

Ad Veritatem

Volume 14 Issue 12

St. Thomas More Society of Orange County

DECEMBER 2009

"More believed that "...tyrants do exist in the world and that they can arise whenever enough people believe that they cannot."

Thomas More: Portrait of Courage

SPECIAL NOTICE:

Starting in January 2010, the STM meetings will be held at Julio-Ryan Hunter & Olsen Court Reporters, Inc. in Tustin

More Information Next Month

DECEMBER MEETING:

WEDNESDAY DECEMBER 16, 2009 NOON

SPEAKER: FR. HUGH BARBOUR, O.PRAEM, PH.D

TOPIC: "2012 and All That: Catholic Faith on the Coming of Christ and the End of the World"

DETAILS ON PAGE 3



"Ad Veritatem" is Latin for "Toward the truth."



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, five "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. †

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VISIT OUR WEBSITE at www.stthomasmore.net †

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CHAPLAIN

FR. HUGH BARBOUR,

O. PRAEM, PH.D.

St. Michael's Abbey

DECEMBER
MEETING

FR HUGH BARBOUR, O. PRAEM, PH.D
**“2012 and All That:
Catholic Faith on the Coming
of Christ and the End of the World”**



WHEN:
NOON
Wed. Dec 16

WHERE:
**First American
Trust Bldg.
5 First American
Way, Santa Ana**

FOR DIRECTIONS
(714) 250-3000

COST:
\$15 lunch

Norbertine Father Hugh Barbour, 47, is Prior of St. Michael’s Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. In 1991, Fr. Hugh was appointed *Censor Librorum* for the Diocese by Bishop Norman McFarland, a unique honor for such a young priest. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh has served as chaplain to the St Thomas More Society since its inception in 1997 providing inspiration and spiritual guidance. In 2004, he received the St. Thomas More Award in recognition of all his efforts and guidance to the Society.

Everyone is welcome!
For questions, call Don Hunsberger (714) 663-8000
or Anne Lanphar at (714) 250-1453 †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- JANUARY 20**
- FEBRUARY 17**
- MARCH 17**
- APRIL 21**

RESERVE THE DATE!
CATHOLIC MCLE

SATURDAY JANUARY 23, 2010
JULIO-RYAN IN TUSTIN
CREDITS FOR ETHICS, ELIMINATION
OF BIAS & SUBSTANCE ABUSE †

**CALENDAR
REMINDERS**



IN THIS ISSUE:

4
A Message from our Chaplain
Non-Christians & the Church

5
The Reason for the Season
Bishop Norman McFarland

7
**Hunger Leads Lawyer
to Priesthood**
Archbishop Timothy Dolan

10
Scriptural Corner
Luke 1: 46-49

10
More on Eternity



*Non-Christians & the Church
Page 4*



*Hunger Leads Lawyer to Priesthood
Page 7*

11
Foul Ball!
Archbishop Timothy Dolan

13
**Special Indulgence for the
Year of the Priest**

14
Thought for the Day
The Present

15
Papal Message
Year of the Priest

18
Catholic Catechism
Priesthood



**A
MESSAGE
FROM
OUR
CHAPLAIN**

HAS THE CHURCH CHANGED ITS TEACHING REGARDING THE RELATION OF THE CHURCH WITH NON-CATHOLICS?

FR. HUGH BARBOUR, O. PRAEM, PH.D.

QUESTION: Has the Church changed her teaching on the relation of non-Catholic Christians to the Catholic Church? A friend of mine has given me some literature written by followers of the Society of St. Pius X which says that the teaching of Vatican II and especially of Pope John Paul II on Ecumenism plainly contradicts the previous teachings of the Church, most especially the encyclical letter of Pope Pius XI *Mortalium Animos* of 1928.

ANSWER: Anyone who reads Pope Pius XI on the ecumenical movement and then Vatican II and John Paul II on the same topic will surely notice a big difference, and perhaps an apparent contradiction. Faithful Catholics, however, will not be quick to judge that there is a real incompatibility between the two. There is a tremendous difference between the two approaches, but that does not mean there is a doctrinal contradiction. The Church can deal with various questions under different aspects. Ecumenism is one of those questions. The traditional approach to those who adhere to non-Catholic bodies was based on a constant, rigorous use of the terms heresy and schism in their full sense of an apparently deliberate, conscious dissent or doubt from Catholic dogma or communion with the Pope. Similar to this would be the way in which St. Paul states that "neither idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor revilers, nor robbers shall inherit the kingdom of God" (1 Cor 6:9-10). In this sense, there can be no dialogue or ecumenism with heresy or schism anymore than the Church could come to an agreement with stealing or drunkenness. But even though we accept St. Paul's words, we still refer to the Good Thief who inherited the Kingdom on Good Friday. And even though we accept, for example, the truth of the ringing words of Pope Boniface VIII in *Unam Sanctam* (A.D.1302) denying membership in the Church and thus salvation those whom commit the sins of heresy and schism, still we call Protestants Christians and accept the possibility of a valid baptism administered by them. Thus it is that in current practice since Vatican II, the approach has been to assume not that non-Catholics are heretics and schismatics in the strict sense described above, but to assume that they are in good faith, raised in the profession of certain errors in matters of Catholic doctrine, and thus not real "formal" heretics or schismatics. With such as these, who are presumed to be without fault, there can be dialogue and even mutual prayer, as long as there is no doctrinal error in the prayers, just as one is free to associate charitably with those who hold moral errors in order to help them either to be converted or to avoid the sins to which they are prone, as long as one does not seem to approve of their misguided actions.

Even Christ at times dealt with doctrinal error in what seemed to be a contradictory way (though it was not really contradictory). For example, in speaking to the Pharisees, He warned, "He who is not with me is against me" (Matt. 12:30; Luke 11:23). In speaking of those who invoke His name without being His followers, He said, "He who is not against us is for us" (Mark 9:40). Some who profess errors are like the Pharisees, hard-hearted, stubborn, deliberate heretics who deserve eternal damnation; they do not belong to Christ. Others, who unwittingly profess errors, through no fault of their own, and so are not "of our following" (ie. in full communion with us), are nonetheless on the road to heaven, calling on the Holy Name of Christ our Savior. Christ, and His Church, treat

Non-Catholics & the Church (Continued on page 6)



**TOMB OF
BONIFACE VIII
(DETAIL)**

Arnolfo Di Cambio

(1294)



THE REASON FOR THE SEASON

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN DECEMBER 2001

Once again the world around us prepares to celebrate Infinite Love taking on a human face and entering time and history. At least, that is how we are supposed to be engaged during the Season of Advent.

