

Ad Veritatem

Volume 13 Issue 2

St. Thomas More Society of Orange County

FEBRUARY 2008

Thomas More:
A Portrait of Courage

FEBRUARY MEETING:

WEDNESDAY FEBRUARY 20, 2008 NOON

**SPEAKER: COREY HUBER, DIRECTOR OF MATER ECCLESIAE
FUND FOR VOCATIONS**

**TOPIC: WHAT'S BEHIND THE PRIOR DECLINE AND THE
CURRENT RISE OF VOCATIONS**

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. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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VISIT OUR WEBSITE at www.stthomasmore.net

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FEBRUARY
MEETING

COREY HUBER
WHAT'S BEHIND THE PRIOR DECLINE AND
THE CURRENT RISE OF VOCATIONS

WHEN:
NOON
Wed. Feb 20th

WHERE:
First American
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COST:
\$15 for lunch

Corey Huber was born and raised in a Baptist family in Bremerton, Washington. In 1979 he earned a Bachelor of Science degree with a specialization in Computer Science from the University of Washington. One year later, he married his wife, Katherine. He worked in software development for a variety of employers for 20 years. In 2001 he retired from his last employer, America Online (AOL), and with his wife founded the Fraser Family Foundation. Later that year he converted to Catholicism after a ten year trial period of attending Masses with his wife. In 2003 he and his wife began the operation of what is now the St. Joseph Debt Relief Grant Program of the Mater Ecclesiae Fund for Vocations. To date that program has issued 41 grants (29 of which are still in force) that have enabled men and women to begin their formation in religious life in spite of their student debt. Mr. Huber will discuss the decline of religious life in the last half of the last century and the resurgence currently underway. He will also cover the difficulty that student loans present to many who desire to follow their vocation to religious life and how the Mater Ecclesiae Fund for Vocations is helping. †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- MARCH 19**
- APRIL 19**
- MAY 21**
- JUNE 18**
- JULY 16 †**

SPECIAL EVENTS

February 2, 2008
OPUS DEI CONFERENCE
DANIEL'S INN CONFERENCE
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Anne Nelson Lanphar, Esq.

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A PARENT'S DUTY REGARDING VOCATIONS

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *My only daughter is 21 and wants to enter an order of sisters. She went on a vocational retreat and was really swept away by it all. My husband and I wonder if she should take such a drastic step so early in life. We think she should experience a little more of the world first, working, dating, etc. After all, she ought to know what she's giving up! She would make a good wife and mother, but seems to think that being a sister is a "higher way" than marriage. We told her marriage is just as good as being a nun, and that she does not have our support if she goes off into the convent. We're practicing Catholics, and we're not against sisters or anything like that, but we think she ought to wait. She'll probably do what we advise, but I'm a little worried we might not be acting according to the Church's teaching. What do you think?*

ANSWER: There are two main issues in your question. First, let's consider the relation of marriage and celibacy. Then we can take a look at the question of your attitude toward your daughter's vocation.

St. Paul teaches in 1 Corinthians 7, "*The unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit, but the married woman is anxious about worldly affairs, how to please her husband...He who marries his betrothed does well, but he who refrains from marriage will be better.*"

In Matthew 19, Our Lord talks about those who practice perfect chastity for the sake of the kingdom of heaven, saying, "*He who is able to receive this, let him receive it.*" The Church, by her solemn Magisterium, defined the sense of these scriptural teachings at the Council of Trent. That council defined as a dogma the preeminence of consecrated celibacy over marriage in these words, "*If anyone says that the married state is to be placed before that of virginity or celibacy, and that it is not more blessed and better to remain in virginity and celibacy, than to be joined in marriage, let him be anathema*" (session 24, canon 10). The superiority of virginity over marriage as a state of life is a matter then, of Catholic Faith. This superiority of the state of celibacy does not necessarily mean the individual *moral* superiority of virgins over married people. Holiness is a matter of the degree of our love of God and neighbor. The virginal state allows greater freedom in the service of God and neighbor, and so is a more secure path to perfect charity. Yet, this does not mean that married people cannot have a charity and holiness as great or greater than those dedicated to God in celibacy. Rather, it merely asserts that those who live in the world in marriage have a way of life in which the primacy of the spiritual life is not as clearly shown. This is precisely the meaning of St. Paul's words just quoted.

Why is this? To understand the reason, we have to look at the nature of our spiritual life as principally a union with Christ. In explaining the value of Chris-

A Parent's Duty (Continued on page 11)



THE HOLY FAMILY
Rembrandt
(1630)

THE FAMILY: SEEDBED OF VOCATIONS!

FR. C. MICHAEL McCLOSKEY, III STD.

We know that the core teaching of the Second Vatican Council is the radical call of all to holiness. However, we also know that God calls a chosen few, that should be many, to follow him even more closely in a life of apostolic celibacy for the kingdom of God, whether it be as a priest, religious, or layperson. The founder of Opus Dei once remarked that those called by God owe ninety percent of their vocation to their parents. The family is the seedbed of vocations.

Saint John Bosco was reported as saying that one out of every ten Catholic men has a vocation to the priesthood. We could say that he employed the word men in the inclusive sense and say that one out of every ten persons has a specific supernatural calling from God. Perhaps this is the Lord's way of assuring a total tithing of his children. He has no interest in money but has a total commitment to his children as a loving Father.

