

Ad Veritatem

Volume 15 Issue 3

St. Thomas More Society of Orange County

MARCH 2010

Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the "heart afire" with the love of God.

Thomas More: Portrait of Courage

MARCH MEETING:

WEDNESDAY MARCH 17, 2010 NOON

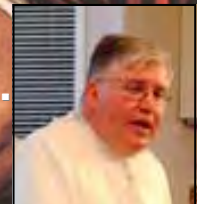
SPEAKER: FATHER HUGH BARBOUR, O.PRAEM.PH.D.

TOPIC: ST. JOHN VIANNEY: "THE PRIEST IS THE LOVE OF THE HEART OF JESUS"

REMINDER:

**The STM meetings are now held at
Julio-Ryan Hunter & Olsen Court
Reporters, Inc. in Tustin**

FOR DETAILS SEE 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 1,000.

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

MARCH
MEETING

FATHER HUGH BARBOUR
ST. JOHN VIANNEY: "THE PRIEST IS THE LOVE OF THE HEART OF JESUS"

WHEN:
NOON
Wed. March 17

WHERE:
Jilio-Ryan Hunter &
Olsen Ct Reporters
14661 Franklin #150
Tustin, CA

FOR DIRECTIONS
(714) 424-9902
www.jilioryan.com

COST:
\$15 lunch

Norbertine Father Hugh Barbour, 47, is Prior of St. Michael's Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh has served as chaplain to the St Thomas More Society since its inception in 1997 providing inspiration and spiritual guidance. Father is a nationally renown author contributing to a number of Catholic journals. In 2004, he received the St. Thomas More Award in recognition of all his efforts and guidance to the Society.

Everyone is welcome! †

DIRECTIONS TO JILIO-RYAN: From the 55 freeway connect to south 5 freeway and exit at Tustin Ranch Road. Turn right (south) to Walnut, turn left (east) onto Walnut and then turn right (south) onto Franklin.

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- APRIL 21
- MAY 19
- JUNE 16
- JULY 21 †

ST THOMAS MORE
RETREAT

SATURDAY MARCH 19-20, 2010
ST EDWARD CHURCH
SEE PAGE 10 †

CALENDAR
REMINDERS



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**A
MESSAGE
FROM
OUR
CHAPLAIN**

A GRATEFUL PRIEST'S MEMOIR: FR. HARRY HASSAN MARCHOSKY R.I.P

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

The great, and therefore insufficiently appreciated, Midwestern Catholic fiction writer J. F. Powers once said:

I write about priests for reasons of irony and comedy and philosophy. They officially are committed to both worlds in a way that most people officially are not. This makes for stronger beer... So I just start with a priest, with a man with one foot in each world.

A literary critic once said of the clerical world of which Powers wrote from the 40's to 80's of the last century that sixties undid that world.

Well, the vicissitudes of Church history may have undone the storyteller's world, but they did not prevail over the firm rock and robust foundation of the Catholic faith and formation of the late Fr. Harry Hassan Marchosky (born Panama City, December 8, 1923—died Veneta, Oregon, December 11, 2007). So too, he never lost his sense of "irony and comedy and philosophy" as a priest worthy of any of the efforts of the literati. The present priestly writer hopes that in these few short paragraphs the reader will lay hold of something of this dear and unforgettable servant of the Catholic altar, and so be moved to pray for his soul marked forever with the character of the Great High Priest, and to thank the Good God for having given the Church Militant so accessible a mediator and so valiant a soldier.

I knew of Fr. Marchosky from my teenage years as one of the priests in the Los Angeles area who celebrated the traditional Mass. I did not come to know him personally until I myself had been ordained a priest of St. Michael's Abbey of the Norbertine Fathers in Orange County. Father lived less than a mile down the road from us at his brother Reuben's little ranch with its hacienda and citrus groves. Father in fact lived in a "trailer" (actually a converted container car) on the property down the hill from the big house. Every morning he came to say Holy Mass at the abbey; often enough he walked the distance. Little by little I came to know him with his wide and enthusiastic desires for everything that was true and good and beautiful in the realms of nature and of grace.

Father was born in a Jewish family which had settled in Panama. His mother was born in Jerusalem when it was still part of the Ottoman Empire, his father was from Russian Poland. He thus had that style of expressing himself which was intense, dramatic, heartfelt, at once sunny and brooding, Levantine and *Osteuropäisch*, with a strong dose of *Hispanidad* and francophilia in the mix. Only the best possessions of the heart were good enough for Harry. Off he went to Chicago as a young man to study business and accounting. There he ran into the newly burgeoning "Great Books" movement out of the University of Chicago. This led to a conversion to philosophy, and especially to the philosophy of Aristotle, and most consequentially to his conversion to the Catholic Faith. This led him to set his business plans aside. He went off, having first mastered Latin and French in addition to his native Spanish and English, to the Université Laval in Quebec City to study Aristotle's philosophy as best interpreted, that is, by the disciples of St. Thomas Aquinas, and in particular by Charles de Koninck, the greatest exponent of classical Thomistic natural and social philosophy of the last century, and the great logician Monsignor Dionne. It was this intellectual patrimony which gained Father a place on several philosophical faculties throughout his life, including Thomas Aquinas College, and my own abbey. With his Ph.L. under his belt, he entered the major seminary of Quebec, a splendid edifice on the St. Lawrence River right by the Chateau Frontenac, with a chapel appointed with what must be the largest assemblage of holy relics in the world. In 1952 he was ordained priest along with about 70 others, in what were truly the glory

A Grateful Priest's Memoir (Continued on page 15)



**THE PARISH PRIEST
BENEDETTO MANZINI**

Alessandro Vittoria

(1550)



A THOUGHT FOR LENT

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN MARCH 2000

Once again, the Church -- *Mater et Magistra* / Mother and Teacher – leads her faithful children through the Season of Lent and bids them to reassess and renew their lives, eliminating in them all that is unworthy, so that place might be found for the good and the true and the beautiful. As always and yet again, the season is characterized in the Church's liturgy (her preeminent teaching venue) by the twin themes of suffering steadfastly borne, self-denial courageously undertaken, neither of which has much appeal or, for that matter, much understanding among the denizens of this age.

Take the professed Christian stance toward suffering. Not a few observers have expressed themselves as wondering about – and even being troubled by – an approach that struggles for compliant submission to the crosses that are to be accepted as part and parcel of the divine dispensation. Concerns are voiced about the capacity and resources of the human spirit in adopting such a posture; terms like “morbid” may be heard in this connection; the advocates of euthanasia, as a counter, energetically press their “mercy death” agenda.

Still others are exasperated by the Church's undisguised thesis on the advisability of individual self-denial. The longest life is short, an objection will run, and the easiest life is hard enough; shall we deny ourselves whatever precious solace our days may afford? Which, I submit, is a rather capricious argument when coming from a people who, as a whole, are among the most affluent and self-indulgent the world has ever seen.

