

Ad Veritatem

Volume 14 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2009

*"The fickleness of fortune,
the shortness of life, and the
prevalence of suffering all
show that life itself is but
a journey towards death."*

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

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 18, 2009 NOON

SPEAKER: DR FRITZ BAUMBARTNER, M.D.

**TOPIC: "FEDERAL FUNDING OF HUMAN EMBRYONIC STEM
CELL RESEARCH REVISITED: DOES THE NOBILITY OF
HOPED-FOR ENDS ABSOLVE US?"**

"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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FR. HUGH BARBOUR,
O. PRAEM, PH.D.
St. Michael's Abbey

NOVEMBER MEETING

WHEN:
NOON
Wed. Nov. 18

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

FOR DIRECTIONS
(714) 250-3000

COST:
\$15 lunch

DR FRITZ BAUMGARTNER ***“Federal Funding of Human Embryonic Stem Cell Research Revisited: Does the Nobility of Hoped-For Ends Absolve Us?”***

Born in 1957, Dr. Fritz Baumgartner received his Bachelor of Science degree in 1979 from Loyola Marymount University. He graduated from the UCLA School of Medicine in 1984. Dr. Baumgartner received his surgical training at Harbor UCLA, and Thoracic surgery training in Vancouver at the University of British Columbia. From 1992 to 1997, he was Assistant Professor of Cardiothoracic surgery at the UCLA School of Medicine. From 1995 to 1997 he became the Head of Cardiothoracic surgery at Harbor UCLA. Dr. Baumgartner currently works in private practice in Long Beach and Orange County, CA. Dr. Baumgartner is a highly skilled thoracic and cardiovascular surgeon certified by both the American Board of surgery and the American Board of Thoracic Surgery.

This talk was rescheduled from June when Dr. Baumgartner was unavoidable detained.

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:

DECEMBER 16
JANUARY 20
FEBRUARY 17
MARCH 17

RESERVE THE DATE! **CATHOLIC MCLE**

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

CALENDAR REMINDERS



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**A
MESSAGE
FROM
OUR
CHAPLAIN**

IS KNEELING BIBLICAL?

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

QUESTION: *In our new parish church, there are no plans for putting in kneelers. I asked about this at a parish meeting when we were encouraged to come with suggestions and questions about the new church. The pastor explained that kneeling is not the ancient custom of the Church, and that it is a sign of penance, and is thus usually inappropriate for celebrations of the Eucharist. He said we should just be kneeling on special occasions, like during the opening penitential rite during Lent. Recently we were asked to stand during the consecration. What do you think about this?*

ANSWER: In Acts 9:40, St. Peter kneels down and prays before raising Tabitha from the dead. In Acts 20:36, St. Paul kneels down to pray with the elders of the church of Ephesus before leaving them. In Acts 21:5, St. Paul and the others kneel down on the beach and pray at Tyre. Our Lord kneels to pray in the Garden of Olives in Luke 22:41. Daniel kneels to pray in Daniel 6:10, and Solomon kneels to pray in the temple in 2 Chronicles 6:13.

The tradition of kneeling in the Church comes from the example of the Lord and of the Apostles and prophets. In most of these scriptural contexts, the prayer is not penitential in nature.

The first ecumenical council of Nicea forbade kneeling during the Easter season, which of course meant that the faithful knelt at other times of the year. Even to this day, on Pentecost Sunday in the Byzantine rite, the priest leads the people in the "*kneeling prayers*," to begin again the practice of kneeling at the end of Eastertide. In the current Roman Rite, the faithful are directed to kneel at the consecration of the Mass if it is possible to do so (General Instruction of the Roman Missal #21). The Latin rite bishops of the United States amended this norm to kneeling after the Sanctus of the Mass until after the Amen of the Eucharistic prayer. This norm has not been changed, but has been recently re-affirmed by the bishops.

During the liturgical year, the faithful are also directed to kneel during the creed at the profession of the incarnation, on both Christmas day and the feast of the Annunciation of the Lord (they are to bow at this point in the creed at other Masses during the year, something widely unobserved). The faithful are to kneel on Palm Sunday and Good Friday at the point of the Gospel when Our Lord expires on the Cross. At ordinations, the faithful are to kneel during the singing of the litany of the Saints.

There are other places where the faithful can kneel, but do not have to, according to the liturgical decisions made locally. For example, when receiving Holy Communion, at the incensation and procession of the Blessed Sacrament on Holy Thursday, and at the general intercessions on Good Friday. These norms should be observed. If individuals have their own theories about kneeling, they should not impose them on those who simply desire to observe the current norms.

It is true that there is no general liturgical norm requiring kneelers in churches, but in any case, Christians knelt for centuries, and still do in many places, without special kneelers as church furniture. So even if there aren't any kneelers, you are still able to kneel at the appropriate times in most churches. We can offer up the inconvenience, and overcome human respect at the same time if we just kneel anyway (though only at the proper times, and without troubling anyone else).

And finally, let's remember that the Church's liturgy of the hours begins each day, and has for centuries, with the words of Psalm 95: "*Come in, let us bow and bend low; let us kneel before the God who made us.*" †



**CORONATION
OF THE VIRGIN**

Fra Angelico

(1440-41)



TO BE GRATEFUL ALWAYS

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN NOVEMBER 2001

As we approach our National Day of Thanksgiving this year, we do so in turbulent and perilous times. For which reason, thankfulness is not a sentiment that currently finds prominent place in some hearts. As a matter of fact, one who in today's frightening circumstances expresses too loudly his gratitude for life and its gifts, is liable to be put down as a dreamer, isolated on his own little island, oblivious to the evil, the danger, pain and tragedies that have enveloped our nation and the rest of the planet. Probably not too many will go so far as Albert Camus, the French existentialist philosopher, who denied the existence of God because of the evil and suffering he had seen in the world. But the saying, "after Auschwitz, flowers can no longer bloom, nor poems be written," continues to resonate for not a few in the terrible events and tense situations of these days, and to indict sentiments and prayers of thanksgiving as incongruous, if not insensitive. Not that prayer is absent from public life. Indeed, in the wake of the terrorist attacks, we have witnessed a great upsurge in religious expression. But accusation, not gratitude, appears to be the accepted posture as long as any dark spot remains to disgrace the earth.

In the presence of such a malaise, therefore, it might be apropos to recall the origin of our national holiday of Thanksgiving in no less a critical and perilous time. The War of Independence from Great Britain was going very badly in the autumn of 1777. Washington and his American troops had been defeated at Brandywine, lost Philadelphia to the British and narrowly escaped disaster at Germantown. Forced to retire westward with his shattered troops to Valley Forge for the winter of 1777-78, Washington seemed to be at the end of his resources.