One of the greatest hopes of any Catholic family should be to have one, or more, of their children to be chosen in a special way by God for his service. Traditionally, this has meant a vocation to the diocesan priesthood or one of the religious congregations. In a specific sense we are referring to the priesthood, the religious life, or to one of the various movements and institutions for laypeople that enable them to dedicate themselves totally to God in the middle of the world. These new institutions are highly favored by the Church as a means of complete dedication to the apostolate as we approach the millennium. Nowadays, it is more and more recognized that the vocation to apostolic celibacy for the kingdom of God is also a viable choice for the layperson. Indeed, the Church has made it quite clear through its enthusiastic endorsement of the need and efficacy of specific vocations to the various movements and institutions of the Church that are lay-oriented.

However, it is no secret that generally, with some few notable exceptions in some few dioceses and religious congregations, vocations have been in sharp decline in Europe and North America over the last forty years while on a steady but unspectacular rise throughout the rest of the world during the pontificate of John Paul II. There are a variety of reasons for this decline in the West. We could cite contraception producing smaller families, general affluence resulting in the bourgeois spirit producing a consequent lack of generosity, lack of catechesis, the general confusion in the Church, the sexual revolution and the consequent loss of innocence resulting in cynicism and hedonism among young people where ideals should be high, the sad example of tens of thousands of married couples and priests and religious who have not been faithful to their commitments to God and the Church, and each other. However, the example of holiness is a much more powerful influence on young people if they are brought up in such a way as to appreciate it. Witness the impact of John Paul II, Mother Teresa, the new Doctor of the Church Saint Therese of Lisieux, Blessed Josemaria Escriva, the founder of Opus Dei and so many others. Look at the World Youth Days in Czestochowa, Denver, and Paris with their millions of young people united in prayer and sacrifice, and apostolic zeal with the Holy Father and the Church.

The family atmosphere in which vocations are bred, nourished, and readied for fruition really is no different than what any serious Catholic parents would want to create for their children in order to prepare them for holy marriages and to give a Christian



THE HOLY FAMILY

Claudio Coello

(Date Unknown)

(Continued from page 5) **The Family**

witness in the world. As the noted family expert Jim Stenson has remarked, parents should form their children with their vision pointed into the not too-distant future when their children will marry and have children of their own. They are preparing their children to be responsible, faithful adult Catholics and family persons who will build up the Church, society, and culture.

Catholic parents who want to produce vocations for the Church have to be ready to be heroically counter-cultural. As the old Beatles song put it, "It don't come easy." Putting it mildly, the world appears designed at the moment to thwart people, particularly young people, from even entertaining the thought of complete dedication to God. I like to speak of three particularly strong influences on young people today. One, the general culture; two, the educational system; three, the family environment. Hopefully, at least two out of three would be positive influences to create a favorable environment for young men and women to commit themselves totally to God. Unfortunately this is not the case. The secular educational system, from top to bottom, as presently constituted, represents the ideology of secular humanism as the norm; the general culture appears designed by a demonic Intelligence to destroy any notion of beauty or truth in any young mind or heart. This leaves the family which is under unprecedented attack by the aforementioned forces and others apparently left alone to fend for itself. However, the reigning Pontiff John Paul II tells us that as the future passes through the family. I, with him, bet on the family. It has a long track record of survival. Be sure to read his **Letter to Families** for some hopeful and helpful advice.

What can parents do to create an environment where one or some of their children will discern a specific call from God to follow him completely? They should want to foster a family life where it is natural to be generous, to make a sincere gift of oneself to others. Here a few ideas:

Parents must be their children's best friends. To win and keep children's friendship is a daunting but joyful task. You must show your trust for them and respect for their freedom from an early age trusting that the Holy Spirit is already at work in their soul from Baptism. You may sometimes be disappointed but your children will realize that your love is unconditional. Speak often positively about the Church and the greatness of being called to a life of dedication in it. Never speak negatively about persons who have dedicated their lives to God no matter what their human failings might be. Your children should know that you pray for them every day, that they be holy and happy and generous to whatever God calls them. They must know that while you are concerned with their education, health, achievements, career prospects, these are all secondary to their being virtuous and happy in this life and saved in the next.

Foster a simple life of piety in the home adjusted to the condition and ages of the children. It should leave the children asking for more, not begging for less. The Cure of Ars was once asked by parents what they could best do for their children. He said simply to bring them frequently to Jesus in the Eucharist and in the Sacrament of Penance. Figure out how you can do this respecting their freedom yet making it attractive.

What is most important is their seeing you lead a more devout life than they. They will watch you pray, go to Mass, go to confession, read the Sacred Scripture, pray the Rosary, and so on. They will see that the liturgical calendar is the most important one for their family and that you celebrate accordingly. They will also see you make sacrifices in order to do so. Pleasing God, not men, will thus become the priority in their life also.

Teach them to value poverty and detachment. Keep them short on money. Do not let them indiscriminately acquire things or to measure people by the amount of their possessions. Teach them to make things last and how to go without happily. Teach them how to share cheerfully. Make sure they spend their summers productively. That often times will mean they work and/or spend time in generously serving others less fortunate than themselves.