But while Mother Church resonates with the suffering and burdens of her children entangled in this mortal coil, she does not forget that she is also our Teacher, and she does not apologize for these Lenten preoccupations for a very good reason: she has received them from Christ Himself. With regard to the first, the reader may recall that, on several occasions in these essays, I have endeavored to provide a glimmer of understanding on the mystery of the ages – the suffering and miseries that are part of the human condition, given the love of an all good God for His creation. It has been an effort that, I admit, has produced very little in the way of enlightenment, and I will not rehearse those observations now. But I have never denied that if the means exist by which human distress can be either adverted or moderated, such means are not only to be welcomed but energetically sought. The problem obviously is what one is to do when encountering the affliction which is neither escapable nor particularly reducible. In answer, the Church points to her Lord Christ as He gazes steadily into His own mortal future and quietly discloses what He reads there: *We must now go up to Jerusalem so that all that was written by the prophets concerning the Son of Man may be accomplished. He will be delivered up to the Gentiles. He will be mocked and outraged and spat upon. They will scourge Him and put Him to death* (Luke 18: 31-33). Without illusion, yet without hesitation, the Savior moves forward to His dreadful destiny. The scenario was later completed by the first Pope as he urged patience upon all who must endure pain: *It was for this you were called, since Christ suffered for you in just this way and left you an example, to have you follow in His footsteps* (1 Peter 2:21). The message is clear enough, whether or not it is entirely understood or welcomed.

As for self-denial, the Christian view could not be expressed more unequivocally than it was by the Founder Himself, a direction bequeathed to us by all three writers of the synoptic gospels in almost identical terms. *If a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps* (Mark 8:34). To the words *take up his cross*, Saint Luke – the close friend of Saint Paul – adds the word *daily*. The text is open to interpretation, of course. Does a Christian sufficiently *take up his cross* when he simply accepts, day in and day out, whatever God sends by way of good or ill

SIGNPOSTS
ON
THE
WAY

**Would not
some practice
of voluntary
self-denial
during Lent
bear witness
that the
Christian has
not forgotten
his associa-
tion with the
passion and
death of
Christ...**

(Continued from page 5) A Thought for Lent

fortune? A biblical commentary opines, "As originally spoken by Jesus the words may have meant that discipleship is a most painful task because it is a self-giving, like dragging a cross for one's own execution. Mark may have taken the saying as a summons to martyrdom. Luke believes that the Christian life is a daily dying to self."

Unquestionably, when our Savior spoke of the cross that must be carried (and also of the grain that must die in order to bear fruit), the idea of persecution even to martyrdom is not far from His mind. But it cannot be ruled out that He was also commending voluntary self-renunciation, especially in the form of burdensome service of our neighbor, and temporary abstinence from the various gratifications that natural life offers. Authentic Christian tradition has always acknowledged the place of self-denial in practice as well as in principle and, contrary to what one might have heard, the Church has not abrogated the tradition in modern times.

There are two words that have become commonplace today in religious circles, the adjective *Christian* often being placed before them: *witness* and *freedom*. Would not some practice of voluntary self-denial during Lent bear witness that the Christian has not forgotten his association with the passion and death of Christ, and that he continues to be aware that not all values are to be found in this present and passing world? And might not some practice of voluntary self-denial during Lent constitute a striking exercise of personal freedom in religion? We know that a believer in Christ is for the most part free to drink and eat and live it up as usual during Lent. It's the *freedom not to* that begs notice.

And so, another Lent is with us. For all who love Christ and heed the Church, nothing more need be said. †

SERVING OTHERS IS A WAY OF THANKING GOD

THOUGHT

FOR

THE

DAY



"Do not forget to do good and to share, for with such sacrifices God is well pleased." Hebrews 13:16

One of today's most popular syndicated newspaper columns is "Dear Abby." Started in 1956 by Abigail Van Buren, the advice column is written today by her daughter Jeanne Phillips. In a recent edition, she included this Thanksgiving Prayer written many years before by her mother:

*O Heavenly Father:
We thank Thee for food
and remember the hungry.
We thank Thee for health
and remember the sick.
We thank Thee for friends
and remember the friendless.
We thank Thee for freedom
and remember the enslaved.
May these remembrances
stir us to service.
That Thy gifts to us may be used
for others. Amen.*

The words of this prayer echo the clear teaching of Scripture. Our thanksgiving to God should always be accompanied by thinking of those in need. "Therefore," said the writer to the Hebrews, "by [Jesus] let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name" (Hebrews 13:15).

But there is more to it than thankfulness. We are to put actions behind our gratitude. "Do not forget to do good and to share, for with such sacrifices God is well pleased" (v.16).

Be thankful for God's many blessings, but be sure to remember those who have less.

Serving others is a way of thanking God. †

A PRAYER FOR PRIESTS

HONARABLE MARY ERICKSOM SCHULTE

Lord, bless his hands
which touch and hold Your Body
distributing Bread of Life to Your people,
hands which anoint with healing oils
soothing sacrament of life.

Remind him today Lord God
that You hold him in the palm of Your hand
and You never let go.

Bless his arms Lord,
arms which hold You up in sacramental mystery
bread into Body
wine into Blood,
arms which extend Your sign of peace
and blessings,
arms which comfort and greet
Your people
day in and day out.

Lord wrap him this day
in Your loving arms,
remind him that those arms which stretched out
over Calvary
also cover him today.

And let someone's human arms and touch
today give him a hug of friendship and encouragement
understanding
love and consolation.

Lord Jesus bless his lips
which proclaim Your Gospel and
which teach and instruct hearts so in need of You.

Bless his mouth and lips as they pronounce
sweet words of consecration.
Your "I love you" to a hungry and hurting world.

Father God use someone's mouth and lips today
to kiss him with your peace,
to remind him that he who gives so much love
is likewise loved.

Bless his heart today Lord
which is consecrated wedded devoted to You.

But a human heart nonetheless,
which knows its moments of loneliness and fear
and longing
as well as joy and contentment
and peace.



**CHRIST PRAYING
IN THE GARDEN**

Marco Basaiti

(1510)

(Continued from page 7) A Prayer for Priests



**STUDY OF AN
APOSTLE'S HANDS
(PRAYING HANDS)**

Albrecht Durer

(1508)

Remind him today of Your Sacred Heart
which burns with unquenchable fire
and passion
for him.

Bless his ears Lord,
ears which hear confessions, complaints,
sorrows, confidences.

Let them hear today also
songs of praise, shouts of joy
and laughter
and maybe one human voice today
telling him he is special, to you,
and to others.

Lord keep him healthy
in body mind and spirit
when he is stretched too thin
and when the day is long
and there's little time to rest.

Renew him, keep him safe today Lord
from harm both physical
and spiritual.

