

TRUTH BE TOLD

VERITAS DICTA EST

Newsletter of the Dominican Laity Province of the Most Holy Name of Jesus



BRINGING JESUS TO THE WORLD

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All the evils which poison men and nations and trouble so many hearts have a single cause and a single source: ignorance of the truth—and at times even more than ignorance, a contempt for truth and a reckless rejection of it. Thus arise all manner of errors, which enter the recesses of men's hearts and the bloodstream of human society as would a plague. These errors turn everything upside down: they menace individuals and society itself.—*Ad Petri Cathedram, Encyclical of Pope John XXIII On Truth, Unity and Peace, In a Spirit of Charity, 1959* ([Link](#))

JPII Beatification Homily Benedict XVI

"Sweet Christ on earth," St. Catherine of Siena

Dear Brothers and Sisters,

Six years ago we gathered in this Square to celebrate the funeral of Pope John Paul II. Our grief at his loss was deep, but even greater was our sense of an immense grace which embraced Rome and the whole world: a grace which was in some way the fruit of my beloved predecessor's entire life, and especially of his witness in suffering. Even then we perceived the fragrance of his sanctity, and in any number of ways God's People showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste. And now the longed-for day has come; it came quickly because this is what was pleasing to the Lord: John Paul II is blessed!

I would like to offer a cordial greeting to all of you who on this happy occasion have come in such great numbers to Rome from all over the world - cardinals, patriarchs of the Eastern Catholic Churches, brother bishops and priests, official delegations, ambassadors and civil authorities, consecrated men and women and lay faithful, and I extend that greeting to all those who join us by radio and television.

Today is the Second Sunday of Easter, which Blessed John Paul II entitled Divine Mercy Sunday. The date was chosen for today's celebration because, in God's providence, my predecessor died on the vigil of this feast. Today is also the first day of May, Mary's month, and the liturgical memorial of Saint Joseph the Worker. All these elements serve to enrich our prayer, they help us in our pilgrimage through time and space; but in heaven a very different celebration is taking place

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Beatification

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among the angels and saints! Even so, God is but one, and one too is Christ the Lord, who like a bridge joins earth to heaven. At this moment we feel closer than ever, sharing as it were in the liturgy of heaven.

"Blessed are those who have not seen and yet have come to believe" (Jn 20:29). In today's Gospel Jesus proclaims this beatitude: the beatitude of faith. For us, it is particularly striking because we are gathered to celebrate a beatification, but even more so because today the one proclaimed blessed is a Pope, a Successor of Peter, one who was called to confirm his brethren in the faith. John Paul II is blessed because of his faith, a strong, generous and apostolic faith. We think at once of another beatitude: "Blessed are you, Simon, son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven" (Mt 16:17). What did our heavenly Father reveal to Simon? That Jesus is the Christ, the Son of the living God. Because of this faith, Simon becomes Peter, the rock on which Jesus can build his Church. The eternal beatitude of John Paul II, which today the Church rejoices to proclaim, is wholly contained in these sayings of Jesus: "Blessed are you, Simon" and "Blessed are those who have not seen and yet have come to believe!" It is the beatitude of faith, which John Paul II also received as a gift from God the Father for the building up of Christ's Church.

Our thoughts turn to yet another beatitude, one which appears in the Gospel before all others. It is the beatitude of the Virgin Mary, the Mother of the Redeemer. Mary, who had just conceived Jesus, was told by Saint Elizabeth: "Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord" (Lk 1:45). The beatitude of faith has its model in Mary, and all of us rejoice that the beatification of John Paul II takes place on this first day of the month of Mary, beneath the maternal gaze of the one who by her faith sustained the faith of the Apostles and constantly sustains the faith of their successors, especially those called to occupy the Chair of Peter. Mary does not appear in the accounts of Christ's resurrection, yet hers is, as it were, a continual, hidden presence: she is the Mother to whom Jesus entrusted each of his disciples and the entire community. In particular we can see how Saint John and Saint Luke record the powerful, maternal presence of Mary in the passages preceding those read in today's Gospel and first reading. In the account of



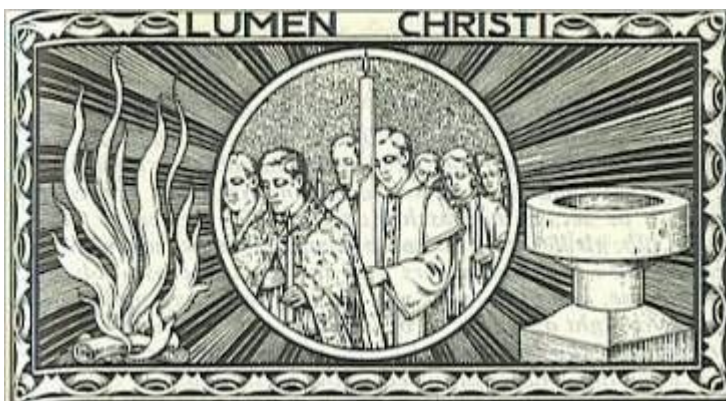
Jesus' death, Mary appears at the foot of the cross (Jn 19:25), and at the beginning of the Acts of the Apostles she is seen in the midst of the disciples gathered in prayer in the Upper Room (Acts 1:14).

Today's second reading also speaks to us of faith. Saint Peter himself, filled with spiritual enthusiasm, points out to the newly-baptized the reason for their hope and their joy. I like to think how

in this passage, at the beginning of his First Letter, Peter does not use language of exhortation; instead, he states a fact. He writes: "you rejoice", and he adds: "you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls" (1 Pet 1:6, 8-9). All these verbs are in the indicative, because a new reality has come about in Christ's resurrection, a reality to which faith opens the door. "This is the Lord's doing", says the Psalm (118:23), and "it is marvelous in our eyes", the eyes of faith.

Dear brothers and sisters, today our eyes behold, in the full spiritual light of the risen Christ, the beloved and revered figure of John Paul II. Today his name is added to the host of those whom he proclaimed saints and blesseds during the almost twenty-seven years of his pontificate, thereby forcefully emphasizing the universal vocation to the heights of the Christian life, to holiness, taught by the conciliar Constitution on the Church *Lumen Gentium*. All of us, as members of the people of God - bishops, priests, deacons, laity, men and women religious - are making our pilgrim way to the heavenly homeland where the Virgin Mary has preceded us, associated as she was in a unique and perfect way to the mystery of Christ and the Church. Karol Wojtyła took part in the Second Vatican Council, first as an auxiliary Bishop and then as Archbishop of Kraków. He was fully aware that the Council's decision to devote the last chapter of its Constitution on the Church to Mary meant that the Mother of the Redeemer is held up as an image and model of holiness for every Christian and for the entire Church. This was the theological vision which Blessed John Paul II discovered

as a young man and subsequently maintained and deepened throughout his life. A vision which is expressed in the scriptural image of the crucified Christ with Mary, his Mother, at his side. This icon from the Gospel of John (19:25-27) was taken up in the episcopal and later the papal coat-of-arms of Karol Wojtyła: a



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Beatification

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golden cross with the letter "M" on the lower right and the motto "Totus tuus", drawn from the well-known words of Saint Louis Marie Grignion de Montfort in which Karol Wojtyla found a guiding light for his life: "*Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Praebe mihi cor tuum, Maria* - I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart" (Treatise on True Devotion to the Blessed Virgin, 266).

In his Testament, the new Blessed wrote: "When, on 16 October 1978, the Conclave of Cardinals chose John Paul II, the Primate of Poland, Cardinal Stefan Wyszyński, said to me: 'The task of the new Pope will be to lead the Church into the Third Millennium'. And the Pope added: 'I would like once again to express my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church - and especially with the whole episcopate - I feel indebted. I am convinced that it will long be granted to the new generations to draw from the treasures that this Council of the twentieth century has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice. For my part, I thank the Eternal Shepherd, who has enabled me to serve this very great cause in the course of all the years of my Pontificate'. And what is this 'cause'? It is the same one that John Paul II presented during his first solemn Mass in Saint Peter's Square in the unforgettable words: 'Do not be afraid! Open, open wide the doors to Christ!' What the newly-elected Pope asked of everyone, he was himself the first to do: society, culture, political and economic systems he opened up to Christ, turning back with the strength of a titan - a strength which came to him from God - a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In a word: he helped us not to fear the truth, because truth is the guarantee of liberty. To put it even more succinctly: he gave us the strength to believe in Christ, because Christ is *Redemptor hominis*, the Redeemer of man. This was the theme of his first encyclical, and the thread which runs through all the others.

When Karol Wojtyla ascended to the throne of Peter, he brought with him a deep understanding of the difference



between Marxism and Christianity, based on their respective visions of man. This was his message: man is the way of the Church, and Christ is the way of man. With this message, which is the great legacy of the Second Vatican Council and of its "helmsman", the Servant of God Pope Paul VI, John Paul II led the People of God across the threshold of the Third Millennium, which thanks to Christ he was able to call "the threshold of hope". Throughout the long journey of preparation for the great Jubilee he directed Christianity once again to the future, the future of God, which transcends history while nonetheless directly affecting it. He rightly reclaimed for Christianity that impulse of hope which had in some sense faltered before Marxism and the ideology of progress. He restored to Christianity its true face as a religion of hope, to be lived in history in an "Advent" spirit, in a personal and

communitarian existence directed to Christ, the fullness of humanity and the fulfillment of all our longings for justice and peace.

Finally, on a more personal note, I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II. I had known him earlier and had esteemed him, but for twenty-three years, beginning in 1982 after he called me to Rome to be Prefect of the Congregation for the Doctrine of the Faith, I was at his side and came to revere him all the more. My own service was sustained by his spiritual depth and by the richness of his insights. His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry. Then too, there was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a "rock", as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give to the world a message which became all the more eloquent as his physical strength declined. In this way he lived out in an extraordinary way the vocation of every priest and bishop to become completely one with Jesus, whom he daily receives and offers in the Church.

Blessed are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God's people. You often blessed us in this Square from the Apostolic Palace: Bless us, Holy Father! Amen.

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Praised be Jesus!

If it weren't for the descent of the Holy Spirit at Pentecost, we wouldn't have Truth as the foundation of our Church today. The Holy Spirit ensures the infallibility of Her teachings.

We are now in the time of new beginnings. It is the season in which humanity and history will forge a new path. We sit thoughtfully with the apostles, reflecting on the past events. Now is the time that all the pieces of the puzzle start coming together. You can just hear the apostles saying things like, "yes of course, it all makes sense now". That's what Isaiah meant when he said "by His bruises we are healed"; and, "you shall not break a bone of Him". It's the "Aha" moment for the disciples. A profound period of relief and understanding. But there are still questions. The apostles asked Jesus if He were going to restore the kingdom to Israel. Jesus responded by saying, and I'm paraphrasing here, that those things were none of their business, but what was their business, is their personal mission. Jesus goes on to say that the Holy Spirit will be the One to guide them in their mission, and is also the One who will give them power to accomplish it. Jesus also insists they wait for the Holy Spirit to come upon them before they start. So they wait. We wait with them.

What will come next is the most extraordinary event in human history. It is when The Father Himself, through the redemptive work of His Son, sends the Spirit of Life and Truth upon Mary and the apostles. It is the crowning glory of the redemptive work. The Holy Spirit draws from the redemptive suffering of Jesus and pours forth life. It is the ultimate consummation act. Jesus ascends to the Father and presents his Passion. The Father accepts this Passion. Once accepted, the Spirit draws from this same redemptive work and bursts forth with the Spirit of Life and Truth, which is salvation. Along with Our Lady, The Holy Catholic Church is the primary and purest recipient of this Spirit which is why the Church is referred to as "She" and "Mother" and "Bridegroom of Christ".

Therefore, we can be assured that we have the truth if our thoughts, words and actions are in conformity with the Church's teachings. That's the litmus test. To the extent that we do not accept the Church's teachings, is the extent to which we have not fully accepted the gift of the Holy Spirit. What a gift indeed. The Holy Spirit comes with power. This power can do all things. No job is too big or too small for Him. Everything from averting wars to helping you find that new car you need. He cares about it all. More importantly, He *wants* to help us. So then why, you say, is the world going to heck in a hand basket when we have such a powerful and loving advocate with us? The answer is simple. He respects us. Come again, you say. Yes, it's precisely because He respects our freedom that He won't intrude where He's not wanted. But every-



one wants the Holy Spirit and His power, you may say. In theory, yes. In practice, no. To fully experience the power of the Holy Spirit, one must prepare a place in his heart to receive Him. That sounds easy but its not. It means nothing less than dying to oneself. That's what Jesus meant when he was talking to Nicodemus about being born again in the Spirit. We must die to our own ideas about ourselves and erroneous beliefs about the Church. We must learn the truth about our motivations and accept the teachings of the Church unconditionally. We must die to pride, selfishness, envy, coveting and the like. We must pursue self knowledge ruthlessly so we can uncover our wounds and insecurities, so as to be healed. These exercises prepare the soul to receive the Holy Spirit.