It was in the face of these gloomy portents that the Continental Congress, on November 1, issued a proclamation designating Thursday, the 18th day of December, 1777, as a day of "Solemn Thanksgiving and Praise: That at one time and with one voice, the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their Divine Benefactor: and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their sins, whereby they had forfeited every favor; and their humble and earnest supplications that it may please God through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance. That it may please him graciously to afford his blessings on the Governments of the States respectively, and prosper the Public Council of the whole. To inspire our commanders both by land and sea, and all under them, with that wisdom and fortitude which may render them fit instruments, under the providence of Almighty God, to secure for these United States, the greatest of all human blessings, Independence and Peace... And it is further recommended that servile labor, and such recreation as, thought at other times innocent, may be unbecoming the purpose of this appointment, may be omitted on so solemn an occasion." This first National Thanksgiving Proclamation was observed by Washington's army in the snowy fields outside Valley Forge.

Our national history is replete with citations that reveal our founding fathers were obviously not shy about invoking God's blessings on their enterprise, and they had a clear understanding of their relationship to, and duty toward, the Almighty – in good times or bad, but "especially in times of impending danger and public calamity." Established as the cornerstone of the American philosophy of government was the principle that God is the Creator of the Universe, the source of human dignity and freedom, and the ultimate authority in human life. The prophetic voices of masterful leadership articulated often and again this principle, and cautioned that if God was not earnestly revered in America, the second great commandment -- essential for society's survival -- would be rootless and America would become a byword among the nations. And, indeed, they were very clear



And it also is no accident that what the Church marks as "the summit and source of all Christian worship and life," it calls by the Greek word for thanksgiving – Eucharist. This has to mean that, in the Christian vision, gratitude is the basic cast of human existence. To be Christian means—in a deeply essential way—to be grateful always.

(Continued from page 5) To Be Grateful Always

that reverence toward God means – in the very first place – to be grateful always.

And is it not wondrously true that the sufferers of our own age – because of whose plight some would have us stop being thankful – are often themselves the great thanksgivers of the earth? They reflect the sentiments of Dietrich Bonhoeffer, the Protestant Pastor/Theologian, who wrote to his parents from his Nazi concentration camp before his execution: "One thing is certain: it is in times like these that one learns to be grateful; hopefully one shall never forget that lesson. In normal times one rarely realizes that, generally speaking, the human being is infinitely more receiving than giving, and that it is only gratitude which makes life become rich."

It is of no obvious benefit to the sufferers of this world if, in a misconceived attempt to bond with them, we stifle within the noblest of human sentiments, the sense of gratitude to Our Heavenly Father for His love and care and concern for all of us. To the contrary, the recognition of God's favors in our lives ought to prompt us to celebrate our National Day of Thanksgiving with special fervor in these critical days, following the example of our forefathers who, with new insight into transcending old hatreds and conflicts, left the infant nation a strong heritage of humility and gratitude. And it also is no accident that what the Church marks as "the summit and source of all Christian worship and life," it calls by the Greek word for thanksgiving – Eucharist. This has to mean that, in the Christian vision, gratitude is the basic cast of human existence. To be Christian means—in a deeply essential way – to be grateful always.

Let it surely be so with us, Americans and Catholics, this Thanksgiving Day and every day. And then with confidence we can seek God's providential care in all our needs, national and personal. †

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 †

SIMPLE TRUTHS



Fulton J. Sheen

"By the Divine standard, true greatness is indicated neither by the possession of great abilities nor the buzz of popular applause. Any talent a person has, such as a talent for singing, speaking, or writing, is a gift of God. He has done nothing more to merit it than a child with a beautiful face. 'If then, you have received it, why do you boast as if it were yours alone?' (1 Corinthians 4: 7). The richer the gifts, the greater the responsibilities on the day of Judgment." †

HOW TO PRAY

FATHER JOHN McCLOSKEY

"There is only one thing necessary and Mary has chosen the better part."

- Jesus (Luke 10:38-42)

"All the misfortunes of men derive from one single thing, which is their inability to be at ease in a room." - Pascal, *Pensees* (sect, no. 134)

The highest aspiration of man is to pray: to converse with our God: Creator, Redeemer, and Sanctifier, Three Persons in one. To know that He is listening always and that He also responds in this life prepares us for the eternal life of prayer that is the possession of God in heaven.

Learning to pray, to grow in the interior life (the spiritual life within our soul), is more important than food or sleep, and certainly more important than worldly pleasures and ambitions. This is not a question of "either/or."

It's fully possible for the ordinary layperson to have an intense life of prayer, indeed even being a mystic, while at the same faithfully fulfilling their obligations in the world. This life of prayer is essential so they can make holy their everyday occupations thus giving glory to God and spreading the Gospel to their neighbors.

Prayer is our primary means of service to others, our family, friends, and fellow workers. In addition, it is indispensable in the great challenge that we and our descendants have before us: the "new evangelization" and the building of "civilization of love and truth."

Satan's greatest work on earth as he seeks to devour souls that are called to heaven is to keep us from praying and getting them to stop that journey. When we look at three disastrous and diabolical revolutions that have taken place over the last five hundred years—the Protestant, the French, and Communist—we find that what they all have in common is the dissolution of monasteries.

People who dedicate themselves to prayer are seen as enemies of the State and must be eliminated. They are not considered to be as useful to the State. The Holy Father knows this well and has placed personal prayer at the heart of his message as he looks ahead to the building of a civilization based on true personhood and authentic love. In *Novo Millennio Inuente*, the encyclical letter released at the end of the Jubilee Year, the Holy Father makes this point crystal clear:

"For this pedagogy of holiness there has to be a Christianity that is distinguished above in the art of prayer.... It is necessary above all to learn how to pray, as if learning again from the lips of the divine master, like the first disciples: Lord, teach us how to pray (Lk 11:1). In this plea is developed that dialogue with Christ that converts us into his intimate friends: "Remain in me, as I do in you." (Jn 15:4). This reciprocity is the same foundation, the soul of the Christian life and a condition for all of the authentic pastoral life. Made real by the Holy Spirit, it opens, through Christ and in Christ, to the contemplation of the face of the Father. To learn this Trinitarian logic of Christian prayer, living it fully above all in the liturgy, the apex and source of the ecclesial life, but also from personal experience, is the secret of a truly vital Christianity, that does not have motives to fear the future, because it continually returns to the sources and is regenerated in them" (par. 32)

Pope John Paul II has also insisted that the most important project for the Christian in this new millennium is to "contemplate the face of Christ." This can be done in many ways: in meditation on Sacred Scripture, in living the sacramental life (particularly in those sacraments, Penance and the Eucharist, which we can frequent often), in the spiritual and corporal works of mercy directed towards our neighbor, in the sanctification



VIRGIN PRAYING

Mosaic Artist, Italian

(1210)

(Continued from page 7) *How to Pray*

of our professional work, and in our family life. Such contemplation will lead to personal apostolate, an invitation to our family and friends, to our co-workers, and the people we come into contact with every day "to pick up the Cross of Christ and follow Him."