Expose them according to their age and ability to "take it", to misery. Soup kitchens, nursing homes, and hospital for incurables including for children should be places where, over time, they feel comfortable. One of the most effective ways to assure this quality of generosity is simply to have a large family and to treasure the children God has sent to you. This will help them to place the **person** and not the **pleasure** or object at the heart of their moral universe. The greatest gift you can give to your children is more brothers and sisters. Persons are not things. Thus too they will never see another person as a **means** or an **object** but rather as another Christ

The Family (Continued on page 17)

OPUS DEI

ST JOSEMARIA CONFERENCE

OPUS DEI



PASSIONATELY LOVING THE WORLD: FINDING HOLINESS IN ORDINARY LIFE

*A conference honoring the life and teachings of
St. Josemarie Escriva, founder of Opus Dei*

REGISTRATION INFORMATION

DATE:

Saturday,
February 2, 2008

TIME:

9:30 am—3:30 pm

LOCATION:

The Westin Hotel
Long Beach, CA

CONFERENCE FEE:

\$30 Individual

\$50 Family

(Fee includes lunch & child care)

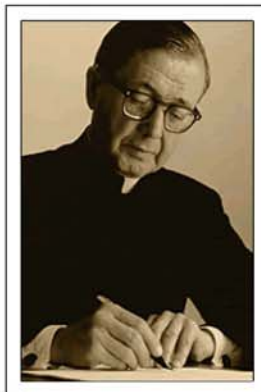
TO REGISTER:

[www.stjosemaria
conference.org](http://www.stjosemaria
conference.org)

FEATURED SPEAKERS:

*Addressing medicine, law, family and culture,
& media and entertainment*

- ✦ **PATRICK FAGAN:** Former Deputy Assistant Secretary of Health & Human Services.
- ✦ **LINDA RUF:** Accountant, wife & mother of 6 as well as Opus Dei's Regional media Director for the Midwestern US
- ✦ **DR. AARON KHERIARTY:** Assistant Clinical Professor of Psychiatry at UCI.
- ✦ **MARTIN BOLES, ESQ:** Partner with law firm of Kirkland & Ellis



Opus Dei is a Catholic institution founded by Saint Josemaría Escrivá. Its mission is to spread the message that work and the circumstances of everyday life are occasions for growing closer to God, for serving others, and for improving society.



Daniel's Inn 13th Annual Conference



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Guest Speakers

COMMISSIONER THOMAS SCHULTE

ATTORNEY LISA HUGHES

JUDGE ANDREW GUILFORD

ATTORNEY DONALD GRAY

DATE: SATURDAY, FEBRUARY 2, 2008, TIME: 8:30 AM TO 12:00 PM

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480 SO. BATAVIA (AT LAVETA), ORANGE

COST: \$35.00 (\$40.00 AFTER 1/21/08) INCLUDES BREAKFAST

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_____	LAW STUDENTS;	\$10.00 EACH	_____
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	600 West Santa Ana Blvd., Suite 1000, Santa Ana CA 92701		

THE PRIESTHOOD: A SPECIAL GIFT FROM GOD

ANNE NELSON LANPHAR, ESQ.

The invitation came as a surprise. My husband, Bob, and I had never been invited to an ordination so when the invitation arrived inviting us to the ordination of three young men from St. Michael's Abbey, we decided to attend. We had witnessed all of the seven sacraments except Holy Orders.

The day dawned beautiful and warm. The ordination was to be held at Holy Family Cathedral. We arrived early since we were unsure what to expect.

We sat in the main part of the Church as pews to the right side of the altar were reserved for the young seminarians from St. Michael's who would be serving as the choir. The pews to the left of the altar were reserved for all the priests who would be participating. As I silently watched, many people prepared the altar for this special event. There was an air of anticipation – something very holy was going to occur here – soon.

I thought back about what I knew about the sacrament of Holy Orders. It was one of the seven sacraments created by Jesus and one of the three sacraments that left an indelible mark on the soul. Christ instituted the sacrament at the Last Supper and since that holy night there have always been priests on earth serving the people by bringing the other sacraments, most especially the Holy Eucharist to them. Without priests, we would not have any of the Sacraments. The priests here today were our direct link to Jesus Christ. I was about to witness the living apostolic tradition of the Catholic Church.

To the right side of the altar I studied the beautiful mosaic picture depicting a church on a rock... *"Simon, you are Peter and upon this rock I shall build my Church and the gates of hell shall not prevail against it..."* (Matt. 16:18) There was also a set of keys shown... *"I will give you the keys of the kingdom of heaven. Whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven."* (Matt. 16:19) A boat was also part of the mosaic symbolizing Christ's direction to his apostles *"...I will make you fishers of men..."* (Mark 1:17) To the left of the altar was another mosaic picture showing a spring of water depicting grace and the bishop's mitre and crosier (staff) – the outward symbols of the authority of the Bishop. The crosier is symbolic of the shepherd's staff... *"Jesus said to him, 'Feed my sheep...'"* (John 21:15-17) In the bottom left of the picture was a small crest with the words *"In veritatae ambulare"* (*"To walk in truth."*) This was the personal crest of Bishop MacFarland, the Bishop of Orange, who would be conferring the Sacrament of Holy Orders this day on three young men, making them part of the Priesthood of Christ.