Such an honest reflection is a painful process and leaves us vulnerable. Yet, vulnerable is exactly where the Spirit wants us. Once we've emptied ourselves, He will fill us. The effect of one being filled with the Holy Spirit can change the course of history. Think of Our Lady. While we can never attain that level of perfection, since we are born with original sin, we can pursue that perfection and become filled to the capacity that God has intended for us. Blessed Pope John Paul II is a perfect example of this. In him there was a soul that completely emptied himself and lived for Jesus. The fruits of his life are evident and prove this in a thousand ways. His soul was so

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Praise be Jesus

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guided by the Spirit, that at the close of his life it was no longer a body leading the soul, but rather the soul dragging a body. He had such an abundance of the Holy Spirit that it was palpable. A mere glance from him could change a heart. I witnessed such an event. The person he glanced at was an anti-Catholic evangelical woman. She is now a practicing Catholic who goes to daily Mass and weekly adoration. Her husband has become Catholic as well and their son is in RCIA. All from one glance.

This is the promise of the Spirit. It is the promise of possibilities. The promise of strength. The promise of wisdom. The promise of new life. It's available to everyone. All we need is the humility and courage to receive it.

God Bless you,

In Jesus and St. Dominic,
Denise Harvey
Vice President Western Province

Following are Scripture passages referring to the Holy Spirit for reflection and meditation; accompanied by a novena to the Holy Spirit.

"He will bear witness to me" (Jn 15:26)
"He will convince the world of sin" (Jn 16:8)
"When the Holy Spirit of truth comes, He will guide you into all the truth" (Jn16:13)
"He will glorify me" (Jn 16:14)
"You know Him, for He dwells in you, and will be in you" (Jn14:7)
"He will teach you all things, and bring to remembrance all that I have said to you" (Jn14:26)

Holy Spirit Novena

Dearest Holy Spirit, confiding in Your deep, personal love for me, I am making this novena for the following request, if it be Your Holy Will to grant it:
(*mention your request*).

Teach me, Divine Spirit, to know and seek my last end; grant me the holy fear of God; grant me true contrition and patience.

Do not let me fall into sin. Give me an increase of faith, hope and charity, and bring forth in my soul all the virtues proper to my state in life.

Make me a faithful disciple of Jesus and an obedient child of the Church. Give me efficacious grace sufficient to keep the Commandments and to receive the Sacraments worthily.

Give me the four Cardinal Virtues, Your Seven Gifts, Your Twelve Fruits.

Raise me to perfection in the state of life to which You have called me and lead me through a happy death to everlasting life.

From the President

Dear Brothers and Sisters in St. Dominic,

A blessed Easter Season to you all!

Just a few housekeeping issues this issue:

1) I recently dispatched to each of the chapters a request for our LPC Treasurer, Steve Cain, asking for updates on assessments. The notice is a little late this year, but it would be good if your chapter would get a leg up on this earlier rather than later as our Lay Provincial Council is coming up in July. I've answered a few inquiries regarding costs as we are all sensitive to the fact of rising fuel prices. Quick action on this item will go a long way to allowing the LPC to budget for next year, but also to process expenses for this year's gathering. Chapter treasurers should communicate directly with Steve - who will be grateful for your processing of assessments by June 1: scain@thomasquinas.edu .

2) The Dominican Lay Interprovincial Council (DLIPC) will be held on May 13, 14 and 15, and I would ask for your prayer support. This council meets every 18 months or so, and this year the Western Province is hosting the meeting at St. Albert's Priory. We'll have attendees from the Canadian, Eastern, Southern Central and Western Provinces and we're hoping for a productive meeting. Among topics we hope to discuss are a common translation of the Rule for North America and goals and objectives of the DLIPC itself. Also on the agenda will be a discussion on how international bodies of the Dominican Laity operate. Western Province attendees will be Gary Sims, Fr. Vincent Serpa and me.

3) Finally, a word about this year's LPC. Likely, by the time this issue of TBT hits the streets, I will have dispatched the letter of convocation for our annual Lay Provincial Council to each of the chapters of the province. As is generally the case, there have been elections in some of the chapters since last year's LPC, and the chances are good that my letter will end up with an incorrect person or two. I'd be very grateful if that letter could be forwarded to the appropriate person and notice sent to me concerning the contact information for new LPC reps so future mailings will be more efficiently handled. By the way, the LPC will be meeting at St. Albert's Priory in Oakland on July 8, 9 and 10. We are hopeful our keynote speaker will be our new Prior Provincial, Fr. Mark Padrez. Please keep the success of the LPC in your daily prayers.

In St. Dominic,
Tony Galati

From the Editor

In the last issue I put the wrong year in the notice of my father's death; I confess that I am somewhat challenged in getting dates correct. I am still having difficulty with the fact that it really is 2011. Yet, on the eve of the Easter Triduum as I write, I can't help but be drawn into the Passion of Our Lord, and the reality of human suffering.

How many times do we hear (or pose) a variant the question "If there is a God who loves us, why does he allow suffering?" or more to the point, "If God loves *me*, why does he allow *me* to suffer?"

This perennial question always bears reflection. I believe it helps us if we would but cease to think of ourselves first, and think about love in its highest form, the love of the Holy Trinity. As it is said, the Father loves the Son, and the Son loves the Father, and this love is so perfect it is a Person, the Holy Spirit. Now there is no higher love than this, and this is the love that human life was created to enter into. So as we look at Jesus, in all he has done, his agony in the garden, his death on a cross, we see that the Father who loves the Son permits His Son to endure the most unspeakable suffering which man can inflict and endure. And the Son does this out of love for the Father, as well as for us; for also *there is no greater love than to lay down one's life for one's friend.*

We are confronted with the reality that there is something so much more valuable in the eyes of God than our mere comfort, and that in attaining this something, somehow suffering plays a part.

If we turn our thoughts to Lazarus, we see a bit of that Trinitarian love of Father and Son mirrored in the love of friends, Jesus and Lazarus. For Lazarus was one of Jesus' best friends, yet Jesus allowed him to suffer and die, before taking action at the request of other friends, and raising him from the dead. To be a friend of God is to embrace the suffering which will come our way, which it will. No small thing is it that Lazarus means: "Friend of God."

According to Aquinas, the suffering of hell by the reprobate spirits is that they will other than what is or what is not (as explained by Abbot Vonier in "The Human Soul"). Thus, our suffering is compounded when we will against that which is or is not. When we align our will with God's permissive will, in the sense of accepting what has been permitted, then do we find we have entered the way where *the peace which passes all understanding* is to be found.

I don't really expect those who repose in the question with which I began will really understand this if they don't already, but it helps me to put these thoughts together in order to recall and focus on the source and destination of Life, before whom with St Paul we learn to say "*I count all things as loss*" and "*In my flesh I fill up what is lacking in the sufferings of Christ*". For those to whom this makes no sense, I would recommend: "*Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened.*" - Sound advice, I read it in a good book.

Mark Gross,
Editor

The open mind is commendable when it is like a road that leads to a city, but the open mind is condemnable when it is like an abyss.

Those who boast of their open-mindedness are invariably those who love to search for truth but not to find it; they love the chase but not the capture; they admire the footprints of truth, but not catching up with it. They go through life talking about "widening the horizons of truth" without ever seeing the sun.

Truth brings with it grave responsibilities; that is why so many keep their hands open to welcome it but never close them to grasp it.

The real thinker who is willing to embrace a truth at all costs generally has a double price to pay—first, isolation from popular opinion. For example, anyone who arrives at the moral conclusion that divorce prepares the way for civilization's breakdown must be prepared to be ostracized by the Herods and Salomes of this world. Nonconformity with popular opinion can be expected to bring down opposition and ridicule upon the offender's head.

Second, those who discover a truth must stand naked before the uplifted stroke of its duties or else take up the cross that it imposes. Those two effects of embracing truth make many people fearful. In their cowardice, they keep their minds "open" so they will never have to close on anything that would entail responsibility, duty, moral correction or altered behavior. The "open mind" does not want truth for truth implies obligation, which predicates responsibility, and responsibility is the only thing the "open mind" is most eager to avoid. Avoiding responsibility only results in the abdication of one's free will to another, whether it be to an ideology or to a director. The only real solution is for those with "open minds" to grasp truth, even though it does involve a change in behavior, for ultimately it is only truth that can make them free.

Archbishop Fulton J. Sheen, *Way to Inner Peace*

The Edenic Temptation Paul VI

32. We must not ignore the fact that many, even generous Christians who are sensitive to the dramatic questions involved in the problem of liberation, in their wish to commit the Church to the liberation effort are frequently tempted to reduce her mission to the dimensions of a simply temporal project. They would reduce her aims to a man-centered goal; the salvation of which she is the messenger would be reduced to material well-being. Her activity, forgetful of all spiritual and religious preoccupation, would become initiatives of the political or social order. But if this were so, the Church would lose her fundamental meaning. Her message of liberation would no longer have any originality and would easily be open to monopolization and manipulation by ideological systems and political parties. She would have no more authority to proclaim freedom as in the name of God. This is why we have wished to emphasize, in the same address at the opening of the Synod, "the need to restate clearly the specifically religious finality of evangelization. This latter would lose its reason for existence if it were to diverge from the religious axis that guides it: the kingdom of God, before anything else, in its fully theological meaning...."

33. With regard to the liberation which evangelization proclaims and strives to put into practice one should rather say this:

- it cannot be contained in the simple and restricted dimension of economics, politics, social or cultural life; it must envisage the whole man, in all his aspects, right up to and including his openness to the absolute, even the divine Absolute;

- it is therefore attached to a view of man which it can never sacrifice to the needs of any strategy, practice or short-term efficiency.

34. Hence, when preaching liberation and associating herself with those who are working and suffering for it, the Church is certainly not willing to restrict her mission only to the religious field and dissociate herself from man's

temporal problems. Nevertheless she reaffirms the primacy of her spiritual vocation and refuses to replace the proclamation of the kingdom by the proclamation of forms of human liberation- she even states that her contribution to liberation is incomplete if she neglects to proclaim salvation in Jesus Christ.

35. The Church links human liberation and salvation in Jesus Christ, but she never identifies them, because she knows through revelation, historical experience and the reflection of faith that not every notion of liberation is necessarily consistent and compatible with an evangelical vision of man, of things and of events; she knows too that in order that God's kingdom should come it is not enough to establish liberation and to create well-being and development.

And what is more, the Church has the firm conviction that all temporal liberation, all political liberation- even if it endeavors to find its justification in such or such a page of the Old or New Testament, even if it claims for its ideological postulates and its norms of action theological data and conclusions, even if it pretends to be today's theology- carries within itself the germ of its own negation and fails to reach the ideal that it proposes for itself whenever its profound motives are not those of justice in charity, whenever its zeal lacks a truly spiritual dimension and whenever its final goal is not salvation and happiness in God.

36. The Church considers it to be undoubtedly important to build up structures which are more human, more just, more respectful of the rights of the person and less oppressive and less enslaving, but she is conscious that the best structures and the most idealized systems soon become inhuman if the inhuman inclinations of the human heart are not made wholesome, if those who live in these structures or who rule them do not undergo a conversion of heart and of outlook.

Evangelii Nuntiandi, Apostolic Exhortation of His Holiness Pope Paul VI, 1975 ([Link](#))

The Ideological Foundations of the Decline of the Christian West Cardinal Raymond Burke

In his 2010 Christmas Address, reflecting on the grave evils which are destroying us as individuals and as a society, and which have generated a culture marked predominantly by violence and death, the Holy Father reminded us that, if we, with the help of God's grace, are to overcome the grave evils of our time, "we must turn our attention to their ideological foundations."⁸ He then identified directly and unequivocally the ideology which fosters

these evils: a perversion of ethos, of the moral norm, which has even entered into the thinking of some theologians in the Church.

