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Molokai gives the world another saint

Pope Benedict canonizes Mother Marianne

A banner of Mother Marianne Cope hangs from a balcony at St. Peter's Square at the Vatican during her canonization Mass, Oct. 21. The Franciscan Sister who spent half of her life serving leprosy patients in Kalaupapa was proclaimed a saint, along with seven others, by Pope Benedict XVI.

Bishop: Year of Faith should be uncomfortable

The Diocese of Honolulu inaugurated the Year of Faith on Oct. 9 with a lively opening Mass at the Co-Cathedral of St. Theresa.

More than 400 people attended the liturgy, celebrated by Bishop Larry Silva. Dozens of Island clergy were on hand to celebrate the event. Other Year of Faith Masses were held on the neighbor islands in the days that followed.

Here is the text of Bishop Silva's homily for the Oct. 9 Mass.

Homily for the opening Mass for the Year of Faith

[Zechariah 8:20-23; Ephesians 4:1-7, 11-13; Mark 16:15-20]

I hope it's uncomfortable for you! I am not talking about the hard pews or the heat and humidity we are currently experiencing. I am talking about the Year of Faith. I hope it is uncomfortable for all of us!

Jesus' command to "Go into the whole world and proclaim the Gospel to every creature" sounds like a wonderful thing to do — as long as someone else does it! But when Jesus stands before YOU — everyone here — and says this to you, it can become very uncomfortable.

When we try to apply the light of the Gospel in our body politic, insisting on the dignity and sanctity of every human life, from conception until natural death, it can be like casting out demons who always yell and scream and try to scare the living daylight out of us. But our voting for the right candidates, our speaking up to our elected officials, and our participation in the public square is one of the uncomfortable ways we are called to live out this Year of Faith.

When we work to preserve marriage as the sacred union of one man and one woman as the bedrock foundation of the family and of our very culture, we might feel like we are handling deadly serpents. Who wants to be called a bigot and one who stands in the way of supposed social progress? But our engagement in this Year of Faith should animate us to be bold in handling that serpent, knowing that the bite is not deadly.

Of course, the irony is that, while same-sex couples are fighting for the right to marry, many heterosexual couples are not bothering with marriage. The fidelity and permanent commitment of marriage have eroded



Bishop Larry Silva preaches at the opening Mass for the Year of Faith in Hawaii on Oct. 9 in the co-cathedral.

to the point that some think it is better not to bother. They lower their expectations, and thus live together and have children without benefit of marriage, that God-given institution that is so important that Jesus made it a sacrament of his church. We need to lay our hands on this sick situation, so that it can recover, inviting our brothers and sisters who are living without the benefit of marriage to come and experience the grace of the sacrament. We need to gently remind them of its benefits and find ways to draw these couples toward Christ in this beautiful sacrament.

I guarantee you that no matter how kindly we draw them, it will make us very uncomfortable. I recall a priest friend who received a call from a woman who was irate about what he had said about marriage in his homily. He pointed out that he had not preached at all at the weekday Mass she had attended, but simply read the same Gospel that was read to us last Sunday about the sanctity of marriage and the prohibition against divorce. Jesus himself had made her uncomfortable with his word, and we also need to pray that we will have the courage to make people uncomfortable, so that they may do what is right in the eyes of the Lord.

It is estimated that only one-quarter of those who identify themselves as Catholics regularly attend Sunday Mass. We lament the absence of our sisters and brothers from the Table of the Lord, the Bread of Life, but nothing will change unless we embrace the discomfort that will

surely come from personally inviting them back, and perhaps even hearing some sobering reasons why they do not come. Yet that is the kind of discomfort we pray we will all have during this Year of Faith.

Jesus says that whoever believes in him will be saved, and whoever does not believe will be condemned. Elsewhere Jesus says of himself that he came to save the world, not to condemn it. So it is not Jesus who condemns, but there is self-condemnation if we refuse to believe in him and walk in his ways. If we do not live in accord with God's commandments, we do not follow our very nature, and when someone does not follow his very nature, there is usually violence, misery and turmoil.

We are sent to speak the Good News of God's love, found in believing in Jesus, precisely so that all will be saved from this hell-bent self-destruction. We are called to speak this message in the language of the child who depends on us for guidance; in the language of the teenager, who has a bright future ahead if he or she makes the right choices; in the language of the co-worker or the neighbor; in the language of the educated and the uneducated. We need to speak this new language in sharing the Gospel, and we can be assured that if we are willing to speak it, the Holy Spirit will provide us with the right words at the right time.

In this Year of Faith, we are called to face our own discomfort with proclaiming the Gospel. Is it because we would feel like hypo-

crites because we are sinners? Then we need to prepare for and celebrate the sacrament of Penance, so that we can be converted ourselves. Is our discomfort based on a lack of knowledge of the truths of our faith or of the Bible? Then we should take up the challenge of this year to study the Sacred Scriptures, to pray over them and let them change us. Or we need to study the "Catechism of the Catholic Church" or other solid resources that will better equip us for the work of ministry.

While what we are being asked to do is uncomfortable, and perhaps very difficult, we will see that it brings us great joy. It will be such a profound joy that others will see that despite the suffering, rejection and even possibly the persecution we may experience for the sake of the Gospel, we are filled with joy and gladness. The prophecy of Zechariah can be fulfilled that for every one of us, 10 people of various backgrounds will grab hold of us and beg us to take them to this true and living God, who, in Jesus, overcame human suffering and death to rise to eternal life.

We proclaim the name of Jesus, who, though he ascended into heaven, continues to work directly with us, confirming the word with accompanying signs. We have much to do, and we do not have the luxury of remaining comfortable about it. I pray that all of us will embrace the mission. It is with the greatest confidence in the power of Christ to use all of us to heal such a broken world that I say, I hope it is uncomfortable for you!

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Official Notices

BISHOP'S CALENDAR

■ October 26, 9:00 am, Blessing at SMS Donau Memorial Dedication, King Street Cemetery. [Fr. Gary Secor]

■ October 30, 9:30 am, Bishop's Administrative Advisory Council, Chancery, downtown Honolulu; 11:30 am, Hawaii Catholic Community Foundation Board of Directors, Chancery; 6:00 pm, Annual White Mass in honor of St. Luke, Patron Saint of Physicians, Surgeons and other Healthcare Providers, Cathedral of Our Lady of Peace, downtown Honolulu.

■ November 1, 6:30 am, Mass for Solemnity of All Saints, Cathedral of Our Lady of Peace; 10:00 am, Presbyteral Council, Kamiano Center, downtown Honolulu; 1:00 pm, Clergy Personnel Board, Kamiano Center; 2:00 pm, College of Consultors, Kamiano Center; 7:00 pm, Opening Concert in honor of St. Marianne Cope at the Marianists' Big Island Liturgy and Arts Conference (BILAC), Mystical Rose Chapel, Chaminade University of Honolulu, Kaimuki.

■ November 2, 9:30 am, Events to honor St. Marianne Cope, top-

side Molokai; 6:00 pm, Mass of the Commemoration of All the Faithful Departed at St. Damien of Molokai Church, Kaunakakai.

■ November 3, 11:30 am, Mass and Veneration of the relic of St. Marianne Cope, St. Francis Church, Kalaupapa.

■ November 4, 12:00 pm, Mass in honor of St. Marianne Cope, Cathedral of Our Lady of Peace; 1:30 pm, Procession with the relic of St. Marianne Cope from the Cathedral of Our Lady of Peace to Iolani Palace, downtown Honolulu; 2:00 pm, Interfaith Civic

Ceremony celebrating the canonization of Mother Marianne of Molokai, Iolani Palace; 4:00 pm, Evening Prayer, Cathedral of Our Lady of Peace.

■ November 6, 9:30 am, Bishop's Administrative Advisory Council, downtown Honolulu.

■ November 7, 1:00 pm, Year of Faith Committee, St. Stephen Diocesan Center, Kaneohe; 6:15 pm, Holy Hour for Vocations, Co-Cathedral of St. Theresa, Kalihi.

■ November 8, 6:00 pm, Serra Club Priest Appreciation Dinner, Hale Koa Hotel, Waikiki.

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HCH photo | Darlene Dela Cruz

Kalaupapa patients-residents gather for private reflection time at the reliquary of Mother Marianne Cope in St. Anthony Convent in Syracuse.

Back to where it began

Hawaii visits the roots of St. Marianne's holy life in Utica and Syracuse, N. Y.

By Darlene J.M. Dela Cruz
Hawaii Catholic Herald

Mother Marianne Cope's humility and work ethic defined her during her mission of service to Hansen's disease patients in Kalaupapa. She spent the latter part of her life on the isolated Molokai peninsula, her virtue continually being tested by the adverse circumstances there.

Where did Mother Marianne's depth of character, and the steely resolve to do God's will that made her a saint, come from?

More than 100 pilgrims from Hawaii trekked to upstate New York to explore those questions. They made a two-day stop in the cities of Syracuse and Utica a week before Mother Marianne's Oct. 21 canonization in Rome to see where Mother Marianne lived her formative years.

A tale of two homes

It takes almost 11 hours by plane to get from Hawaii to Syracuse, N.Y. The journey spans roughly 5,000 miles.

Island pilgrims arrived in the city on the morning of Oct. 13. They were greeted by a brush of crisp, autumn air and trees with leaves of red, orange and yellow.

Laura Camara, a pilgrim from the Big Island, said she was delighted by her first view of Syracuse. The city's small-town

atmosphere, she said, reminded her of some of the low-key neighborhoods in Hawaii.

"This is a nice little country area," Camara said. "I like it. It's a little cold but it's just like Hilo."

"This is awesome to ... experience something like this," she added.

Syracuse is the fifth-largest city in the state of New York with a population of about 150,000 people, much smaller than Honolulu's. Settlers arrived in the region in the late 1700s, after the Revolutionary War.