I was brought back to reality when the music began and the congregation stood. The procession started with the altar boys carrying the cross, followed by numerous priests from throughout the Diocese and, finally, the Bishop dressed in all the beautiful vestments of his office, wearing the mitre and carrying the crosier. The solemnity of this holy occasion was palpable in the Church.

The Mass began – the same Mass that would be celebrated in every country of the world that day by priests – bringing the Holy Eucharist to Christ's people; the same Mass that had been celebrated since Christ's death on earth. *"I believe in one, holy, catholic and apostolic church..."* (The Nicene Creed) Here before me was living proof of these four living characteristics of Christ's church on earth.



CHRIST HANDING
THE KEYS TO
ST. PETER
(DETAIL)

Pietro Perugino
(1481-82)

***Christ instituted
the sacrament at
the Last Supper
and since that
holy night there
have always been
priests on earth
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I was about to
witness the
living apostolic
tradition of the
Catholic Church.***

(Continued from page 9) Priesthood

After the homily, the ordination ceremony began. The outward sign of the sacrament of Holy Orders is the laying of hands on each candidate by the Bishop. Each of these young men was called by God: being a priest is a privilege, a special calling by God. It is not a right, not something to be earned. After the laying on of hands by the Bishop, each and every priest present came forward and placed his hands on the head of each young priest, praying over him. The priests present were of varied backgrounds: Caucasians, Hispanics, and Vietnamese; short and tall; young men, middle-aged men as well as very old men who had been in the service of God their whole lives. I was most struck by what happened next: each of the priests, including the Bishop, came forward, one by one, knelt down and bent their heads to receive the blessing of each of these new young priests.

The Mass continued, concelebrated by all the priests present, including the three new priests. They brought us the Eucharist, the true presence of Christ on earth.

Being a cradle Catholic, I have always taken the presence of priests for granted. They have always been there when I needed them – for Mass, for the Sacrament of Reconciliation, for advice, for consolation. I had never really thought about them about their personal sacrifice. I just expected them always to be there like a child who always expects his parents to be there whenever needed. I never really thought about priests as people, men who had given up their whole lives in service to God and His people, including me. They are truly a gift from God to us all. Without them where would we be?

The presence of the Holy Spirit was incredibly strong in the Church that day as was Mary and all the angels and saints. This was a special day not only on earth but also in heaven before the altar of God, as in the vision set forth in Revelation 14.

The Mass concluded, the recessional hymn began and the procession of priests and the Bishop began to exit the Church.

I stayed in the pew for a few minutes, literally overwhelmed with this special event in which I had just participated. I sat thinking, contemplating, absorbing, rejoicing. Then I was blessed to witness something incredibly beautiful. One of the new young priests came down from the altar. His mother was in the second row. As he approached her, she knelt down and he blessed her with the sign of the cross, placing his hands gently on her head. She gently, lovingly took his hands in hers and kissed them – those special hands that she had brought into the world, had held so many times, had washed and which were now the instruments of Christ on earth. Tears came to my eyes as I turned away from this precious moment between a mother and her son and I thought about the love between another Mother and her Son...and I prayed that someday, if it was God's will, one of my sons might be called to this special sacrament. ☩



**THE INSTITUTION OF
THE EUCHARIST
(DETAIL)**

Joos van Wassenhove
(1473-75)

**FRANK
ERNEST**



(Continued from page 4) **A Parent's Duty**

tian celibacy, the Catechism of the Catholic Church says, “*Christ is the center of all Christian life. The bond with Him takes precedence over all other bonds, familial or social... Virginitly for the sake of the kingdom of heaven is an unfolding of the baptismal grace, a powerful sign of the supremacy of the bond with Christ and of the ardent expectation of His return, a sign which also recalls that marriage is a reality of this present age which is passing away*” (1618-1619). In our day, it isn’t popular or easily understood to speak of one way of life as being superior to another, and so the current Magisterium tends to describe celibacy as showing the supremacy of union with the Lord, or of being a closer follower of Christ (cf. CCC 916). Under this aspect, what applies to virginitly applies also to religious and consecrated life in general. The exaltation of virginal and religious life, far from lowering the value of marriage, only points out how great a good it is, and how significant is the sacrifice of giving up so good a thing for the sake of the kingdom.

While marriage is indeed a very good thing, a vowed espousal to Christ in celibacy shows more fully the hope of the life of heaven and the resurrection beyond this world, as the Catechism points out, There, Christ Himself will be the Bridegroom of the whole race of the redeemed, and of each one in particular. Our Lord reaches us in Luke 20 that the saints in glory “*neither marry nor are given in marriage, for they cannot die anymore, because they are equal to the angels and are the sons of God, being sons of the resurrection.*” The earliest tradition of the Church, especially in the East, calls the celibate and religious life “*the angelic life*” for just this reason: It points, even in this life, to the future kingdom.