Most of all Father,
remind him that in all his humanness
he who is father to so many
is Your beloved Son. †

SIMPLE TRUTHS



Fulton J. Sheen

"It is interesting to note the difference between missionaries and spoiled modern youths who have had everything. The first have often been through every conceivable kind of trial - poverty, hunger, deprivation, sometimes even prison, torture, and death - and yet they are the happiest persons who ever lived." †

THE PRIESTHOOD: A GIFT FROM GOD

ANNE NELSON LANPHAR

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.

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,



ORDINATION

Giuseppe Marie Crespi

(1712)

(Continued from page 9) The Priesthood

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. †

ST THOMAS MORE SOCIETY RETREAT

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

STM



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

RETREAT MASTER:

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

THE PRIEST OF ANDERSONVILLE*

I normally take great pride in being an American, but there are passages in our history which all Americans should be ashamed of. During our Civil War in many prison camps, both North and South, POWs were treated wretchedly with inadequate shelter, clothing and food. The worst by far was Andersonville.

The vast tragedy at Andersonville came about for a number of reasons....(see online article.)

All of these factors led to the deaths of almost 13,000 of the approximately 45,000 Union soldiers who passed through Andersonville. Surgeon Joseph Jones of the Confederate Army on an inspection tour wrote a report to the Surgeon General of the Confederacy on October 19, 1864 regarding conditions at Andersonville:

"Macon, Ga., October 19, 1864

Surgeon-General S. P. Moore, Confederate States Army, War Department, Richmond, Va.

Sir: I have the honor to give the following brief outline of my labors, conducted in accordance with the orders of the surgeon-general:

Immediately after the brief report upon hospital gangrene, forwarded to the surgeon-general, I repaired to Camp Sumter, Andersonville, Ga., and instituted a series of investigations upon the diseases of the Federal prisoners.

The field was of great extent and extraordinary interest. There were more than 5,000 seriously sick in the hospital and stockade, and the deaths ranged from 90 to 130 each day.

Since the establishment of this prison on 24th of February, 1864, to the present time, over 10,000 Federal prisoners have died; that is—near one-third of the entire number have perished in less than seven months.

I instituted careful investigations into the condition of the sick and well and performed numerous post-mortem examinations. The medical topography of Andersonville and the surrounding country was examined, and the waters of the streams, springs, and wells around and within the stockade and hospital carefully analyzed.

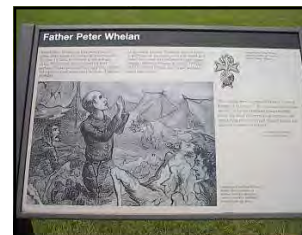
Diarrhea, dysentery, scurvy, and hospital gangrene were the diseases which have been the main cause of this extraordinary mortality. The origin and character of the hospital gangrene which prevailed to so remarkable a degree and with such fatal effects amongst the Federal prisoners, engaged my most serious and earnest consideration. More than 30,000 men, crowded upon twenty-seven acres of land, with little or no shelter from the intense heat of a Southern summer, or from the rain and from the dew of night, with coarse corn bread from which the husk had not been removed, with scant supplies of fresh meat and vegetables, with little or no attention to hygiene, with festering masses of filth at the very doors of their rude dens and tents, with the greater portion of the banks of the stream flowing through the stockade a filthy quagmire of human excrements alive with working maggots, generated by their own filthy exhalations and excretions, an atmosphere that so deteriorated and contaminated their solids and fluids that the slightest scratch and even the bites of small insects were in some cases followed by such rapid and extensive gangrene as to destroy extremities and even life itself.

A large number of operations have been performed in the hospital on account of gangrene following slight injuries and mere abrasion of the surface. In almost every case of amputation for gangrene the disease returned, and a large proportion of the cases have terminated fatally.

I recorded careful observations upon the origin and progress of these cases of gangrene, and examined the bodies after death and noted the pathological changes of the organs and tissues. The results of these observations will be forwarded to the surgeon-general at the earliest practicable moment."



Father Peter Whelan



MONUMENTS TO FR. PETER WHELAN:

**Above: Andersonville
National Park**

**Below: City of
Savannah**



*From The American Catholic in April 2009

Go to: <http://the-american-catholic.com/2009/04/21/priest-of-andersonville/>

(Continued from page 11) Andersonville

Into this man made Hell on Earth on June 16, 1864 came Father Peter Whelan. In May of 1864 Father William J. Hamilton, a mission priest in Georgia, had visited Andersonville and had been revolted by the conditions there. He urgently asked his Bishop, Augustin Verot, to assign a priest to the prison full time. The Bishop sent Father Whelan.

Father Whelan had been born in County Wexford in Ireland. On November 21, 1830 he was ordained a priest of the Benedictine Order in Charleston, South Carolina. In 1854 he was assigned to the diocese of Savannah, Georgia. Prior to the war he served as the director of the Savannah Catholic Boy's Asylum. In September 1861 he was sent by his Bishop to be a chaplain for the First Georgia volunteers, a predominantly Catholic company, the Montgomery Guards, in the regiment having requested a Catholic chaplain. On April 10, 1862 Father Whelan and the rest of his regiment were captured when Union forces took Fort Pulaski, a fort on the Savannah River guarding the outskirts of Savannah.

Transported to Governor's Island New York, Father Whelan entered captivity. As an officer he was placed in relative comfort in Fort Columbus Barracks. However he spent virtually none of his time there and spent all of his waking hours at damp and dark Castle William where the enlisted men were lodged in poor conditions. He appealed to the priest of Saint Peter's on Barclay in Lower Manhattan for help. The priest responded with food and clothes for the Confederates and arranged for Father Whelan to be paroled. He could have gone home immediately, but he stayed with his men until August 1863 when all of them had been paroled and returned to the Confederacy.

Back in Georgia Chaplain Whelan was named Chaplain for all Confederate forces in Georgia, and then the Bishop told him to go to Andersonville.

Father Whelan was shocked and horrified by what he saw at Andersonville. From dawn to dusk he heard confessions, ministered to the sick, and gave comfort and the Final Sacrament to the many dying. The men he ministered to, those who survived, never forgot him. *"By coming here he exposed himself to great danger of infection... His services were sought by all, for, in his kind and sympathizing looks, his meek but earnest appearance, the despairing prisoners read that all humanity had not forsaken mankind."* Pvt. Henry M. Davidson, 1st Ohio Light Artillery. Father Whelan was helped in his labors by other volunteer priests and Bishop Verot who visited Andersonville twice. Protestant Union soldiers noted wryly in their diaries that the ministers of their own denominations were put to shame by the Christian love and charity shown by Father Whelan and the other priests. Hearing of the work of Father Whelan Protestant ministers did eventually begin to come to Andersonville to assist the prisoners.