This article is intended to help the reader to learn to pray and particularly to learn how to pray in silence. Silent prayer is the science of the saints and it is accessible without exception to everyone who is willing to collaborate with their will to God's grace. We are called to be contemplatives, whether in the midst of the world (like the overwhelming majority of us) or in the monastery where those relatively few are called to follow a religious vocation. The Catechism of the Catholic Church, after its extensive exposition of the Creed, The Ten Commandments, and the Sacraments, presents to us an equally large section on prayer. Quoting St. John Damascene, a Father of the Church, the Catechism states: "Prayer is the raising of one's mind and heart to or the requesting of good things from God" (CCC 2590). And after recounting the salvation history of prayer throughout the Old Testament and citing the example of the patriarchs and prophets, it says, "Jesus' filial prayer is the perfect model of prayer in the New Testament. Often done in solitude and in secret, the prayer of Jesus' involves a loving adherence to the will of the Father even to the Cross and an absolute confidence in being heard... In his teaching, Jesus teaches his disciples to pray with a purified heart, with lively and persevering faith, with filial boldness. He calls them to vigilance and invites them to present their petitions to God in his name. Jesus Christ himself answers prayers addressed to him" (CCC 2620-1).



**ST FRANCIS IN PRAY
BEFORE THE CRUCIFIX**

El Greco

(1585-90)

In a post-synodal document, "The Church in America," we are told: "Jesus Christ, the good news of the Father, tells us that without Him we can do nothing (cf. John 15:5) He himself in the decisive moments of his life, before acting, withdraws to a solitary place to dedicate himself to prayer and contemplation, and asked the Apostles to do the same. Enter into your room, and after shutting the door, pray, alone, to your Father who is there (Matt: 6:6) This intense life of prayer has to adapt itself to the capacity and condition of each Christian, in such a way that in the diverse situations of his life he can always return to the source of his encounter with Christ to drink from the only Spirit (1 Cor 12:13). In this sense, the contemplative dimension is not a privilege of just a few in the Church; to the contrary, in parishes in communities, and in the movements, there has to be promoted an open spirituality oriented towards the contemplation of the fundamental truths of the Trinity, the Incarnation of the Word, the Redemption of men, and the great salvific works of God."

To begin to acquire the good habit of silent prayer (or what we call mental prayer) is not easy for a variety of reasons. After all, when you see people walking down the street talking loudly to nobody might you not conclude they are mentally unbalanced (unless they have hidden their cell phone)? However, if they told you they were talking out loud (what we call vocal prayer) to God, Mary, St. Joseph, and the saints, you as a Christian would find it more understandable even though perhaps a bit unseemly. To sit alone in your room, however, or in a church before the Blessed Sacrament and talk to God requires fortitude, patience, and a variety of other virtues, the most important of which are faith, hope, and charity. Faith that He is really here and everywhere, Hope that you will receive what you ask for and that prayer really is of benefit for your soul, and Charity-you pray because you love God above all things and you want to share yourself with Him and you want Him to envelop you with His love. This is no easy task, but well worth the effort.

In the developed countries, many of us lead a frenetic life full of noise that does not lead us to contemplation, but rather to exhaustion. We are surrounded by noise in our daily setting (unless you live in the wilderness): planes, trains, automobiles, radios, television, videos, air conditioning, appliances, cell-phones, and so much more. This is not medieval Europe. A person brought into our world through time travel from those centuries would probably be driven insane by the cacophony of strange sound within a few days, and rightly so. We find all of this normal, but it is not. So to pray silently, we ideally should

How to Pray (Continued on page 9)

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choose the most silent place we can, either a church (hopefully there is no piped in music!) or another quiet place of our choosing, perhaps a room in our residence where we can block out noise and exterior distraction, or even our office, if we can make it clear we are not to be disturbed. So to begin and continue our daily habit of mental prayer, we must have a customary place.

I want to make it clear that it is possible and indeed recommendable to pray silently everywhere as we are always in God's presence. But we must have a specific time and place for our silent prayer. Since I am addressing primarily the laity, I understand well that there has to be flexibility. You travel, your schedule changes, you fall ill—all of those things that happen to us in the world. That means, however, that you have to adjust accordingly, but never give up. The two most important practices of piety for us are the Eucharist and daily mental prayer. The real test of how deeply these habits are ingrained in us is when they are put to the test in less than ideal circumstances, such as a business trip, vacation, or a family crisis.

Our goal is to begin with fifteen minutes or so of mental prayer each day in a fixed place. So we must think about the right time of day. We can start by simply saying that we should give the best part of the day to God. How could we give Him anything less? We should be awake, alert as we can be, and ready to direct ourselves to the Holy Trinity and/or to the angels and the saints surrounding God in heaven. Remember, prayer can be exhilarating, and at times joyful and easy, but normally it is a form of work. Many of you know—and writers can certainly testify—that often times mental exertion is much more tiring than physical labor. Therefore you must know yourself. Is your best time of the day early in the morning, at midday, or after dinner or following family time? Don't decide the best time for your mental prayer is between halves of a football game or when you slip under the bed sheets at night. You must be honest with yourself and see that our relationship with God is paramount each day. So we should not think in terms of "squeezing in" our time of prayer or daily Eucharist, but rather see how we can schedule in our family and work responsibilities around our life of piety.

Remember, our prayer life is the best form of service. We live to serve and cannot defraud those around us. I am sure Blessed Mother Theresa, St. Pio, and St. Josemaria would agree with me. We can and should pray while we work, but we must have substantial "face time" with Our Lord and His friends. After all, we spend this life "seeking His face...seeing through glass darkly" until He calls us to the definitive and permanent encounter with Him. I have never met any person who was faithful to his daily time of mental prayer who complained that he had lost time or was wasting energy. On the contrary, a person who takes the time, whether it is fifteen minutes or an hour, to spend time with Our Lord, always comes back saying that his time has been multiplied, as Our Lord did with those fishes and loaves of bread.