But would a stranger to our planet recognize this “reason for the season” should he happen to invade our space during these days? May he not rather wonder what is behind those “Happy Holiday” greetings people are wishing one another? Perhaps it might seem to him that we are preparing for some sort of ecological rite, given the decorations with which we are surrounding ourselves – the wreaths and holly branches and mistletoe, the pine trees and poinsettias, all in a bright setting of colored lights.

On the other hand, observing the increased tempo of commercial activity so characteristic of the season, he might well conclude that the purpose of it all is not ecological, but economic. Such a festive orgy of buying and selling surely must be designed to keep the capitalistic system afloat, he would think.

Finally, the stranger would undoubtedly note that much of the activity is for the sake of the children, and probably figure that we are a very sentimental people indeed, as we enthrall the little ones with visions of Christmas elves, sugar-plum fairies and, of course, Santa and his reindeer.

But all this rather frenzied activity will not tell the foreigner very much about the Christmas that is meant to be, a feast to recall the definitive revelation of an overpowering divine love that gives meaning to our living and our dying, and to everything in between. As a matter of fact, we ourselves might overlook the “reason for the season” in being caught up with holiday excitement. For if Christmas is *only* ecological, our hopes will dry and fade like the needles on our pine trees. If Christmas is *only* economic, its promises will last as long as our money. If we keep Christmas *only* for the children, we adults will stand outside, noses pressed against the glass, recalling how we once enjoyed the feast when we too were young, and wondering why it means so little to us now.

The real reason for celebrating Christmas, of course, is that it *did* happen once. And that one time changed everything, made everything possible. For the Nativity was not meant to be an end in itself, but only the beginning of God’s plan of redemption. And when we return to it in retrospect every twelve months and center upon the sweet infant lying in the manger, with the lovely maiden-mother hovering over him, there is danger of being locked into an excessive sentimentality if we do not move beyond this point. It is true that we are predisposed toward the Christmas babe who has placed Himself in a powerless situation out of love for us – he is not a God of whom to be frightened. In that state he looks for what we are only too ready to give: affection, love, care. And so we joyfully resonate with the first part of the angel’s message to Joseph: “Mary will have a son and you are to name him Jesus.”

In the activity that surrounds the feast, however, the rest of the angelic message can become lost: “He will save his people from their sins.” The infant born on that first Christmas grew in wisdom and age and grace; he suffered and died and rose again; and he indeed saved his people from their sins. Christmas is the feast of *our Savior*. Christ in the crib is no other than Christ on the cross. The feast of the Nativity, for which the Church prepares us in the Advent liturgy, is not meant to be just a day of romantic sentiment, therefore, but the Royal Festival of the Almighty God who in measured time came to redeem his people. The child of Christmas is the strong Christ to whom all power is given in heaven and on earth, and the Redeemer for whom all the oppressed are waiting with fervent longing. That is why the Church on the eve of his coming proclaims the thrilling news: “Tomorrow the iniquity of the earth shall be blotted out.”

SIGNPOSTS

ON
THE
WAY

The feast of the Nativity, for which the Church prepares us in the Advent liturgy, is not meant to be just a day of romantic sentiment, therefore, but the Royal Festival of the Almighty God who in measured time came to redeem his people.

(Continued from page 5) *The Reason for the Season*

The child, whom Mary bore in her womb, is the Son of God. He was made man in order to grant divine life to the world, and he demands on these solid grounds that we follow him and become his disciples. Only insofar as we comply with this mandate shall iniquity be swept from the earth. Only when Christ is the standard of our actions, when we do what he did and reject what he rejected, when his love of God and of mankind shines forth irresistibly through us, when the Father recognizes his Son *in us* -- only then will Christ be present in these our days and there can be peace on earth. In a message to a Congress of Catholic Laity held in Rome a while back, Pope John Paul called for a "serious examination of conscience" by all Catholics worldwide, given the challenges in the new millennium. He said we must ask, "What have I done with my baptism and confirmation? Is Christ really at the center of my life? Do I live my life as a vocation and mission?"



THE NATIVITY

El Greco

(1603-5)

Saint Augustine had an arresting insight into this matter, when he noted centuries earlier, "The blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master. Now listen and see if the words of Scripture do not agree with what I have said. The Lord was passing by and crowds were following him. His miracles gave proof of divine power, and a woman cried out: *Happy is the womb that bore you, blessed is that womb!* But the Lord, not wishing people to seek happiness in a purely physical relationship, replied: *More blessed are those who hear the word of God and keep it.* Mary heard God's word and kept it, and so she is blessed. She keeps God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as he is truth, he was carried in her womb insofar as he is man; but what is kept in the mind is of a higher order than what is carried in the womb."

A penetrating thought of Augustine, indeed, which leads me to observe that the secret of Christmas – if we must treat it as a secret – is a feast for adults! †

(Continued from page 4) *Non-Catholics & the Church*

these two groups differently.



THE SOCIETY OF
ST PIUS X

The question of whether it was wise to change the approach so quickly and dramatically from the strict and objective, to the pastoral and personal is another matter. We shouldn't be surprised if the approach changes, at least in regard to certain groups or circumstances, nor is it wrong for the faithful to suggest that changes should be made if the current approach is not contributing effectively to the evangelization of the world. If the followers of the Society of St. Pius X had done only that, making use of the freedom proper to clergy and lay faithful, there would be no problem. Sadly, they have not done their duty as Catholics to seek to understand and obey respectfully, even if they have criticisms on the practical level. †

SIMPLE TRUTHS



Fulton J. Sheen

"Those who are loved become kind, ready for service and quick to love others. The humble will then never be overcome by praise; they accept praise to return it to God. *Fecit mihi magna, qui potens est, et sanctum nomen ejus* 'He Who is mighty has done great things for me, and holy is His name' (Luke 1: 49)." †

HUNGER LEADS LAWYER TO PRIESTHOOD

FATHER FRANCESCO IACONA, CMF*

How does one go from being a high-powered corporate attorney to a priest who takes the vows of poverty, chastity and obedience? Simple...by becoming attentive to the hunger within.

Not too many years ago I thought I was a good Catholic. I went to Mass every Sunday, every Holy Day, and even during the week at times. But perhaps all I did was warm the pew and leave just as hungry, just as empty as when I walked into church. I listened to the Word and received the Precious Body and Blood of Christ. But I'm not sure they penetrated my being, because one day I felt a hunger that would not go away. I was a millionaire, but I did not have enough money to feed that hunger, for the hunger that I felt was to have an intimate relationship with Jesus, as I had when I was young. Went off to college at 16, began to pursue a career and one promotion after the next. I had a strong reputation for my ethics, entering into billion dollar contracts on a handshake. And people knew they could trust me. But, somehow I got disconnected from God. Thank God for that wake-up call.