Referring to one of the more shocking manifestations of the ideology, namely, the so-called moral position that the sexual abuse of children by adults is actually good for the children and for the adults, he declared:

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Decline

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It was maintained – even within the realm of Catholic theology – that there is no such thing as evil in itself or good in itself. There is only a "better than" and a "worse than". Nothing is good or bad in itself. Everything depends on the circumstances and on the end in view. Anything can be good or also bad, depending upon purposes and circumstances. Morality is replaced by a calculus of consequences, and in the process it ceases to exist.

Pope Benedict XVI describes a moral relativism, called proportionalism or consequentialism in contemporary moral theology, which has generated profound confusion and outright error regarding the most fundamental truths of the moral law.¹⁰ It has led to a situation in which morality itself indeed "ceases to exist." If, therefore, the irreplaceable moral order, which is the way of our freedom and happiness, is to be restored we must address with clarity and steadfastness the error of moral relativism, proportionalism and consequentialism, which permeates our culture and has also entered, as the Holy Father reminds us, into the Church.

To confront the ideology, Pope Benedict XVI has urged us to study anew the teaching of his predecessor, the Venerable, soon to be Blessed, Pope John Paul II, in his Encyclical Letter *Veritatis Splendor*, "On the Fundamentals of the Church's Moral Teaching." In *Veritatis Splendor*, Pope John Paul II, in the words of Pope Benedict XVI, "indicated with prophetic force, in the great rational tradition of Christian ethos, the essential and permanent foundations of moral action." Reminding us of the need to form our consciences, in accord with the moral teaching of the Church, our Holy Father also reminded us of "our responsibility to make these criteria [these moral foundations] audible and intelligible once more for people today as paths of true humanity, in the context of our paramount concern for mankind." In the exhortation of Pope Benedict XVI, we see the expression of the deepest pastoral charity of the Vicar of Christ on earth, charity, which like that of the Christ the Good Shepherd, knows no boundary and is unceasing.

Cardinal Raymond Burke, March 11, 2011 address to the Australian Catholic Students Association ([Link](#))

The True Measure of Humanity

Bp Robert Vasa

Pope Benedict, in announcing this year's World Day of the Sick, wrote:

Every year, on the day of the memorial of the Blessed Virgin of Lourdes, which is celebrated on 11 February, the Church proposes the World Day of the Sick. This event, as the venerable John Paul II wanted, becomes a most suitable occasion to reflect upon the mystery of suffering and above all to make our communities and civil society more sensitive to our sick brothers and sisters. If every man is our brother, much more must the sick, the suffering and those in need of care be, at the center of our attention, so that none of them feels forgotten or emarginated.

Indeed, he writes quoting his Encyclical *Spe Salvi*:

The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'compassion' is a cruel and inhuman society. (Encyclical letter *Spe salvi*, n. 38)

The Holy Father intentionally hyphenates the word compassion to emphasize its true meaning of entering into and sharing the suffering of another...

In our Gospel today we recount the only time in the Gospel records when Mary issues a command. In most of her other words she is responding to God's activity in her life. On this occasion she goes to the stewards of hospitality and simply instructs them: Do whatever He tells you!

We may imagine that this admonition was easily received by the stewards and that following her command involved no great challenge or dilemma for these stewards. Yet, when we consider the situation and circumstances, their obedience to her command could have been neither easy nor automatic.

Consider that these stewards were responsible for the welfare of the guests. They were probably caterers whose livelihood depended upon satisfied customers. When they discovered that the wine was running low they would have been inclined to do that which any prudent business person would have done. They would have been on their way to the nearest market to obtain that which was further necessary for the celebration. They are told by Mary to wait, to be patient and to see what Jesus would tell them to do. Further, as Mary commanded, they were to do what He said.

Imagine their anticipation for the great order which would come. They were ready for anything and then the word came. Fill these large stone jars with water. Foolish, ridiculous, even stupid. There was no time for such non-

(Continued on next page)

True Measure

(Continued from previous page)

sense. Their reputations, their jobs, their livelihood was at stake. What would it have taken for those stewards, who knew well how things in the world operated, to abandon their own reasonableness and actually fill those six large jars with water? At very least they could have split the duties. Perhaps they would have thought: Let two of us fill jars, you other three go get more wine. The Gospels do not indicate any such behavior. At Mary's word, Do whatever He commands you, they had faith enough to take a marvelous leap of faith and, instead of going out to buy more wine, they fill six large stone jars with water. Without their faith, no miracle would happen.

They passed the first test and came back to Jesus, still waiting for some marvelous ostentatious sign. What they heard must have sounded more ridiculous than what they heard the first time. Jesus said: Now take some of that water and give it to the head of hospitality, to your boss and tell him this is for the guests. Now, this is really going too far. The guests may be inebriated and the head waiter may have tipped a few himself but trying to convince him that this water would be as good as wine is suicidal. Again, recalling Mary's confident words, Do whatever He tells you, they took courage and did that which required faith. They drew out some of the water, which they did not know had been turned into wine, and took it to their boss. Imagine the courage it took to hand him that flagon of water and to say, "Here, give them this!"

There are really three miracles here. Faith enough to fill jars with water is one. Faith enough to take that water to a head steward is the second. The third is that which we recall as the Miracle of the Wedding Feast of Cana the miracle of water turned into wine. Yet, all three are necessary. All three are related to an action of Mary. She tells her Son, "They have no more wine" and she tells the stewards, "Do whatever He tells you."

We are men and women of rationality and science. I tell you, I doubt I would have had faith enough to fill jars with water and to act on Jesus' word. Yet, in the practice of medicine as Catholics that is precisely what Jesus sometimes asks us to do. We are repeatedly challenged to decide if we are people of science or people of faith. In truth, we must always be both. In those instances where faith and science agree there is no moral or ethical conflict. In those instances where science or the usual practice of medicine conflicts with faith, or conflicts with the moral code of our Church, we must be men and women of faith. And that's not easy. In the judgment of some this will be foolish, ridiculous, even stupid, but we need to hear Mary's words as readily and as faithfully as did those stewards, "Do whatever He tells you."

Perhaps the commands of Jesus in this instance were intentionally farfetched in order to teach us a profound lesson of trust. Yet, the miracle accounts often required a stretching of rational limits. To the man with a crippled hand He says, "Stretch out your hand." The rational re-

sponse would have been, "I can't its crippled." The only reasonable response on the part of Lazarus to Jesus' command that he come out of the tomb would have been, "I can't, I'm dead!" Jesus was laughed at and ridiculed by a well reasoned crowd when he came to the home of Jairus and told the crowd that the little girl was not dead but sleeping. A woman in a crowd knew beyond reason but with great faith that if she could just touch the hem of Jesus' cloak she would be healed and she was. Each of these encounters with the healing Jesus involved a serious suspension of reason, a willingness to keep science in its proper place.

As Physicians who embrace the Catholic faith you must know that you cannot minimize or neglect reason or science in your pursuit of good for your patients. For you, however, as believers in Jesus, that reason will and must always be tempered by, and subject to, faith. As you face difficult situations and circumstances, you too need to hear the words of our all compassionate Mother, "Do whatever He tells you." In those instances where faith and reason seem to be in conflict then, provided you truly know your faith, you will become convinced that it is reason and not faith which is involved in error. In our subjectivist, relativistic age which often masquerades as an age of pure reason it is tempting to put a lot more faith in science and reason than it is to put faith in God. Yet, both are acts of faith and both are directed toward a perceived god. For much of our society that god is science or government or technology. For us there is a greater God and a greater good. The wine stewards were wise enough to put their trust in the one whom Mary trusted. The Church now stands in the place of Christ and Mary still says to us, as she said to those stewards, "Do whatever He tells you."

I think that one of the things we tend to lose sight of today in modern medicine is that our God is still a personal God. We hear the words of Jesus through the Church but we forget that it is still this Incarnate Jesus who speaks through the Church. Mary stands for us as that reminding mediator who tells us that her Son is still real and still personally involved in our lives and in the life of the world. He is not an abstract rule or law or moral code. He is a Person who still abides with us and with whom we are still called to have a personal relationship. Mary reminds us that her Son, even through the Church, is still worth listening to and obeying. For this reason her words reverberate throughout the centuries as an even more ardent plea, "Do whatever He tells you!" She was present to the stewards and their awareness of her presence gave them courage to follow her command and to obey Jesus. May her presence in our lives likewise be an ever present impetus for us to be courageous in following her command and obeying the voice of her Son in the world today.

*Homily for White Mass, Cathedral of St. Peter the Apostle
Kansas City, Kansas. From The Catholic Key Blog, Diocese of Kansas City-St. Joseph ([Link](#))*

True and False Reform Avery Cardinal Dulles

In a 2003 *First Things* article, Avery Cardinal Dulles reviews a book written in 1950 by Fr. Yves Congar, OP. Cardinal Dulles gives us a handy summary of the principles of ecclesial reform.

More than a decade before Vatican II the French Dominican Yves Congar wrote a book with the title *True and False Reform in the Church*. The work was considered controversial in its day, but has, I think, been vindicated as thoroughly orthodox. It is still in my opinion the most searching theological treatise on our subject. Drawing to some degree on Congar's fine exploratory work, I should like to suggest a number of principles by which reform proposals in our day might be assessed.

1) According to Congar, "the great law of a Catholic reformism will be to begin with a return to the principles of Catholicism." Vatican II, echoing his words, taught that "every renewal of the Church essentially consists in an increase of fidelity to her own calling" (UR 6). . .

2) Any reform conducted in the Catholic spirit will respect the Church's styles of worship and pastoral life. . . A truly Catholic reform will not fanatically insist on the sheer logic of an intellectual system but will take account of concrete possibilities of the situation, seeking to work within the framework of the given.

3) A genuinely Catholic reform will adhere to the fullness of Catholic doctrine, including not only the dogmatic definitions of popes and councils, but doctrines constantly and universally held as matters pertaining to the faith. In this connection cognizance will be taken of the distinction made by Vatican II between the deposit of faith and the formulations of doctrine. . .

4) True reform will respect the divinely given structures of the Church, including the differences of states of life and vocations. Not all are equipped by training and office to pronounce on the compatibility of new theories and opinions with the Church's faith. This function is, in fact, reserved to the hierarchical magisterium, though the advice of theologians and others will normally be sought.

5) A reform that is Catholic in spirit will seek to maintain communion with the whole body of the Church, and will avoid anything savoring of schism or factionalism. St. Paul speaks of anger, dissension, and party spirit as contrary to the Spirit of God (Galatians 5:20). To be Catholic is precisely to see oneself as part of a larger whole, to be inserted in the Church universal.

6) Reformers will have to exercise the virtue of patience, often accepting delays. Congar finds Luther especially lacking in this virtue. . . As Newman reminded his readers, there is such a thing as a good idea whose time has not yet come. Depending on the circumstances, Church authorities may wisely delay its acceptance until people's imaginations become accustomed to the innovation.

7) As a negative criterion, I would suggest that a valid reform must not yield to the tendencies of our fallen nature, but must rather resist them. Under color of reform, we are sometimes tempted to promote what flatters our pride and feeds our self-interest, even though the gospel counsels humility and renunciation. . .

8) For similar reasons we must be on guard against purported reforms that are aligned with the prevailing tendencies in secular society. . . In our day the prevailing climate of agnosticism, relativism, and subjectivism is frequently taken as having the kind of normative value that belongs by right to the word of God. We must energetically oppose reformers who contend that the Church must abandon her claims to absolute truth, must allow dissent from her own doctrines, and must be governed according to the principles of liberal democracy.

False reforms, I conclude, are those that fail to respect the imperatives of the gospel and the divinely given traditions and structures of the Church, or which impair ecclesial communion and tend rather toward schism. Would-be reformers often proclaim themselves to be prophets, but show their true colors by their lack of humility, their impatience, and their disregard for the Sacred Scripture and tradition.

True and False Reform, Avery Cardinal Dulles, First Things, 2003 ([Link](#))



What is it to Have Faith?

Fr. John Speakman

Some time ago I had a lengthy conversation with a Catholic woman about the Church's authority to teach in the name of Jesus. Her forceful response was 'I don't believe that!' Of course this effectively scuttled the conversation and we moved on to other things.

I don't believe that. How sad for a Catholic to even dare to say those words! Nevertheless, this is part of the freedom God gives every human being – to accept or to reject: *He has set fire and water before you; put out your hand to whichever you prefer. Man has life and death before him; whichever a man likes better will be given him.*

Fortunately no one can judge another person. We simply pray and trust that light will be given.