At some point at Andersonville Father Whelan contracted a lung infection, probably tuberculosis, which would eventually kill him in 1871. In spite of this he continued his long labors in the most appalling of conditions until October 1, 1864. By that time most of the Union prisoners had been transported to other camps due to Confederate fears of the camp being overrun by Sherman's cavalry. His health broken, Father Whelan finally had to leave, but in one great last act of charity he borrowed \$16,000 Confederate, purchased 10,000 pounds of flour, had it baked into bread and distributed to the Union prisoners. The bread, called "Whelan Bread" by the prisoners, lasted several months and saved many lives.

At the trial of Major Wirz, Father Whelan was called as a witness for the defense (and his testimony is available through a link in the original online article noted on the prior page.) His testimony gives a good overview of his work in Andersonville.

After the war Father Whelan returned to Savannah and his peace time duties as a priest. When he died in 1871 his funeral procession was the longest ever seen in Savannah, and news of his death caused mourning among his admirers, North and South. The marker to the memory of Father Whelan at Andersonville and the Father Peter Whelan Assembly of the Knights of Columbus in Albany, Georgia attest to the fact that he is not forgotten. In a time of bitter civil war Father Whelan ministered to both imprisoned friend and foe as his brothers in Christ. His memory deserves to be cherished by every American. †



Andersonville

NO ABIDING CITY*

BY FATHER BEDE JARRETT, O.P.

CHAPTER 3

OUT OF COURAGE — INDEPENDENCE

If we try and take as our guide that saying and suggestion, that comes more than once in the New Testament, that we are pilgrims and strangers, and that here we have no abiding city, it explains something, at least, of our life to us—the inevitable dissatisfaction that it must create in us, the inevitable sense that we are not and never could be thoroughly at home. It helps us to realize that the great virtue required of us is the virtue of courage—the virtue, that is, by which we go on doing what is our work. And, again, too, like all other travelers, as we pass through the various places, naturally, we expect to see things that are foreign and strange to us, but, also what is inevitable is that we, too, are foreign and strange to those through the midst of whom we pass. If you take ship and go on a journey, and visit places you are interested in, you find an utterly different life lived there—different types of ideas, different policies, different views of life. It does not take you long also to realize that you are as interesting or as strange to those people as they are strange to you—that their manner of dress seems rather unusual to you, and your manner of dress is unusual to them. Their views of life which are more leisurely or more efficient than yours seem strange, but no less strange to them are your views of life, which are less leisurely or less efficient than theirs. We are strangers wherever we travel.

Now if it is really true that we are followers of Our Master, and if it is true that His ways were foreign to the people with whom He lived, it is not strange that we should seem strange to those amongst whom we live. Not quite so strange, for our world accepts some Christian culture. Yet gradually as we grow older and touch the circle of a wider world, it seems to us, at first, that these people must have curious minds not to see as we see the things that apparently are so evident and so clear.

Again, if you stay in a country you begin to pick up the ways of the country. You find yourself adopting their phrases. You find that it is a protection in some way to do that. They laugh at you because of your particular way of speaking and to escape this you try to accustom yourself to copy their ways. No one likes altogether to be unusual. Most people are content, even prefer, to lose themselves in a crowd. There is something a little awkward for a stranger walking through a city when men turn round and look at him after he has passed them, and the children laugh as he goes by. In this other life, too, there is something of the same strangeness, something that strikes others as unusual. To avoid the inconvenience of this it is very easy to surrender, to take the color of the place. This is like the habit of the hunted animal that, somehow, in process of time, learnt to take the color of his surroundings that he might hide from that which preyed upon him. So poor human nature, too, in this long pilgrimage is often frightened of appearing unusual, strange, and pretends to agree with others and to be as they. We talk a great deal about the value of independence. We claim it as a product of our time. We say of the young people—that is so refreshing about them—that they are so astonishingly independent. We profess our delight that everybody now is free—that there is a wide tolerance for everything and every one. There is tolerance for all sorts of things, but there is never tolerance for the undying truth. Truth is awkward—always awkward—not only in the ages when men do not believe, but in the ages even when men do. There was something strange about the saints, but they were only strange because they were sincere and whole-hearted. They never surrendered to their world. They are the great independent figures of history. Their Master, Christ, was unflinching. It was that that was so magnificent about Him. It was that that made Him the leader of mankind.



***The world
needs the
truth, and
Christ our
Lord came to
give it truth,
and out of His
mercy we
share His
truth and
must share it
with others.***

* **No Abiding City** is a small book of the sermons of Father Jarrett which is out of print. Written in 1930s, its message is still relevant and inspiring. A chapter will be reprinted each month.

Out of Courage (Continued on page 14)

(Continued from page 13) **Out of Courage**

People tell us that with all these new inventions the world has grown very small. Certainly it is growing to be very much alike everywhere. Is not that the danger? There was a period when, owing to circumstances, the local group was local. It took so long for news to reach it that it had its own ideas. But with all this gathering together of people, with this wide Press, with the broadcasting, the individual man, thinking craftsman, is in danger of disappearing; and though men praise independence, few have courage enough to be independent. So true is this that you could play any trick you liked on public opinion. Every one is normally too timid to dare have ideas of his own. You could design a revolting statue and foist it on the public as a joke and someone would think it high art. You would be sure of finding someone who would see in it something you never saw. Folk would be terrified of denouncing it. It might turn out to be fine. We talk about diffusion of knowledge. You can diffuse ignorance as easily as knowledge, perhaps more easily. Is it knowledge or ignorance that is diffused in fortnightly parts?

We are strangers, and we must pay the price of being strangers in the world. I suppose, if we wanted to give a definition of a worldly man it would be this : that he looked here for an abiding city. Or again it would be true to say that he took all the views of everybody round about him and that he dared not contradict them. This does not mean that we should always contradict and prohibit evil. Rather, we should set out wherever we could our ideal of goodness and truth. We should really listen to His teaching, and understand it and even if our lives be faltering, at least, should pay homage to the truth.

No abiding city! and, yet, we be the fellow-citizens of the saints. That is our high calling. Then we should have something of that quality, strong, unmoved, free, independent, of that austerity that characterizes the follower of Christ. We should be careful in our ordinary ways of life. We should be careful that we do not consent to propositions that in our hearts we know are untrue, that we do not accept at once any popular philosophy where it opposes the simple things of faith. The science of yesterday is old-fashioned. The science of to-day will to-morrow be old-fashioned. Why worry yourself into swift acceptance of any popular scientific theory and chafe against the faith? It matters only whether Christ taught a doctrine. If He did, then it is true.