What do we pray about? We know to Whom we pray. We address Him as we will, or are moved, to the Father, Son, or Holy Spirit, although normally we will pray to Jesus as the Way to the Father, moved by the Holy Spirit. Remember, the Lord does converse with us. He is listening and will respond when and how he wants, although not necessarily during the time of prayer itself. We should try always to prepare material for our time of prayer. We may choose to dedicate our time to one theme or to several. As children of God, we should pray as we like. From time to time, even though we have prepared for our time of prayer, we may find that we put that plan aside and simply contemplate our Lord. Or perhaps the Holy Spirit will suggest other paths to follow. We may unburden ourselves of a current problem or difficulty, or share a great joy that has come into our life. In any case, some of the four aspects of prayer—Adoration, Contrition, Thanksgiving, and Supplication (ACTS)—will likely come into play. As Saint Josemaria Escriva, a great man of prayer and teacher of prayer put it in *The Way*, "You wrote to me: 'to pray is to talk with God. But about what?' About what? About him, about yourself: joys, sorrows, successes, and fail-



**ST DOMINIC
IN PRAYER**

El Greco

(1586-90)

(Continued from page 9) *How to Pray*

ures, great ambitions, daily worries-even your weaknesses! And acts of thanksgiving and petitions-and love and reparation. In short, to get to know him and yourself-'to get acquainted.'" (no. 91).

St. Teresa of Avila tells us that she never went to her time of silent prayer without carrying a book along with her. We should try to imitate her even though we may have no need of it on any given day. Some days we may find our prayer dry or full of distractions, internal or external, that threaten to overwhelm us. That is when we reach for that book for some written words of inspiration to help us to return to our conversation with God. There are thousands of books that may help us, but I would recommend having a few favorites that you can count on. The New Testament, the sacred liturgy, and the readings of the day are appropriate. The monthly Magnificat and the excellent seven-volume series "In Conversation with God," with its commentaries on sacred Scripture drawn from the saints and spiritual authors, may also be helpful. There is always the spiritual classic, *The Imitation of Christ* by Thomas A Kempis, or the little books of points of meditation by St. Josemaria Escriva.

I am sure you will discover many others that may fit your needs or spirituality. What is important here is that these books are a help to prayer and do not become our prayer. In prayer we talk and listen, and read briefly only for inspiration. Spiritual reading should be an important part of our day at another time, but it is not a substitute for our time of mental prayer. Also, don't forget another help that gives continuity to your prayer is a regular prayer journal or notebook. Always have it with you as you pray so you can jot down those resolutions, affections, and inspirations that the Holy Spirit may send you.

I would recommend that you seek out a spiritual advisor who can guide you in your life of prayer. All the saints were, without exception, whether rich or poor, simple or smart, people of deep interior life and received spiritual direction. You may follow their example by searching for a priest, religious, or layperson who has experience in the practice of mental prayer. He or she will guide you along the steps of the "interior castle." Your director may introduce you to various spiritualities: Franciscan, Benedictine, Ignatian, or Teresian. Or perhaps you will embrace one of the newer ones, flowing from the newer ecclesial institutions that are energizing the Church today. In one of these spiritualities you may find not only direction, but also a home and specific vocation.

I would also recommend that from time to time you use books on prayer and the interior life for your spiritual reading. These can be of great help as you advance over time, with God's grace, through the purgative, illuminative, and unitive ways. I can recommend several that are in print: *In Conversation with Christ* by Father Peter Rohrbach, *Difficulties in Mental Prayer* by Fr. Eugene Boylan, *Progress in Mental Prayer* by Fr. Edward Leen, and *The Soul of the Apostolate* by Dom Chautard. There are many other fine books on prayer for the more advanced, written by Romano Guardini, Hans Urs von Balthasar, Garrigou-Lagrange, and others. For a larger picture, pick up Father Jordan Aumann's masterful book, *Spiritual Theology*.

To sum up, at the heart of the Christian vocation is the call to holiness that comes to each of us through baptism. In turn this call is confirmed and fed by the other sacraments of initiation: confirmation and the Holy Eucharist. The remaining sacraments help us to grow in God's grace as we ascertain our state in life, regain our state of grace if we have lost it, and prepare us for the moment when we face God's judgment. We take advantage of them in gratitude as means of growing in and staying in friendship with Christ. Prayer, however, is necessary for salvation. We are called to become a personal friend of Our Lord-and we all know that it is impossible to establish a lasting friendship with someone unless we spend a considerable amount of time with him. For a Christian this means dedicating time each day for conversation with Our Lord and, if at all possible, doing so before the Blessed Sacrament where Our Lord Himself awaits us. We must remember that Holy Communion and silent prayer are the greatest preparations for heaven, for heaven is nothing other than the possession and union with Our Lord. That is why the holy Cure of Ars said, "Our one great happiness on earth is prayer." Because, as St. Teresa of Avila said, "We are dealing alone with Him whom we knows loves us."

This happiness may not be evident to us in the beginning. But if we persevere, over time, and grow in the contemplative life, we will find that many things and activities that we used to find alluringly attractive now bore us. We will find them repugnant in comparison with the simple joys of the Christian life and the delight in bringing persons to Christ and his Church. Indeed, our appreciation of those many good things in nature, and for that matter in music, art, history, and literature, will be heightened as we see the divine in them. This, in turn may help us to be an evangelizer of culture, to help build "the civilization of love and truth."

Finally, remember to invoke the intercession of Our Lady, conceived without sin and full of grace, who from childhood was perfect in her prayer. And don't forget St. Joseph, "the master of the interior life." They will help to make you small so you can approach Jesus, talk to Him, listen to him, and then "do whatever He tells you." †



St. Thomas More Society Invites the Entire Legal Community to the Annual



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The Red Mass is a Eucharistic celebration of the role of the law in God's plan. In 1245, the first Red Mass was celebrated in the La Sainte Chapelle, Paris honoring St Ives, the patron saint of lawyers. In 1310, the Red Mass was celebrated in England with the Bench and Bar in attendance at the opening of the Court term. The celebration is known as the Red Mass because the priest and judges wore red robes. The tradition has continued in the United States with members of the US Supreme Court joining the President and members of Congress each year at St. Matthew's Cathedral in Washington. The Red Mass is also celebrated in numerous cities around the world.