All of this urges you to adopt a different, more faith-filled and Catholic attitude toward your daughter’s vocation. Catholic parents, in fact, according to all the tradition of moral teaching in the Church, have an obligation to foster religious vocations in their children who show an inclination and suitability for such a holy way of life. The Second Vatican Council teaches of parents “*They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation*” (Lumen Gentium, 11). In fact, it is a grievous sin to block a religious vocation without a serious reason. If your daughter is well-suited and desires religious life, you have no right to discourage her, unless only temporarily because you absolutely depend on her financial or physical care to live. Otherwise, to discourage her would go against the very purpose of your own married life, which is to bring forth children in love for the glory of God. Parents who foster religious vocations in their children show they understand what marriage is all about.

Of course, children should not be forced or “*programmed*” to become religious, and not every individual is suited to religious life. It remains true, though, that a girl who would make a good, holy mother would probably make a good, holy sister. The same virtues of “*charity, of hospitality, and of sacrifice*” (CCC 1654) which characterize Christian marriage are also the virtues of religious life. A good priest, brother or sister worth his or her salt would make a good husband, wife, father or mother. Take it as a blessing, and a sign that you have done well as parents that your daughter wants to be a spouse of Christ. †



**THE HOLY FAMILY
WITH ST. ANNE**

El Greco
(1600—1610)

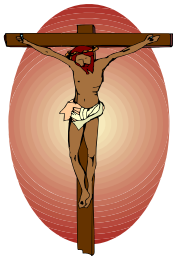
SIMPLE TRUTHS



Fulton J. Sheen

"A man plants a tree in order that it might bring forth fruit. The tree in the Gospel which bore no fruit was ordered cut down because it only cumbered the ground. God expects returns for His great and wonderful investments in us." †

**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*

- ◆ Mike Quigley (illness)
- ◆ Jean Howard
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
- ◆ Kathy Todd (cancer)
- ◆ Ellie Shonafelt & Her Children
- ◆ David Macdonald (illness)
- ◆ Eric & Marie Bessem
- ◆ Julia Nelson (serious illness)
- ◆ Sean Nelson (illness)
- ◆ Scott Smith (illness)
- ◆ Ron Gable (special intention)
- ◆ Anne Lanphar (special intention) †

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MATTHEW 9: 37-38

Then he said to his disciples, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.”

Comment from the Navarre Bible:*

After contemplating the crowds neglected by their shepherds, Jesus uses the image of the harvest to show us that that crowd is read to receive the effects of Redemption: “I tell you, lift up your eyes, and see how the fields are already white for harvest” (Jn 4:25). The field of the Jewish people cultivated by the prophets—most recently by John the Baptist—is full of ripe wheat. In farmwork, the harvest is lost if the farmer does not reap at the right time; down the centuries the Church feels a similar need to be out harvesting because there is a big harvest ready to be won.

However, as in the time of Jesus, there is a shortage of laborers. Our Lord tells us how to deal with this: we should pray God, the Lord of the harvest, to send the necessary laborers. If a Christian prays hard, it is difficult to imagine his not feeling urged to play his part in this apostolate. In obeying the commandment to pray for laborers, we should pray especially for there to be no lack of good shepherds, who will be able to equip others with the necessary means of sanctification needed to back up the apostolate.

In this connection Paul VI reminds us: “the responsibility for spreading the Gospel that saves belongs to everyone—to all those who have received it! The missionary duty concerns the whole body of the Church; in different ways and to different degrees, it is true, but we must all of us be united in carrying out this duty. Now let the conscience of every believer ask himself: Have I carried out my missionary duty? Prayer for the Missions is the first way of fulfilling this duty” (Angelus Address, 23 October 1977).✠

*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

Ad Risum Vertere Veritatem*



**Latin for “To turn truth into laughter”*

LONG HAIR AND THE BIBLE

A young boy had just received his driver’s permit and asked his father if they could discuss his use of the car.

His father said he’d make a deal with his son, “You bring your grades up from a C to a B, study your Bible a little, get your long hair cut and we’ll talk about the car.”

The boy thought about that proposal for a moment, decided he’d settle for the offer and they agreed on it.

After six weeks, his father said, “Son, I’ve been very proud of you. You have brought your grades up and I’ve observed that you have been studying your Bible, but I am very disappointed that you have not had your hair cut.”

The young man paused a moment, then said, “You know, Dad, I’ve been thinking about that, and I’ve noticed in my studies of the Bible that Samson had long hair, John the Baptist had long hair, Moses had long hair and there’s even a strong argument that Jesus had long hair.”

His father thought for a moment and responded, “Did you also notice that they all walked everywhere they went?” ✠





THOUGHT FOR THE DAY



WHAT I LEARNED WHEN YOU THOUGHT I WASN'T LOOKING

When you thought I wasn't looking, I saw you hang my first painting on the refrigerator and I immediately wanted to paint another one.

When you thought I wasn't looking, I saw you feed a stray cat and I learned that it was good to be kind to animals.

When you thought I wasn't looking, I saw you make my favorite cake for me and I learned that the little things can be the special things in life.

When you thought I wasn't looking, I heard you say a prayer and I knew there is a God I could always talk to and I learned to trust in God.

When you thought I wasn't looking, I saw you make a meal and take it to a friend who was sick, and I learned that we all have to help take care of each other.

When you thought I wasn't looking, I saw you give of your time and money to help people who had nothing and I learned that those who have something should give to those who don't.

When you thought I wasn't looking, I felt you kiss me good night and I felt loved and safe.