The world chooses very differently from the way a Christian chooses. That's because the world has a different framework of judgment, and a different starting point. The starting point for making choices in the world is *self-centered* while for a Christian it is *other-centered*, the other being God.

The world's choices are pragmatic, driven by money and ideology, and therefore, rather unenlightened and with a short use-by date. They depend on human intelligence and powers of reason, particular circumstances, anticipated outcomes, vested interests, external pressures, and a complex of other considerations, including what was had for breakfast that morning.

For a Catholic the starting point is the teaching of the Church as it comes to us through Scripture and Tradition. We live our lives guided by the Church because we believe she was founded by Jesus Christ. We live by her teachings, her moral precepts, her authority and her way of worshipping God. St Paul's words to the Corinthians can be quoted here: *The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be for our glory before the ages began.*

The hidden wisdom of God, the keys to the kingdom of Heaven, was given by Christ to his Church. This is why a Catholic cannot turn away from the Church and claim to be still following Christ. For all the faults, the many faults, the horrible faults of her members, including the hierarchy, the Church is still the spotless bride of Christ for whom he gave his very life.

Those who have reached maturity have grasped this truth and have remained faithful; those who imagined that Jesus built his Church on the 'goodness' of his Apostles rather than on Peter's 'faith', have discovered the weak link in their understanding and have quit the Church.

But how does an individual make a decision to entirely believe what the Church believes; how does one get to

that point? The answer is one which the world cannot and never will understand - it is through the wisdom bestowed by the Holy Spirit. *These are the very things that God has revealed to us through the Spirit, for the Spirit reaches the depths of everything, even the depths of God.*

The Holy Spirit who knows the depths of God is given to us at Baptism and Confirmation so that we *ourselves* might come to know the depths of God. The Holy Spirit shares with us, to the extent that we are capable, the knowledge of God.

Now let me interrupt with some questions which I am imagining some of you might be asking: 'I am a Catholic. I have been baptized and confirmed. How come I do not feel that I know God? How come my faith is still weak? How come I regularly have doubts?'

Having asked the questions on your behalf I must admit I cannot fully answer them, however, I do understand one or two things that are essential if, in the power of the Holy Spirit, we are to know God.

Firstly, the Spirit gives us a *desire* to know God, to 'see his face' as the Scripture puts it. Do you have this desire? Do you really want to know God, with all your heart? (I am assuming here, of course, that you are already a believer, that you have already found God and now wish to *know* him.)

Perhaps you were struck, as I was, by the opening sentence of the first reading from Zephaniah a couple of Sundays ago: *Seek the Lord all you, the humble of the earth, who obey his commands.* Somehow, *seeking* or *knowing* God always goes hand in hand with *obeying* his commands. If you really desire to know God you will be following his way - what Moses calls: *the way I have marked out for you...*

The Holy Spirit is not given as warm fuzzy 'I believe' feeling. The Spirit is given also for *keeping God's word*. The response to the psalm today shows us what the payoff for doing this is: *Happy are they who follow the law of the Lord.* Jesus, too, repeatedly made this clear: *Still happier those who hear the word of God and keep it!* (Luke 11:28)

So, if you are feeling distant from the Lord, ask yourself if you are doing his will, especially as the Church proposes it. Do you believe with all your heart that the Church speaks with God's authority? Do you dissent from important Church teachings? Are you behaving in a way contrary to those teachings? Perhaps it's time to make a serious and mature examination of conscience about all this?

Fr. John Speakman writes from Australia

Pastoral Care of Couples Who are Cohabiting

Most Rev. Michael J. Sheehan, Archbishop of Santa Fe

Dear Brothers and Sisters in Christ,

We are all painfully aware that there are many Catholics today who are living in cohabitation. The Church must make it clear to the faithful that these unions are not in accord with the Gospel, and to help Catholics who find themselves in these situations to do whatever they must do to make their lives pleasing to God.

First of all, we ourselves must be firmly rooted in the Gospel teaching that, when it comes to sexual union, there are only two lifestyles acceptable to Jesus Christ for His disciples: a single life of chastity, or the union of man and woman in the Sacrament of Matrimony. There is no “third way” possible for a Christian. The Bible and the Church teaches that marriage is between one man and one woman and opposes same sex unions.

We have three groups of people who are living contrary to the Gospel teaching on marriage: those who cohabit; those who have a merely civil union with no previous marriage; and those who have a civil union who were married before. These people are objectively living in a state of mortal sin and may not receive Holy Communion. They are in great spiritual danger. At the best - and this is, sadly, often the case - they are ignorant of God’s plan for man and woman. At the worst, they are contemptuous of God’s commandments and His sacraments.

Of these three groups, the first two have no real excuse. They should marry in the Church or separate. Often their plea is that they “cannot afford a church wedding” i.e. the external trappings, or that “what difference does a piece of paper make?” - as if a sacramental covenant is nothing more than a piece of paper! Such statements show religious ignorance, or a lack of faith and awareness of the evil of sin.

The third group, those who were married before and married again outside the Church, can seek a marriage annulment and have their marriage blessed in the Church. Please remember that divorce still is no reason to refrain from Holy Communion as long as they have not entered into another marriage or sinful relationship. Many Catholics are confused on this point.

Christ our Lord loves all these people and wishes to save them - not by ignoring their sin, or calling evil good, but by repentance and helping them to change their lives in accordance with His teaching. We, as His Church, must do the same. In accord with this, I would remind you of the following:

1. People in the above three situations cannot receive the Sacraments, with the important exception of those who agree to live chastely (“as brother and sister”) until their situation is regularized. Of course, those in danger of death are presumed to be repentant.
2. These people may not be commissioned as Ex-

traordinary Ministers of Holy Communion, not only because of scandal, but even more because one commits the sin of sacrilege by administering a Sacrament in the state of mortal sin.

3. Nor are such people to be admitted to the role of sponsor for Baptism or Confirmation, as is clearly stated on the Archdiocesan Affidavit for a Sponsor. It is critical for the sponsor to be a practicing Catholic - and can anyone be seriously called a practicing Catholic who is not able to receive the sacraments because they are living in sin?

4. When it comes to other parish ministries and organizations, I feel it best to leave these situations to the judgment of the pastor. Prudence is needed, avoiding all occasions of scandal. We must see their involvement in the parish as an opportunity to work urgently to bring such people to repentance and the regularization of their lifestyle.

5. Many of these sins are committed out of ignorance. I ask that our pastors preach on the gravity of sin and its evil consequences, the 6th and 9th Commandments of God, and the sacramental nature and meaning of Christian marriage. Our catechetical programs in our parishes - children, youth, and adult - must clearly and repeatedly teach these truths.

A Church wedding does not require some lavish spectacle and entertainment costing vast sums of money (Indeed, how often we have seen the most costly weddings end in divorce in but a few months or years!). While beauty and joy should surround a Christian wedding, we must remind everyone that it is a sacrament, not a show.

6. Those who are married outside the Church because of a previous union are urged to seek an annulment through our Marriage Tribunal. If it can be found that the first marriage lacked some essential quality for a valid marriage, the Tribunal can grant an annulment. Your pastor can help someone start a marriage case for this purpose. It is important for such couples to continue to pray and get to Mass even though they may not receive Communion, until their marriage can be blessed in the Church.

Our popular American culture is often in conflict with the teachings of Jesus and His Church. I urge especially young people to not cohabit which is sinful, but to marry in the Church and prepare well for it.

I congratulate and thank those thousands of Catholic married couples who role model the Sacrament of Marriage according to the teachings of Jesus and his Church.

Sincerely yours in the Risen Lord,
Most Rev. Michael J. Sheehan
Archbishop of Santa Fe
([link](#))

Idaho's Governor Signs Assisted Suicide Ban

Idaho Governor Butch Otter signed SB1070 into law on Tuesday, establishing very important public policy for Idaho and her future.

We are surrounded by states (Oregon, Washington and Montana) who have bought much of the Death Lobby's arguments about the "right" to end one's life on one's own terms. It is an extension of the thinking which drives the abortion debate. And just like in abortion procedures, the Death Lobby seeks to compromise the integrity and ethics of the medical community to accomplish its ends.

The Ban on Assisted Suicide comes none too soon.

Kathryn Tucker and her group, Compassion & Choices, targeted Idaho last year and sought to replicate their success in neighboring states.

This new law effectively pulls the welcome mat out from underneath Tucker and her group.

While we celebrate this important victory for human dignity, one should not underestimate the cancerous growth of Tucker's philosophy within our borders. In many ways, the fight over Conscience Rights for Health Care Professionals is a stalking horse for the Death Lobby. While AARP suggests that it does not officially endorse "aid-in-dying" - their aggressive tactics and misleading efforts in attacking the Conscience Law demonstrate their commitment to a legal system in which doctors, nurses and pharmacists are to be little more than robotic servants of their patients. If a person wishes to end his life prematurely, then the doctor or nurse should be compelled by law to comply.

In their self-centered world, the Bill of Rights applies only to themselves. Doctors with moral reservations about a patient's demands should have no option but to obey. Just as in abortion cases where the baby doesn't really exist, the current crop of AARP leadership willfully ignores the other human beings in the health care equation - doctors, nurses, pharmacists and others.

This is dangerous ground, indeed.

We have ample historical evidence of societies which strip health care professionals of their conscience rights and ethical duties.

We predict this new law will be a meaningful contribution to Idaho's long-term moral and social welfare.

David Ripley, *Idaho Chooses Life* ([Link](#))

France's Constitutional Council Upholds Marriage as Between One Man and One Woman

6. Whereas, first, Article 66 of the Constitution prohibits arbitrary detention and entrusts to the judicial authority, as provided by law, the protection of individual liberty; the freedom to marry, a component of personal freedom, arises from Articles 2 and 4 of the 1789 Déclaration des droits de l'homme et du citoyen (Declaration of the Rights of Man and of the Citizen); the challenged provisions do not affect personal liberty, and therefore, the complaint of violation of Article 66 of the Constitution is irrelevant;

7. Whereas, second, the freedom to marry does not restrict the legislature's jurisdiction under Article 34 of the Constitution to establish conditions for marriage so long as they are not contrary to other constitutional principles;

8. Whereas, on one hand, the right to lead a normal family life is founded in the tenth paragraph of the Preamble to the Constitution of 1946, which provides: "The Nation shall provide the individual and the family with the conditions necessary for their development"; the last paragraph of Article 75 and Article 144 of the Civil Code do not preclude the freedom of same-sex couples to cohabit under the conditions defined by Article 515-8 of the Code or to benefit from the legal framework of a civil union (PACS) governed by Articles 515-1 et seq.; the right to lead a normal family life does not necessitate a right to same-sex marriage, and consequently, the challenged provisions do not implicate the right to lead a normal family life;

9. Whereas, on the other hand, Article 6 of the 1789 Declaration states that the law "must be the same for everyone, whether it protects or punishes"; the principle of equality precludes neither that the legislature regulate differently in different situations nor that he depart from equality in serving the greater good, provided that in either case the resultant difference in treatment be directly related to the state interest; by maintaining the principle that marriage is the union of one man and one woman, the legislature, in exercising the jurisdiction granted it in Article 34 of the Constitution, considers that the difference in situation of same-sex couples and couples composed of a man and a woman can justify different treatment with regard to the rules of family law; it is not for the Constitutional Court to then substitute its opinion for that of the legislature in this matter; therefore, the complaint of violation of Article 6 of the 1789 Declaration must be rejected;

10. Whereas it follows from the foregoing that the complaint of infringement of the freedom to marry must be rejected.

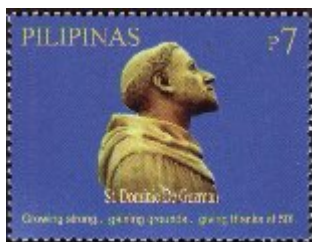
From the Blog "Turtle Bay and Beyond", International Law, Policy, and Institutions ([Link](#))



World's Largest Human Cross

Some 24,000 Filipino students at the University of Santo Tomas in Manila, reportedly broke a Guinness book of world records by forming the largest human cross. The students gathered at University of Santo Tomas in Manila which is run by the Dominicans, to send a message against a reproductive health bill in the Philippines. Wearing black and white T-shirts, students and teachers formed a Dominican cross. The previous record was by 935 participants at the Oslo Opera House in Norway in May 2010.