Islanders could see the old-world legacy of pioneers and immigrants in Syracuse's architecture and infrastructure. Stately red-brick buildings and quaint colonial-style homes provided the backdrop for their journey to the first pilgrimage stop.

On the afternoon of Oct. 13, the pilgrims celebrated Saturday vigil Mass at the Franciscan Church of the Assumption,



HCH photo | Darlene Dela Cruz

Bishop Larry Silva prays at the grave of St. Marianne's parents in Utica.

founded in 1845. Mother Marianne professed her religious vows there in 1862.

At the Oct. 13 Mass, Bishop Larry Silva was joined at the altar by several Hawaii clergy. Capuchin Franciscan Father Gordon Combs and Msgr. John Mbinda concelebrated the liturgy and deacons Andy Calunod and Wally Mitsui assisted.

Childhood city of Utica

The next day, Oct. 14, pilgrims

made a one-hour drive east from Syracuse to the town of Utica. This small city, with about half the population of Syracuse, is where Mother Marianne spent her childhood.

Before joining the Sisters of St. Francis, Mother Marianne worked in a Utica factory to support her family. Later, as part of her religious call, she would return to the city as a school teacher and would help to open St. Elizabeth's Medical Center, one of the area's first

hospitals.

The Cope family belonged to St. Joseph Parish in the mid-1800s. Today, many consider St. Joseph in Utica to be one of the key places that fostered Mother Marianne's spirituality. In homage to her, a life-size statue of the Franciscan nun is enclosed in a red-brick shrine beside the main parish building.

St. Joseph Church, which

Continued on next page



Kalaupapa resident Meli Watanuki approaches the statue of St. Marianne Cope in the prayer garden at St. Anthony Convent.



A view inside St. Joseph/St. Patrick Church in Utica. Hawaii pilgrims attended an afternoon prayer service at the parish Oct. 14.



Hawaii deacons Andy Calunod, left, and Wally Mitsui, right, with Syracuse Bishop Robert J. Cunningham during Mass at St. Anthony Convent, Oct. 14.

New York visit

Continued from previous page
merged in 1966 with St. Patrick Parish, was the first destination for Hawaii's pilgrims on the morning of Oct. 14. They celebrated a brief prayer service between Sunday Masses.

After the prayer service, the pilgrims made a quick jaunt several blocks from the church to Schuyler Street. Amid chilly wind and rain, Bishop Silva blessed the site where the Cope family home once stood.

He spoke about the love and faith in the Cope home that nurtured Mother Marianne "so that she would willingly give her life" to God.

"We ask, Lord, as we bless this place in your name, that we may be blessed in our own homes and our own families," Bishop Silva said.

A wreath brought to Schuyler Street for the blessing was later laid at the grave of Franciscan Sister Mary Laurence Hanley, the director of Mother Marianne's sainthood cause, who died in December.

The pilgrims ended their tour of Utica with two final stops. They visited St. Joseph Cemetery, where the remains of Mother Marianne's parents rest in a communal plot. Then, they enjoyed a lunch served by St. Joseph/St. Patrick outreach volunteers at Mother Marianne's West Side Kitchen.

The shrine in Syracuse

After lunch, pilgrims boarded their buses to return to Syracuse and St. Anthony's Convent, the hub of Mother Marianne's religious order, the Sisters of St. Francis of the Neumann Communities.

The convent is part of a Franciscan campus that spans a long city block. Adjacent to the convent is a Franciscan-run adult day care center, a spiritual renewal center and a preschool.

Pilgrims spent time at the convent's Shrine and Museum of Saint Marianne Cope. There they viewed four exhibit rooms detailing the life, ministry and legacy of the Franciscan nun.

Kalaupapa residents were allowed a few minutes of private time in front of the reliquary that contained Mother Marianne's remains. Several of the nine residents became emotional as they sat in reflection at the shrine.

"When I was there I was thinking of my very good friend, Paul (Harada)," said Kalaupapa resident John Arruda. Paul Harada is the late husband of another Kalaupapa resident, Winnie Harada, who is on the canonization trip.

"He and I used to talk about when Father Damien and Marianne would become saints," Arruda said. "He passed a few years ago ... and I'm still here. So I was thinking of him and what we talked about. I know he was there (at the reliquary)."

The afternoon ended with a Mass at the convent concelebrated by Bishop Silva and Syracuse Bishop Robert J. Cunningham. Bishop Cunningham in his homily connected the occasion of Mother Marianne's canonization to the Year of Faith, proclaimed by Pope Benedict XVI, to be celebrated from this October to next November.

"Well it's been an exciting week already, and we've only just begun," the bishop said.

As a way to bridge Mother Marianne's two homes, Island pilgrims presented three plaques on behalf of the Diocese of Honolulu to St. Joseph/St. Patrick Church, St. Anthony Chapel and the Franciscan Church of the Assumption.

Pilgrims departed Syracuse for Rome on Oct. 15. After tracing Mother Marianne's footsteps and reliving her early spiritual path, they would now follow in the rest of her journey to the blessed moment of sainthood.



Mary Mahoney, right, celebrates Mass at with Island pilgrims at the Sisters of St. Francis' convent in Syracuse. Mahoney's daughter, Kate, was the recipient of the first miracle attributed to Mother Marianne Cope's intercession.



Franciscan Sister Rose Ahuna receives her lunch at Mother Marianne's West Side Kitchen at St. Joseph/St. Patrick Parish.



Franciscan Sister Grace Ann Dillenschneider, left, is presented with a bronze plaque by Kalena Yim, center, and Randy King. The plaque on behalf of the Diocese of Honolulu commemorates the visit of nine patient-residents of Kalaupapa to the St. Anthony Convent.



Clockwise from above:
From the streets of Assisi, a view of
the Basilica of St. Francis.

Robert Mondoy plays a mini organ
at the Basilica of St. Francis.

A member of Keali'ika'apunihonua
Ke'ena a'o Hula performs at St. Fran-
cisc Basilica.

Father Gary Colton preaches in the
Basilica of St. Francis.



HCH photos by Darlene Dela Cruz

Beautiful Assisi

The tour goes north to the birthplace of the spiritual father of St. Marianne

By Patrick Downes
Hawaii Catholic Herald

Assisi. It was love at first sight for many pilgrims despite the weary three-hour bus ride from Rome. The narrow streets. The mysterious nooks and crannies. The tempting staircases. The tiny shops crammed with souvenirs and Italian lace, leather craft and pottery. Old world restaurants that serve pigeon and rabbit. The brown and black robed friars floating everywhere. Ancient churches made of the pink and white stone. A view of the Italian countryside that stretches forever beneath the bright Umbrian sun.

Assisi, the birthplace of St. Francis, the spiritual father of Mother Marianne, stands high on the slopes of Mount Subasio in Italy's Umbria region, and under the gaze of the medieval castle Rocca Maggiore.

The city's storied history as a home of Christianity's most famous saints, including St. Clare, goes back to Roman times.

For the Hawaii pilgrims, Assisi was an oasis of peace away from rush of Rome and its hee-haw police sirens. Some were infatuated enough to imagine excuses to

move there.

Coming midway through the canonization pilgrimage on Oct. 18, it was a required stop

After being granted an hour-and-a-half to soak everything in, an impossible task, the pilgrims strolled to the end of the sloped town to the lower level of the double-decked Basilica of St. Francis.

In the smaller, older bottom church, the Hawaii visitors gathered for Mass. The low-lit vaulted interior resembled a large cave, its walls and ceiling covered with ancient paintings — the fading

and chipped frescos of the life and death of Jesus, of St. Francis and St. Anthony, of early saints and popes. Above, God is creating the world from the blackness of night.

Then the incongruous. The old walls began to echo with a Hawaiian melody. With musician Robert Mondoy playing the basilica's portitif, a miniature pipe organ with brown keys, and Calvin Liu on ukulele, the group began to sing "God is Love" to the lilting tune of "O Makalapua."

A Mass with Bishop Larry Silva was scheduled for every day of the trip. This is Thursday's liturgy, for the feast of St. Luke. On this day, the bishop invited Father Gary Colton to preach.

Father Colton launched his homily with a booming "Aloha." The frescoed St. Francis looking down from the left did not seem to mind.

"I am extremely delighted to be with you at this time," said the recently retired diocesan priest from Maui whose hair is as white as the pope's.

He described Mother Marianne as a woman of peace — very Franciscan — who expressed it "so well."

Father Colton, 70, described

the canonization as a momentous once in a lifetime event. "You and I, we will be there," he said.

He said canonization day will be very special for him because Mother Marianne was the primary source of inspiration for his father, Dr. Lloyd Colton, a dentist who had visited Kalaupapa every month to treat settlement workers.

Likewise, Father Colton said, "It is important to find someone you want to imitate. Try to make their life a part of yours."

The Hawaiian musical theme continued through the Mass with the use of the ukulele and puili, the Hawaiian split bamboo instrument, augmenting the sound of the mini-organ.

After Communion, eight members of Leimomi Ho's halau Keali'ika'apunihonua Ke'ena a'o Hula performed two numbers. The first was an oli, a Hawaiian chant version of the Prayer of St. Francis, translated by Kauhane Aiu who also introduced it.

The second was a name chant and hula about Mother Marianne, also written by Aiu for the trip, describing "eyes that see no fault, her voice of authority and calm, her shoulders that bear respon-

sibility, her hands that reach out and heal, her faithful heart, and her feet that follow Jesus."

After Mass, the halau performed another hula outside the basilica before the group broke up for guided tours of Assisi.

The tour started by re-entering the basilica and descending 29 steps beneath it to view St. Francis's tomb in a small dark crypt chapel. There Hawaii Dominican Sister Malia Dominica Wong placed three roped strands of a ti leaf lei from the halau beneath the small altar that stood under the saint's resting place.

The tour then took the stairs, with a couple patient wheelchairs carried up as well, to the expansive upper basilica, completed in 1253, 25 years after St. Francis' canonization, where the famous frescos of Giotto tell the life story of the popular mythic saint.

