catholic Faith in all its richness, history, beauty, goodness, and truth in breathtaking, high-definition cinematography.

Travel with acclaimed author, speaker and theologian Bishop Robert Barron to more than 50 locations throughout 15 countries. You'll be illuminated by the spiritual and artistic treasures of this global culture, claiming more than one billion of Earth's people.

From the sacred lands of Israel to the beating heart of Uganda; from the glorious shrines of Italy, France, and Spain to the streets of Mexico, Kolkata, and New York City; the fullness of CATHOLICISM is revealed. **CLASSES BEGIN SUNDAY SEPTEMBER 8 FROM 8:45-9:45 A.M. IN THE ADULT CONFERENCE ROOM OF BENNETT HALL.**