We are pilgrims. If we really follow Our Blessed Lord's teaching we must expect to be different, and our views will be different from what are called common-sense views. It must almost be a relief to us when we find that something is, in some measure, unpopular if we are sure that it is His, for what we need most to cultivate is the great virtue of independence. It is harder year by year for people to stand out against mere majority opinion. It will grow harder as new devices are discovered for avoiding duty and escaping for a time the incidence of Nature's laws. The only thing that can save us is to realize that we are pilgrims, and that we dare not take our ideas from the people through whom we pass. We have much to learn, of course, from others ' The children of darkness are wiser than the children of light. We have all sorts of things to learn from them, all sorts, except our doctrine. That we must learn from Him and from none but Him. May He help us to hold by His teaching, whether it be popular or unpopular, not only in public centers, but in our quiet homes. Many a time Christ has been denied at a dinner-table when He would not have been denied at a public meeting. The world needs the truth, and Christ Our Lord came to give it truth, and out of His mercy we share His truth and must share it with others. It is a responsibility on us that we hold the truth in spite of all hardships—remembering that we are fellow-citizens of the saints. If other people despise us what does it matter? Do we feel hurt that we have been despised? He who was greater than all was most mocked at, most hunted down, most set aside and for ever so it seemed, Yet there is no one who has so large a following of men who love Him than this great pilgrim has, who bade us follow where He led. He led to a, lonely death, and when He said to His followers : `follow Me,' He knew where He was going. We do not know where our following of Him will lead us in our earthly lifetime. We do know whither a faithful following of Him will surely lead us when time is no more and eternity has received us, that city whose maker and builder is God. †

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*

- ◆ Laura Firmat (serious injury)
- ◆ Rhonda Huber (serious injury)
- ◆ Patricia Goethels (illness)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore

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

- ◆ Ryan McEachon (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Scott Smith (illness)
 - ◆ Children in Juvenile Hall
 - ◆ Homeless and Isaiah House †

(Continued from page 4) *A Grateful Priest's Memoir*

days of Catholic Quebec, then noted for its fruitful families and numerous vocations.

Amazingly, he said his own mother never knew he had become a priest, always marveling that with all his education he should end up a taxi-driver in the US! He had told her that he "did a lot of driving" and wore a uniform, so this was her conclusion. How he would laugh recounting this, and then he would tell you with tears how she accepted baptism on her death bed and woke up in heaven surprised to find out that she had a priest son just like the Queen of Heaven, the *gloria Jerusalem, laetitia Israel*. Her other son Reuben became a doctor and also later a Catholic. "What more could a Jewish mother want?" Father would exclaim.

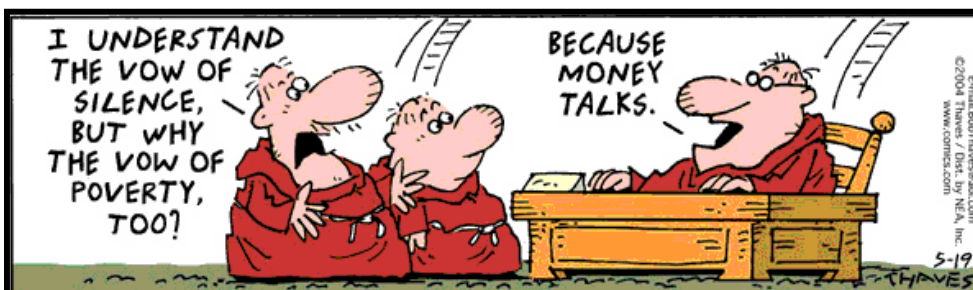
Father had a Thomistic formation with a decidedly French traditionalist flavor. He became acquainted with the works of Cardinal Pie, Louis Veuillot, the Olivetan Père Emmanuel, the Charlier brothers and with Dom de Monleon's lovely scriptural exegesis. Thus the ferment around the time of the Second Vatican Council found him with a perspective which was truly unusual for a North American priest. He was one of the few traditionalists *ante litteram* who from the beginning shared the anxieties of those the ever-sanguine Blessed John XXIII had called the "prophets of doom," not realizing that he was himself prophesying in part the fulfillment of their fears. Father knew all the intellectual élite of those the left calls *les intégristes*: Madiran, Salleron, Père Calmel, Jacques d'Arnaud, l'Abbé Raymond Dulac, Gustave Thibon, l'Abbé Berto, Dom and Gérard Calvet.

All of this gave to Father a *forma mentis* ["mind set"—Ed.] which enriched the anglophone traditionalists he knew and served in the States and in the United Kingdom. One could find all of the works of these thinkers on his wildly disorganized, but fascinating to browse, bookshelves. He would willingly lend them out with a detachment most rare for a clerical bibliophile. Let's be honest, he would say and admit that the Francophone traditionalist world is the brains of the loyal opposition to the postconciliar *Zeitgeist*. As far as Father was concerned, English language writers, even the ones he knew, loved, and encouraged, could never hold a candle to the writers of what he called "the other sacred language." He made an exception for the great John Senior whose friend he was, but liked to point out that he had the rare distinction of being translated into French by those same very exigent French traditionalists. He named the French "the Jews of the Gentiles," that is the Catholic tradition with "most favored nation status," whose defection is the most disastrous and whose return would be the most advantageous for the Church Universal. About these things good men may disagree, but the well-traveled Father knew it was good for Americans to be taken down a notch once in a while.

This was the Fr. Marchosky whom I knew and from whom I received a great many things that were good for my mind and heart. Father loved to entertain other priests. He would make his specialty *coq au vin* or Petrali sole *meunière* ("It was on sale!" he would exclaim) preceded by a lox, onion and caper appetizer ("The way my father used to make it," he would point out), offering his own special martini made with gin and vodka (in tumblers on which were written in apothecary font "hemlock," "strychnine," "arsenic," and "belladonna." "Pick your poison," he would say with a mischievous grin), and we might sit down to eat, if we were lucky, by 10pm. The attentive reader will note how even in the preparation of this Franco-Judaeo-Anglo-Polish meal served up at an Hispanic hour everything told of the unique blend of Father's life and character. Of course the conversation at table was dizzyingly mobile, with laughter and tears, jokes and oratory, accounts of clerical and lay absurdity and heroism, and, of course, song, usually snippets of opera, even of Porgy and Bess, but most of all prayer and love, love for all that was best in heaven and on earth.

It was this conviction about what was best which led Fr. Marchosky to hold fast to the classical Roman Mass and Office. He never used the new books, yet for him such a resolution was not based on a dramatic crisis or moment of decision or confrontation; he simply continued to do as he had been ordained to do. It is true that he was most firm in this, and it cost him a great deal in worldly terms, but he never was surly or quick to judge his fellow

A Grateful Priest's Memoir (Continued on page 16)



(Continued from page 15) *A Grateful Priest's Memoir*

priests who did not share his insight. He just held fast to the traditions he had received, to use the words of St. Paul to the Thessalonians. He was happy to die after the world had heard from the Vicar of Christ himself that this sacred patrimony of worship had never been abrogated. He had stood foursquare on that conviction his whole priestly life. And he was vindicated.

Father stood on his right to celebrate only the ancient rite. "We live in terrible times," he would say with the simplicity of the perplexed faithful. "It's hard to know just what to do. Our Lady will help get us through this mess." He led by humble example, not the wordy boorishness and, in the end, very modern journalistic media bombast of some partisans of Tradition. Father did not claim jurisdiction or magisterial discretion. He was a Catholic priest who worshipped God in a way he knew was pleasing to Him.