This was the church badly damaged by two devastating earthquakes in September 1997.

The tour continued for another hour through the narrow streets up to the top of the town. Then it was back in the buses, on to dinner followed by a quiet three-hour ride back to the Ergife Hotel.



The U.S. flag is seen as Pope Benedict XVI leaves his general audience in St. Peter's Square at the Vatican Oct. 17. U.S. pilgrims were in town for the Oct. 21 canonization of seven new saints, including two from the United States.



Bishop Larry Silva arrives at St. Peter's Square for the papal audience, Oct. 17.

The church universal

Many races, languages, even creeds come to Rome at the general papal audience

By Patrick Downes
Hawaii Catholic Herald

It was a summer day in October. Bright and clear and warm, with only wisps of clouds dusting up the blue sky. The Hawaii pilgrims had woken by 6 to eat breakfast at 6:30 to get on the bus by 8 for the 10:30 papal audience in St. Peter's Square, a huge international reception of tens of thousands of people, the weekly Wednesday expression of the universality of the Catholic Church.

The Vatican estimated the crowd that day to be about 20,000.

The Hawaii group got fairly good seats to the first-come, first-served event. The Kalaupapa patients and their caregivers had an even better spot — in front of the front barricade and within inches of where Pope Benedict XVI would ride past twice in his popemobile.

Still closer, about 20 steps below the stage, were 16 seats specially given to the Hawaii contingent. The Hawaii Catholic Herald was lucky to have two of them. And the best seats of all belonged to bishops about 25 feet from where the pope sat under a large rectangular covering. That's where Bishop Larry Silva was.

While waiting for the pope to arrive, several bishops and monsignors speaking for their language

groups took turns addressing the crowd in Italian, French, English, German, Spanish, Portuguese, Polish and Arabic. They introduced pilgrim groups from around the world.

From the English-speaking world, earning recognition and an opportunity to hoot and cheer, were groups from England, Scotland, Ireland, Canada, Australia and, of course, the United States. The Americans were well represented with visitors from Anchorage, Fairbanks, Green Bay, Gilroy Modesto, Salina, Massachusetts, Minnesota and more.

They weren't all Catholic either. Also reverberating through St. Peter's Square were the names of groups such as the American Bankruptcy Institute, the U.S. Jewish Federation and, surprise, the New Hope Christian Fellowship of Honolulu.

There were also pilgrims from the USS Enterprise aircraft carrier.

Hawaii and Bishop Silva were also recognized with a separate shoutout going to the "traditional Hawaiian dancers," which was more pronounceable than the group's name, Keali'ika'apunihonua Ke'ena a'o Hula.

At 10:30 a.m., right on schedule, organ music began to be piped over the white box speakers interspersed throughout the square. Taking their places were the black-suited security, Vatican

ushers in white tail, the blue and orange striped Swiss Guard and uniformed Vatican police.

The organ music started up again at 10:40 and the white popemobile appeared from the left side of the basilica to an eruption of cheers. Pope Benedict XVI stood on the vehicle's open-air platform, holding onto a stability bar as the car, which has one driver but about nine handlers on foot, spent the next 10 minutes driving slowly through the crowd.

He smiled, looked relaxed, genuinely happy to be there and younger than his 85 years.

By 10:50, his car had returned to the front and drove slowly up and around the covered platform. The pope emerged to more cheers and did a two-handed wave. On his right was a bishop in sunglasses and on his left was his private secretary Msgr. Georg Ganswein who handed him his glasses and his texts to read and adjusted his microphone.

Pope Benedict then intoned the sign of the cross in Latin, "In Nomine Patri, et Filii, et Spiritu Sancti," to which everyone responded, "Amen."

He then sang the greeting, "Pax vobis," or "Peace be with you."

A short reading from St. Paul's epistle to the Corinthians was repeated in Italian, French, English, German, Spanish, Portuguese and Arabic (the seven languages were

used throughout the audience). The pope then read a lesson in Italian from sheets of paper handed him by Msgr. Ganswein.

It was the first in a new series of audience talks to accompany the Year of Faith, which marks the 50th anniversary of the opening of the Second Vatican Council.

He said he hopes the series of instructional talks, which is expected to run until Nov. 24, 2013, will help people "strengthen or rediscover the joy of faith and realize that it isn't something foreign to or separate from everyday life, but is its soul."

Pope Benedict said the widespread and dominant nature of today's secularism, individualism and relativism means that even Christians are not completely "immune from these dangers."

Some of the negative effects include faith being lived "passively or in private, a refusal to learn about the faith, and the rift between faith and life," he said.

"Often Christians don't even know the central core of their own Catholic faith — the creed — thereby leaving room for a certain syncretism and religious relativism," he said. Without a clear idea of the faith's fundamental truths and the uniquely salvific nature of Christianity, "the risk of constructing a so-called 'do-it-yourself' religion is not remote today."

"Where do we find the essential formula of the faith? Where

do we find the truths that have been faithfully handed down and make up the light of our daily life," he asked.

He said the answer is the creed, or profession of faith, which needs to be better understood, reflected upon and integrated into one's life.

The talk was about 17 minutes long. Then came shorter messages in the seven languages, the pope handling each dialect with some fluency. It was a message about the Year of Faith, which began on Oct. 11. "Faith forms our lives," he says in English with a heavy German accent.

It was now the pope's turn to introduce visitors. He mentions a Muslim study group, a Jewish group, the American Bankruptcy Institute, and again, "the Hawaiian dancers."

His acknowledgments receive cheers of appreciation springing up from different parts of the huge crowd. One German group breaks into an energetic song.

At 11:43, the pope stood up and everyone responded in kind. He led the "Pater Noster" (the Our Father in Latin) and those who knew it joined in. Pope Benedict XVI then spent the next 15 minutes greeting the collected bishops, including Bishop Silva, and others in the good seats before getting back in his popemobile, kissing a child held up for him and exiting left.

Bishop Larry Silva talks with former Hansen's disease patients, accompanied by their caregivers during Pope Benedict XVI's general audience in St. Peter's Square at the Vatican Oct. 17.



Bishop Silva, second from left, waits with other bishops for the start of the papal audience.

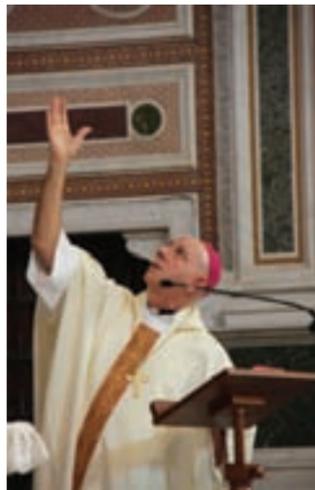
HCH photo | Darlene Dela Cruz

Basilica aloha

Rome's ancient ecclesial grandeur welcomes Hawaiian style liturgy



Bishop Larry Silva and Deacon Wally Mitsui in the Basilica of St. Mary Major.



Bishop Larry Silva points to the artwork in St. John Lateran.



Keali'ika'apunihonua Ke'ena a'o Hula performs at St. John Lateran.



Islanders gather for Saturday morning Mass at St. John Lateran.

St. Mary Major

By Patrick Downes
Hawaii Catholic Herald

Every day in Rome was an opportunity for Mass at another historic church. On day No. 2, a bus drive through busy city streets ended up at the Basilica of St. Mary Major, an ancient church surrounded by modern apartments and shops and the rush of Roman traffic.

It is 1,500-year-old and the largest church in Rome dedicated to Mary, hence the "Major."

Inside, scenes from the life of the Blessed Mother and her son are displayed in the magnificent mosaics that adorn the nave and "triumphal arch."

The church seems to specialize in Confession, containing about 15 antique wooden booths that line the sides of the church with signs listing the different languages the priests inside understand. A red electric light above his door announces his presence. A few are occupied.

When a side chapel turned out to be too small for the Hawaii group, a church worker lit the six tall candles atop equally tall gold candle holders on the high altar which stands central in the spacious building, elevated under the four pillars of a baldacchino.

Other Masses are already being celebrated in smaller side chapels, behind glass doors.

Bishop Larry Silva, seven Hawaii priests and one deacon process in white vestments as the hymn "For the Beauty of the Earth" starts the Mass at 3:45 p.m.

The bishop announced that he has changed the feast observation from St. Ignatius of Antioch to a Mass in honor of the Blessed Virgin Mary.

Besides the liturgy's location, the bishop said, "It is appropriate because Mother Marianne was named after Mary and Mary's mother Ann."

The 200 or so Hawaii pilgrims are joined by other assorted tourists and locals who want to attend Mass or who are just curious by this out-of-town group.

In his homily, Bishop Silva commented on Jesus' berating of the scribes and Pharisees, saying that true love and true justice sometimes requires losing one's temper.

He gave examples from Mother Marianne's life in which she was forceful when protecting her patients from sexual predators and an abusive superintendent.

"Sometimes love raises its voice. Sometimes love says things we don't want to hear," he said.

"We will always be kind even if it stings a little bit," the bishop said. "True love is grounded in the truth."

For the Communion meditation, introduced "as an offering to Mother Marianne," the hula halau in decorated red T-shirts and wearing two strands of yellow kukui nut leis, danced to the Hawaiian classic song O Makalapua, written for Queen Liliuokalani and described as Mother Marianne's favorite.

The performance gathered a number of other curious visitors.



St. Paul Outside the Walls

By Patrick Downes
Hawaii Catholic Herald

The impromptu Hawaiian chanting of Father Alapaki Kim echoed through the massive basilica of St. Paul Outside the Walls on Oct. 16, opening the first big liturgy in Rome for about 240 traveling pilgrims from Hawaii.

It was a chant welcoming the travelers to the city of Rome, Father Kim said, and to the burial place of St. Paul, "the last of the apostles responsible for spreading the faith through the world."