Slide show at:
http://www.op-stjoseph.org/blog/dominican_students_break_world_record



Additional Resources

- *Preparing for a New Translation*, Fr Allan Moran, OP ([Link](#))
- *A New Translation of the Mass*, Fr Darren Pierre, OP

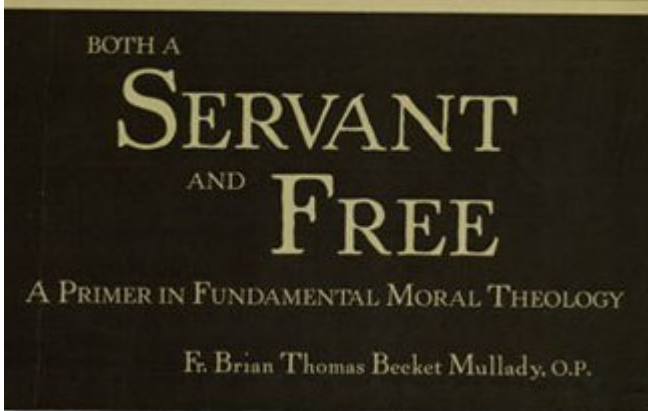


- Part 1 ([Link](#))
- Part 2 ([Link](#))
- Part 3 ([Link](#))
- Part 4 ([Link](#))
- Part 5 ([Link](#))
- Part 6 ([Link](#))
- Part 7 ([Link](#))
- Bulletin Insert 1 ([Link](#))
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Both a Servant and Free

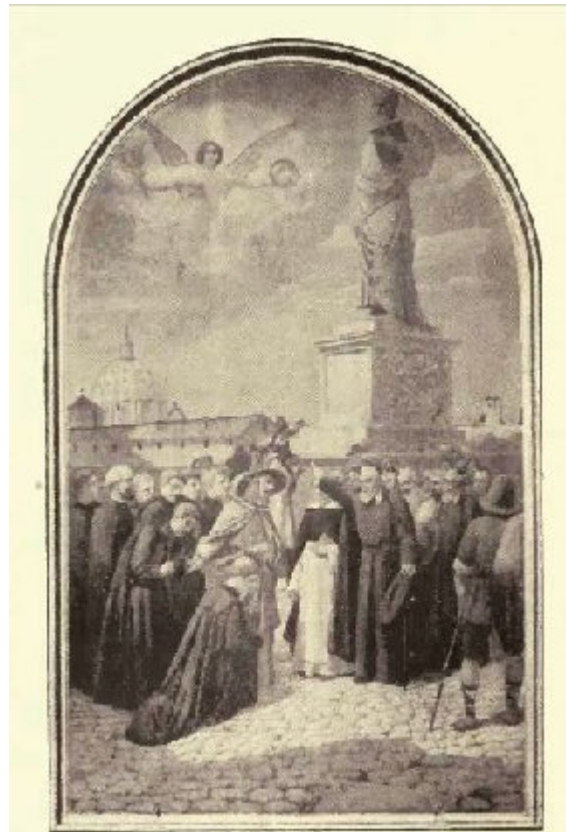
Fr. Brian Mullady, OP, helps readers understand how Christians are both servants and free based on philosophy presented in the writings of Aristotle and St. Thomas Aquinas. Great for seminarians, confessors, and anyone who wants a basic treatment of the fundamental principles of Catholic moral teaching. Paperback. 288 pages.

Available at the EWTN Religious Catalogue ([Link](#))

Feelings on Religion

You are not allowed an individual interpretation of the Constitution of the United States. A Supreme Court does that for you. Why, then, should you insist on an individual interpretation of religion and begin all religious discussions with: "I feel this way about God." "I feel." Never were the sublime and beautiful realities put so much at the mercy of a stomach. Do you have your own individual astronomy and individual mathematics? Why, then, do you want your own individual religion?

Fulton J. Sheen, You, p.43



"SALVETE FLORES MARTYRUM"
St. Philip blessing the future martyrs

The Witness of Tradition

B. Richard Reynolds, Bridgettine, 1535

Interrogated by the Chancellor why he had persisted in an opinion against which so many lords and bishops in Parliament and the whole realm had decreed, he replied: "I had intended to imitate our Lord Jesus Christ when He was questioned by Herod and not to answer. But since you compel me to clear both my own conscience and that of the bystanders, I say that if we propose to maintain opinions by proofs, testimonies, or reasons, mine will be far stronger than yours, because I have all the rest of Christendom in my favor. I dare even say all this kingdom, although the smaller part holds with you, for I am sure the larger part is at heart of our opinion, although outwardly, partly from fear and partly from hope, they profess to be of yours". On this he was commanded by the Secretary, under the heaviest penalties of the law, to declare who held with him. He replied: "All good men of the kingdom hold with me." He added : "As to proofs of dead witnesses, I have in my favor all the general councils, all the historians, the holy doctors of the Church for the last fifteen hundred years, especially St. Ambrose, St. Jerome, St. Augustine, and St. Gregory."

"Remove not the ancient landmarks which thy fathers have set." PROV. xxii. 28.

Mementoes of The English Martyrs and Confessors, Henry Sebastian Bowden of The Oratory, 1910

When a Priest Suffers

My Heart is moved to compassion by the sufferings of my priests, by those that they inflict upon themselves and by those that they inflict on each other.

The sins of my priests cause me an immense sorrow. I grieve over my priests with a tender and sorrowful love.

I want them to understand that every trial, every suffering, every humiliation is, for them, an occasion to turn to me with confidence and to discover the depth and the height and the breadth of my merciful love, of my Divine Friendship for them.

This is the answer and the remedy for every crisis in the life of a priest:
a return to my Divine Friendship,
a humble and confident return to my most loving Heart,
a return to the foot of my altar
and to the comforting radiance of my Eucharistic Face.

The trials and sorrows that I permit to befall my priests will serve my designs for their holiness and for their growth in love. Everything a priest suffers should send him to my Heart. And where will he find my Heart, opened by the lance and still beating with love, if not in the Sacrament of the Altar, the abiding sign of my friendship of predilection for each and every priest?

I am calling my priests back to my altars; I am calling them into the healing radiance of my Eucharistic Face. I am calling my priests into the intimate friendship of my Eucharistic Heart.

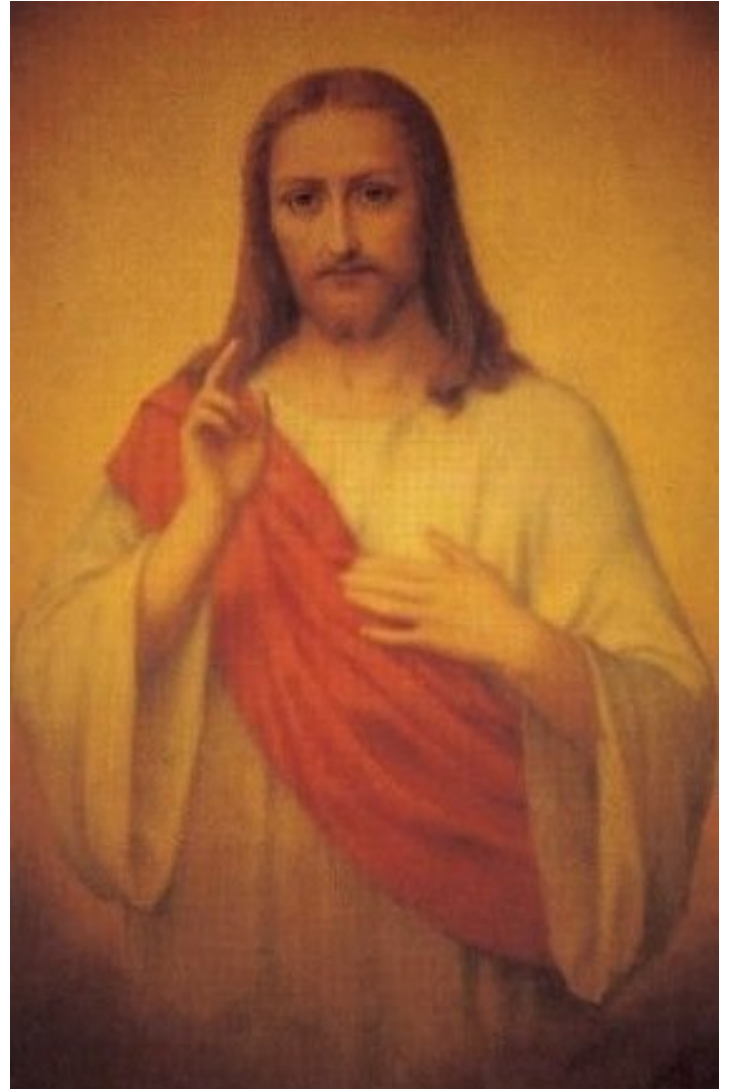
Why do so few respond to my call? It is, in effect, more than a call: I plead with them to become entirely Eucharistic priests living from my altar and for my altar, and abiding as often as they can in the radiance of my Eucharistic Face.

A priest who spurns my Divine Friendship is an empty vessel, a cause of sorrow to my Heart, a blight upon the Church, a disappointment to my faithful.

Do what you can, do what you must, to draw your brother priests ... into the radiance of my Eucharistic Face. There they will taste and will come to know the sweetness of my love and the infinite treasures of my mercy for them.

From In Sinu Iesu, The Journal of A Priest, as posted at the blog Vultus Christi ([Link](#)). Dom Mark Daniel Kirby is Prior of the Diocesan Benedictine Monastery of Our Lady of the Cenacle in Tulsa, Oklahoma.

“When the devil reminds you of your past... remind him of his future!” - St. Teresa of Avila



This painting depicts Our Lord as he appeared in the Sacred Host exposed in the monstrance at the Institute of Loreto in Bordeaux, France on Septuagesima Sunday, 3 February 1822. ([Link](#))



Now by Christ's Passion we have been delivered not only from the common sin of the whole human race... but furthermore, from the personal sins of individuals, who share in his Passion by faith and charity and the sacraments of faith. Consequently, then, the gate of heaven's kingdom is thrown open to us through Christ's Passion.

St Thomas Aquinas, Summa Theologiae, IIIa, q. 49, a. 5

Suffering

by Fr. Paul O'Sullivan, OP

How to Make the Greatest Evil in Our Lives Our Greatest Happiness

Suffering is the great problem of human life. We all have to suffer. Sometimes small sorrows, sometimes greater ones fall to our share. We shall now tell our readers how to avoid much of this suffering, how to lessen all suffering and how to derive great benefits from every suffering we may have to bear.

The reason why suffering appears so hard is that, first of all, we are not taught what suffering is. Secondly, we are not taught the priceless value of suffering.

This is due to the incomprehensible neglect on the part of our teachers.

It is surprising how easily some people bear great sufferings; whereas, others get excited even at the smallest trouble.

The simple reason is that some have been taught all about suffering; others have not.

Suffering is Not the Evil We Think it is

First of all, then, suffering is not simply an evil, for no one suffered more than the Son of God Himself, more than His Blessed Mother or more than the Saints. Every suffering comes from God. It may appear to come to us by chance or accident or from someone else, but in reality, every suffering comes to us from God. Nothing happens to us without His wish or permission. Not even a hair falls from our heads without His consent.

Why does God allow us to suffer? Simply because He is asking us to take a little share in His Passion. What appears to come by chance or from someone else always comes because God allows it.

Every act in Our Lord's Life was a lesson for us. The greatest act in His life was His Passion. This, then, is the greatest lesson for us. It teaches us that we too must suffer.

God suffered all the dreadful pains of His Passion for each one of us. How can we refuse to suffer a little for love of Him?



Suffering is the Gold in Our Lives

Secondly, if we accept the suffering He sends us and offer them in union with His sufferings, we receive the greatest rewards. Five minutes' suffering borne of love of Jesus is of greater value to us than years and years of pleasure and joy. The Saints tell us that if we patiently bear our sufferings, we merit the crown of martyrdom.

Moreover, suffering borne patiently brings out all that is good in us. Those who have suffered are usually the most charming people.

If we bear these facts clearly in mind, it certainly becomes much easier to suffer.

God Always Gives Strength to Bear Our Sufferings

Thirdly, when God gives us any sufferings, He always gives us strength to bear it, if we only ask Him. Many, instead of asking for His help, get excited and revolt. It is this excitement and impatience that really make suffering hard to bear.

Consider that we are now speaking of all suffering, even the most trifling ones. All of us have little troubles, pains, disappointments, every day of our lives. All these, if borne for love of God, obtain for us, as we have said, the greatest rewards.