When you thought I wasn't looking, I saw you take care of our house and everyone in it and I learned we have to take care of what we are given.

When you thought I wasn't looking, I saw how you handled your responsibilities, even when you didn't feel good and I learned that I would have to be responsible when I grow up.

When you thought I wasn't looking, I saw tears come from your eyes and I learned that sometimes things hurt, but it's all right to cry.

When you thought I wasn't looking, I saw that you cared and I wanted to be everything that I could be.

When you thought I wasn't looking, I learned most of life's lessons that I need to know to be a good and productive person when I grow up.

When you thought I wasn't looking, I looked at you and wanted to say, "Thanks for all the things I saw when you thought I wasn't looking." ✚



THE WRITINGS OF THOMAS MORE

MORE ON FAMILY DUTIES

More's clear sense that his family duties should "count as business" and should be placed even before his professional work is best illustrated in an incident recounted by his son-in-law Will Roper. Shortly after entering King Henry's service, More came to find that his new job was preventing him from spending enough time with his family. What is one to do when the king is your boss and the cause of the problem? As Roper's account shows, More's solution was ingenious—and also courageous: "Because [More] was of a pleasant disposition, it often pleased the King and the Queen...at the time of their supper...to call for him to be merry with them. They delighted so much in his talk that he could not once in a month get leave to go home to his wife and children (whose company he most desired). When he was absent from the court for only two days, he was sent for again. Much disliking this restraint upon his liberty, More began to dissemble his nature somewhat. Little by little he so changed from his usual mirth that he was not so frequently sent for."

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 35) ✚

MESSAGE FROM HIS HOLINESS BENEDICT XVI

The Vocation to the Service of the Church as Communion

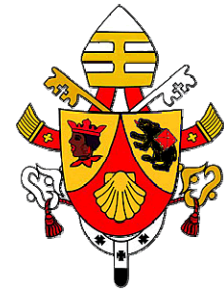
*Fourth Sunday of Easter
Sunday, April 29, 2007*

*Venerable Brothers in the Episcopate,
Dear brothers and sisters!*

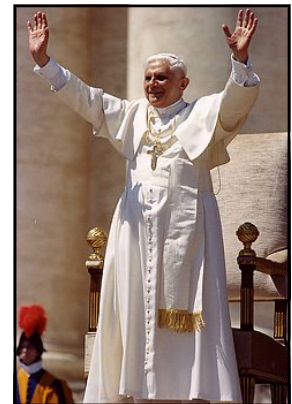
The annual World Day of Prayer for Vocations is an appropriate occasion for highlighting the importance of vocations in the life and mission of the Church, as well as for intensifying our prayer that they may increase in number and quality. For the coming celebration, I would like to draw the attention of the whole people of God to the following theme, which is more topical than ever: *the vocation to the service of the Church as communion*.

Last year, in the Wednesday general audiences, I began a new series of catechesis dedicated to the relationship between Christ and the Church. I pointed out that the first Christian community was built, in its original core, when some fishermen of Galilee, having met Jesus, let themselves be conquered by his gaze and his voice, and accepted his pressing invitation: “Follow me and I will make you become fishers of men!” (Mk 1: 17; cf. Mt 4: 19). In fact, God has always chosen some individuals to work with him in a more direct way, in order to accomplish his plan of salvation. In the Old Testament, in the beginning, he called Abraham to form a “great nation” (Gn 12: 2); afterwards, he called Moses to free Israel from the slavery of Egypt (cf. Ex 3: 10). Subsequently, he designated other persons, especially the prophets, to defend and keep alive the covenant with his people. In the New Testament, Jesus, the promised Messiah, invited each of the Apostles to be with him (cf. Mk 3: 14) and to share his mission. At the Last Supper, while entrusting them with the duty of perpetuating the memorial of his death and resurrection until his glorious return at the end of time, he offered for them to his Father this heart-broken prayer: “I made known to them your name, and I will make it known, that the love with which you have loved me may be in them, and I in them” (Jn 17: 26). The mission of the Church, therefore, is founded on an intimate and faithful communion with God.

The Second Vatican Council’s Constitution *Lumen gentium* describes the Church as “a people made one with the unity of the Father, the Son and the Holy Spirit” (n. 4), in which is reflected the very mystery of God. This means that the love of the Trinity is reflected in her. Moreover, thanks to the work of the Holy Spirit, all the members of the Church form “one body and one spirit” in Christ. This people, organically structured under the guidance of its Pastors, lives the mystery of communion with God and with the brethren, especially when it gathers for the Eucharist. The Eucharist is the source of that ecclesial unity for which Jesus prayed on the eve of his passion: “Father...that they also may be one in us, so that the world may believe that you have sent me” (Jn 17: 21). This intense communion favors the growth of generous vocations at the service of the Church:



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



(Continued from page 15) *Papal Message*

the heart of the believer, filled with divine love, is moved to dedicate itself wholly to the cause of the Kingdom. In order to foster vocations, therefore, it is important that pastoral activity be attentive to the mystery of the Church as communion; because whoever lives in an ecclesial community that is harmonious, co-responsible and conscientious, certainly learns more easily to discern the call of the Lord. The care of vocations, therefore, demands a constant “education” for listening to the voice of God. This is what Eli did, when he helped the young Samuel to understand what God was asking of him and to put it immediately into action (cf. 1 Sam 3: 9). Now, docile and faithful listening can only take place in a climate of intimate communion with God which is realized principally in prayer. According to the explicit command of the Lord, we must implore the gift of vocations, in the first place by praying untiringly and together to the “Lord of the harvest.” The invitation is in the plural: “Therefore pray the Lord of the harvest to send out laborers into his harvest” (Mt 9: 38). This invitation of the Lord corresponds well with the style of the “Our Father” (Mt 6: 9), the prayer that he taught us and that constitutes a “synthesis of the whole Gospel” according to the well-known expression of Tertullian (cf. *De Oratione*, 1,6: CCL I, 258). In this perspective, yet another expression of Jesus is instructive: “If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven (Mt 18: 19). The Good Shepherd, therefore, invites us to pray to the heavenly Father, to pray unitedly and insistently, that he may send vocations for the service of the Church as communion.

Harvesting the pastoral experience of past centuries, the Second Vatican Council highlighted the importance of educating future priests to an authentic ecclesial communion. In this regard, we read in *Presbyterorum ordinis*: “Exercising the office of Christ, the shepherd and head, according to their share of his authority, the priests, in the name of the Bishop, gather the family of God together as a brotherhood enlivened by one spirit. Through Christ they lead them in the Holy Spirit to God the Father” (n. 6). The post-synodal Apostolic Exhortation *Pastores dabo vobis* echoes this statement of the Council, when it underlines that the priest is “the servant of the Church as communion because – in union with the Bishop and closely related to the presbyterate – he builds up the unity of the Church community in harmony of diverse vocations, charisms and services” (n. 16). It is indispensable that, within the Christian people, every ministry and charism be directed to full communion; and it is the duty of the Bishop and priests to promote this communion in harmony with every other Church vocation and service. The consecrated life, too, of its very nature, is at the service of this communion, as highlighted by my venerable predecessor John Paul II in the post-synodal Apostolic Exhortation *Vita consecrata*: “The consecrated life can certainly be credited with having effectively helped to keep alive in the Church the obligation of fraternity as a form of witness to the Trinity. By constantly promoting fraternal love, also in the form of common life, the consecrated life has shown that sharing in the Trinitarian communion can change human relationships and create a new type of solidarity” (n. 41).

At the centre of every Christian community is the Eucharist, the source and summit of the life of the Church. Whoever places himself at the service of the Gospel, if he lives the Eucharist, makes progress in love of God and neighbor and thus contributes to building the Church as communion. We can affirm that the “Eucharistic love” motivates and founds the vocational activity of the whole Church, because, as I wrote in the Encyclical *Deus caritas est*, vocations to the priesthood and to other ministries and services flourish within the people of God wherever there are those in whom Christ can be seen through his Word, in the sacraments and especially in the Eucharist. This is so because “in the Church’s Liturgy, in her prayer, in the living community of believers, we experience the love of God, we perceive his presence and we thus learn to recognize that presence in our daily lives. He loved us first and he continues to do so; we too, then, can respond with love” (n. 17).

Lastly, we turn to Mary, who supported the first community where “all these with one accord de-

Papal Message (Continued on page 17)

(Continued from page 16) Papal Message

voted themselves to prayer” (Acts 1: 14), so that she may help the Church in today’s world to be an icon of the Trinity, an eloquent sign of divine love for all people. May the Virgin, who promptly answered the call of the Father saying, “Behold, I am the handmaid of the Lord” (Lc 1: 38), intercede so that the Christian people will not lack servants of divine joy: priests who, in communion with their Bishops, announce the Gospel faithfully and celebrate the sacraments, take care of the people of God, and are ready to evangelize all humanity. May she ensure, also in our times, an increase in the number of consecrated persons, who go against the current, living the evangelical counsels of poverty, chastity and obedience, and give witness in a prophetic way to Christ and his liberating message of salvation. Dear brothers and sisters whom the Lord calls to particular vocations in the Church: I would like to entrust you in a special way to Mary, so that she, who more than anyone else understood the meaning of the words of Jesus, “My mother and my brethren are those who hear the word of God and do it” (Lk 8: 21), may teach you to listen to her divine Son. May she help you to say with your lives: “Lo, I have come to do thy will, O God” (cf. Heb 10: 7). With these wishes, I assure each one of you a special remembrance in prayer and from my heart I bless you all.

From the Vatican, 10 February 2007. †

(Continued from page 6) The Family

whom it is their privilege to serve.

Instill an appreciation of beauty, whether it be in nature, literature, music, or art. The books, magazines, compact disks, videos musical instruments, and art that you have in your house, the television shows that you watch together, and the family excursions that you take will prepare them to appreciate the goodness of the material world that God has created and redeemed. They will also understand and despise by contrast the **culture of death**, which kills both the body and the soul. Beware of leaving your children alone with the television or computer, particularly as regards games and the Internet. They should be considered as **dangerous substances** easily subject to abuse and thus closely supervised and controlled. All of this will prepare them, as they mature, to be more reflective, and contemplative thus more able to wisely discern and answer God’s call.