The St. Rita, Nanakuli, pastor said he only had about 10 minutes to prepare but he was obviously inspired: The prayer flowed naturally from the Native Hawaiian speaker as he opened the Mass.

"It is a great privilege to be here," the bishop said, greeting the crowd of about 240 assembled 10 rows deep on the plain wooden benches that served as pews across the black-and-white marble floor of one of the Rome's four major papal basilicas. Built in the fourth century by the Emperor

Constantine, the basilica stands over the grave of St. Paul about a mile outside the Aurelian Walls surrounding Rome.

Six priests from Hawaii concelebrated. The Kalaupapa patients sat in the front row. Franciscan Sister Davilyn Ah Chick delivered the first reading from St. Paul's Letter to the Galatians, Deacon Wallace Mitsui read the Gospel.

Robert Mondoy played the church's organ while Calvin Liu led the music.

The prayers, the music, the readings all reverberated for a good three seconds under the massive half-domed sanctuary with huge gilded mosaics of Jesus and the Apostles presiding overhead.

In his homily, the bishop said that Mother Marianne's attitude toward leprosy countered the prevailing opinion that those with the disease were "unclean" and to be avoided.

"She knew about cleanliness and was very fastidious about hygiene" when it came to physical health, he said, but she also

understood that true goodness comes from an interior cleanliness.

In her diseased patients "she saw beauty, she saw love. And she drew it out of them," he said.

"If we follow the example of Mother Marianne, we will see deeper and that will make us clean," Bishop Silva said.

"We pray that we will be clean of heart so that we can be cleansed inside and out and see the great beauty of our brothers and sisters," he said.

The liturgy continued enhanced with touches of Hawaiian culture. "E Pule Kakou" was the sung response to the Prayer of the Faithful. The Communion hymn was "E Kolo Mea Nui."

After Communion, eight dancers of the Keali'ika'apunihonua Ke'ena a'o Hula halau, dressed in green and wearing a maile in their hair and two strands of kukui nuts, danced to "O Eo Io," a Hawaiian hymn about God, the source of life, sung by Ho'omanawanui Apo, as Mondoy played the organ.

This rich young woman

Homily by Bishop Larry Silva for the 28th Sunday of Ordinary Time

Bishop Silva gave this homily on Oct. 13 in Assumption Church, Syracuse, N.Y., in anticipation of the canonization of Blessed Marianne Cope on Oct. 21

On Thursday of this week, the Hawaii pilgrims to Mother Marianne Cope's canonization will be going to Assisi, to celebrate Mother Marianne's roots as a Sister of St. Francis. As you may know, St. Francis of Assisi lived in the time of the Crusades, and although the Crusades have been given a negative spin recently, their purpose was to preserve the sacred Christian shrines in the Holy Land for Christian pilgrims throughout the ages.

St. Francis went on a Crusade, but being the different sort of fellow he was, he decided to take a different kind of sword, not the sword of violence or domination, but that double-edged sword of the Word of God. He wanted to go for the jugular, if you will, and not defeat the Muslim Sultan and his forces with military might, but to convert the Sultan to Christianity. So Francis preached to the Sultan. At the end of his preaching, the Sultan's reply was: "I would surely become a Christian if every Christian I met truly lived this Gospel of Jesus as you live it; but that is not the case."

In other words, Francis spoke with persuasive authority, because he lived what he believed. He gave up his wealth and whatever



Bishop Larry Silva celebrates Mass at the Franciscan Church of the Assumption, Oct. 13.

the Lord asked him to give up so that he could be filled with joy. The Sultan, unfortunately, could not say the same for the majority of Francis' fellow Christians, who, while they may have known the life-giving commandments, traded the wisdom of everlasting and complete joy for passing riches.

I am sure that Barbara Cope had meditated on this Gospel

long and hard as she was growing up. She kept the commandments of the Lord faithfully, especially honoring her parents and family by deferring her own wishes and desires so that she could support them in their financial need. But then came the day when the Lord looked at her with love and asked for one thing more: leaving all behind to follow him in religious

life, in poverty, chastity and obedience as a Sister of St. Francis.

And perhaps she thought she had given everything to the Lord, but the Lord knew there was more that he was going to ask of her. Then came that two-edged sword to pierce her heart once again, to separate the joints that held her together with her familiar surroundings from the mar-

row of a call that was deep in her bones, the call to leave homeland, comfort and success in her career to risk losing it all, perhaps even her very life.

Unlike the rich young man of today's Gospel, this rich young woman went away cheerful, not sad, because she gladly accepted the challenge to go to a far-off place to minister to the most abandoned of her sisters and brothers.

We who are celebrating our beloved saint-elect Mother Marianne, are also urged to pray for wisdom and to thirst for the gift of prudence. If we do, our hearts will be pierced with that double-edged sword of the Word of God. We will be inspired to celebrate the holiness of this wonderful woman whose love of Christ Jesus could only leave us in awe. But that sword also penetrates to convict us to conversion, to listen to the Lord's call, which sometimes asks us to do what we would rather not do, but always asks us to do what is best for our brothers and sisters and for us.

With this saintly role model of new evangelization, we will be willing to give us whatever we hold onto that makes us less than faithful witnesses to Jesus. And once we allow this painful and beautiful sword of God's Word to pierce our hearts, we can take up the Crusade that Francis left off and turn the whole world to follow the One who alone is good, the Savior of the world, our Lord Jesus Christ.

An embassy reception for two American saints



CNS photo/Paul Haring

Members of Keali'ika'apunihonua Ke'ena a'o Hula perform during an Oct. 19 reception in the courtyard of the Vatican Museums to honor the two new American saints.



HCH photo | Darlene Dela Cruz

The dome of St. Peter's Basilica towers over the Vatican Museum garden, where a special reception was hosted for U.S. pilgrims visiting Rome to attend Oct. 21 canonization Mass. The reception on Oct. 19 was hosted by Miguel H. Diaz, the U.S. ambassador to the Holy See.



Miguel Diaz, U.S. ambassador to the Vatican, talks with Meli Watanuki of Kalaupapa during an Oct. 19 reception at the Vatican Museums. The event was held in honor of Blessed Marianne Cope, who ministered to leprosy patients on Molokai, and Blessed Kateri Tekakwitha, the two Americans to be canonized Oct. 21.

CNS photo/Paul Haring



HCH photo | Darlene J.M. Dela Cruz

Kalaupapa patients celebrated with their friends, family and fellow travelers just outside St. Peter's Square after the canonization of Mother Marianne Cope.

For the love of St. Marianne

Devotion and gratitude fortify these seasoned travelers from Kalaupapa

By Patrick Downes
Hawaii Catholic Herald

The nine patient-residents of Kalaupapa who were part of the official Hawaii pilgrimage to Mother Marianne's canonization are all too young to have known the saint personally.

But no one in Kalaupapa can escape her presence.

The 12-acre kite-shaped Bishop Home locale where Mother Marianne lived and served for the last 30 years of her life dominates the center of Kalaupapa town. You pretty much can't go anywhere without driving past it or around it.

The monument at St. Marianne's original tomb, which shows Jesus reaching down from the cross to exchange an embrace with St. Francis, is among the settlement's most prominent markers.

And most especially, since her arrival in 1888, the Sisters of St. Francis have never left. Three still work there today.

So it was natural for the residents to want to attend Mother Marianne's canonization.

Because of their age and disabilities, they were among the hardest-working of the travelers. Not only did they endure the often grueling 15-hour days, they did so in a city not very friendly to the handicapped.

Wheelchairs were available for all, but needed by some more than others. Wheelchairs, however, don't guarantee easy rolling in a city with high curbs and cobblestones.

The patients, all in their 70s and 80s, also willingly accommodated the appetite of the professional news media who needed quotes, pictures and video.

And in spite of all the obstacles, they were a cheerful group. Although it might not be evident at first glance, they are all seasoned travelers. They've done this before. And many are also experienced and comfortable in front of the television cameras.

The patients who made the trip were Meli Watanuki, Pauline Chow, Gloria Marks, Barbara Marks, John Arruda, Clarence "Boogie" Kahilihiwa, Ivy Kahilihiwa, Sabastiana Fernandez and Winifred "Winnie" Harada.

For many, the primary factor energizing them was their love for Mother Marianne. They went to the canonization for her.

"It is so wonderful what she did," said Fernandez, who was assisted on the trip by her caregiver Lucrina Badua.

Fernandez, who was born in Hilo but raised in the Philippines, was sent to Kalaupapa in 1969. At 76, she is "one of the youngest," she said.

She said that for about 20 years she made it her daily duty "to take care of" Mother Marianne's grave in Kalaupapa.

"I would weed, water the plants," she said. "I put flowers every day."

For Fernandez, attending the canonization continues that devotion.

Watanuki talks about St. Marianne in a very personal way. She wanted to be there when the person she befriended in prayer became a saint.

"I prayed so much to Mother Marianne," she said. "I wanted to come for her special day."

Watanuki, who recently fought back a serious illness, believes her renewed health was a sign that Mother Marianne wanted her at the canonization.

"I am really happy," she said,



HCH photo | Darlene Dela Cruz

Carol Glatz of Catholic News Service interviewed Kalaupapa resident Boogie Kahilihiwa on a Vatican City street.

"really happy that she has become a saint."

Chow, 78, who received Communion from Pope Benedict XVI at the canonization ceremony, said the honor was a "long time coming."

Born on the Big Island, she went to Kalaupapa in 1962 at age 26 and first lived at Bishop Home.

She said that she heard so much about St. Marianne's work and that of the sisters and continues to ask for her help.

"We always pray to her for special intentions," she said.

For Harada, the canonization was "beautiful, fantastic," especially because the patients were seated in a choice spot close to the altar "right in front of the Mother Marianne tapestry."

"I am so honored," she said.

Harada, 81, almost didn't make the trip. For months her weakening eyesight had made it an on-again, off-again proposition. But with the help of Sister Alicia Damien Lau and others, she was able to negotiate Rome's difficult urban terrain.