How to Bear Suffering

Even the greatest sufferings that may fall to our share from time to time become easy to bear if we accept them with serenity and patience. What really makes suffering difficult to bear is our own impatience, *our revolt*, our *refusal* to accept it. This irritation increases our sufferings a hundredfold and, besides, robs us of all the merit we could have gained thereby.

We see some people pass through a tempest of suffering with the greatest calm and serenity; whereas, others get irritated at the slightest annoyance or disappointment. We can all learn this calm and patience. It is the secret of happiness.

An eminent physician, in a conference which he gave to distinguished scientists and fellow doctors, told them that he owed all his great success in life to the simple fact that

(Continued on next page)

Suffering

(Continued from previous page)

he had corrected his habit of impatience and annoyance, which had been destroying all his energy and activity.

Everyone, we repeat, without exception, can learn this calm and serenity.

Penance

We must all do penance for our sins. If we do not, we shall have long years of suffering in the awful fires of Purgatory. This fire is just the same as the fire of Hell.

Now, if we offer our sufferings – the very little ones as well as the greater ones – in union with the sufferings of Jesus Christ, we are doing the easiest and best penance we can perform. We may thus deliver ourselves entirely from Purgatory, while at the same time gaining the greatest graces and blessings.

Let us remember clearly that:

1. Sufferings come from God for our benefit.
 2. When we are in the state of grace, we derive immense merit from every suffering borne patiently, even the little sufferings of our daily lives.
 3. God will give us abundant strength to bear our sufferings if we only ask Him.
 4. If we bear our sufferings patiently, they lose their sting and bitterness.
 5. Above all, every suffering is a share in the Passion of Our Lord.
 6. By our sufferings, we can free ourselves in great part, or entirely, from the pains of purgatory.
- By bearing our sufferings patiently, we win the glorious crown of martyrdom.

Of course, we may do all in our power to avoid or lessen our sufferings, but we cannot avoid all suffering. Therefore, it is clearly necessary for us to learn how to bear them.

In a word, we must understand clearly that if we remain calm, serene and patient, suffering loses all its sting, but the moment we get excited, the smallest suffering increases a hundredfold.

It is just as if we had a sore arm or leg and rubbed it violently; it would become irritated and painful; whereas, if we touch it gently, we soothe the irritation.

We suffer from ill-health, from pains, from headaches, rheumatism, arthritis, from accidents, from enemies. We may have financial difficulties. Some suffer for weeks in their homes, some in hospitals or nursing homes. In a word, we are in a vale of tears. Almighty God could have saved us from all suffering, but He did not do so because He knows in His infinite goodness that suffering is good for us.

Prayer

We have a great remedy in our hands. That is, prayer. We should pray earnestly and constantly, asking God to help us suffer, to console us, or if it pleases Him, to deliver us from suffering. This is all, all important.

A very eminent doctor, in an able article he recently published in the secular press, says that “*Prayer* is the greatest power in the world.”

He says, “I and my colleagues frequently see that many of our patients, who we have failed to cure or whose pains we have failed to alleviate, have cured themselves by prayer. I speak now not of the prayers of holy people, but the prayers of ordinary Christians.”

We should above all pray to Our Lady of Sorrows in all our troubles. We should ask her, by the ocean of sorrow she felt during the Passion of Our Lord, to help us.

God gave her all the immense graces necessary to make her the perfect Mother of God, but He also gave her all of the graces, the tenderness, the love necessary to be our most perfect and loving Mother. No mother on earth ever loved a child as Our Blessed Lady loves us. Therefore, in all our troubles and sorrows, let us go to Our Blessed Lady with unbounded confidence.

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother. To thee do I come, before he I kneel, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer them. Amen.

From a pamphlet by the Holy Wounds Apostolate.



Suffering in this World St Raymond of Penyafort

The preacher of God's truth has told us that all who want to live righteously in Christ will suffer persecution. If he spoke the truth and did not lie, the only exception to this general statement is, I think, the person who either neglects, or does not know how, to live temperately, justly and righteously in this world.

My you never be numbered among those whose house is peaceful, quiet and free from care; those on whom the Lord's chastisement does not descend; those who live out their days in prosperity, and in the twinkling of an eye will go down to hell.

Your purity of life, your devotion, deserve and call for a reward; because you are acceptable and pleasing to God your purity of life must be made purer still, by frequent buffetings, until you attain perfect sincerity of heart. If from time to time you feel the sword falling on you with double or treble force, this also should be seen as sheer joy and the mark of love.

Does one not wonder about all the folks searching for God's love but expecting to find it in exactly the opposite way?

The two-edged sword consists in conflicts without, fears within. It falls with double or treble force within, when the cunning spirit troubles the depths of your heart with guile and enticements. You have learned enough already

about these kinds of warfare, or you would not have been able to enjoy peace and interior tranquility in all its beauty.

The sword falls with double and treble force externally when, without cause being given, there breaks out from within the Church persecution in spiritual matters, where wounds are more serious, especially when inflicted by friends.

This is the enviable and blessed cross of Christ, which Andrew, that manly saint, received with joyful heart; the cross in which alone we must make our boast, as Paul, God's chosen instrument, has told us.

Look then on Jesus, the author and preserver of faith: in complete sinlessness he suffered, and at the hands of those who were his own, and was numbered among the wicked. As you drink the cup of the Lord Jesus (how glorious it is!), give thanks to the lord, the giver of all blessings.

May the God of love and peace set your hearts at rest and speed you on your journey; may he meanwhile shelter you from disturbance by others in the hidden recesses of his love, until he brings you at last into that place of complete plentitude where you will repose for ever in the vision of peace, in the security of trust and in the restful enjoyment of his riches.

From a letter by St Raymond of Penyafort

Politics and the Devil

A healthy democracy depends on people of conviction working hard to advance their ideas in the public square—respectfully and peacefully, but vigorously and without apologies. We cannot simultaneously serve the poor and accept the legal killing of unborn children.

[All law in some sense teaches and forms us, while also regulating our behavior. The same applies to our public policies, including the ones that govern our scientific research. There is no such thing as morally neutral legislation or morally neutral public policy. Every law is the public expression of what somebody thinks we “ought” to do. The question that matters is this: Which moral convictions of which somebodies are going to shape our country’s political and cultural future—including the way we do our science?

The answer is pretty obvious: if you and I as citizens don’t do the shaping, then somebody else will. That is the nature of a democracy. A healthy democracy depends on people of conviction working hard to advance their ideas in the public square—respectfully and peacefully, but vigorously and without apologies. Politics always involves the exercise of power in the pursuit of somebody’s idea of the common good. And politics always and naturally involves the imposition of somebody’s values on the public at large. So if a citizen fails to bring his moral beliefs into our country’s political conversation, if he fails to work for them publicly and energetically, then the only thing he ensures is the defeat of his own beliefs.

Abp Charles Chaput OFM Cap ([Link](#))

The Critics of Christ by Joe Sobran

The columnist Richard Cohen scolds the "arrogance" of certain common attitudes, which he sums up as "My way is the best way. My country is the best country. My religion is the true religion." Having implicitly condemned Jesus Christ as arrogant, he omits, for some reason, the attitude that "My people is the Chosen People."

Well, when you profess a religion, aren't you saying you believe it to be the true religion? Why else would you adhere to it?

In *The Spectator* of London, another Jewish writer, Samuel Brittan, makes a more general assault on religion - and Christianity in particular - in an essay titled bluntly "Religion Is Bad for You." He begins with this curious observation: "I cannot help noticing how in the operas of Verdi the religious characters are nearly always the most punitive and vengeful." The world of Verdi's operas is not exactly a microcosm of the real world, and even at that Mr. Brittan offers only two examples: *Aida* and *Don Carlos*. How's that for a scientific sampling?

An anthropologist might as well argue: "The Italians are an extremely violent people - always stabbing each other. I cannot help noticing that in the operas of Verdi ... " At that point he would be drowned out by laughter.

Brittan cites the usual jejune examples - the Spanish Inquisition, the Crusades, the Irish troubles. He even uses Christ's figurative saying "I came not to send peace, but a sword" as if it were a call to violence - never mind his injunction to turn the other cheek and his warning that he who lives by the sword will die by the sword.

Yes, there have been violent episodes in Christian history, which, after all, spans two millennia. But Christian culture has always honored its martyrs far above its warriors. It takes a lot of careful editing to reduce the Christian era to one of nonstop violence.

Consider the infamous "Dark Ages" - from the fall of the Roman Empire to the high Middle Ages. During this period, Christianity gradually spread over Europe and quietly eliminated and mitigated most of the everyday barbarisms of the Classical world: abortion, infanticide, slavery, pederasty, divorce, crucifixion (once a common punishment for petty crimes).

Some of these practices have lately made a comeback in the name of "progress," but the fact remains that the so-called Dark Ages were an era of unparalleled moral reform. Christianity raised the moral standards of a continent; we may, if we choose, congratulate ourselves on lowering those standards again, but to speak as if Christianity's chief historical effect had been to increase violence and cruelty is sheer nonsense - and malicious nonsense at that.



Under the influence of Christ over these millennia, countless people have lived pious lives that didn't make headlines - or "history." Even their vices have been tempered by shame at falling short of Christ's precept and example. Any Catholic who has repeatedly confessed the same sins, only to fall again repeatedly, knows how ineradicable human frailty is. We would be much worse without Christianity; but we wouldn't know it.

People who give Christianity no credit for improving civilization nevertheless blame it for all the evils it failed to eradicate. To hear its critics, you'd think it had invented torture, persecution, and other survivals from the pre-Christian world.

This inconsistency becomes amusing when the critics profess shock at the "bad popes." Notoriously licentious popes like Alexander VI would have created no scandal in a pagan world.

What pagan ruler was ever disgraced for taking mistresses and favoring his bastard sons? None. Such behavior was entirely routine before Christianity set new standards. Does anyone call Julius Caesar a hypocrite for owning slaves, or a mass murderer for conquering foreign countries? On the contrary, such pagans are still judged by the standards of their times and honored as heroes. We credit them with making "history," and the Cohens and Brittans don't point to the corpses, widows, and orphans they left in their wake as proof of the rotteness of paganism, let alone of the danger of letting paganism return.

Christian hypocrisy is bad enough. But let's not overlook hypocrisy among the critics of Christianity.

The Reactionary Utopian by Joe Sobran, copyright (c) 2011 by the Fitzgerald Griffin Foundation, fgfbooks.com. This column was published originally by Griffin Internet Syndicate on April 11, 2000. ([Link](#))

Feeding Sheep or Amusing Goats?

An evil is in the professed camp of the Lord, so gross in its impudence, that the most shortsighted can hardly fail to notice it. During the past few years it has developed at an abnormal rate, even for evil. It has worked like leaven until the whole lump ferments. The devil has seldom done a cleverer thing, than hinting to the Church that part of their mission is to provide entertainment for the people, with a view to winning them. From speaking out as the Puritans did, the Church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she tolerated them in her borders. Now she has adopted them under the plea of reaching the masses.

My first contention is that providing amusement for the people is nowhere spoken of in the Scriptures as a function of the Church - if it is a Christian work why did not Christ speak of it? 'Go ye into all the world and preach the gospel to every creature'. That is clear enough, so it would have been if He had added, 'and provide amusement for those who do not relish the gospel'. No such words, however, are to be found. It did not seem to occur to Him. Then again, 'He gave some apostles, some prophets, some pastors and teachers, for the work of the ministry'. Where do entertainers come in? The Holy Spirit is silent concerning them. Were the prophets persecuted because they amused the people or because they refused? The concert has no martyr roll.

Again, providing amusement is in direct antagonism to the teaching and life of Christ and all His apostles. What was the attitude of the Church to the world? 'Ye are the salt', not the sugar candy - something the world will spit out, not swallow. Short and sharp was the utterance 'Let the dead bury their dead'. He was in awful earnestness!

Had he introduced more of the bright and pleasant elements into His mission, He would have been more popular when they went back, because of the searching nature of His teaching. I do not hear Him say, 'Run after these people, Peter, and tell them we will have a different style of service tomorrow - something short and attractive with little preaching - we will have a pleasant evening for the people. Tell them they will be sure to enjoy it. Be quick,

All the evils which poison men and nations and trouble so many hearts have a single cause and a single source: ignorance of the truth—and at times even more than ignorance, a contempt for truth and a reckless rejection of it. Thus arise all manner of errors, which enter the recesses of men's hearts and the bloodstream of human society as would a plague. These errors turn everything upside down: they menace individuals and society itself.