As for that, when Bishop McFarland of Orange in California interviewed Father before giving him the assignment to celebrate the traditional Mass each Sunday at San Juan Capistrano Mission, he was amazed to hear that Father had never celebrated the New Mass. The bishop, who was noted for his careful financial administration (on his silver jubilee a letter from the Holy Father praised his *peritia in rebus financiariis administrandis*—expertise in his administration of financial matters, something of which Father could never be accused—so much for anti-Semitic stereotypes) and for his undiplomatic directness, exclaimed "You've never said the New Mass? How do you survive?" Father shot back, "Handouts, Excellency, handouts." Needless to say he got the job and loved to relate this exchange, and always enjoyed the respect of the bishop. Father was poor, poorer than a Capuchin. He had nothing but his books and a few clothes, and he never had more than that.

He was rich in right doctrine. I recall a conference he gave the confreres of my abbey for a day of recollection back in the 90's. It was an exposé of St. Thomas's commendation of the epistles of St. Paul under the text from Acts, Chapter 9, on the words of Our Lord to Ananias concerning the newly converted apostle: "This man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel." With what unction and simple fervor he parsed out his beloved St. Thomas's interpretation of these words! When he spoke of the words "my name" and of the power and frequency with which St. Paul made use of the Holy Name of Jesus, his eyes filled with tears and his voice broke, a sight and sound more instructive than a hundred lectures.

He was confident of the power of the Church's prayer. I recall that when, in the early 90's we were having record rains and disastrous mud slides in Southern California, he was really menaced in his little shack of a container car, surrounded only by earth and threatened by a hill. He added the votive orations for good weather to his Mass, and I can hear him practically shouting so the Lord could hear him in the postcommunion "*ut inundantiam coerceas imbrium et hilaritatem vultus tui nobis impertiri digneris*" which is "that Thou wouldst restrain the inundation of the rains and deign to grant us the cheer of Thy face." When the rains ceased he would point out the hilaritas of his situation, and the power of those prayers.

Blindness caused by macular degeneration was his great cross, borne for almost ten years. I obtained for him an altar missal for blind priests, with the Masses of Our Lady and of the Dead in giant print, a *Missale Caecutientium*, which a Catholic bookseller sent for free. Little by little though, it became impossible for him to celebrate Holy Mass; this was his life's greatest cross. He was prepared for it, though, by his inability to read the breviary. This frustrated him, since it could truly be said that the nocturns of Matins were his only and preferred spiritual reading. He began to pray the rosary constantly in place of his Office. He told me that this was the effect of God's loving providence, bringing him closer to Our Lady. In those years he would say decade upon decade day in and day out. We would bring him to Blessed Junipero Serra's mission, and he would assist and preach and distribute Holy Communion while one of us celebrated the Mass.

His love for Our Lady and the priestly duty of praying the Church's prayer each day are a good place to bring my little, but heartfelt memoir to a close. Father was born on the Feast of the Immaculate Conception and died during its now suppressed liturgical octave. He always lamented the suppression of this octave, which took effect already in 1955 during the reign of Pope Pius XII, and the consequent loss to priestly piety of the patristic lessons proper to it. So he read them anyway, as an act of devotion. One rainy day in December he called me on the telephone and said, "I have something I just have to read to you. Listen to this." He then began to read out in full in Latin, with expression and great attention to the nuances of phrase, the homily of St. Tharadius of Constantinople on the third nocturn gospel reading at Matins on the 12th of December, the fifth day within the octave of the Immaculate Conception, the day which would be within a little more than a decade his first full day in the world to come. I think that his guardian angel brought his unforgettably edifying telephone call forward in his defense before the accusations of the evil one at the Particular Judgment, and that he was able to offer Our Lady right there the words of the great iconodule patriarch. I offer them to my reader now, alas, only in my partial

A Grateful Priest's Memoir (Continued on page 17)

(Continued from page 16) A Grateful Priest's Memoir

translation, albeit the first in English, our less-than-sacred tongue! I do so in the hope that I may gain your gratitude and also similar treatment by all concerned at the hour of my death:

What praises will we heap upon thee, O Mary?...O thou the expiation of accursed Adam, thou the payment of the debt of Eve, thou the most pure offering, the choice first fruits, the spotless sacrifice of Abel, O thou the source of Enoch's grace and passing into safety, thou ark of Noe...thou shining splendor of the kingly priesthood of Melchisedek, O thou the firm confidence and devout faith in future offspring of Abraham, O thou the new sacrifice and rational holocaust of Isaac, thou the cause of Jacob's ascent by the ladder and the most noble expression of his enduring fecundity among the twelve tribes. Thou hast appeared to Juda, thou art the purity of Joseph, thou art the divinely composed book of Moses...the flowering rod of Aaron, the daughter of David adorned with gilded fringes and costly vesture. Thou art the mirror of the prophets, and the outcome of the things foretold by them....Hail, delight of the Father....Hail, home of the Son....Hail, ineffable dwelling of the Holy Spirit; Hail, holier than the cherubim; Hail, more glorious than the seraphim; Hail, more spacious than the heavens; Hail, more brilliant than the sun; Hail, shinier than the moon; Hail, manifold brightness of the stars; Hail, blithe cloud sprinkling heavenly rain; Hail, sacred breeze who drive off the spirit of malice; Hail, noble chant of the prophets; Hail, sound of the apostles heard throughout the whole earth; Hail, excellent confession of the martyrs; Hail, finest preaching of the patriarchs; Hail, supreme ornament of all the saints; Hail, cause of salvation for all who are doomed to die; Hail, Queen, the maker of peace; Hail, spotless splendor of mothers; Hail, mediatrix of all who dwell under the sun; Hail, restoration of the whole world; Hail, full of grace, the Lord is with thee Who was before thee and is from thee, and dwells with us. To Him be praise with the Father and the most holy and life-giving Spirit, now and forever for endless ages of ages. Amen.

Well, so there it is. Unlike the priests in the stories of J. F. Powers, Fr. Harry Marchosky was not a fictional character; he was a priest who was as real and earnest as life itself. Yet he was a priest who was full of that "stronger beer" of "irony, comedy, and philosophy" and—what is infinitely more—of the strong drink of divine charity and zeal for the truth, and so too of the chalice of suffering. May our Masses and works of mercy obtain for him the new wine of the Kingdom of Heaven. †

SOCIAL JUSTICE

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



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

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

*"Whatever
you do to the
least of
these, you do
unto me."
Matthew 25*

For more information, contact:

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

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

TEXAS BAR SUES CHURCH



In a small Texas town, (Mt. Vernon) Drummond's bar began construction on a new building to increase their business. The local church started a campaign to block the bar from opening with petitions and prayers. Work progressed right up until the week before opening when lightning struck the bar and it burned to the ground.