So now she can say she has been on all five Father Damien and Mother Marianne beatification and canonization trips — the only Kalaupapa patient who can make that claim.

There were five trips, not four, because Father Damien's first beatification date was scrubbed after Pope John Paul II broke his leg about a week before the 1994 Belgium-scheduled event, too late to cancel travel plans. The group had no choice but to travel anyway, while the beatification was

rescheduled for the following year.

This time, she was also happy to bring to Syracuse the presence of her late husband, Paul Harada, in the form of sea salt from Kalaupapa.

Paul, who died a few years ago, was legendary for his salt-collecting skills and for his generosity with the product of his hard work. He would give away the prized hand-picked commodity by the bagful.

In Syracuse on Oct. 14, Winnie sprinkled some of Paul's salt at the base of St. Marianne's indoor shrine and outdoor statue. She also offered a fresh lei and some ribbon and fabric ones as well.

"He was well-represented," Winnie said of her husband. The two were married for more than 50 years.

A second saint

Pope Benedict canonizes Mother Marianne Cope with six others in joyful ceremony at St. Peter's

By Patrick Downes
Hawaii Catholic Herald

Molokai has given the world a second saint. Pope Benedict XVI canonized Mother Marianne Cope Oct. 21 under glorious blue cloudless skies in the Vatican's St. Peter's Square just three years to the month after he raised Father Damien to the same consecrated status.

The new Franciscan saint once again brought honor to the 8,000 men, women and children — almost all Native Hawaiians — who died in banishment in Kalaupapa, a five-square-mile leaf of land protruding from the base of Molokai's northern sea cliffs, for the misfortune of contracting Hansen's disease.

Before a crowd of 80,000, the pope also raised six others to the ranks of sainthood: the first North American native, a Filipino teenager, a German mystic, two European priests and a Spanish woman who founded a religious order.

Tucked in the crowd in the square were at least 600 who came for Mother Marianne — from Syracuse where she started her religious life, from Hawaii where she served 35 years, and from her religious order, the Sisters of St. Francis of the Neumann Communities.

Those from Hawaii included nine patients from Kalaupapa.

Seven tall tapestries of the new saints hung across the front of St.

Peter's Basilica. St. Marianne's was the second from the right, between St. Giovanni Battista Piamarta and St. Anna Schaffer.

The ceremony included the much-anticipated canonization of the first native North American, the 17th-century 24-year-old laywoman Kateri Tekakwitha, known as "the Lily of the Mohawks."

The others canonized were:

Pedro Calungsod, a 17th-century Filipino teenage catechist, who was martyred in Guam along with a Jesuit missionary priest.

Jacques Berthieu, a 19th-century French diocesan priest turned Jesuit who was martyred while on a mission in Madagascar.

Anna Schaffer, a 19th-century German mystic who spent most of her life suffering and bedridden from the results of illness and injury.

Carmen Salles y Barangueras, the 19th-century Spanish founder of the the Conceptionist Missionaries of Teaching, an order serving today on four continents.

Giovanni Battista Piamarta, a

19th-century Italian parish priest who helped poor children and youth and who founded the Congregation of the Holy Family of Nazareth and the Congregation of the Sisters, Humble Servants of the Lord.

Commenting on the American canonizations a few days before the event, Bishop Larry Silva said, "It is a great blessing that Mother Marianne Cope and Kateri Tekakwitha will be canonized together. The Native American community is rightfully proud to know that one of their own is a certified citizen of heaven."

"While Mother Marianne was most noted for her selfless and cheerful work with leprosy patients in Hawaii, it should also be noted that the majority of the people she served were native Hawaiians, the indigenous people who, because of their isolation for centuries, were often so vulnerable to 'imported' diseases," he said.

"Mother Marianne learned the Hawaiian language so that she could better communicate with the people she served," Bishop Silva said. "Her love of the Hawaiian culture extended from the hula and Hawaiian music to a love for tropical plants."

"These two great women will be a blessing and an inspiration to indigenous peoples, to all Americans, and to all the world," he



Pope Benedict XVI walks to the altar during the canonization Mass.



Pope Benedict XVI celebrates the Oct. 21 canonization Mass under a red canopy at St. Peter's Basilica.

HCH photo | Darlene J.M. Dela Cruz

nt for Molokai



HCH photo | Darlene J.M. Dela Cruz

St. Peter's Square, as hundreds of clergy and dignitaries look on.



Photo by Randy King

Pope Benedict gives Holy Communion to Kalaupapa resident Pauline Chow as Sister Alicia Damien waits behind her.

said.

The long-awaited day

On the morning of the long-awaited day, the Hawaii pilgrims sat down for a hotel breakfast at 4:30 a.m. brightly decked out in Blessed Marianne aloha wear and a wide assortment of ribbon leis. The women wore their light-blue tour scarves with a St. Marianne pattern in an array of creative ways.

When the islanders arrived by bus around 6:30 a.m. to the canonization site, a line 10 people thick was already forming around the opening of St. Peter's Square. In the pre-dawn crowd, they found themselves shoulder-to-shoulder with other early birds, mostly Filipinos there for Pedro Calungsod and Native Americans for Kateri Tekakwitha.

Some groups passed the time singing. Lots of flags of the Philippines were flying.

When the security gates which opened at 8 a.m. proved to be too slow, a makeshift "gate" was created by security staff who linked hands to create a human turnstile, as police did cursory body checks with hand-held metal detectors.

In the shifting river of bodies, it was impossible to keep any large group intact, but most of the Hawaii folk were able to reassemble

in an area on the left of the square, thankfully closer to the front than to the rear.

In the area left of the high altar that stood under a massive white canopy on a plateau three quarters of the way up the steps to the basilica, were dozens of bishops and cardinals. On the opposite side were a few hundred special lay guests, mostly dressed in black.

Franciscan Sister Theresa Chow, a member of the same religious community as Mother Marianne, said she was "very excited to think that someone so close to us" was being declared a saint.

"When you think about it, the saints are not exactly far away," she said while waiting for the liturgy to begin. "We have a connection with them."

Sister Theresa's connection with Mother Marianne is particularly close because she is a health care volunteer living at Bishop Home in Kalaupapa where Mother Marianne lived and worked.

"I find myself calling on her for help all the time," she said. "Before, I never did."

First on the program was the recitation of a multilingual rosary. The voice of Franciscan Sister Davilyn Ah Chick, principal of Our Lady of Perpetual Help School in Ewa Beach, announced the mysteries. She had been chosen by her

religious community to recite one of the Prayers of the Faithful, and was then given extra chores making English-language announcements during the event.

At 9:20 the bells in the basilica's left belfry begins ringing, accompanied by the powerful strains of a pipe organ.

At about 9:40 a.m., the choir sang the first part of the Litany of the Saints and the concelebrating bishops and priests file and take their places. In the large group of concelebrants, all in white vestments, were Bishop Silva, retired Maui diocesan priest Father Gary Colton and Sacred Hearts Father Lane Akiona.

Pope Benedict XVI entered wearing a white and gold chasuble and miter as 11 seagulls circled over the basilica under the cloudless sky. He took his place at the president's chair under a small red canopy up against the front of the basilica.

The Litany of the Saints resumed and continued to its completion.

A new shorter rite

The canonization rite was a new, shortened version, only announced a few days earlier. It took place before the start of Mass rather than during it, as had been

Continued on next page



HCH photo | Darlene J.M. Dela Cruz

Kalaupapa residents and caregivers were given a special seating area at St. Peter's Square during the canonization.



Hawaii pilgrims in St. Peter's Square during the canonization Mass for Mother Marianne Cope, Oct. 21.

HCH photo by Patrick Downes

the practice.

Explaining the changes, Msgr. Guido Marini, master of papal liturgical ceremonies, told *L'Osservatore Romano*, the Vatican newspaper, Oct. 16, "Canonization is basically a canonical act" through which the pope exercises his ministry to teach and to legislate.

Msgr. Marini said the distinction between the canonization rite and the celebration of the Mass is meant to respond to the Second Vatican Council's call for the "splendor of the noble simplicity" of the Mass to shine forth.

At 9:45 a.m., Cardinal Angelo Amato, the prefect of the Congregation for the Causes of Saints, accompanied by the postulators of all seven causes, formally asked the pope to enroll the day's seven candidates as saints.

The postulator, or chief church advocate, for Mother Marianne was Waldery Hilgeman, a canon and civil lawyer and member of the College of Postulators who was named "substitute" postulator after Father Ernesto Piacentini, who had the job for more than 30 years, stepped down for health reasons.

"Most Holy Father," Cardinal Amato said in Latin, "Holy Mother Church earnestly beseeches Your Holiness to enroll Jacques Berthieu, Pedro Calungsod, Giovanni Battista Piamarta, Carmen Salles Barangueras, Marianne Cope, Kateri Tekakwitha and Anna Schaffer among the saints that they may be invoked as such by all the Christian faithful."

The pope answered with a prayer, introduced by this statement: "Dear brothers, let us lift up our prayers to God the Father Almighty through Jesus Christ, that through the intercessions of the Blessed Virgin Mary and all his saints, he may sustain with his grace the act which we now solemnly undertake."

In his second petition, Cardinal Amato again asked the pope "to enroll these ... among the saints."

Pope Benedict then introduced the hymn "Come Holy Spirit." It's a prayer to prevent error on the part of the church regarding the canonizations.

At 9:50 a.m., after Cardinal Amato's third petition, which acknowledged the role of the Holy Spirit in this decision, the pope canonized Mother Marianne and the six others with one long sentence, the "Formula of Canonization."

Then, as the choir led the sing-



Sharon Smith, left, presents a relic of St. Marianne Cope as Dr. Richard Hehir and Franciscan Sister Michaelleen Cabral carry candles during the canonization of seven new saints by Pope Benedict XVI in St. Peter's Square Oct. 21.