I re-prioritized my goals, began to devour books on faith and spirituality, and began attending retreats. At one of those retreats, we had taken the Myers-Briggs test to determine our spiritual profile. At the end of the three-day weekend, the retreat master placed us in a circle and called each of us, one at a time, into the center to share with us our profile. When he called me, he literally fell backwards and said, "*Frank, there is a power emanating from you. You have been ordained for a special mission.*" With much incredulity, I said, "*Yeah, right.*" But a voice behind me said, "*Yes, Frank, we've seen it too, and we have been praying for you.*" To which I replied, "*I don't know what you folks are talking about. I feel like you just put a huge monkey on my back. Tell me more.*" The retreat master said, "*Frank, I'm not sure what to tell you, except pray, ask God, and listen.*" So after the retreat I stayed in chapel for a long while to do just that.

When I finally got home Sunday evening, I went to my mailbox to retrieve my mail. I found a letter from a lawyer named Nathan. As I looked at the envelope I thought, "*How curious... Nathan, just like the Old Testament prophet.*" I opened the letter and read that the lawyer and his wife had driven by my house many times and had fallen in love with it. He wrote many nice things, so I called him that very night to thank him, and to tell him that the house was not for sale. Perhaps, if he was interested I could introduce him to my architect, or better yet why not come over the following weekend and I would show them the house. Perhaps, they might get some ideas. He thanked me but said they could not make it the next weekend because they were going to a marriage encounter. I said, "*How great! I'll keep you in prayer.*" When I said this, he went silent. I asked, "*Are you still there?*" And he replied, "*Yes, but when you said you would be praying for us, I have to tell you that my wife and I have been praying a lot. And we think we are being called by God to buy your house.*"

Priesthood (Continued on page 8)



**ST ANTHONY
MARY CLARET**

*Founder of the
Missionary Sons
of the Immaculate
Heart of Mary*

(1807-70)



Fr. Francesco Iacona, a former corporate attorney-CPA, is a Claretian Missionary, ordained on January 4, 2002. Since ordination he has been Associate Pastor at Corpus Christi Church in Stone Mountain, GA, and Pastor at Our Lady of Fatima, in Perth Amboy, NJ and Sacred Heart in Springfield, MO. Currently he is at one of the houses of formation for the Claretians, Casa Claret, in the Pilsen area of Chicago, and preaches

each weekend throughout the country on behalf of Food for the Poor, to raise funds for the poor and to awaken the spiritual hunger of those in the pews. He also helps out at the JPPI Newman Center on Tuesdays and Thursdays, and with the Archdiocese of Chicago Evangelization Department on the Welcome Home Project and on evangelizing via the internet. He writes a blog at <http://paceallegria.blogspot.com/> †

(Continued from page 7) *Priesthood*

I laughed, and told him that I would be gone for the next three weeks, following the next weekend, on a business trip to South America, but my neighbor had a key to the house and I would give her their name should they be interested in viewing the house in my absence. He asked, “*You would do that without your being present?*” And I said, “*Yes, I think I can trust you.*”

Upon my return to the office, he called me that first Monday and asked if they could come over to see the house. I said, “*Sure.*” They came, they saw, they liked, and they made me an offer. I sold the house. Already since I had felt the hunger within I had gotten much more active in the Church and in the community. As a lawyer-CPA it was easy to be invited to be on a number of Boards or Committees – The School Board, United Way, Habitat for Humanity, Youth Works, Gennesaret Free Clinic, Training Inc., etc. But I began to think that perhaps God was saying to me, “*Frank, if you really want to encounter me, it’s not enough just to give a just few hours a week. Why don’t you come and live with me among the poor?*”

So I moved into one of the poorest neighborhoods in Indianapolis. It was not easy to get to know my new neighbors. There was much distrust, many of them thinking, “*What’s this rich lawyer doing here?*” Fortunately, in our little neighborhood we had two great beacons: Sacred Heart Catholic Church and the Volrath (the local tavern). My neighbors were good people, but not Church folks. The bar is where they went to commiserate with one another, share their triumphs and woes. Sharing a beer or two with my new neighbors did wonders in bringing down the walls of distrust. I got to know them, their needs and desires, and together we formed a CDC (Community Development Corporation) to build and re-hab homes, create jobs and resurrect our community (which was made up mostly of unemployed or underemployed tenants – about 80%, and the rest seniors, mostly widows). We had lots of boarded-up homes that we began to convert to habitable dwellings. We built the first new house in the neighborhood in over 100 years, and called it “**Miracle on Morris Street**”. We also provide free furnaces, roofs, windows, siding, etc. for the elderly, though we didn’t simply do the work gratis. We entered into a five-year contract, and for each year that they were with us, we would forgive 20% of the debt. We didn’t want their money, but we treasured their presence.

With more than 20 volunteers from my new neighbors, a youth center was set up in my basement with a pool table, Ping Pong, and TV. It became a haven for neighborhood kids, whose only other option was the street, with crime and violence. The kids needed lots of TLC (tender loving care) and we provided it, and got much love in return.

Some of the folks began asking, “*Are you an ex-priest? Have you thought of being a priest? Frank, we’re praying for you.*” But I had no desire to change. I loved my work – it was challenging and rewarding. I traveled the world, and made more money than I needed (and that I could put into our neighborhood). I also loved rubbing elbows with bright chief executives that I thought brought out my own creative juices.

Then one day, a friend and fellow communicant at the 6:30 morning Mass at Sacred Heart said to me, “*Frank, I need you to pray over me.*” Kathy suffered from pancreatic attacks and would be hospitalized two or three days each month. I said, “*Kathy I love you dearly, but there is no way I am going to pray over you. But I would be delighted to pray with you.*” I stretched out my hands, took hers in mine, and we prayed together. Two years later, she wrote to me from the Convent of the Poor Clares, that she had entered in Kokomo, IN, to say that she had not had another attack from that moment. I immediately wrote back and said, “*Kathy, you are a woman of great faith. How blessed I am to know you.*” About two weeks after we had prayed together, she came to me after Mass and said that she had dreamed of me the night before. In her dream she was lying dead in a coffin, when I came in to pray. As I approached the coffin, knelt, closed my eyes and began to pray, she came to life and said, “*Frank, God wants you to be a priest and through you many souls will be saved.*” Then, she died again. I didn’t know what to do with this, so I said something stupid, “*Boy, that miracle didn’t last very long.*” But I knew in my heart

Priesthood (Continued on page 9)

FRANK ERNEST



ST THOMAS MORE SOCIETY RETREAT

March 19 & 20, 2010
St Edward Parish, Dana Point




Contact David Luke
949 466-5753
dluke@cox.net

RETREAT MASTER:

Fr Richard Ho Lung, Founder of the Missionaries of the Poor. As pastor of Thomas Aquinas Church in Jamaica, Father ventured into the poor areas of the city to be the face of Christ to the poor. Today the order has over 550 brothers in 9 missions in 13 countries around the world.