For more information visit: www.stthomasmore.net

LUKE 17: 12-19



SCRIPTURAL CORNER



CHRIST THE SAVIOR

El Greco

(1610-14)

¹²And as he entered a village, he was met by ten lepers, who stood at a distance and ¹³lifted up their voices and said, "Jesus, Master, have mercy on us." ¹⁴When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. ¹⁵Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and ¹⁶he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. ¹⁷Then said Jesus, "Were not ten cleansed? Where are the other nine?" ¹⁸Was no one found to return and give praise to God except this foreigner?" ¹⁹And he said to him, "Rise and go your way; your faith has made you well."

COMMENT FROM THE NAVARRE BIBLE:*

The setting of this episode explains how a Samaritan could be in the company of Jews. There was no love lost between Jews and Samaritans (cf. Jn 4:9), but shared pain, in the case of these lepers, overcame racial antipathy.

The Law of Moses laid down, to prevent the spread of the disease, that lepers should live away from other people and should let it be known that they were suffering from this disease (cf. Lev 13:45-46). This explains why they did not come right up to Jesus and his group, but instead begged his help by shouting from a distance. Before curing them our Lord orders them to go to the priests to have their cure certified (cf. Lev 14:2ff), and to perform the rites laid down. The lepers' obedience is a sign of their faith in Jesus' words. And, in fact, soon after setting out they are cleansed.

However, only one of them, the Samaritan, who returns praising God and showing his gratitude for the miracle, is given a much greater gift than the cure of leprosy. Jesus says as much: "Your faith has made you well" (v.19) and praises the man's gratefulness: "Get used to lifting your heart to God, in acts of thanksgiving, many times a day. Because he gives you this and that. Because you have been despised. Because you haven't what you need or because you have.

"Because he made his Mother so beautiful, his Mother who is also your Mother. Because he created the sun and the moon and this animal and that plant. Because he made that man eloquent and you he left tongue-tied...

"Thank him for everything because everything is good" (Bl. J. Escriva, *The Way*, 268).

*The Navarre Bible, a renown 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. †

THE WRITINGS OF THOMAS MORE



MORE ON LOVING GOD

More's love of God found expression not only in his prayer life but also in his fulfillment of Christ's command, "...[L]ove one another; even as I have loved you..." (Jn. 13:34). The poor were regularly welcome guests at his table; he would also go to them himself, visiting indigent families and bring them financial support as needed. When in the office of Lord Chancellor he was precluded from going in person, he delegated others of the household to bring succor to these people on his behalf. The infirm and the elderly were particularly singled out for his favors; for these he provided a special home in his own parish of Chelsea where they could be lodged and cared for at his expense. To widows and orphans he provided his legal services gratis; a widow named Paula, who had exhausted all her savings in the courts, he took into his family and sustained as if she were his kinswoman.

The King's Good Servant But God's First by James Monti Ignatius Press (p. 77) †

JAMES SCHILLING—FISHER OF MEN

GREG WEILER, ESQ.

I remember a glorious spring morning at the Mission San Juan Capistrano. I rose early that Monday morning because the historic Serra Chapel had been closed to morning mass for over six months because of renovation work. It reopened for seven o'clock Mass with most of the structural renovation work completed and art work restored. The long prayer-filled history of the Serra Chapel was calling me. I knew that after Mass before the Mission opened to the public, I could walk through the gorgeous Mission gardens resplendent with spring's first blooms. It was going to be the perfect Monday morning, the perfect start of my week. I had spent the night before doing administrative work. I normally don't like to work Sundays, but timesheet descriptions and billing could be deferred no longer – especially if I was going to have my perfect Monday morning.

I rose half an hour earlier than usual to avoid the crowds and enjoy some quiet time in the Serra Chapel. As I walked under the long arches approaching the Chapel, in the shadows of the great stone Church – the brilliant blooms of the bougainvillea and soft cool spring air welcomed me back to one of my favorite spots on Earth.

One thing I had noticed as I walked up the chapel steps was a plastic bag holding a sleeping bag and small suitcase, not uncommon at the entrance to the Mission. I wondered if these belongings were "Mike's," or one of the two or three other needy folks who often frequent the entrance of the Church seeking support from the daily communicants.

I was just about in. As I approached the archway of the Chapel, Pat one of the "Marthas" replacing the votive candles in the Chapel approached me with a middle-aged man. "Oh no" I thought, "an impediment to my return to the Chapel". Like the good Christian man that I am (uh hum) I smiled at Pat and said I would certainly speak with the man. The man was unshaven and a little unkempt, and smelled of stale beer. He spoke quickly, a habit which I assume he acquired from being summarily dismissed by so many people. He assured me that he was not looking for a handout that had been hitchhiking to a new job in Northern California as a commercial fisherman. He said the police would not let him hitchhike any longer when he got to San Juan Capistrano. That he had spent the night on the shoulder of the freeway until the sprinklers came on and soaked him. I so badly wanted to give him five bucks and get into Serra Chapel. I so badly wanted to be at peace, be in my gentle surroundings, my bosom of serenity, my refuge. I looked intently into the man's eyes and at his face, not sure if I really cared about him or if such examination was just the result of my practiced and experienced, professional means of communicating with another person.

The man fumbled through his wallet showing me his driver's license, several laminated official looking cards and a faded commercial fishing license which had been folded and unfolded so many times that it was about to fall apart. At this point I could just sense that the man longed for me to appreciate his credentials, longed for me to know that he was "somebody." I tried to assure him that I knew where he was coming from, that I knew that circumstances can get us all down, but he continued to fumble, continued to speak very quickly and continued to assure me that he did not come for money.

As I looked at this man, I recalled a conversation with my son a month earlier. I was visiting my son, Thomas, a junior at Notre Dame and the issue of either a homeless person or some other person of need came up. Thomas' good Christian dad (uh hum again) stated to him that such person "could be Jesus." Thomas stopped me in front of his mother and brother and said, quite emphatically, "Dad, that person *is* Jesus." I said, "Son, you're right."

It was at this point that I tried to let go of my impatience and really relate with my visiting fisherman. The awareness that I had been avoiding, that this person was more important than the mass I was rushing to, and in fact he should be the locus of my worship that morning, surfaced. I asked the man his name, and he responded, "James Schilling."

We conversed and James Schilling told me his story. I don't know or really care if the story was true. I wanted to help him out, against his protestations that he was not there for a handout, assurances which perhaps he uses to protect his dignity, otherwise lost through



ALTARPICE OF
ST VINCENT, THE
PANEL OF FISHERMEN

Nuno Goncalves

(1460)

THOUGHT

THANK YOU, LORD

FOR
THE
DAY

Even though I clutch my blanket and growl when the alarm rings, thank you, Lord, that I can hear. There are many who are deaf.