CNS photo/Paul Haring

ing of the "Te Deum," representatives for each new saint presented a relic of their saint to the pope, placing its reliquary on a table beside the altar.

Carrying Mother Marianne's relic was Sharon Smith, the New York woman whose cure from pancreatitis, attributed to Mother Marianne's intercession, became the second miracle needed for her canonization. Accompanying her was Hawaii-born Sister Michaelleen Cabral who first recognized Smith's cure as due to Mother Marianne's intercession and Dr. Richard Hehir, the first medical expert to review the miracle attributed to the new saint.

The relic, portions of bone from St. Marianne's remains, was contained in a small circular glass case imbedded in a foot-tall Tao cross of polished pear wood. The distinctive Franciscan cross, shaped like a flared capital T, was embellished with a line of carved plumerias flowing down the left side.

It took New York artist Stephen Hale, a fifth-generation carver, 114 hours to create the reliquary. He said that the design was "a collaborative effort" with the Sisters of St. Francis, following Vatican

guidelines for weight and height.

Hale told the Hawaii Catholic Herald that the intent was to give it Franciscan simplicity and a Hawaiian sensibility.

"It was really my privilege to be able to contribute this part," he said, "I am really very honored."

The canonization rite lasted about a half hour. The Mass for Sunday followed, celebrated solemnly with all the major parts sung in Gregorian chant by a large choir. The Gospel was read in both Latin and Greek.

Pope Benedict's homily was a collection of brief biographies of the new saints, read in their appropriate languages.

"These new saints, different in origin, language, nationality and social condition," the pope concluded, "are united among themselves and with the whole People of God in the mystery of salvation of Christ the Redeemer."

Sister Davilyn read in English the first of five Prayers of the Faithful. The other languages used were Mohawk, Portuguese, Cebuano and German.

Hawaii resident Dr. Paul DeMare, the great-great-grandnephew of St. Marianne, was among



Photo by Randy King

Franciscan Sister Davilyn Ah Chick reads the first Prayer of the Faithful during the canonization Mass in St. Peter's Square Oct. 21.



HCH photo by Patrick Downes

Father Alapaki Kim, pastor of St. Rita Church in Nanakuli, distributes Communion in St. Peter's Square during the canonization Mass, Oct. 21.

those bringing up the gifts in the offertory procession.

The names of all seven new saints were added to the Eucharistic Prayer III.

Among those who received Communion from Pope Benedict were Pauline Chow, a patient-resident of Kalaupapa, and Hawaii Sister of St. Francis Sister Alicia Lau. Other Sisters of St. Francis of the Neumann Communities receiving the Eucharist from the pope were past general minister Sister Patricia Burkard, present general minister Sister Roberta Smith and vice postulator Sister Grace Anne Dillenschneider.

The Mass was followed by the noon Angelus, led by the pope. He then departed on the open pope-mobile through the massive crowd.

Someday, people will know her

Franciscan Sister of Syracuse Mother Marianne Cope, in midlife, said goodbye to her home, her family, her friends, her country, her job as a modern hospital administrator and her position as superior of her religious order to care for the shunned victims of a hideous fatal disease in a tiny island kingdom in the middle of the Pacific Ocean.

Starting with six companion sisters, she first worked for five years on Oahu, transforming a filth-ridden dump that dared call itself a hospital, into a place of decency that included a home for the girls orphaned by the disease. She also opened a general hospital on Maui.

"The charity of the good knows no creed and is confined to no one place," she once said.

In 1888, five months before St. Damien died, she went to Kalaupapa. For the next 30 years, in self-

imposed exile, she ran the government's home for women and girls, bringing dignity, grace and beauty to both the place and the lives consigned there.

She died at age 80 in 1918 and was buried in Kalaupapa. Never having left Hawaii in life, she returned to Syracuse in death, in 2005, when her remains were exhumed and sent to be enshrined at the motherhouse she had left 122 years earlier.

Hawaii, the most isolated populated place in the world, has no more isolated community than Kalaupapa. It was there that God's love poured out, not only from the saintly models of Damien and Marianne, but also from many others who came to help, and from the banished people themselves.

Its nine residents who traveled the 8,000 miles to witness the historic event honoring one of their own are the final remnants of the quarantine.

Like St. Damien, St. Marianne's canonization was predicted by those who knew her and knew of her. But unlike St. Damien, whose boisterous and energetic style resulted in a certain level of celebrity, St. Marianne quietly and purposefully shunned attention.

So while she worked in Kalaupapa twice as long as St. Damien, her life had not been as well-known.

But the late Father Charles Kumano had predicted more than 50 years ago that "someday, more and more people will come to know and love the great Franciscan of Hawaii."

Oct. 21 was that day.

The homily of Pope Benedict XVI for the canonization Mass, Oct. 21, St. Peter's Square

Seven generous disciples of Christ

The Son of Man came to serve, and to give his life as a ransom for many

Dear brother bishops, dear brothers and sisters!

Today the church listens again to these words of Jesus, spoken by the Lord during his journey to Jerusalem, where he was to accomplish the mystery of his passion, death and resurrection. They are words which enshrine the meaning of Christ's mission on earth, marked by his sacrifice, by his total self-giving. On this third Sunday of October, on which we celebrate World Mission Sunday, the church listens to them with special attention and renews her conviction that she should always be fully dedicated to serve mankind and the Gospel, after the example of the One who gave himself up even to the sacrifice of his life.

I extend warm greetings to all of you who fill Saint Peter's Square, especially the official delegations and the pilgrims who have come to celebrate the seven new saints. I greet with affection the Cardinals and Bishops who, during these days, are taking part in the Synodal Assembly on the New Evangelization. The coincidence between this ecclesiastical meeting and World Mission Sunday is a happy one; and the word of God that we have listened to sheds light on both subjects. It shows how to be evangelizers, called to bear witness and to proclaim the Christian message, configuring ourselves to Christ and following his same way of life. This is true both for the mission ad Gentes and for the new evangelization in places with ancient Christian roots.

"The Son of Man came to serve, and to give his life as a ransom for many" (Mk 10:45)

These words were the blueprint for living of the seven Blessed men and women that the church solemnly enrolls this morning in the glorious ranks of the saints. With heroic courage they spent their lives in total consecration to the Lord and in the generous service of their brethren. They are sons and daughters of the church who chose a life of service following the Lord. Holiness always rises up in the church from the well-spring of the mystery of redemption, as foretold by the prophet Isaiah in the first reading: the Servant of the Lord is the righteous one who "shall make many to be accounted as righteous; and he shall bear their iniquities"; this Servant is Jesus Christ, crucified, risen and living in glory. Today's canonization is an eloquent confirmation of this mysterious saving reality. The tenacious profession of faith of these seven generous disciples of Christ, their configuration to the Son of Man shines out brightly today in the whole church.

Jacques Berthieu, born in 1838 in France, was passionate about Jesus Christ at an early age. During his parish ministry, he had the burning desire to save souls. Becoming a Jesuit, he wished to journey through the world for the glory of God. A tireless pastor on the island of Sainte Marie, then in Madagascar, he struggled against injustice while bringing succour to the poor and sick. The Malagasies thought of him as a priest come down from heaven, saying, You are our "father and mother!" He made himself all things to all men, drawing from prayer and his love of the sacred heart of Jesus the human and priestly force to face martyrdom in 1896. He died, saying "I prefer to die rather than renounce my faith". Dear friends, may the life of this evangelizer be an encouragement and a model for priests that, like him, they will be men of God! May his example aid the many Christians of today persecuted for their faith! In this Year of Faith, may his intercession bring forth many fruits for Madagascar and the African Continent! May God bless the Malagasy people!



Pope Benedict XVI waves as he departs St. Peter's Square following the canonization Mass for seven new saints at the Vatican Oct. 21. Among those canonized were two North Americans.

Pedro Calungsod was born around the year 1654, in the Visayas region of the Philippines. His love for Christ inspired him to train as a catechist with the Jesuit missionaries there. In 1668, along with other young catechists, he accompanied Father Diego Luis de San Vitores to the Marianas Islands in order to evangelize the Chamorro people. Life there was hard and the missionaries also faced persecution arising from envy and slander. Pedro, however, displayed deep faith and charity and continued to catechize his many converts, giving witness to Christ by a life of purity and dedication to the Gospel. Uppermost was his desire to win souls for Christ, and this made him resolute in accepting martyrdom. He died on the second of April, sixteen seventy-two. Witnesses record that Pedro could have fled for safety but chose to stay at Father Diego's side. The priest was able to give Pedro absolution before he himself was killed. May the example and courageous witness of Pedro Calungsod inspire the dear people of the Philippines to announce the Kingdom bravely and to win souls for God!

Giovanni Battista Piamarta, priest of the Diocese of Brescia, was a great apostle of charity and of young people. He raised awareness of the need for a cultural and social presence of Catholicism in the modern world, and so he dedicated himself to the Christian, moral and professional growth of the younger generations with an enlightened input of humanity and goodness. Animated by unshakable faith in divine providence and by a profound spirit of sacrifice, he faced difficulties and fatigue to breathe life into various apostolic works, including the Artigianelli Institute, Queriniana Publishers, the Congregation of the Holy Family of Nazareth for men, and for

women the Congregation of the Humble Sister Servants of the Lord. The secret of his intense and busy life is found in the long hours he gave to prayer. When he was overburdened with work, he increased the length of his encounter, heart to heart, with the Lord. He preferred to pause before the Blessed Sacrament, meditating upon the passion, death and resurrection of Christ, to gain spiritual fortitude and return to gaining people's hearts, especially the young, to bring them back to the sources of life with fresh pastoral initiatives.

"May your love be upon us, O Lord, as we place all our hope in you." With these words, the liturgy invites us to make our own this hymn to God, creator and provider, accepting his plan into our lives. Maria Carmelo Sallés y Barangueras, a religious born in Vic in Spain in 1848, did just so. Filled with hope in spite of many trials, she, on seeing the progress of the Congregation of the Conceptionist Missionary Sisters of Teaching, which she founded in 1892, was able to sing with the Mother of God, "His mercy is on those who fear him from generation to generation." Her educational work, entrusted to the Immaculate Virgin Mary, continues to bear abundant fruit among young people through the generous dedication of her daughters who, like her, entrust themselves to God for whom all is possible.