(Continued from page 8) **Priesthood**

that I needed to give this some serious thought, otherwise I might be negligent to God, to those around me who perceived my call, and to myself. I picked up a spiritual director, Fr. Leonard Paskert, an 84 year-old Franciscan and probably the holiest man I have ever met and asked for his prayers and guidance. I, too, began to pray for discernment, which lasted about 18 months.

During this time I ran into a friend at the Volrath one night after a Board meeting. He was moaning and groaning, "Nobody loves me. Nobody..." I said, "James, what's up man? I love you." He said, "I'm trying to kick the habit. Can you dig it? And no one will help me." I said, "James if you're serious, here's my hand. Let's do it together." The next day, a Friday, I went to the office and called every public detox center throughout Indiana to find a bed for James. And I got lucky. I found three, but they were 50 miles away and more. By the time we go to each of them, someone else had beat us to it. They would not reserve the beds. And so it went all of Friday...all of Saturday.

Saturday night, I had tickets to see Reggie Miller and the Pacers take on Kareem Abdul-Jabbar, Magic Johnson and the Lakers. Kareem had already announced his retirement. Magic was having his problems, and we didn't know if he was coming back. The Lakers came to town only once a year, and I desperately wanted to see these guys before they hung it up. But I thought, "What if someone should call and say, 'We've got a bed. Hurry up!'" So I gave the tickets away. No one called. The next day I went to the 8:00 a.m. Mass and before Mass started I got on my knees and yelled at God, "Lord, what gives? This man is trying to change his life, and every time the door seems to open just a bit, you slam it in his face." Just as quick as a snap of the fingers, God answered, "Frank, what would you do if James were your brother?"

Immediately after Mass, I ran home and called the Fairbanks Koala Center, a hospital in Indianapolis, and registered James in their detoxification program. They told me it would cost \$12,000 to start the program, wanted \$4,000 up front, and asked if James had insurance. James was an indigent. He had nothing. I told them, "Don't worry about it. I'll take care of his bills." I drove James there Sunday afternoon, checked him in, and left him there. Before Tuesday, he checked himself out. And within the year he died.

As I reflected on my encounter with James, it was obvious to me that it had more to do with me than with James. He needed me. But I think I needed him more. It's as if God used James to say to me, "Frank, are you still looking for me? What's it worth to you? How much are you willing to give...to see me in James...to find me in yourself?" It was a few months later when I did indeed discern the call to the priesthood, and upon humbly accepting, I made the best investment I have ever made. I gave it all to the poor. Never felt so good, so filled, so one with God. †

LUKE 1:46-49



⁴⁶And Mary said, “My soul magnifies the Lord, ⁴⁷and my spirit rejoices in God my Savior, ⁴⁸for he has regarded the low estate of his handmaiden. ⁴⁹For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name.”

COMMENT FROM THE NAVARRE BIBLE:*

⁴⁸⁻⁴⁹ Mary’s expression of humility causes St Bede to exclaim “It was fitting, then, that just as death entered the world through the pride of our first parents, the entry of Life should be manifested by the humility of Mary” (*In Lucae Evangelium exposition, in loc.*).

“How great the value of humility!—*Quia respexit humilitatem*...It is not of her faith, nor of her charity, nor of her immaculate purity that our Mother speaks in the house of Zachary. Her joyful hymn sings: “Since he has looked on my humility, all generations will call me blessed” (Bl. J. Escriva, *The Way*, 598).

God rewards our Lady’s humility by mankind’s recognition of her greatness: “All generations will call me blessed.” This prophecy is fulfilled every time someone says the Hail Mary, and indeed she is praised on earth continually, without interruption. “From the earliest times the Blessed Virgin is honored under the title of Mother of God, under whose protection the faithful take refuge together in prayer in all their perils and needs. Accordingly, following the Council of Ephesus there was a remarkable growth in the cult of the people of God towards Mary, in veneration and love, in invocation and imitation, according to her own prophetic words: ‘all generations will call me blessed, for he who is mighty has done great things for me’” (Vatican II, *Lumen gentium*, 60).

*The Navarre Bible, a renowned edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries. †

SCRIPTURAL CORNER

MORE ON ETERNITY

THE WRITINGS OF THOMAS MORE



Since even the greatest of earthly pleasures is “*little, simple, short, and suddenly past*,” why should one act like a mad merchant and sell one’s soul for “*foolish merchandise*”? This life passes so quickly that it is like “*a dream or a shadow on the wall*”—a mere moment, to be followed by an eternity of joy or an eternity of pain. Why, asks More, would any sane person buy a momentary pleasure for an eternity of pain? Furthermore, if we would compare all the pleasures of this world we would discover that the greatest by far is a clear conscience, that “*inward gladness of a virtuous mind*.”

Central to his argument is that “*God has made thee...unto His image and figure, / And for thee suffered pains intolerable*.”

Remembering who we are and what Christ has suffered for each of us, “*How mayst thou then to Him be / That ever hath been so loving unto thee?*” To drive home this fundamental truth, More continues with rhetorical flourish:

*When thou in the flame of temptation friest,
Think on the very lamentable pain,
Think on the piteous cross of woeful Christ,
Think on His blood beat out at every vein,
Think on His precious heart carved in twain,
Think how for thy redemption all was wrought—
Let Him not lose thee, whom He so dear has bought.*

More concludes by pointing out that “*God will thee help if thou do not refuse*,” insisting that victory always depends on genuine trust in God.”

Thomas More: A Portrait of Courage by Gerald B. Wegemer Scepter Publishers (p. 26) †

FOUL BALL!

ARCHBISHOP TIMOTHY M. DOLAN
ARCHBISHOP OF NEW YORK

October 29, 2009

The following article was submitted in a slightly shorter form to the New York Times as an op-ed article. The Times declined to publish it.

October is the month we relish the highpoint of our national pastime, especially when one of our own New York teams is in the World Series!

Sadly, America has another national pastime, this one not pleasant at all: *anti-catholicism*.

It is not hyperbole to call prejudice against the Catholic Church a national pastime. Scholars such as Arthur Schlesinger Sr. referred to it as “the deepest bias in the history of the American people,” while John Higham described it as “the most luxuriant, tenacious tradition of paranoiac agitation in American history.” “The anti-semitism of the left,” is how Paul Viereck reads it, and Professor Philip Jenkins sub-titles his book on the topic “the last acceptable prejudice.”