The church folks were rather smug in their outlook after that, until the bar owner sued the church on the grounds that the church was ultimately responsible for the demise of his building, either through direct or indirect actions or means. The church vehemently denied all responsibility or any connection to the building's demise in its reply to the court.

As the case made its way into court, the judge looked over the paperwork. At the hearing he commented, "I don't know how I'm going to decide this, but as it appears from the paperwork, we have a bar owner who believes in the power of prayer, and an entire church congregation that does not." †

THE WRITINGS OF THOMAS MORE

MORE ON DISCERNING GOD'S WILL

As a young man, however, he faced a personal conflict that proved as difficult and rendering as any he would later have to face. In fact, it may have been the most wrenching of all. Although the later conflicts were to shake the very foundations of English culture, More was able to maintain his serenity throughout. In contrast, this early conflict shook him to the depths of his soul, at a time before that uncommon serenity was secured. The challenge he face was a simple choice, but one that would affect his entire life: was he to marry and live amid the dangers of the city, or was he to become a priest and withdraw from them?

Since marriage was a mere concession to weakness, it was certainly not a path to perfection—or so held the cultural prejudice of More's age. Therefore, when this young, brilliant, idealistic youth struggled to accept what eventually emerged as a clear call to marriage, he was brought almost to the "very gates of hell." Nonetheless, his humility and legendary integrity led him to become "a caste husband rather than a licentious priest."

Many of lesser character did not have the strength to resist the power of this prevailing orthodoxy about marriage and the priesthood. Lacking self-knowledge and experience, many of the young were lured by romantic images of the grandeur and glory associated with priestly and religious life. As More would later point out, Church leaders often neglected their responsibility to test adequately those who thought they had a vocation to the clerical state. Therefore, many entered without the necessary vocation or virtues. More considered this a grave problem. Indeed, he judged that half of the Church's problems in those days could be traced to the fact that there were too many priests. "If the bishops," he said, "would only take into the priesthood better and fewer laymen, all the matter would be more than half amended."



The Year of the Priest

**General Audience
St Peter's Square
24 June 2009**

Dear Brothers and Sisters,

Dear Brothers and Sisters, Last Friday, 19 June, the Solemnity of the Sacred Heart of Jesus and a Day traditionally dedicated to prayer for the sanctification of priests, I had the joy of inaugurating the Year for Priests which I established on the occasion of the 150th anniversary of the "birth in Heaven" of the Curé d'Ars, St John Baptist Mary Vianney. And on entering the Vatican Basilica for the celebration of Vespers, first by way of a symbolic gesture I paused in the Chapel of the Choir to venerate the relic of this holy pastor of souls: his heart. Why a Year for Priests? Why precisely in memory of the Holy Curé d'Ars who did not, apparently, achieve anything extraordinary?

Divine Providence has ensured that his figure be juxtaposed with that of St Paul. Indeed, while the Pauline Year, dedicated to the Apostle to the Gentiles an extraordinary evangelizer who made several missionary voyages in order to spread the Gospel is drawing to a close, this new Jubilee Year invites us to look at a poor peasant who became a humble parish priest and carried out his pastoral service in a small village. If the two saints differ widely because of the paths through life that characterized them one went from one region to the next to proclaim the Gospel, the other welcomed thousands and thousands of the faithful while remaining in his own tiny parish some basic factor binds them together nevertheless; and it is their total identification with their own ministry, their communion with Christ, which made St Paul say "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal 2: 20). And St John Mary Vianney used to like to repeat: "if we had faith, we would see God hidden in the priest like a light behind glass or like wine mixed with water". The purpose of this Year for Priests, as I wrote in my Letter addressed to priests for this occasion, is therefore to encourage every priest in this striving for spiritual perfection on which, above all, the effectiveness of their ministry depends, and first and foremost to help priests and with them the entire People of God to rediscover and to reinforce their knowledge of the extraordinary, indispensable gift of Grace which the ordained minister represents for those who have received it, for the whole Church and for the world which would be lost without the Real Presence of Christ.

There is no doubt that the historical and social conditions in which the Curé d'Ars lived have changed and it is right to wonder how priests in today's globalized societies can imitate him by identifying with him in their own ministries. In a world in which the common vision of life includes less and less of the sacred, instead of which "functionality" becomes the only crucial element, the Catholic concept of the priesthood might risk losing its natural esteem, at times even within the ecclesial conscience. Two different conceptions of the priesthood are frequently compared and at times even set against one another, in theological milieus as well as in actual pastoral practice and the formation of the clergy. In this regard I pointed out several years ago that there is: "on the one hand a social and functional concept that defines the essence of the priesthood with the concept of 'service': service to the community in the fulfillment of a function.... Moreover, there is the sacramental-ontological concept, which of course does not deny the priesthood's character of service but sees it anchored to the minister's existence and claims that this existence is determined by a gift granted by the Lord through the mediation of the Church, whose name is sacrament" (J. Ratzinger, *Ministero e vita del Sacerdote, in Elementi di Teologia fondamentale. Saggio su fede e ministero*, Brescia 2005, p. 165). The terminological shifting of the word "priesthood" to "service, ministry, assignment", is also a sign of this different conception. The primacy of the Eucharist, moreover, is linked to the former, the ontological-sacramental conception, in the dual term: "priesthood-sacrifice", whereas the pri-



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



(Continued from page 19) Papal Message

macy of the word and of the service of proclamation is held to correspond with the latter.

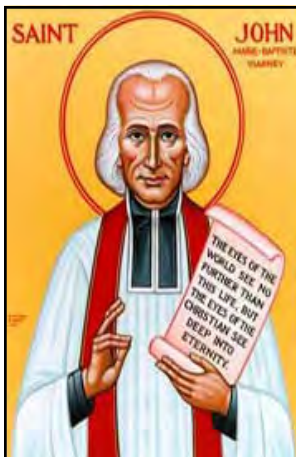
Clearly these two concepts are not contradictory and the tension which nevertheless exists between them may be resolved from within. Thus the Decree of the Second Vatican Council on the Ministry and Life of Priests, *Presbyterorum ordinis*, says: "For, through the apostolic proclamation of the Gospel, the People of God is called together and assembled so that when all who belong to this People have been sanctified by the Holy Spirit, they can offer themselves as 'a sacrifice, living, holy, pleasing to God' (Rm 12: 1). Through the ministry of priests the spiritual sacrifice of the faithful is made perfect in union with the sacrifice of Christ, the sole Mediator. Through the hands of priests and in the name of the whole Church, the Lord's sacrifice is offered in the Eucharist in an unbloody and sacramental manner until he himself returns" (n. 2).