Now turn to Marianne Cope, born in 1838 in Heppenheim, Germany. Only 1 year old when taken to the United States, in 1862 she entered the Third Order Regular of Saint Francis at Syracuse, New York. Later, as Superior General of her congregation, Mother Marianne willingly embraced a call to care for persons with leprosy of Hawaii after many others had refused. She personally went, with six of her fellow sisters, to manage a hospital on Oahu, later founding

Malulani Hospital on Maui and opening a home for girls whose parents were patients. Five years after that she accepted the invitation to open a home for women and girls on the island of Molokai itself, bravely going there herself and effectively ending her contact with the outside world. There she looked after Father Damien, already famous for his heroic work among the leprous patients, nursed him as he died and took over his work among male patients. At a time when little could be done for those suffering from this terrible disease, Marianne Cope showed the highest love, courage and enthusiasm. She is a shining and energetic example of the best of the tradition of Catholic nursing sisters and of the spirit of her beloved Saint Francis.

Kateri Tekakwitha was born in today's New York state in 1656 to a Mohawk father and a Christian Algonquin mother who gave to her a sense of the living God. She was baptized at twenty years of age and, to escape persecution, she took refuge in Saint Francis Xavier Mission near Montreal. There she worked, faithful to the traditions of her people, although renouncing their religious convictions until her death at the age of 24. Leading a simple life, Kateri remained faithful to her love for Jesus, to prayer and to daily Mass. Her greatest wish was to know and to do what pleased God. She lived a life radiant with faith and purity.

Kateri impresses us by the action of grace in her life in spite of the absence of external help and by the courage of her vocation, so unusual in her culture. In her, faith and culture enrich each other! May her example help us to live where we are, loving Jesus without denying who we are. Saint Kateri, Protectress of Canada and the first native American saint, we entrust to you the renewal of the faith in the first nations and in all of North America! May God bless the first nations!

Anna Schaeffer, from Mindelstetten, as a young woman wished to enter a missionary order. She came from a poor background so, in order to earn the dowry needed for acceptance into the cloister, she worked as a maid. One day she suffered a terrible accident and received incurable burns on her legs which forced her to be bed-ridden for the rest of her life. So her sick-bed became her cloister cell and her suffering a missionary service. She struggled for a time to accept her fate, but then understood her situation as a loving call from the crucified One to follow him. Strengthened by daily communion, she became an untiring intercessor in prayer and a mirror of God's love for the many who sought her counsel. May her apostolate of prayer and suffering, of sacrifice and expiation, be a shining example for believers in her homeland, and may her intercession strengthen the Christian hospice movement in its beneficial activity.

Dear brothers and sisters, these new saints, different in origin, language, nationality and social condition, are united among themselves and with the whole People of God in the mystery of salvation of Christ the Redeemer. With them, we too, together with the Synod Fathers from all parts of the world, proclaim to the Lord in the words of the psalm that he "is our help and our shield" and we invoke him saying, "may your love be upon us, O Lord, as we place all our hope in you." May the witness of these new saints, and their lives generously spent for love of Christ, speak today to the whole church, and may their intercession strengthen and sustain her in her mission to proclaim the Gospel to the whole world.

Pilgrim stories



Sister Maria Rosario Daley

Gift of Rome number three

This is Sister Maria Rosario Daley's third trip to Rome. Each one has been the gift of a friend. Gifts she wouldn't think of turning down even though the Maryknoll sister turns 90 in February making her among the oldest Hawaii pilgrims on the tour. She is also the only Maryknoller traveling with the Hawaii group.

She travels like a trouper, keeping up with the group with only a cane for assistance.

"I am delighted to go," she told the Hawaii Catholic Herald with a big smile while waiting at Dulles International Airport in Washington, D.C., to get on the plane for Rome.

"Doubly delighted, because Kateri Tekakwitha is being canonized at the same time," she said.

Sister Rosario said that before she heard of Mother Marianne, she long admired Blessed Kateri who had lived "less than an hour from my home in Albany."

This trip is compliments of longtime friend Joyce Kidani, her former student and a Maryknoll School graduate who is also traveling with her.

Sister Rosario also went to the canonization of St. Damien in 2009.

She said she is "looking forward to the experiencing the faith of the crowd. It's such a wonderful thing."

To a friend, she offered to carry a St. Damien/St. Marianne medal to be blessed by Pope Benedict XVI at the general papal audience in St. Peter's Square on Oct. 17. He ended up giving her a bagful, she said with a laugh.

She hopes the blessing she receives will be even more expansive than that.

She wants to be able to bring back the enthusiasm of the "Year of Faith" the start of which took place shortly before the canonization.

"Also, I hope it will have a good effect on my own life, expressing the virtues of those who are canonized," Sister Rosario said.

Real village nursing

It could be argued that the work of Mother Marianne in Kalaupapa is being continued by the settlement's nurse supervisor Carol Franko.

She is not a religious sister, but the medical professional of 40 years is charged with caring for the health of Kalaupapa's patients. And with drugs having long eliminated the ravages of Hansen's disease, it is now other ailments she addresses — mainly old age and the chronic diseases that come with it.

Franko admires Mother Marianne.

"Not only was she clinically astute, she was an administrative leader," she said one day into her trip to Rome.

"It was maintaining high standards and leading with compassion at the same time," Franko said.

"She provided a totally holistic care — of mind, body and spirit. It was at the core of her work."

"We want to carry the work forward," she said.

Franko will be asked by the Diocese of Honolulu to be the trip's commissioned nurse "for the health and safety of the patients."

Nine patients made the trip. Although the pilgrimage's itinerary was at times arduous, the experience actually seemed to energize the patients, Franko said.

She finds it ironic that, though she was trained as a hospice nurse, her present patients are not dying, but in fact are busy living — like picking up and traveling 8,000 miles to defy the cobblestones of Rome in wheelchairs to witness a past Kalaupapa resident canonized.

Franko supervises a staff of about 12 in Kalaupapa, running a care home as well as home care. "We make house calls 24 hours a day," she said. "This is real village nursing."

A saint in the family

Meg Burnett was about 12 years old when she heard about her famous relative. She wasn't well known at the time, but Meg's school assignment was to profile a family member and her mother suggested she write about her great great aunt, Mother Marianne Cope.

Now a lot of people are writing about her great great aunt. Burnett has a saint in the family and she no one could be prouder.

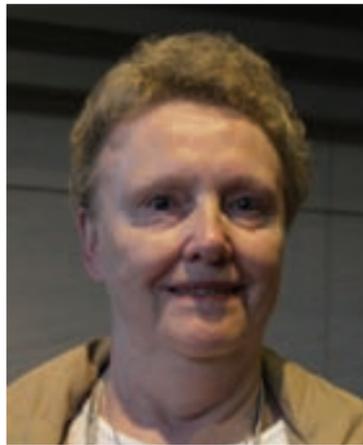
"I am totally in awe of it," said the Atlanta resident. "All she wanted was a little corner of her own to praise God."

"And now the universal church is honoring her," Burnett said. "I don't think she would have expected all the adulation."

Burnett did not stop researching her relative after that school assignment. She was soon learning a lot more from Sister Mary Laurence Hanley, the Sister of St. Francis who was the director of Mother Marianne's sainthood cause.

Later in life, after she retired from her job at the Coca Cola company, Burnett was sitting on the convent porch at Bishop Home on her first visit to Kalaupapa, relaxing and enjoying the "a nice peaceful Hawaiian day."

That's when she heard a voice coming from in back of her. A female voice. She remembers the



Meg Burnett

quote exactly:

"Why are you sitting here? Don't you know there is work to be done?"

Burnett realized the voice could only have come from one of three people — her mother, her grandmother or Mother Marianne, whom she said were "all similar in temperament."

Considering the circumstances, she concluded it was Mother Marianne and that she had better listen.

Burnett is now a fundraiser for the Hawthorne Dominicans, who care for terminally ill patients. She also does a lot of volunteer work, including helping a homeless shelter in Atlanta.

Of having a canonization in the family, she said, "I can't believe this is finally happening," though she was confident it would happen in her lifetime.

Cycle of time

By Sister Barbara Jean Wajda, OSF

History finds a way of catching up to itself. Ann Anderson, granddaughter of Frank and Emma Gibson, and her husband Peter, an Internet communicator, decided to be pilgrims for the canonization of Mother Marianne. Although they live in Seattle, they learned of Bishop Larry Silva's pilgrimage to Rome from being on a mailing list for Kalaupapa, and made arrangements to come. Their connection to the settlement in Kalaupapa provides another thread in the tapestry of the story of Hansen's disease in the Hawaiian Islands.

From 1909-1913, Frank Leighton Gibson worked for the Department of Health as administrator of the experimental leprosy hospital in Kalawao. His main job was to supervise the building of the ill-fated hospital, which he did. However, the patients had no intention of changing their life style to take part in the planned testing of volunteer patients, so there was not much to administer. Since Dr. Brinkerhoff was the chief physician-in-charge, Frank could go about his other major activity of going to the mountains to hunt deer, providing food for the patients.

Somewhere in the unfolding of these four years in Kalaupapa, Frank's wife, Emma, became friends with Brother Joseph Dutton, an activist in many ways and a natural communicator in the written word. Brother Dutton not

only kept up correspondence with the Gibsons, but included their grandchildren in his remembrances for their birthdays, Christmas and Easter. Ann still treasures cards sent to her by Brother Dutton.

When Ann was 4 years old, her grandfather Frank died. Ann wishes she had had more time to share with her grandfather, especially the stories of his time in Kalawao and his subsequent assignment to the leprosarium in Carville, La. Her grandmother Emma made an effort to share the experiences of life in Kalaupapa in her book, "Under the Cliffs of Molokai."