If you want recent evidence of this unfairness against the Catholic Church, look no further than a few of these following examples of occurrences over the last couple weeks:

On October 14, in the pages of the *New York Times*, reporter Paul Vitello exposed the sad extent of child sexual abuse in Brooklyn’s Orthodox Jewish community. According to the article, there were forty cases of such abuse in this tiny community last year alone. Yet the *Times* did not demand what it has called for incessantly when addressing the same kind of abuse by a tiny minority of priests: release of names of abusers, roll-back of statute of limitations, external investigations, release of all records, and total transparency. Instead, an attorney is quoted urging law enforcement officials to recognize “religious sensitivities,” and no criticism was offered of the DA’s office for allowing Orthodox rabbis to settle these cases “internally.” Given the Catholic Church’s own recent horrible experience, I am hardly in any position to criticize our Orthodox Jewish neighbors, and have no wish to do so . . . but I can criticize this kind of “selective outrage.”

Of course, this selective outrage probably should not surprise us at all, as we have seen many other examples of the phenomenon in recent years when it comes to the issue of sexual abuse. To cite but two: In 2004, Professor Carol Shakeshaft documented the wide-spread problem of sexual abuse of minors in our nation’s public schools (the study can be found at: http://www.archny.org/media/archbishops-blog/Sexual_Misconduct_Report.pdf). In 2007, the Associated Press issued a series of investigative reports that also showed the numerous examples of sexual abuse by educators against public school students. Both the Shakeshaft study and the AP reports were essentially ignored, as papers such as the *New York Times* only seem to have priests in their crosshairs.

- On October 16, Laurie Goodstein of the *Times* offered a front page, above-the-fold story on the sad episode of a Franciscan priest who had fathered a child. Even taking into account that the relationship with the mother was consensual and between two adults, and that the Franciscans have attempted to deal justly with the errant priest’s responsibilities to his son, this action is still sinful, scandalous, and indefensible. However, one still has to wonder why a quarter-century old story of a sin by a priest is now suddenly more pressing and newsworthy than the war in Afghanistan, health care, and starvation–genocide in Sudan. No other cleric from religions other than Catholic ever seems to merit



The Catholic Church is not above criticism. We Catholics do a fair amount of it ourselves. We welcome and expect it. All we ask is that such critique be fair, rational, and accurate, what we would expect for anybody. The suspicion and bias against the Church is a national pastime that should be “rained out” for good.

(Continued from page 11) **Foul Ball!**

such attention.

- Five days later, October 21, the *Times* gave its major headline to the decision by the Vatican to welcome Anglicans who had requested union with Rome. Fair enough. Unfair, though, was the article's observation that the Holy See lured and bid for the Anglicans. Of course, the reality is simply that for years thousands of Anglicans have been asking Rome to be accepted into the Catholic Church with a special sensitivity for their own tradition. As Cardinal Walter Kasper, the Vatican's chief ecumenist, observed, "We are not fishing in the Anglican pond." Not enough for the *Times*; for them, this was another case of the conniving Vatican luring and bidding unsuspecting, good people, greedily capitalizing on the current internal tensions in Anglicanism.

Finally, the most combustible example of all came Sunday with an intemperate and scurrilous piece by Maureen Dowd on the opinion pages of the *Times*. In a diatribe that rightly never would have passed muster with the editors had it so criticized an Islamic, Jewish, or African-American religious issue, she digs deep into the nativist handbook to use every anti-Catholic caricature possible, from the Inquisition to the Holocaust, condoms, obsession with sex, pedophile priests, and oppression of women, all the while slashing Pope Benedict XVI for his shoes, his forced conscription -- along with every other German teenage boy -- into the German army, his outreach to former Catholics, and his recent welcome to Anglicans.

True enough, the matter that triggered her spasm -- the current visitation of women religious by Vatican representatives -- is well-worth discussing, and hardly exempt from legitimate questioning. But her prejudice, while maybe appropriate for the Know-Nothing newspaper of the 1850's, the *Menace*, has no place in a major publication today.

I do not mean to suggest that anti-catholicism is confined to the pages *New York Times*. Unfortunately, abundant examples can be found in many different venues. I will not even begin to try and list the many cases of anti-catholicism in the so-called entertainment media, as they are so prevalent they sometimes seem almost routine and obligatory. Elsewhere, last week, Representative Patrick Kennedy made some incredibly inaccurate and un-called-for remarks concerning the Catholic bishops, as mentioned in the blog at <http://blog.archny.org/>.

Also, the New York State Legislature has levied a special payroll tax to help the Metropolitan Transportation Authority fund its deficit. This legislation calls for the public schools to be reimbursed the cost of the tax; Catholic schools, and other private schools, will **not** receive the reimbursement, costing each of the schools thousands -- in some cases tens of thousands -- of dollars, money that the parents and schools can hardly afford. (Nor can the archdiocese, which already underwrites the schools by \$30 million annually.) Is it not an issue of basic fairness for **ALL** school-children and their parents to be treated equally?

The Catholic Church is not above criticism. We Catholics do a fair amount of it ourselves. We welcome and expect it. All we ask is that such critique be fair, rational, and accurate, what we would expect for anybody. The suspicion and bias against the Church is a national pastime that should be "rained out" for good.

I guess my own background in American history should caution me not to hold my breath.

Then again, yesterday was the Feast of Saint Jude, the patron saint of impossible causes. †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"



THE CONFESSIONAL

An Irishman goes into the confessional box after years of being away from the Church.

There's a fully equipped bar with Guinness on tap. On the other wall is a dazzling array of the finest cigars and chocolates.

Then the priest comes in. "Father, forgive me, for it's been a very long time since I've been to confession, but I must first admit that the confessional box is much more inviting than it used to be."

The priest replies: "Get out. You're on my side." †



Paenitentiaria Apostolica

SPECIAL INDULGENCE FOR THE YEAR OF THE PRIEST

Cardinal James Francis Stafford Major Penitentiary
Gianfranco Girotti, O.F.M. Conv.; Titular Bishop of Meta, Regent*

As has been announced, the Holy Father Benedict XVI has decided to establish a special Year for Priests on the occasion of the 150th anniversary of the death of St John Mary Vianney, the holy Curé d'Ars, a shining model of a Pastor totally dedicated to the service of the people of God.

During the Year for Priests which will begin on 19 June 2009 and will end on 19 June 2010, the gift of special Indulgences is granted as described in the Decree of the Apostolic Penitentiary, published on 12 May.

Shortly the day will come on which will be commemorated the 150th anniversary of the pious departure to Heaven of St John Mary Vianney, the Curé d'Ars. This Saint was a wonderful model here on earth of a true Pastor at the service of Christ's flock.