Even though I keep my eyes closed against the morning light as long as possible, thank you, Lord, that I can see. Many are blind.

Even though I huddle in my bed and put off rising, thank you Lord, that I have the strength to rise. There are many who are bedridden.

Even though the first hour of my day is hectic, when socks are lost, toast is burned, tempers are short, and my children are so loud, thank you, Lord, for my family. There are many who are lonely.

Even though our breakfast table never looks like the pictures in magazines and the menu is at times unbalanced, thank you, Lord, for the food we have. There are many who are hungry.

Even though the routine of my job is often monotonous, thank you, Lord, for the opportunity to work. There are many who have no job.

Even though I grumble and bemoan my fate from day to day and wish my circumstances were not so modest, thank you, Lord, for life. †

(Continued from page 13) Fisher of Men

his possible addictions, his circumstance. I told him that I wanted to help, and that his willingness to accept my help would be his gift to me. As I handed him a small amount of money, he continued to fumble through his credentials telling me about his work and I noticed a tear run from his eye down to the end of his nose and drip to a chin with several days growth of whiskers.

This man was fumbling for his dignity. Nothing I could say about understanding that it is humiliating to be in need, humiliating to accept help, that I loved him and wanted to help him, could assuage his discomfort or embarrassment.

All the while I longed to return to the Chapel and after a few more minutes of conversation and directions to coffee and a place where he could get a ride, I entered the Chapel. I read the day's readings about the Good Shepherd and the daily meditation in the *Magnificat*. I pondered James Schilling and prayed for him. I pondered the last sentence of the days meditation "I don't ever have to be afraid again, because I have the Good Shepherd to take care of me." (from the book *The Good Shepherd and the Child, a Joyful Journey*). I pondered James Schilling and my son Thomas and the person of Christ. Is He in the Mission gardens? In the Tabernacle at the Serra Chapel? In James Schilling? Where is this Good Shepherd?

So, on the morning after my Sunday night grumblings about my demanding job where I charge hundreds of dollars an hour to solve peoples "problems," I saw the tearful longing of a man who just wanted to get to a job as a simple fisherman. Little did James Schilling know that he gave me a gift far beyond that which I gave him, the opportunity to care, the opportunity to be the face of Christ to him and him to me. That good shepherd morning it dawned on me that the James Schilling and I, in fact all of us, are sheep in the same flock, with a common gift, a gift which transcends status or accomplishment - we have the same Good Shepherd.

Imagine this man, a person created in God's image, tearfully seeking my acknowledgement, my friendship, my support – like I am his better. Are we a society, a culture, a people, indeed a Church, which elicits the tearful longing for respect and dignity from people like Jim Schilling, all the while indifferently rushing past the James Schillings of the world, to our "churches" to pray platitudes about the least of our brethren?

That Monday morning I was seeking refuge and instead found compassion. James Schilling was for me that morning, a fisher of men. †



Eucharistic Celebration for the Canonization of Five New Saints

ZYGMUNT SZCZĘSNY FELIŃSKI (1822 – 1895)

FRANCISCO COLL Y GUITART (1812 – 1875)

JOZEF DAMIAAN DE VEUSTER (1840 – 1889)

RAFAEL ARNÁIZ BARÓN (1911 – 1938)

MARIE DE LA CROIX (JEANNE) JUGAN (1792 – 1879)

Sunday October 11, 2009
Vatican Basilica



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

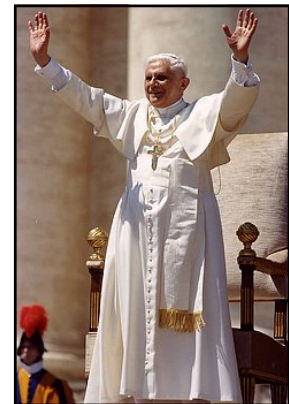
Dear Brothers and Sisters,

"What must I do to inherit eternal life?" The brief conversation we heard in the Gospel passage, between a man identified elsewhere as the rich young man and Jesus, begins with this question (cf. Mk 10: 17-30). We do not have many details about this anonymous figure; yet from a few characteristics we succeed in perceiving his sincere desire to attain eternal life by leading an honest and virtuous earthly existence. In fact he knows the commandments and has observed them faithfully from his youth. Yet, all this which is of course important is not enough. Jesus says he lacks one thing, but it is something essential. Then, seeing him well disposed, the divine Teacher looks at him lovingly and suggests to him a leap in quality; he calls the young man to heroism in holiness, he asks him to abandon everything to follow him: "go, sell what you have, and give to the poor... and come, follow me" (v. 21).

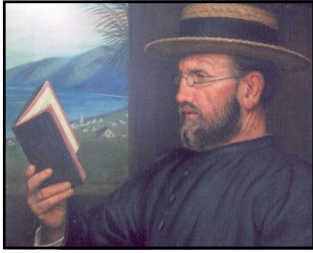
"Come, follow me." This is the Christian vocation which is born from the Lord's proposal of love and can only be fulfilled in our loving response. Jesus invites his disciples to give their lives completely, without calculation or personal interest, with unreserved trust in God. Saints accept this demanding invitation and set out with humble docility in the following of the Crucified and Risen Christ. Their perfection, in the logic of faith sometimes humanly incomprehensible consists in no longer putting themselves at the centre but in choosing to go against the tide, living in line with the Gospel. This is what the five Saints did who are held up today with great joy for the veneration of the universal Church: *Zygmunt Szczęśny Feliński, Francisco Coll y Guitart, Jozef Damien de Veuster, Rafael Arnáiz Barón and Mary of the Cross (Jeanne Jugan)*. In them we contemplate the Apostle Peter's words fulfilled: "Lo, we have left everything and followed you" (v. 28), and Jesus' comforting reassurance: "there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the Gospel, who will not receive a hundredfold now in this time... with persecutions, and in the age to come eternal life" (vv. 29-30).

Zygmunt Szczęśny Feliński, Archbishop of Warsaw, the Founder of the Congregation of the Franciscan Sisters of the Family of Mary, was a great witness of faith and pastoral charity in very troubled times for the nation and for the Church in Poland. He zealously concerned himself with the spiritual development of the faithful, he helped the poor and orphans. At the Ecclesiastical Academy in St Petersburg he saw to the sound formation of priests and as Archbishop of Warsaw he instilled in everyone the desire for inner renewal. Before the January 1863 Uprising against Russian annexation he put the people on guard against useless bloodshed. However, when the rebellion broke out and there were repressions he courageously defended the oppressed. On the Tsar of Russia's orders he spent 20 years in exile at Jaroslaw on the Volga, without ever being able to return to his diocese. In every situation he retained his steadfast trust in Divine Providence and prayed: "O God, protect us not from the tribulations and worries of this world... only multiply love in our hearts and obtain that in deepest humility we may keep our infinite trust in your help and your mercy." Today his gift of himself to God and to humankind, full of trust and love, becomes a luminous example for the whole Church.