Take special care with their formation outside the house. Encourage them to have a wide variety of friends with whom they can share the joy of your own family life. By the time they graduate from high school they simply must have an excellent grasp of Catholic teaching in its doctrinal and morality and be able to give an account to others of the hope that is within them. This is your **primary** responsibility. Every family has different financial circumstances and choices. It may be home schooling, the parochial or private school, or even the public school. It is not simply a question of choice, however. Christian parents have a serious responsibility to improve all varieties of education, always insisting on the primary responsibility of parents for their children’s education.

If need be, you may teach them the Faith yourselves but in any case you must not send them off to college as innocent lambs ready for the slaughter. Believe me, there are plenty of wolves out there. Introduce them to the saints as their role models while also encouraging them to imitate the virtues of the great men and women of history. Remember you are preparing them for a life of service and dedication to God and not necessarily in the convent, monastery, or rectory. You may also want to encourage them, gently, to participate in Catholic programs for youth that are sound, demanding, and fun. It may be there that they first come in contact with those other mentors and new friends who will introduce them more concretely to the possibility of a life of total dedication.

These are just a few ideas. You yourselves will have others. Nobody knows your children better than you do or loves them more save God himself. Vocations are a supply-side phenomenon. Supply creates demand. If you supply (offer) your children to God through your prayer and careful preparation, He will match you by taking them and through His grace and their collaboration. Don’t forget the shortcut of entrusting them to Mary, the Mother of God. If our Lady takes a special liking to them, her Son will form them into the new evangelizers of the third millennium. You will lift a hymn of thanksgiving to God for rewarding your generosity by calling one of yours to be a special one of His. And if your children don’t receive a divine vocation which is unlikely if you follow the advice given above, don’t worry, your grandchildren will! You cannot outdo God in generosity. †

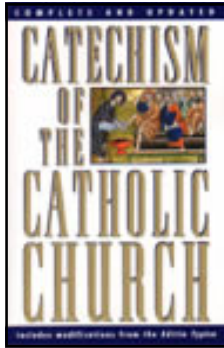
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE IN CHRIST

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF

ARTICLE 7: SEVENTH COMMANDMENT



CATECHISM CORNER

1536 Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate. (On the institution and mission of the apostolic ministry by Christ, see above, no. 874 ff. Here only the sacramental means by which this ministry is handed on will be treated.)

I. WHY IS THIS SACRAMENT CALLED "ORDERS"?

1537 The word order in Roman antiquity designated an established civil body, especially a governing body. Ordinatio means incorporation into an ordo. In the Church there are established bodies which Tradition, not without a basis in Sacred Scripture, has since ancient times called taxeis (Greek) or ordines. And so the liturgy speaks of the ordo episcoporum, the ordo presbyterorum, the ordo diaconorum. Other groups also receive this name of ordo: catechumens, virgins, spouses, widows,....

1538 Integration into one of these bodies in the Church was accomplished by a rite called ordinatio, a religious and liturgical act which was a consecration, a blessing or a sacrament. Today the word "ordination" is reserved for the sacramental act which integrates a man into the order of bishops, presbyters, or deacons, and goes beyond a simple election, designation, delegation, or institution by the community, for it confers a gift of the Holy Spirit that permits the exercise of a "sacred power" (sacra potestas) which can come only from Christ himself through his Church. Ordination is also called consecratio, for it is a setting apart and an investiture by Christ himself for his Church. The laying on of hands by the bishop, with the consecratory prayer, constitutes the visible sign of this ordination.

....

THE ONE PRIESTHOOD OF CHRIST

1544 Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus, the "one mediator between God and men." The Christian tradition considers Melchizedek, "priest of God Most High," as a prefiguration of the priesthood of Christ, the unique "high priest after the order of Melchizedek"; "holy, blameless, unstained," "by a single offering he has perfected for all time those who are sanctified," that is, by the unique sacrifice of the cross.

1545 The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: "Only Christ is the true priest, the others being only his ministers." †



ORDINATION

*Giuseppe Maria
Crespi
(1712)*

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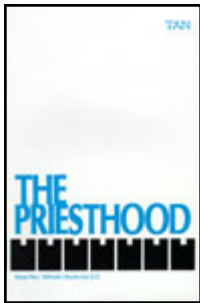
THE PRIESTHOOD

THE MOST REV. WILHELM STOCKUMS

FROM
THE
LIBRARY

This book was written in 1938 by The Most Right Reverend Wilhelm Stockums, the auxiliary bishop of Cologne, Germany. It contains nine chapters on the nature and essence of the priesthood.

In 1974, Fr. John M. Dougherty wrote the forward for the book saying it contained “the most inspiring, eloquent and convincing pages I have ever read on this most exalted of all vocations. The book is a masterpiece, and if I were a bishop I would see to it that a copy of it were in the hands of each of my priests. And if I were a seminary rector, I would do all I could to place a copy in the hands of every member of my faculty and of each of my students.”



Publisher: Tan Books ISBN: 0895551705 230 Pages \$15.00 †

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WHEN: WEDNESDAY FEBRUARY 20 @ NOON (LUNCH \$15)
SPEAKER: Corey Huber, Director of Mater Ecclesiae Fund for Vocations
TOPIC: What’s Behind the Prior Decline & Current Rise in Vocations