Since his example is used to encourage the faithful, and especially priests, to imitate his virtues, the Supreme Pontiff Benedict XVI has established that for this occasion a special Year for Priests will be celebrated, from 19 June 2009 to 19 June 2010, in which all priests may be increasingly strengthened in fidelity to Christ with devout meditation, spiritual exercises and other appropriate actions.

This holy period will begin with the Solemnity of the Sacred Heart of Jesus, a day of priestly sanctification on which the Supreme Pontiff will celebrate Vespers in the presence of the holy relics of St John Mary Vianney, brought to Rome by the Bishop of Belley-Ars, France.

The Most Holy Father will likewise preside at the conclusion of the Year for Priests in St Peter's Square, in the presence of priests from across the world who will renew their fidelity to Christ and the bond of brotherhood.

May priests commit themselves, with prayer and good works, to obtaining from Christ the Eternal High Priest, the grace to shine with Faith, Hope, Charity and the other virtues, and show by their way of life, but also with their external conduct, that they are dedicated without reserve to the spiritual good of the people something that the Church has always had at heart.

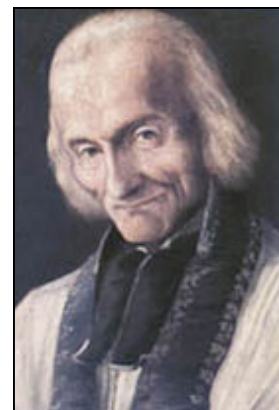
The gift of Sacred Indulgences which the Apostolic Penitentiary, with this Decree issued in conformity with the wishes of the August Pontiff, graciously grants during the Year for Priests will be of great help in achieving the desired purpose in the best possible way.

A. Truly repentant priests who, on any day, devoutly recite at least morning Lauds or Vespers before the Blessed Sacrament, exposed for public adoration or replaced in the tabernacle, and who, after the example of St John Mary Vianney, offer themselves with a ready and generous heart for the celebration of the sacraments, especially Confession, are mercifully granted in God the Plenary Indulgence which they may also apply to their deceased brethren in suffrage, if, in conformity with the current norms, they receive sacramental confession and the Eucharistic banquet and pray for the Supreme Pontiff's intentions.

Furthermore the Partial Indulgence is granted to priests who may apply it to their deceased confreres every time that they devoutly recite the prayers duly approved to lead a holy life and to carry out in a holy manner the offices entrusted to them.

B. The Plenary Indulgence is granted to all the faithful who are truly repentant who, in church or in chapel, devoutly attend the divine Sacrifice of Mass and offer prayers to Jesus Christ the Eternal High Priest, for the priests of the Church, and any other good

Special Indulgence (Continued on page 17)



**ST JOHN
BAPTISTE-MARIE
VIANNEY**

(aka Curé d'Ars)

(1786-1859)

* Given in Rome, at the Offices of the Apostolic Penitentiary on 25 April, the Feast of St Mark the Evangelist, in the year of the Incarnation of our Lord 2009.

THOUGHT FOR THE DAY



THE PRESENT

Two men, both seriously ill, occupied the same hospital room.

One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs.

His bed was next to the room's only window.

The other man had to spend all his time flat on his back.

The men talked for hours on end.

They spoke of their wives and families, their homes, their jobs, their involvement in the military service, where they had been on vacation.

Every afternoon, when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window.

The man in the other bed began to live for those one hour periods where his world would be broadened and enlivened by all the activity and color of the world outside.

The window overlooked a park with a lovely lake.

Ducks and swans played on the water while children sailed their model boats. Young lovers walked arm in arm amidst flowers of every color and a fine view of the city skyline could be seen in the distance.

As the man by the window described all this in exquisite details, the man on the other side of the room would close his eyes and imagine this picturesque scene.

One warm afternoon, the man by the window described a parade passing by.

Although the other man could not hear the band - he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.

Days, weeks and months passed.

One morning, the day nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep.

She was saddened and called the hospital attendants to take the body away.

As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone.

Slowly, painfully, he propped himself up on one elbow to take his first look at the real world outside.

He strained to slowly turn to look out the window besides the bed.

It faced a blank wall.

The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window.

The nurse responded that the man was blind and could not even see the wall.

She said, "Perhaps he just wanted to encourage you." †

PRAYER PETITIONS



***Heavenly Father, I offer you this day
all that I shall think, do or say,
uniting it with what was done
by Jesus Christ, your only Son.
Amen***

***If you have a special need for
prayer, please let us know so
by emailing your request to
alanphar@firstam.com***

- ◆ Laura Firmat (serious injury)
- ◆ Rhonda Huber (serious injury)
- ◆ Hugh Breckenridge (illness)
- ◆ Patricia Goethels (illness)
- ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (deceased)
- ◆ Carol Flynn (illness)
- ◆ Carli Whittemore

- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAF (special intention)
- ◆ John Flynn IV USNA (special intention)
- ◆ Kathy Todd (cancer)
- ◆ Julia Nelson (serious illness)
- ◆ Sean Nelson (illness)
- ◆ Scott Smith (illness)
- ◆ Children in Juvenile Hall
- ◆ Homeless and Isaiah House †

Year of the Priest: Pope Benedict Writes a Letter to Every Priest

June 19, 2009
CatholicOnline.com

ROME (Catholic Online) - Pope Benedict XVI has sent a tender, personal and theologically beautiful letter to every Catholic priest in the world. On June 19, the Solemnity of the Most Sacred Heart of Jesus, he will inaugurate a "Year for Priests." The year will be dedicated to prayer for the sanctification and renewal of the clergy. Using the words and witness of the saintly Cure of Ars, St. John Mary Vianney, as a backdrop for this letter to his beloved priests he has broken open for all the depth and beauty of the priestly vocation. He has also invited all of the faithful to fully participate.

We present excerpts from this beautiful letter below. We encourage all of our readers to feast on its richness by studying it in its entirety. It is also posted below in its entirety as our first story. Print it, read it, pray over it and give a copy to a priest. We are dedicated to spending this year inviting our global readership to intense and dedicated prayer for our priests. We will focus much of our coverage on the beauty and dignity of the priestly vocation. All of this in a concerted effort to honor priests and encourage vocations to the priesthood:

'Priesthood Is the Love of the Heart of Jesus'

Dear Brother Priests,

On the forthcoming Solemnity of the Most Sacred Heart of Jesus, Friday 19 June 2009 - a day traditionally devoted to prayer for the sanctification of the clergy - I have decided to inaugurate a "Year for Priests" in celebration of the 150th anniversary of the "dies natalis" of John Mary Vianney, the patron saint of parish priests worldwide.