Frank Gibson was also a photographer. When Ann saw the picture in the back of the pilgrimage booklet, she recognized it as part of a larger picture in her grandfather's album. It struck her that the picture was cut off about half way through the image of her grandfather's house ... but it was the same picture.

On pilgrimage, Ann and Frank have had the opportunity to meet with current patients from Kalaupapa and to talk story with them. In a way, it was like a homecoming into another generation, and history catches up with itself in the cycle of time.

This story was first posted from Rome on the Hawaii Catholic Herald blog

Only national park with saints

Standing a good of head and shoulders above most of the other travelers, he was always an easy one to spot among the Hawaii crowd.

As superintendent of Kalaupapa National Historical Park, Stephen Prokop is responsible for preserving and protecting the place where Mother Marianne practiced for 30 years the heroic sanctity the universal church recognized with her canonization on Oct. 21.

A Catholic himself who is active in the tiny Kalaupapa Parish of St. Francis, he was happy to count himself as one of the pilgrims.

"Mother Marianne is a central figure in the story of the people of Kalaupapa," he said Oct. 15, his first day in Rome.

The canonization now makes Kalaupapa doubly-unique as the "only national park associated with saints," he said.

Prokop said the park system's commitment to Kalaupapa follows the historical national parks' mission to preserve examples of civil rights and justice, embodied by figures such as Dr. Martin Luther King Jr.

"And people like Mother Marianne who rose above bias and discrimination," Prokop said, to empower and serve the patients with Hansen's disease.

"Mother Marianne is right up there at the top with the boys," he said.

Prokop said that the purpose of the National Park Service in Kalaupapa is to "to preserve and protect human resource" there and "to make sure the people and



Stephen Prokop

their story are interpreted correctly and perpetuated."

To that end, the parks service is set to debut an educational display about its new saint in Kalaupapa's historic Pasqual Hall.

"We are investing a lot of time and effort partnering with the sisters [of St. Francis] on four exhibits of memorabilia, photos and text," he said.

The professional exhibits, funded by the Pacific Historic Park Associates, will open on Oct. 29.

While the park service is responsible to protect the existing patient community, a historic component of Kalaupapa Historical National Park, Prokop said he is also very happy with the remaining presence of three active members of the Sisters of St. Francis, who themselves represent an unbroken commitment to the people there begun by Mother Marianne 124 years ago.

49th State pilgrims

Two Hawaii groups, one from Honolulu, the other from Syracuse, converged at Gate D-11 in Dulles Airport on Oct. 15, where they mixed with a small group of laity, priests and religious from Anchorage, Alaska, that was also bound for the canonization, sporting small blue St. Kateri Tekakwitha buttons.

Three of the women were members of the Kateri Circle, a group that gets together twice a month for prayer and spiritual reading.

Agnes Bostrom, a Yupic Eskimo from St. Mary's Village in the lower Yukon River area, spoke for the women. "We are very, very proud and honored to be present at Kateri's canonization. She will bring a needed model to the native people."

Her message is "everyone can become a saint," Bostrom said.

With Bostrom was Janice Barrett, a Sioux originally from North Dakota, and Lois Huntington, an Athabaskan Indian from the town of Tanana, near Fairbanks.

Bostrom said that although they are all from different native tribes and nations (St. Kateri was Mohawk and Algonquin), "The native people share the same cultural beliefs."

Also traveling with them was Franciscan Father Joe Hinner, a longtime missionary to Alaska and others.

All stories by Patrick Downes except where indicated.

Pilgrim postcards



The Ristaurante Cecilia Metella

By Patrick Downes
Hawaii Catholic Herald

After a long bus drive after Mass on Oct. 14 that caused many a weary pilgrim to dose off, they all slogged into the Ristaurante Cecilia Metella and filled the restaurant's long 10-seat tables. The table settings of two plates, four full-sized forks, two knives and two stemmed glasses gave a hint of what kind of meal was to come. Soon boisterous laughing from the hula halau's table also presaged the evening that was in store.

The menu had only gone through the antipasti, pasta and two forks, when a Fluke (the surprisingly good plastic triangular-bodied ukulele) was slipped out of its cloth case. There was no looking back. The first song was an appropriate one – the lively "Molokai Nui Ahina."

Then came "O Makalapua," "E Kolo Mea Nui," "Nanakuli Ea" and

"Sweet Someone." It wasn't long before non-halau member Pio Motta got up to dance a graceful hula as black vested waiters nimbly stepped around her.

Soon it was Kalaupapa patient and Samoa native Meli Watanuki whispering a song request to the musicians — the lively Samoa standard "Minoi Minoi E." Meli, with a huge smile on her face, danced away to the cheers of her audience. Fellow Samoan and Kalaupapa resident Gloria Mark joined in two tables away and the restaurant was closing in on a Polynesian meltdown.

The music continued right on through the chicken breast with mushrooms and the variety of layered cakes for desert.

Supper ended Hawaiian-style with everyone standing to find other hands to grab, linking up to sing Hawaii Aloha. Even the skilled waiters, trying to clear the tables, couldn't get through at that point.





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PRAYER TO THE BLESSED VIRGIN: Oh Most Beautiful flower of Mount Carmel, fruitful vine, splendor of Heaven, Blessed Mother of the Son of God. Immaculate Virgin assist me in my necessity. Oh Star of the Sea, help me and show me you are my mother. Oh Holy Mary, Mother of God, Queen of Heaven and earth, I humbly beseech you are from the bottom of my heart to succor me in my necessity (make your request). There are none that can withstand your power. Oh Mary, conceived without sin, pray for us who have recourse to thee.(3X) Holy Mother, I place this prayer in your hands. (3X). Say for 3 consecutive days. Publish. RD



CNS photo/Paul Haring

Pilgrims hold a statue of St. Pedro Calungsod, a lay catechist from the Philippines who was martyred in Guam in 1672, before the canonization Mass for seven new saints in St. Peter's Square at the Vatican Oct. 21.

New teen saint a reminder of lay role in Pacific evangelization

By **Gina E. Taitano**
Catholic News Service

AGANA, Guam

While little is known about the life of Blessed Pedro Calungsod, his canonization brings to light the role of the laity in the evangelization of the Pacific in the 17th century.

Blessed Calungsod, among the seven people to be declared saints by Pope Benedict XVI Oct. 21, came to the Mariana Islands in 1668 and was one of a group of lay catechists who assisted the Jesuit missionaries in their Pacific mission.

"The importance of San Pedro is, at 18 years he became a saint, which means he is an example for youth," said Archbishop Anthony Sablan Apuron of Agana. The archbishop was among a contingent of clergy and laypeople traveling from Guam to Rome for the canonization.

A Filipino native from the Visayas Islands, Calungsod was in his early teens when he arrived in Guam with Jesuit Father Diego Luis de San Vitores.

"We think that there were about 30 or 35 laypeople altogether," said Jesuit Father Francis X. Hezel, priest in residence at the Dulce Nombre de Maria Cathedral-Basilica and author of several publications on the Jesuit missions in the Pacific. "These people were handpicked. They had a personal association with the Jesuits that they were coming to serve."

In those days, it was common for young people who were not studying for the priesthood to travel with the missionaries as they contemplated entering consecrated life, he said.

"Most of these people are nameless," said Father Hezel. "Pedro is known because he had the good fortune to be with San Vitores at his death, but he represents an-

other 20 or 25 nameless catechists, most of them Filipinos, who were killed during that turbulent time."

On April 2, 1672, Calungsod was martyred alongside Father San Vitores after the Jesuit baptized the infant daughter of Chamorro Chief Mata'pang. While Father San Vitores baptized the girl in her mother's presence, it was without the consent of the chief. After learning of the baptism, Mata'pang enlisted the assistance of Chamorro warrior Hirao, and together they attacked and killed Father San Vitores and Calungsod. Their deaths occurred on the Saturday before Passion Sunday.

Today, a monument depicting the baptism stands just off the coast of Tumon, Guam, near the site where the two were martyred.

While Father San Vitores was beatified in 1985, the cause for the canonization of Blessed Calungsod was not initiated until 1994, after the Archdiocese of Cebu, Philippines, rediscovered documentation in the 1980s that associated the young teen with Father San Vitores' martyrdom. Calungsod was beatified March 5, 2000, by Pope John Paul II.

Blessed Calungsod's cause represents the move by Pope John Paul to "raise up new models of holiness for the people of our time," Father Hezel said. As a lay catechist who died for the faith, Blessed Calungsod fit that model.

The canonization is also a reminder of the role of the laity and of the Asia-Pacific people in the spreading of Catholicism in the Pacific islands, he said.

"These catechists that came here with the missionaries were the people who made possible the planning of the faith here. (Calungsod) also represents the contribution of the Philippines and Mexico to this island group. After all, they suffered greatly, too, in planting the faith here."

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“Mother Marianne”

A print by Big Island artist Dietrich Varez

Celebrated Big Island artist Dietrich Varez created a block print of Blessed Marianne Cope in 2009. The artwork, rich in detail and symbolism in typical Varez fashion, shows the Franciscan nun dressing the sores of a young Hawaiian girl with Hansen's disease.

The artist has given Bishop Larry Silva permission to reproduce the image and offer the reproductions for sale.

Proceeds from the sale of the reproductions will help pay for local Blessed Marianne canonization-related expenses including the travel costs for Kalaupapa patients who want to attend the ceremonies in Rome.

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A crowd packs St. Peter's Square as Pope Benedict XVI celebrates the canonization Mass for seven new saints at the Vatican Oct. 21. Among those canonized were two North Americans -- St. Kateri Tekakwitha, an American Indian born in upstate New York who died in Canada in 1680, and St. Marianne Cope, who worked with leprosy patients on the Hawaiian island of Molokai. (CNS photo/Paul Haring)