Ad Petri Cathedram, Encyclical of Pope John XXIII On Truth, Unity and Peace, In a Spirit of Charity, 1959 ([Link](#))

Peter, we must get the people somehow!' Jesus pitied sinners, sighed and wept over them, but never sought to amuse them. In vain will the epistles be searched to find any trace of the gospel of amusement. Their message is. 'Come out, keep out, keep clean out' - anything approaching fooling is conspicuous by its absence. They had boundless confidence in the gospel and employed no other weapon.

After Peter and John were locked up for preaching, the Church had a prayer meeting, but they did not pray, 'Lord, grant unto thy servants that by a wise and discriminating use of innocent recreation we may show these people how happy we are'. If they ceased not for preaching Christ, they had not time for arranging entertainments - scattered by persecution they went everywhere preaching the gospel. They turned the world upside down, that is the only difference! Lord, clear the Church of all the rot and rubbish the devil has imposed on her and bring us back to apostolic methods.

Lastly, the mission of amusement fails to effect the end desired. It works among young converts. Let the careless and scoffers, who thank God because the Church met them half way, speak and testify. Let the heavy laden who found peace through the concert not keep silent! Let the drunkard to whom the dramatic entertainment had been God's link in the chain of their conversion, stand up! There are none to answer! The mission of amusement produces no converts.

The need of the hour for today's ministry is believing scholarship, joined with earnest spirituality, the one springing from the other as fruit from the root. The need is Biblical doctrine, so understood and felt, that it sets men on fire.

Attributed to Charles H. Spurgeon, 1834-892 (edited)

It looks as if they believed people can be lured to go to church by incessant brightenings, lightnings, lengthenings, abridgements, simplifications, and complications of the service. ... Novelty, simply as such, can have only an entertainment value, and [Christians] don't go to church to be entertained.

Novelty may fix our attention not even on the service but on the celebrant. You know what I mean. Try as one may to exclude it, the question "What on earth is he up to now?" will intrude. It lays one's devotion waste. There is really some excuse for the man who said, "I wish they'd remember that the charge to Peter was Feed my sheep; not Try experiments on my rats, or even, Teach my performing dogs new tricks."

C. S. Lewis 1963. Letters to Malcolm – Chiefly on Prayer, pp. 4-5

What Will God Ask of Us for the New Evangelization?

Roger Vignocchi

The idea of a New Evangelization inspires hope as we survey today's many crises. But, it also brings a series of questions. Why are we not winning now? Why is darkness gaining the upper hand on so many fronts? What is wrong with us? What will we have to change? Are we the obstruction preventing the Church from proclaiming Christ? If so, what will God ask of us? Since we have so many competing opinions of what is wrong, what will the message be, and who will bring it? We American Dominicans ought to be concerned about these questions because our country is a world leader and we have to preach to our own people if we want to change the world.

I think one of the issues will be to come to subordinate our political ideas to God and our faith. A Christian approach to politics would probably fit neither party. While the Democrats seem to blatantly promote a Culture of Death, the Republicans have also let us down repeatedly on abortion. A friend went to a prayer group recently that was heatedly political and flagrantly anti-immigrant. Many Catholics seem more concerned with preserving welfare or lowering taxes than in stopping the holocaust.

Other issues have proven similarly twisted. I was greatly disappointed by some of our people who saw the death of Terri Sciavo as "letting her die a natural death" rather than seeing it as a deliberate murder by starvation at the hands of a psychopathic husband and his evil allies in the media and legal profession. A similar disappointment was when Catholics who had never read Pope Benedict's speech at Regensburg faulted the Holy Father and mindlessly repeated the exact arguments the Catholic-hating newspapers presented. Yet another is when I hear people recite the creed, but leave out male pronouns "God's only Son" rather than "His only Son". Many of us are misled by schismatic Bishops, disobedient priests and feminist nuns. With loyalty like this among our own people, we really don't need all the enemies on the outside, and we won't do much Evangelizing.

Some would ascribe the problems in the Church to 50 years of liturgical abuses, and since what we pray comes out of what we believe, there is some worth to that position. If the liturgy twisters had had a stronger, truer faith, they wouldn't have done all these abuses, or any others. We lay people are supposed to follow our leaders in being faithful to the Magisterium of the Church, but when members of the Magisterium and not faithful to the Magisterium, we've got problems!

I certainly believe in Orthodoxy (straight opinions) over heterodoxy (other opinions), but some Orthodox leaders are too rigid and arrogant, to the point of being abusive. I have to wonder about them, because orthodoxy without Charity isn't Orthodoxy at all, and Charity often disappears when people are infected with the pride of spiritual

perfection. Somehow, truth, obedience and faith can only find their proper place within the greater virtue of love, for God is love and we have to conform to him, not get others to conform to us or to what we think he is. This will be a challenge for all of us.

So, what should we do? One response to all the troubles would be to ignore them. Another is to think we are right and push others as we think they should go. A third is to cower in fear. None of these are very good options, and none will help the New Evangelization.

I think what we should do is, first, turn to God in sincere prayer, asking him to show us where we need to repent and to guide us to the leaders we need to listen to, who are, in my opinion, our current and last ten Popes. The Kingdom of God is within us and among us. Just because we are in the Church doesn't mean we don't need to repent. Next, we should turn to each other and hear what our own people are saying, because they know us and might have good input for us. After that, we should try to fight the battle as best we can in the specific situations we find ourselves in: family, work, parish, community and any and every kind of legitimate human endeavor. In military battles, the action is often won or lost in very small encounters, man to man and unit to unit. We cannot control the larger picture, but if we offer God a pure sacrifice of valiant effort in whatever faces us, we will gain a victory in a spiritual arena, and this is, after all, a spiritual war. Someone may feel very small and weak, but if they have even a small love they can give God great gifts. Finally, trust God for everything else. He will take care of the big picture.

Roger Vignocchi writes from the St Dominic Chapter, Eagle Rock

To be "in profound inner communion with Christ" means putting aside one's personal opinions and seeing with the eyes and heart of Christ. Thus, one can see in the light of Christ that so called "faithful dissent," when this phrase describes a refusal to adhere to the deposit of faith, is really the work of "the father of lies" (Jn 8:44) and not a docile receptive heart to the objective truth revealed and handed on by the Church. There is a value to theological speculation, which leads to a deeper experience of "faith seeking understanding" and enriches the life of the Church. However, this is much different than dissent, which is not faithful. This distinction ... is vital!

*Most Rev. Samuel J. Aquila,
Bishop of Fargo ([Link](#))*

Evangelizing!

Dominican Father Tony Wall thinks Catholics should spend more time living out their faith in the marketplace.

That's why he spent every day, except Sunday, for a month in Portland's Lloyd Center Mall. Father Wall, a priest for 60 years, wore his Roman collar or white friar's habit, simply making himself obvious for those yearning to talk about life's greater issues.

"People don't meet priests any more. We are hiding in the rectory," says Father Wall, who has moved on to lead missions from the Dominicans' California headquarters. He plans to return to Portland at the start of 2012 for another month of mall evangelization.

"Jesus sent people out on the road," explains the 86-year-old friar, who helped found the Graduate Theological Union in Berkeley, Calif. "St. Dominic was out in the crossroads and at the inns. He was not waiting for people to find him."

Educated in Rome during the 1940s, Father Wall counted the future Pope John Paul II among his classmates. He served in parishes and was a teacher before starting the Berkeley project. He served as president of the theological union for two terms. Then he joined the Dominican preaching band, men who give retreats on the road in honor of the itinerant charism of their 13th century founder.

In Mexico on a mission, he met a priest from St. Charles Borromeo Church in Harlem. The pastor said his church counted as many as 339 converts in a year and attributed that to the habit of priests standing out on Harlem street corners to engage the people and give them cards with Mass times.

When he visited Holy Rosary Parish in Portland, just down the street from Lloyd Center, he got thinking. There is no priest at the mall, and there should be.

"We are no longer a missionary church," Father Wall says of Catholics. "We are an absolutely passive church. We stand back."

Mall officials were receptive. There were limitations, however. Father Wall had to stay put in one place. Amplification and big signage was out.

That all suited the priest just fine. On weekdays, he chose a bench and sat, smiling. On weekends, he donned the

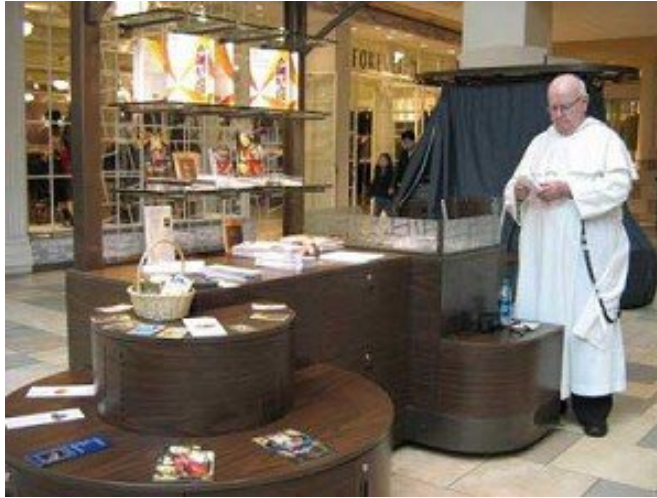


Photo courtesy of Mary Halvorsen

habit and rented a kiosk near Macy's and filled it with free crucifixes, rosaries, holy cards and sacred medals.

Many shoppers asked who he was and that led to encounters, some brief, some lengthy. Everyone seemed impressed that a man representing deep matters had set up in a place devoted to fashion, skin products and fast food. He heard several confessions.

"People are hungry to have the church stand up and say, 'Come, come, come,'" Father Wall says. "I think every big mall in the country should have a Catholic presence. All I think the church needs to do is rent a chair and have a priest sit there and have a sign that says, 'Have a question? Ask a priest.'"

Mall security guards took a special shine to the priest. They passed a hat several times and gave him the money to further his work.

Mary Halvorsen is not surprised the priest had that effect on the mall workers.

"Father Tony had a great method of engaging passersby," says Halvorsen, prioress of the Holy Rosary Dominican Laity, a group that helped the priest on many days. "People just naturally were drawn to him. Father would ask those people what their names were and would tell them what their name meant in Latin or Greek or what saint was connected to their name. Some would be shy and say they knew a Catholic or used to be a Catholic."

Halvorsen says other vendors in the area would come introduce themselves to the priest.

"People are hungry for God even if they don't know it and when they are fed by a gentle, holy man they are filled with gratitude and joy," she concludes.

As for Father Wall, he talks a lovely torrent that puts everyone he meets at ease. Within the amicability, though, he has an urgent message.

"What we Catholics need is a four letter word — a little bit of z-e-a-l," he says. "And you have these zealous lay people just waiting for someone to point them the way and say, 'Go.'"

Ed Langlois, The Catholic Sentinel ([link](#))

From the Chapters



St Thomas Aquinas, Santa Paula

Taking promises in 2009 at Thomas Aquinas College's new chapel.

Tim Nicely, Secretary

St Andrew, Riverside

Father Raymond Finnerty, OP, is now back home after his hospital stay because of the fire at the friars' house. He is very grateful to be alive! Our chapter has several members who are having health issues. Please include them in your prayers. Our moderator, **Nancy Sebastian**, underwent surgery this past week. Please pray for her rapid recovery. God bless all and a most blessed and joyous Easter to all our Dominican brothers and sisters!

Fraternally in JMJD,
Mr Bill Rabalais, OP

Holy Rosary, Portland

Some chapter members attended a retreat on Mar. 11-13th at Our Lady of Peace Retreat in Beaverton along with members of The Legion of Mary. The retreat master was Father Eric Anderson who was a member of Holy Rosary parish prior to becoming a priest. The theme focused on "Growing in Jesus' Love through Our Blessed Mother" and included the Stations of the Cross as seen through Mary's eyes as well as insightful, educational and inspiring conferences related to the theme. The retreat ended in a High Mass according to the extraordinary form on Sunday.

Sandy Miller has been leading us through Pope Benedict XVI's book "Jesus of Nazareth" for our ongoing formation. We are studying the first book now and will begin the recently released second volume this summer.

Plans are underway for a picnic and housewarming at **Becky Lewis'** home in July. She recently lost her home and almost everything in it to a fire. She will let us know what she needs so members can bring these items to the housewarming.