Then let us ask ourselves: "What precisely does 'to evangelize' mean for priests? What does the 'primacy' of proclamation consist in?" Jesus speaks of the proclamation of the Kingdom of God as the true purpose of his coming into the world and his proclamation is not only a "discourse." At the same time it includes his action: the signs and miracles that he works show that the Kingdom comes into the world as a present reality which ultimately coincides with Jesus himself. In this sense it is only right to recall that even in the primacy of proclamation, the word and the sign are indivisible. Christian preaching does not proclaim "words," but the Word, and the proclamation coincides with the very Person of Christ, ontologically open to the relationship with the Father and obedient to his will. Thus, an authentic service to the Word requires of the priest that he strive for deeper self-denial, to the point that he can say, with the Apostle, "it is no longer I who live, but Christ who lives in me". The priest cannot consider himself "master" of the Word, but its servant. He is not the Word but, as John the Baptist, whose birth we are celebrating precisely today, proclaimed, he is the "voice" of the Word: "the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight" (Mk 1: 3).

For the priest, then, being the "voice" of the Word is not merely a functional aspect. On the contrary, it implies a substantial "losing of himself" in Christ, participating with his whole being in the mystery of Christ's death and Resurrection: his understanding, his freedom, his will and the offering of his body as a living sacrifice (cf. Rm 12: 1-2). Only participation in Christ's sacrifice, in his kenosis, makes preaching authentic! And this is the way he must take with Christ to reach the point of being able to say to the Father, together with Christ: let "not what I will, but what you will" be done (Mk 14: 36). Proclamation, therefore, always involves self-sacrifice, a prerequisite for its authenticity and efficacy.

As an *alter Christus*, the priest is profoundly united to the Word of the Father who, in becoming incarnate took the form of a servant, he became a servant (Phil 2: 5-11). The priest is a servant of Christ, in the sense that his existence, configured to Christ ontologically, acquires an essentially relational character: he is *in* Christ, *for* Christ and *with* Christ, at the service of humankind. Because he belongs to Christ, the priest is radically at the service of all people: he is the minister of their salvation, their happiness and their authentic liberation, developing, in this gradual assumption of Christ's will, in prayer, in "being heart to heart" with him. Therefore this is the indispensable condition for every proclamation, which entails participation in the sacramental offering of the Eucharist and docile obedience to the Church.

The saintly Curé d'Ars would often say with tears in his eyes: "How dreadful it is to be a priest!" And he would add: "How a priest who celebrates Mass like an ordinary event is to be pitied! How unfortunate is a priest with no inner life!". May the Year for Priests lead all priests to identify totally with the Crucified and Risen Jesus so that, in imitation of St John the Baptist, they may be prepared to "shrink" that Christ may grow and that, in following the example of the Curé d'Ars, they feel constantly and profoundly the responsibility of their mission, which is the sign and presence of God's infinite mercy. Let us entrust to Our Lady, Mother of the Church, the Year for Priests which has just begun and all the priests of the world. ✠



ACTS OF THE APOSTLES 21:15-17

²³For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴and when he had given thanks, he broke it, and said, "This is my body which is for you. DO this in remembrance of me." ²⁵In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

COMMENT FROM THE NAVARRE BIBLE:*

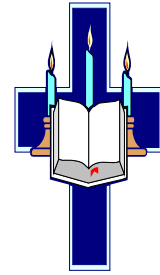
These verses clearly bear witness to the early Christian's faith in the Eucharistic mystery.....

The text contains the fundamental elements of Christian faith in the mystery of the Eucharist: 1) the institution of this sacrament by Jesus Christ and his real presence in it; 2) the institution of the Christian priesthood; 3) the Eucharist is the sacrifice of the New Testament (cf. notes on Mt 26:26-29; Mk 14:22-25; Lk 22: 16-20; 1Cor 10:14-22).

"Do this in remembrance of me": in instituting the Eucharist, our Lord charged that it be re-enacted until the end of time (cf. Lk 22:19), thereby instituting the priesthood. The Council of Trent teaches that Jesus Christ our Lord, at the Last Supper, "offered his body and blood under the species of bread and wine to God the Father and he gave his body and blood under the same species to the apostles to receive, making them priests of the New Testament at that time. [...] He ordered the apostles and their successors in the priesthood to offer his sacrament when he said, "Do this in remembrance of me", as the Catholic Church has always understood and taught" (*De SS. Missae sacrificio, chap. 1; cf. can. 2*). And so, Pope John Paul II teaches, the Eucharist is "the principal and central reason-of-being of the sacrament of the priesthood, which effectively came into being at the moment of the institution of the Eucharist, and together with it" (Letter to all Bishops, 24 February 1980).

The word "remembrance" is charged with the meaning of a Hebrew word which was used to convey the essence of the feast of the Passover—commemoration of the exodus from Egypt. For the Israelites the Passover rite not only reminded them of a bygone event: they were conscious of making that event present, reviving it, in order to participate in it, in some way, generation after generation (cf. Ex 12:26-27; Deut 6:20-25). So, when our Lord commands his Apostles to "do this in remembrance of me", it is not a matter of merely recalling his supper but of renewing his own Passover sacrifice of Calvary, which already, at the Last Supper, was present in an anticipated way.

**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. †*



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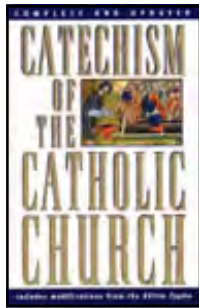
Nicolas Poussini

(1640)

*Always be prepared to give an answer to everyone
who asks you to give the reason for the hope that you have.
But do this with gentleness and respect.*

1 Peter 3:15 †

THE SACRAMENT OF HOLY ORDERS



CATECHISM CORNER

IN BRIEF

1590 St. Paul said to his disciple Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tim 1:6), and "If any one aspires to the office of bishop, he desires a noble task." (1 Tim 3:1) To Titus he said: "This is why I left you in Crete, that you amend what was defective, and appoint presbyters in every town, as I directed you" (Titus 1:5).

1591 The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the "common priesthood of the faithful." Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.

1592 The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (*munus docendi*), divine worship (*munus liturgicum*) and pastoral governance (*munus regendi*).

1593 Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church (cf St. Ignatius of Antioch, Ad Trall. 3,1).

1594 The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.

1595 Priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.

1596 Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop.

1597 The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character.

1598 The Church confers the sacrament of Holy Orders only on baptized men (*vir*), whose suitability for the exercise of the ministry has been duly recognized. Church authority alone has the responsibility and right to call someone to receive the sacrament of Holy Orders.

1599 In the Latin Church the sacrament of Holy Orders for the presbyterate is normally conferred only on candidates who are ready to embrace celibacy freely and who publicly manifest their intention of staying celibate for the love of God's kingdom and the service of men.

1600 It is bishops who confer the sacrament of Holy Orders in the three degrees. †



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Nicolas Poussin

(1636)

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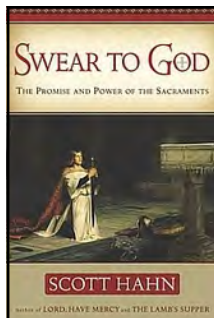
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