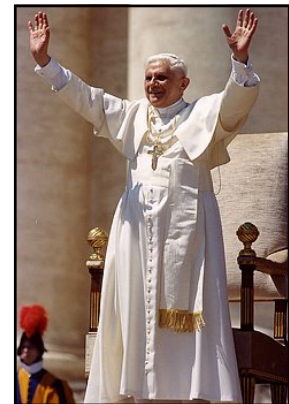
This Year, meant to deepen the commitment of all priests to interior renewal for the sake of a more forceful and incisive witness to the Gospel in today's world, will conclude on the same Solemnity in 2010. "The priesthood is the love of the heart of Jesus", the saintly Cure of Ars would often say. This touching expression makes us reflect, first of all, with heartfelt gratitude on the immense gift which priests represent, not only for the Church, but also for humanity itself. I think of all those priests who quietly present Christ's words and actions each day to the faithful and to the whole world, striving to be one with the Lord in their thoughts and their will, their sentiments and their style of life. How can I not pay tribute to their apostolic labors, their tireless and hidden service, their universal charity? And how can I not praise the courageous fidelity of so many priests who, even amid difficulties and incomprehension, remain faithful to their vocation as "friends of Christ", whom He has called by name, chosen and sent?...

...The Cure of Ars was quite humble, yet as a priest he was conscious of being an immense gift to his people: "A good shepherd, a pastor after God's heart, is the greatest treasure which the good Lord can grant to a parish and one of the most precious gifts of divine mercy". He spoke of the priesthood as if incapable of fathoming the grandeur of the gift and task entrusted to a human creature: "O, how great is the priest! ... If he realized what he is, he would die. ... God obeys him: he utters a few words and the Lord descends from heaven at his voice, to be contained within a

Papal Message (Continued on page 16)



**FROM
PETER'S
SUCCESSOR,
POPE
BENEDICT XVI**



(Continued from page 15) Papal Message

small host". Explaining to his parishioners the importance of the Sacraments, he would say:

Without the Sacrament of Holy Orders, we would not have the Lord. Who put Him there in that tabernacle? The priest. Who welcomed your soul at the beginning of your life? The priest. Who feeds your soul and gives it strength for its journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest, always the priest. And if this soul should happen to die [as a result of sin], who will raise it up, who will restore its calm and peace? Again, the priest. ... After God, the priest is everything! ... Only in heaven will he fully realize what he is".

...These words, welling up from the priestly heart of the holy pastor, might sound excessive. Yet they reveal the high esteem in which he held the Sacrament of the Priesthood. He seemed overwhelmed by a boundless sense of responsibility: "Were we to fully realize what a priest is on earth, we would die: not of fright, but of love. ... Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption on earth. ... What use would be a house filled with gold, were there no one to open its door? The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord; the administrator of His goods. ... Leave a parish for twenty years without a priest, and they will end by worshipping the beasts there. ... The priest is not a priest for himself, he is a priest for you"...

...In his time the Cure of Ars was able to transform the hearts and ...the lives of so many people because he enabled them to experience the Lord's merciful love. Our own time urgently needs a similar proclamation and witness to the truth of Love. Thanks to the Word and the Sacraments of Jesus, John Mary Vianney built up his flock, although he often trembled from a conviction of his personal inadequacy, and desired more than once to withdraw from the responsibilities of the parish ministry out of a sense of his unworthiness. Nonetheless, with exemplary obedience he never abandoned his post, consumed as he was by apostolic zeal for the salvation of souls. He sought to remain completely faithful to his own vocation and mission through the practice of an austere asceticism:

The great misfortune for us parish priests – he lamented - is that our souls grow tepid"; meaning by this that a pastor can grow dangerously inured to the state of sin or of indifference in which so many of his flock are living. He himself kept a tight rein on his body, with vigils and fasts, lest it rebel against his priestly soul. Nor did he avoid self-mortification for the good of the souls in his care and as a help to expiating the many sins he heard in confession. To a priestly confrere he explained: "I will tell you my recipe: I give sinners a small penance and the rest I do in their place". Aside from the actual penances which the Cure of Ars practiced, the core of his teaching remains valid for each of us: souls have been won at the price of Jesus' own blood, and a priest cannot devote himself to their salvation if he refuses to share personally in the "precious cost" of redemption.

...In today's world, as in the troubled times of the Cure of Ars, the lives and activity of priests need to be distinguished by a forceful witness to the Gospel. As Pope Paul VI rightly noted, "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses". Lest we experience existential emptiness and the effectiveness of our ministry be compromised, we need to ask ourselves ever anew: "Are we truly

Papal Message (Continued on page 17)



(Continued from page 16) **Papal Message**

pervaded by the Word of God? Is that Word truly the nourishment we live by, even more than bread and the things of this world? Do we really know that Word? Do we love it? Are we deeply engaged with this Word to the point that it really leaves a mark on our lives and shapes our thinking?". Just as Jesus called the Twelve to be with Him, and only later sent them forth to preach, so too in our days priests are called to assimilate that "new style of life" which was inaugurated by the Lord Jesus and taken up by the Apostles....

To the Most Holy Virgin I entrust this Year for Priests. I ask her to awaken in the heart of every priest a generous and renewed commitment to the ideal of complete self-oblation to Christ and the Church which inspired the thoughts and actions of the saintly Cure of Ars. It was his fervent prayer life and his impassioned love of Christ Crucified that enabled John Mary Vianney to grow daily in his total self-oblation to God and the Church. May his example lead all priests to offer that witness of unity with their bishop, with one another and with the lay faithful, which today, as ever, is so necessary. Despite all the evil present in our world, the words which Christ spoke to His Apostles in the Upper Room continue to inspire us: "In the world you have tribulation; but take courage, I have overcome the world". Our faith in the Divine Master gives us the strength to look to the future with confidence. Dear priests, Christ is counting on you. In the footsteps of the Cure of Ars, let yourselves be enthralled by Him. In this way you too will be, for the world in our time, heralds of hope, reconciliation and peace!.... †

(Continued from page 13) **Special Indulgence**

work which they have done on that day, so that he may sanctify them and form them in accordance with His Heart, as long as they have made expiation for their sins through sacramental confession and prayed in accordance with the Supreme Pontiff's intentions: on the days in which the Year for Priests begins and ends, on the day of the 150th anniversary of the pious passing of St John Mary Vianney, on the first Thursday of the month or on any other day established by the local Ordinaries for the benefit of the faithful.

It will be most appropriate, in cathedral and parish churches, for the same priests who are in charge of pastoral care to publicly direct these exercises of devotion, to celebrate Holy Mass and to hear the confession of the faithful.

The Plenary Indulgence will likewise be granted to the elderly, the sick and all those who for any legitimate reason are confined to their homes who, with a mind detached from any sin and with the intention of fulfilling as soon as possible the three usual conditions, at home or wherever their impediment detains them, provided that on the above-mentioned days they recite prayers for the sanctification of priests and confidently offer the illnesses and hardships of their lives to God through Mary Queen of Apostles.