Papal Message (Continued on page 16)

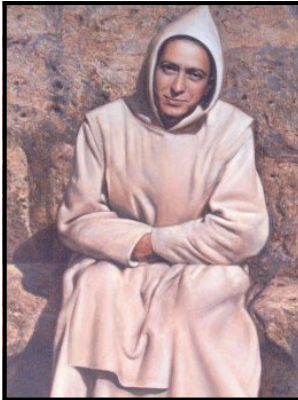


(Continued from page 15) *Papal Message*



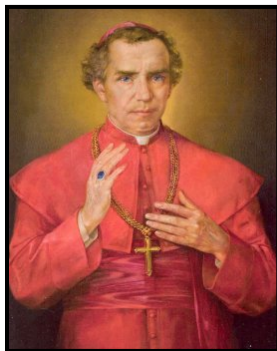
Saint Damien de Veuster

St Paul reminds us in the Second Reading that "the word of God is living and active" (Heb 4: 12). In it the Father who is in Heaven speaks lovingly to his children in all the epochs (cf. *Dei Verbum*, n. 21), making them know his infinite love and, in this way, encouraging them, consoling them and offering them his plan of salvation for humanity and for every person. Aware of this, St Francisco Coll dedicated himself eagerly to disseminating it, thus faithfully fulfilling his vocation in the Order of Preachers, in which he had made his profession. His passion was for preaching, mainly as an itinerant preacher, following the form of the "popular missions." Thus he aimed to proclaim and to revive the word of God in the villages and towns of Catalonia, thereby guiding people to profound encounter with God. This encounter leads to conversion of heart, to receiving divine grace joyfully and to keeping up a constant conversation with Our Lord through prayer. For this reason his evangelizing activity included great dedication to the sacrament of Reconciliation, a special emphasis on the Eucharist and constant insistence on prayer. Francisco Coll moved the hearts of others because he conveyed to them what he himself lived passionately within, what set his own heart on fire: love for Christ and surrender to him. To ensure that the seed of the word of God fell on good ground, Francisco founded the Congregation of the Dominican Sisters of the Anunciata to give an integral education to children and young women so that they might continue to discover the unfathomable treasure that is Christ, the faithful friend who never abandons us and never wearies of being beside us, enlivening our hope with his word of life.



Saint Rafael Arnaiz Baron

Jozef De Veuster received the name of Damien in the Congregation of the Sacred Hearts of Jesus and Mary. When he was 23 years old, in 1863, he left Flanders, the land of his birth, to proclaim the Gospel on the other side of the world in the Hawaiian Islands. His missionary activity, which gave him such joy, reached its peak in charity. Not without fear and repugnance, he chose to go to the Island of Molokai to serve the lepers who lived there, abandoned by all. Thus he was exposed to the disease from which they suffered. He felt at home with them. The servant of the Word consequently became a suffering servant, a leper with the lepers, for the last four years of his life. In order to follow Christ, Fr Damien not only left his homeland but also risked his health: therefore as the word of Jesus proclaimed to us in today's Gospel says he received eternal life (cf. Mk 10: 30). On this 20th anniversary of the Canonization of another Belgian Saint, Bro. Mutien-Marie, the Church in Belgium has once again come together to give thanks to God for the recognition of one of its sons as an authentic servant of God. Let us remember before this noble figure that it is charity which makes unity, brings it forth and makes it desirable. Following in St Paul's footsteps, St Damien prompts us to choose the good warfare (cf. 1 Tim 1: 18), not the kind that brings division but the kind that gathers people together. He invites us to open our eyes to the forms of leprosy that disfigure the humanity of our brethren and still today call for the charity of our presence as servants, beyond that of our generosity.



Saint Zygmunt Felinski

Turning to today's Gospel, the figure of the young man who tells Jesus of his desire to be something more than one who fulfils to the letter the duties imposed by the law contrasts with Bro. Rafael, canonized today, who died at age 26 as an oblate at the Trappist Monastery of San Isidro de Dueñas. Bro. Rafael also came from a rich family and, as he himself said, was of a "somewhat dreamy disposition", but his dreams did not vanish before the attraction of material goods and the other aims that the worldly life sometimes proposes with great insistence. He said "yes" to the call to follow Jesus, instantly and with determination, without limits or conditions. So it was that he set out on a journey which, from the moment when he realized at the Monastery that "he did not know how to pray," brought him in just a few years to the peak of spiritual life, which he recounts in a very frank and natural style in many of his letters. Bro. Rafael, who is also near to us, continues with his example and his actions to offer us an attractive path, especially for young people who are not content with little but

Papal Message (Continued on page 17)

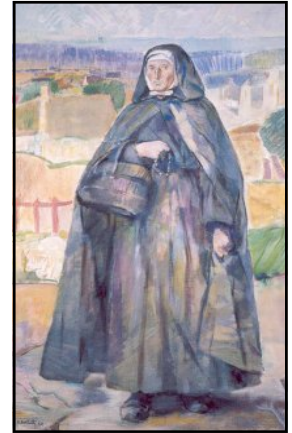
(Continued from page 16) **Papal Message**

aspire to the full truth, the ineffable happiness which is attained through God's love. "A life of love.... This is the only reason for living", the new Saint said. And he insisted: "All things come from God's love". May the Lord listen kindly to one of the last prayers of St Rafael Arnáiz, when he offered God his whole life, imploring him: "Take me to yourself and give yourself to the world." May he give himself to revive the inner life of today's Christians. May he give himself so that his Brother Trappists and monastic centers continue to be beacons that reveal the intimate yearning for God which he himself instilled in every human heart.