Reception and Profession will be on May 22nd at the 9:00 a.m. Mass with a reception following. **Fr. Anthony Patalano, OP** will conduct the ceremony. **Barbara Pommier** plans to make life profession and **Jacquelyn Linville** and **Doug Rife** will be making temporary profession while **Phil Paul** will be received.

Long time life professed chapter member, **Dorothy Krikstans** passed away on March 19, 2011. Her funeral was on March 24 at Holy Rosary. Many chapter members attended and gathered to pray the Office for the Dead for her prior to the funeral. Dorothy was life professed in 1951. Please keep her and her family in your prayers.

Please pray for the following who are ill or have other urgent needs: Jane Hoesly, Barb Pommier, Barbara Quinn (finding a job), Joanne Moore, Suzi King, Maria Lezniak; John Fazio's father, Jack Fazio; Roberta Powell's aunt, Dorothy Slecta who just passed away.

Respectfully submitted,
Ms. Roberta Powell, OP

(Continued on next page)

Many men, when they see any of those who are pleasing to God suffering anything terrible, as, for instance, having fallen into sickness, or poverty, and any other the like, are offended, not knowing that to those especially dear to God it belongs to endure these things; since Lazarus also was one of the friends of Christ, and was sick.

St. John Chrysostom, Homily 62

From the Chapters

(Continued from previous page)



Corpus Christi, Menlo Park

On February 20, 2011, the relic of St. Mary Magdalene was brought to Corpus Christi Monastery for public veneration as part of the North American tour. We attended the 11:00 am Mass celebrated by **Fr. François LeHégaret, OP**, a friar from the Province of Toulouse and the relic's guardian. The relic, a piece of the tibia or shinbone belonging to the saint was brought by Fr. François from the cave of La Sainte-Baume in France where it is held in the custody of the Dominican friars. In his homily, Fr. François said *"the life of Mary Magdalene tells us two things: the first one is that anyone, even someone very far from God, can meet Jesus and have a completely transformed life. The grace of God can do this. The second: once one meets God, one has desire to announce it to others. Jesus chose Mary Magdalene to announce to the other disciples, especially the Apostles, His Resurrection. God chooses those of whom we would not think of choosing to do great things. And it might be you today."* After the Mass and veneration, Fr. François visited us in the chapter room and spoke about the saint whom Thomas Aquinas called the *Apostle of the Apostles* because she was the first to see the Risen Jesus and announced the Good News to the Twelve. He said that each year hundreds of people choose to climb up the trail to the cave where the saint lived. She is the special patroness of the Order of Preachers.

Charo Aguirre

St Albert, Oakland

Fr. Bruno Cadore, OP, the new Master General received the final vows of two of the brethren on Friday, April 8th, at a beautifully celebrated liturgy. Chapter members were pleased to see him concelebrate Mass with the Community on Sunday. Fr. Kieran Healy, our religious assistant, mentioned the attendance of the Master and of our chapter as he preached. We were asked to be in the meeting room by 11 as Fr. Cadore would stop in before leaving at 11:15 to return to Santa Sabina. He entered the room, a short, quiet man with a beautiful smile and greeted us all. (None of his photos do him justice.) He asked about the number of members in our chapter, the number of chapters in our province and a guesstimate of how many members in all chapters. He asked, too, what our chapter mission was. We replied that as a chapter, we don't have a special mission but then we mentioned many of the different apostolates of our members and that our meetings are to strengthen and encourage us in the works we do. His response was simply that we are to bring Christ into the world and be His witnesses there. He answered some questions about his work, his visit with the Sister in Iraq and the conditions there. He had special praise for the numerous Lay members in Vietnam and their work.

(Continued on next page)

Saint Mary Magdalene Prayer

St. Mary Magdalene,
you who were pardoned by Jesus,
you who greatly loved;
Show us the way to true conversion
and purity of heart.
With love you followed Jesus to serve him;
Teach us to freely offer our lives
for our brothers and sisters.
You stood close to the cross of Jesus
near Mary and John;
Obtain the grace of faith and hope
in our sufferings.
On Easter morning, you received from Jesus
the mission of announcing the resurrection
to His disciples.
Help us to believe that life is stronger than death,
that love triumphs over all.
Through your intercession, we trust in the Lord,
Amen.

From the Chapters

(Continued from previous page)

We were all impressed by his humility, his graciousness and his smile. Before leaving, he gave us his blessing and quietly left us - somewhat in awe!

Both our March and April meetings continued with presentations about Dominican saints, blessed, and well-known leaders of the Order. Two members of the formation class spoke in March. **Judy Wong** gave a well-prepared presentation on St. Peter of Verona and **Bruce Dalziel** spoke on Savonarola, giving us a clear picture of the era in which he lived, his total failure as a beginning preacher and the techniques he used thereafter to encourage repentance and change of life style in medieval Italy. Savonarola made the threat of damnation very clear and Bruce made his teaching and style clear to us, giving us a handout on this controversial figure's life and work.

At the April meeting, **Normand Larandeu**, who is from the Central Province, and with his wife, **Marlene**, join us for meetings February to May, gave a handout and an excellent presentation on Meister Eckhart, his life, his work and the strong influence he had on the German mysticism movement.

During the business session, we broke into small groups with a chapter council member in each group to discuss what changes in 2011-2012 meeting members might want to see. It was a fruitful discussion that the council will deal with at its next meeting as we begin to prepare for next year's program.

The chapter will help **Fr. Kieran** celebrate his 50th Jubilee of Ordination instead of the usual meeting. We plan to make it a joyous occasion. Our May meeting will be a power point presentation taking us around Israel as **Tom Raftery**, chapter treasurer, recounts his pilgrimage with **Fr. David Farrugia, OP**, and members of both St. Mary Magdalen and St. Dominic, Benicia, parishes.

I have to add that this is the first time in my long membership in the Order that a Master-General paid a personal visit to our chapter. It was memorable in itself and also for the recognition of the importance of the Lay branch of the Order, so often unrecognized in years gone by and now respected and admired. A Joy!

Well that's enough for one issue. Thank you for your prayers; I have needed them all and now pray that I do well in the eulogy for my brother on April 30th at the public memorial for him. It's a challenge.

May you have a blessed and joyous Easter!
Ellen Logue

St. Dominic Chapter, San Diego

The St. Dominic Chapter of San Diego (in formation) recently welcomed two newly professed members to its ranks. **Ms. Denise Lingvall OP** and **Mr. Frederick Valdez OP** made their first profession on February 15, 2011, at the chapter's monthly meeting, bringing the total of professed members to 13, including spiritual advisor **Fr. Vincent Serpa OP**. The chapter also has one member in the inquiry phase.

In coming months the St. Dominic Chapter will be studying the new formation guidelines developed by the Lay Provincial Council.

Miss Sophia Sproule OP

(Continued on next page)

De Profundis

Fr. Laurence Edward Banfield, OP 1914-2011

Fr. Larry Banfield, OP, preacher, confessor and confidant to many throughout the United States and Canada, died peacefully early in the morning of April 11, 2011. He will be deeply missed by his many admirers and those whom he has helped over the last 70 years of priesthood.

A local Funeral Mass in Oregon scheduled for 12:00 noon on Saturday, April 16, at Holy Rosary Church in Portland, with viewing beginning at 10:00am, and the Rosary at 11:30am.

A Vigil, Rosary and Office of the Dead, celebrated on Monday, April 18, 2011, at 7:30pm at St. Albert Priory, Oakland, CA. A Funeral Mass will be on Tuesday, April 19, at 10:30am, also at St. Albert's, followed by burial at St. Dominic Cemetery in Benicia.

Our brothers are reminded of suffrages to be offered for the repose of his soul.

Please do keep his long-term caregiver and cousin, Mary Murphy in your prayers as she mourns for her cousin.

—
Dorothy Krikstans of Holy Rosary Chapter passed away on March 19, 2011. Her funeral was on March 24 at Holy Rosary. Dorothy was perpetually professed in 1951.

Requiescat in pace

From the Chapters

(Continued from previous page)

Bl Margaret of Castello, Boise

The Bl. Margaret of Castello Chapter has been observing Lent in accordance with this year's theme: growing in personal holiness. This year's Lenten retreat took place on March 19th at the parish hall of St. Paul's Catholic church in Nampa. Our retreat master, **Fr. Andrew Szymkowski** of the Diocese of Baker, opened the retreat with Holy Mass in honor of the feast of St. Joseph, then gave a series of first-rate conferences on personal holiness, based on meditations on each line of the Lord's Prayer. Chapter members took turns reading aloud from Butler's Lives of the Saints during lunch, which was followed by private prayer time and confessions. On Sunday the 20th, at the request of several members of the Chapter who are devoted to the Extraordinary Form of the Mass, Father celebrated Missa Cantata for the Second Sunday of Lent at our Chapter House.

At our April chapter meeting on the 16th, our prioress, **Mrs Kathleen Schuck, OP**, announced that physical work is about to begin on our Cross of Remembrance project at the chapter's property in Homedale. The Cross of Remembrance will be a cross-shaped plot where memorials will be erected to babies who perished in the womb. Kathleen announced that the chapter has secured the assistance of a neighbor with ground-leveling equipment, and the work of preparing the ground is expected to begin within the following week.

Our April chapter meeting was itself also something of an historical event: for the first time, the meeting was broadcast over the internet for the benefit of our long-distance members who are not able to be with us every month and

for other interested parties. Matthew Keenan, the son of **Mr John Keenan, OP**, set up the equipment for the webcast, and was able to report that we had ten viewers! After opening the meeting with the customary Rosary and Office, **Miss Anita Moore, OP** continued her series of talks on the life of St. Dominic; **Mr Mike Turner, OP** continued his series on Hinnebusch on Dominican spirituality; **Mrs Carolyn Reese, OP**, our subprioress, gave a talk on the life of St. Catherine of Siena; **Mrs Stephanie DeNinno, OP**, our formation director, and **Mrs Gayle Boyer, OP** followed with talks on the Dialogues of St. Catherine; and **Mr John Keenan, OP** gave a short talk on social justice issues, as well as a report on the recent meeting of several representatives of the chapter with Bishop Michael Driscoll for the purpose of touching base and updating him on the chapter's activities. We hope to be able to make the webcasts a regular feature of our chapter meetings in the future.

Miss Anita Moore, OP

St Dominic, Eagle Rock

St. Dominic Chapter heard a presentation for our March Meeting on human trafficking by **Sister Mary Sean Hodges, OP**, from Los Angeles. Trafficking, today's slavery, is mostly for work and prostitution; many women and girls are bought, kidnapped or forced into it. In April, we continued our study of Matthew's Gospel. We will hold Receptions and Professions on May 6, at St. Dominic's Church in Eagle Rock.

Roger Vignocchi





So let us remain with Jesus, the eternal and incarnate Wisdom. Apart from him, there is nothing but aimless wandering, untruth and death. "I am the way, I am the truth, I am the life" (Jn. 14:6). Now let us see the effects of Wisdom in souls.

The Love of Eternal Wisdom, St. Louis de Montfort

"Frequently he made a special personal petition that God would deign to grant him a genuine charity, effective in caring for and obtaining the salvation of men. For he believed that only then would he be truly a member of Christ, when he had given himself totally for the salvation of men, just as the Lord Jesus, the Savior of all, had offered himself completely for our salvation. So, for this work, after a lengthy period of careful and provident planning, he founded the Order of Friars Preachers."

Libellus de principiis O.P. Office of Readings, Aug 8

Mary, our mother
 And mother of the Redeemer,
 Gate of heaven and Star of the sea,
 Come to the aid of your people,
 Who have sinned,
 Yet also yearn to rise again!
 Come to the Church's aid,
 Enlighten your devoted children,
 Strengthen the faithful throughout the world,
 Let those who have drifted
 Hear your call,
 And may they who live as prisoners of evil
 Be converted!

Pope John Paul II

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Editor – Mark Gross

Submissions to the Editor

Readers are encouraged to contribute letters or articles, in particular presentations made at chapter meetings. We cannot guarantee that all will be published, and we reserve the right to edit submissions. The purpose of sharing submissions is to pass on relevant information and suggestions for proclaiming the Good News of the Gospel according to the charism of St. Dominic, and in accord with the Catechism of the Catholic Church.



Let us, then, not light the lamp by contemplation and action, only to put it under a bushel - that lamp, I mean, which is the enlightening word of knowledge - lest we be condemned for restricting by the letter the incomprehensible power of wisdom. Rather let us place it upon the lampstand of holy Church, on the heights of true contemplation, where it may kindle for all men the light of divine teaching. -St. Maximus the Confessor