Lastly, the Partial Indulgence is granted to all the faithful every time they devoutly recite five Our Fathers, Hail Marys and Glorias, or another expressly approved prayer, in honor of the Sacred Heart of Jesus, to obtain that priests be preserved in purity and holiness of life.

This Decree is valid for the entire duration of the Year for Priests. Anything to the contrary notwithstanding.

Given in Rome, at the Offices of the Apostolic Penitentiary on 25 April, the Feast of St Mark the Evangelist, in the year of the Incarnation of our Lord 2009. †

SOCIAL JUSTICE

**VOLUNTEER WITH MEMBERS OF THE LEGAL
COMMUNITY TO HELP SERVE BREAKFAST**

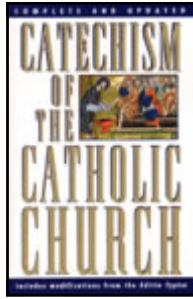


**FOURTH SUNDAY OF EACH MONTH
BREAKFAST 8:30-10:30 AM & MASS**

**OC CATHOLIC WORKER (ISAIAH HOUSE)
316 Cypress, Santa Ana (714) 558-7478**

For more information, contact:

Greg Weiler (949) 851-7238 or gweiler@ptwww.com or
Steve Cotungo (949) 412-8663 or scotungo@sbcglobal.net †



CATECHISM CORNER

THE PRIESTHOOD

IN THE PERSON OF CHRIST THE HEAD . . .

1548 In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi Capitis*:

It is the same priest, Christ Jesus, whose sacred person his minister truly represents. Now the minister, by reason of the sacerdotal consecration which he has received, is truly made like to the high priest and possesses the authority to act in the power and place of the person of Christ himself (*virtute ac persona ipsius Christi*).

Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ.

1549 Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers. In the beautiful expression of St. Ignatius of Antioch, the bishop is *typos tou Patros*: he is like the living image of God the Father.

1550 This presence of Christ in the minister is not to be understood as if the latter were preserved from all human weaknesses, the spirit of domination, error, even sin. the power of the Holy Spirit does not guarantee all acts of ministers in the same way. While this guarantee extends to the sacraments, so that even the minister's sin cannot impede the fruit of grace, in many other acts the minister leaves human traces that are not always signs of fidelity to the Gospel and consequently can harm the apostolic fruitfulness of the Church.

1551 This priesthood is ministerial. "That office . . . which the Lord committed to the pastors of his people, is in the strict sense of the term a *service*." It is entirely related to Christ and to men. It depends entirely on Christ and on his unique priesthood; it has been instituted for the good of men and the communion of the Church. the sacrament of Holy Orders communicates a "sacred power" which is none other than that of Christ. the exercise of this authority must therefore be measured against the model of Christ, who by love made himself the least and the servant of all. "The Lord said clearly that concern for his flock was proof of love for him."

. . . "IN THE NAME OF THE WHOLE CHURCH"

1552 The ministerial priesthood has the task not only of representing Christ - Head of the Church - before the assembly of the faithful, but also of acting in the name of the whole Church when presenting to God the prayer of the Church, and above all when offering the Eucharistic sacrifice.

1553 "In the name of the *whole* Church" does not mean that priests are the delegates of the community. the prayer and offering of the Church are inseparable from the prayer and offering of Christ, her head; it is always the case that Christ worships in and through his Church. the whole Church, the Body of Christ, prays and offers herself "through him, with him, in him," in the unity of the Holy Spirit, to God the Father. the whole Body, *caput et membra*, prays and offers itself, and therefore those who in the Body are especially his ministers are called ministers not only of Christ, but also of the Church. It is because the ministerial priesthood represents Christ that it can represent the Church. †



THE INSTITUTION OF
THE EUCHARIST

Nicolas Poussin

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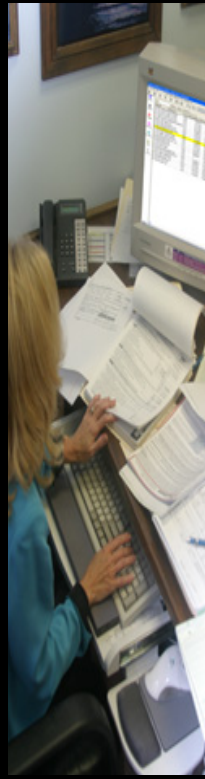


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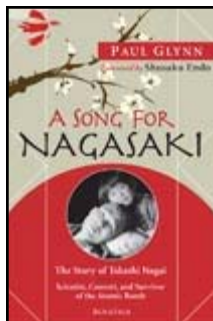
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A SONG FOR NAGASAKI *The Story of Takashi Nagai – Scientist, Convert, and Survivor of the Atomic Bomb* **FR. PAUL GLYNN, S.M.**

On August 9, 1945, an American B-29 dropped an atomic bomb on Nagasaki, Japan, killing tens of thousands of people in the blink of an eye, while fatally injuring and poisoning thousands more. Among the survivors was Takashi Nagai, a pioneer in radiology research and a convert to the Catholic Faith. Living in the rubble of the ruined city and suffering from leukemia caused by over-exposure to radiation, Nagai lived out the remainder of his remarkable life by bringing physical and spiritual healing to his war-weary people.

A Song for Nagasaki tells the moving story of this extraordinary man, beginning with his boyhood and the heroic tales and stoic virtues of his family's Shinto religion. It reveals the inspiring story of Nagai's remarkable spiritual journey from Shintoism to atheism to Catholicism. Mixed with interesting details about Japanese history and culture, the biography traces Nagai's spiritual quest as he studied medicine at Nagasaki University, served as a medic with the Japanese army during its occupation of Manchuria, and returned to Nagasaki to dedicate himself to the science of radiology. The historic Catholic district of the city, where Nagai became a Catholic and began a family, was ground zero for the atomic bomb.

After the bomb disaster that killed thousands, including Nagai's beloved wife, Nagai, then Dean of Radiology at Nagasaki University, threw himself into service to the countless victims of the bomb explosion, even though it meant deadly exposure to the radiation which eventually would cause his own death. While dying, he also wrote powerful books that became best-sellers in Japan. These included *The Bells of Nagasaki*, which resonated deeply with the Japanese people in their great suffering as it explores the Christian message of love and forgiveness. Nagai became a highly revered man and is considered a saint by many Japanese people.

Christians and non-Christians alike were deeply moved by Nagai's faith in Christ that made him like Job of the Scriptures: in the midst of the nuclear wilderness he kept his heart in tranquility and peace, neither bearing resentment against any man nor cursing God.

Publisher: Ignatius Press

275 pages

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