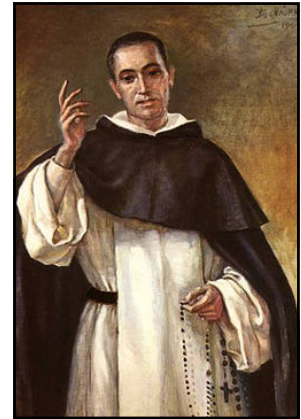
By her admirable work at the service of the most deprived elderly, St Mary of the Cross is also like a beacon to guide our societies which must always rediscover the place and the unique contribution of this period of life. Born in 1792 at Cancale in Brittany, Jeanne Jugan was concerned with the dignity of her brothers and sisters in humanity whom age had made more vulnerable, recognizing in them the Person of Christ himself. "Look upon the poor with compassion," she would say, "and Jesus will look kindly upon you on your last day." Jeanne Jugan focused upon the elderly a compassionate gaze drawn from her profound communion with God in her joyful, disinterested service, which she carried out with gentleness and humility of heart, desiring herself to be poor among the poor. Jeanne lived the mystery of love, peacefully accepting obscurity and self-emptying until her death. Her charism is ever timely while so many elderly people are suffering from numerous forms of poverty and solitude and are sometimes also abandoned by their families. In the Beatitudes Jeanne Jugan found the source of the spirit of hospitality and fraternal love, founded on unlimited trust in Providence, which illuminated her whole life. This evangelical dynamism is continued today across the world in the Congregation of Little Sisters of the Poor, which she founded and which testifies, after her example, to the mercy of God and the compassionate love of the Heart of Jesus for the lowliest. May St Jeanne Jugan be for elderly people a living source of hope and for those who generously commit themselves to serving them, a powerful incentive to pursue and develop her work!

Dear brothers and sisters, let us thank the Lord for the gift of holiness which shines out in the Church today with unique beauty. While I greet with affection each one of you Cardinals, Bishops, civil and military authorities, priests, men and women religious and members of the lay faithful of various nationalities who are taking part in this solemn Eucharistic celebration I would like to address to all the invitation to let yourselves be attracted by the luminous examples of these Saints, to let yourselves be guided by their teaching so that our entire life may become a song of praise to God's love. May their heavenly intercession obtain for us this grace and, especially, the motherly protection of Mary, Queen and Mother of humanity.

Amen. †



Saint Jeanne Jugan



**Saint Francisco
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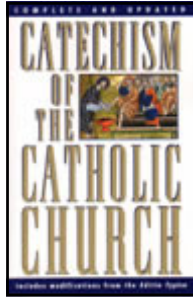


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(1640)

THE SACRAMENTAL SACRIFICE: THANKSGIVING, MEMORIAL, PRESENCE

1356 If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: "Do this in remembrance of me."

1357 We carry out this command of the Lord by celebrating the *memorial of his sacrifice*. In so doing, we *offer to the Father* what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made present.

1358 We must therefore consider the Eucharist as:

- thanksgiving and praise to the Father;
- the sacrificial memorial of Christ and his Body;
- the presence of Christ by the power of his word and of his Spirit.

THANKSGIVING AND PRAISE TO THE FATHER

1359 The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity.

1360 The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all "thanksgiving."

1361 The Eucharist is also the sacrifice of praise by which the Church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ: he unites the faithful to his person, to his praise, and to his intercession, so that the sacrifice of praise to the Father is offered through Christ and with him, to be accepted in him. †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

THE PICNIC

A Jewish Rabbi and a Catholic Priest met at the town's annual 4th of July picnic. Old friends, they began their usual banter.

"This baked ham is really delicious," the Priest teased the Rabbi.

"You really ought try it. I know it's against your religion, but I can't understand why such a wonderful food should be forbidden! You don't know what you're missing. You just haven't lived until you've tried Mrs. Hall's prized Virginia baked ham. Tell me, Rabbi, when are you going to break down and try it?"

The Rabbi looked at the Priest with a big grin, and said, "At your wedding." †



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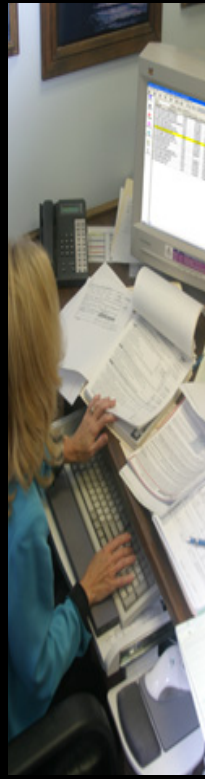


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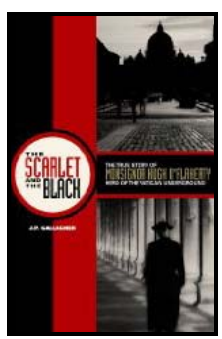


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★ **WEDNESDAY NOVEMBER 18 @ NOON (LUNCH \$15)** ★
★ **SPEAKER: Dr Fritz Baumgartner, M.D,** ★
★ **TOPIC: PLEASE SEE FRONT PAGE** ★



FROM
THE
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THE SCARLET AND THE BLACK

THE TRUE STORY OF MSGR HUGH O'FLAGERTY; HERO OF THE VATICAN UNDERGROUND

J. P GALLAGHER

It has all the hallmarks of a best-selling fictional thriller: espionage, conspiracy, a struggle against evil powers, undercover work by dark of night... but it's all true. *The Scarlet and the Black* tells the astonishing and heroic true story of Monsignor Hugh O'Flaherty, the man dubbed "The Scarlet Pimpernel of the Vatican."

Tall and athletic, Irishman Msgr. Hugh O'Flaherty served in Rome at the Holy Office (now the Congregation for the Doctrine of the Faith). After the surrender of Italy in 1943, Rome came under the command of Nazi Colonel Herbert Kappler of the dreaded SS, who began the deportation of Italian Jews to Auschwitz. Kappler was a notorious hater of the Jews, persecuting them at every turn. As a top man in the Vatican Holy Office, Msgr. O'Flaherty sprang into action, organizing a sophisticated team that included men and women of many nationalities, religions, and political views. There was one goal-to save Jews and POWs from the Nazi machine. Despite Kappler's numerous attempts to assassinate him, O'Flaherty persisted, and his efforts saved thousands of Jews and POWs.

Using private homes and apartments, churches and monasteries, the effort was all orchestrated by Msgr. O'Flaherty. All told, of 9,700 Roman Jews, most were saved, with 1,007 shipped to Auschwitz. The rest were hidden, 5,000 of them by the official Church - 3,000 at the Pope's Castel Gandolfo, appx. 400 as "members" of the Palatine Guard, and some 1,500 in monasteries, convents and colleges. The remaining 3,700 were hidden in private homes through Msgr.'s efforts. After the war, O'Flaherty was honored with awards and decorations for his heroic acts.

This classic account by J.P. Gallagher was adapted into the acclaimed television movie, *The Scarlet and the Black*, starring Gregory Peck as Msgr. O'Flaherty and Christopher Plummer as Colonel Kappler.

Publisher: Ignatius Press
190 pages
Price: \$ 10.08 (Amazon.com) †