

Shepherds of Christ

2006 ISSUE NO. 2 A SPIRITUALITY NEWSLETTER FOR PRIESTS BY REV. JOHN J. PASQUINI

CHIEF SHEPHERD OF THE FLOCK

Jn. 10: 1-15

“I am the good shepherd: the good shepherd lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep as soon as he sees a wolf coming, and runs away, and then the wolf attacks and scatters the sheep; he runs away because he is only a hired man and has no concern for the sheep. I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep”
(*New Jerusalem Bible, Doubleday*).

BENEATH THE CROSS

By St. Edith Stein

“Today I stood with you beneath the Cross,
And felt more clearly than I ever did
That you became our Mother only there.
Even an earthly mother faithfully
Seeks to fulfill the last will of her son.
But you became the handmaid of the Lord;
The Life and being of the God made Man
Was perfectly inscribed in your own life.
So you could take your own into your heart,
And with the lifeblood of your bitter pains
You purchased life anew for every soul.
You know us all, our wounds, our imperfections;
But you know also the celestial radiance
Which your Son's love would shed on us in Heaven.
Thus carefully you guide our faltering footsteps,
No price too high for you to lead us to our goal.
But those whom you have chosen for companions
To stand with you around the eternal throne,
They here must stand with you beneath the cross,
And with the lifeblood of their bitter pains
Must purchase heavenly glory for those souls
Whom God's own Son entrusted to their care.”
(Cited in and translated by Hilda Graef, *The Scholar and the Cross* [Westminster: The Newman Press, 1955], 15).

“It is better that scandals arise than the truth be suppressed.”

—His Holiness Gregory the Great

DEUS CARITAS EST: A SUMMARY OF PART II

His Holiness Pope Benedict XVI

Part II: *Caritas, The Practice of love by the Church as a Community of Love*

Summarized by Joseph Hayes

The Church's love is made possible by the love that exists between the Father, and the Son, and the Holy Spirit. The Trinity manifests the Church's activity and responsibility to love. Because of this reality, the Church's deepest nature as family, as servant of all, as a community in solidarity, is expressed in the proclaiming of the Word of God, the celebrating of the Sacraments, and the exercising of the ministry of charity. While Church and State are distinct realities, they are very much interrelated. The unique role of the Church is to help purify reason and to join in the intellectual discussion regarding the authentic nature of justice.

It is the unique role for the Church to make love and charity flow through faith. Love makes fidelity to the teachings of the apostles, communion and prayer, service to the poor, the orphan, the widow, the prisoner, and the compassion for the sick and elderly most fruitful.

The Church's role is to help build social and civil structures of justice and charity for the common good. This role is to be led by all in the Church, but in a unique and particular way by the laity. It is the particular role of the laity to help build in humility and self-giving a solidarity of nations dedicated to the material and spiritual needs of the world.

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FR. EDWARD CARTER

Founder, Shepherds of Christ

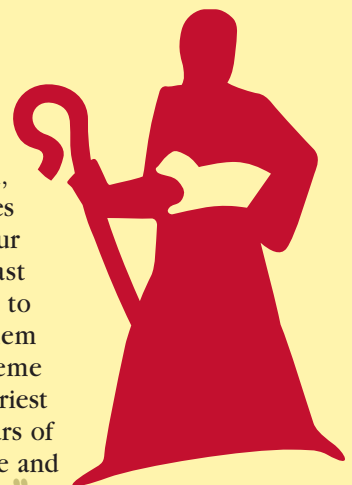
This newsletter is for priests and those who are interested in the spiritual life.

PRIESTHOOD

By Charles De Foucauld

To a Friend Preparing for Ordination

“The priest... is something transcendent; through baptism he brings souls to birth, through the sacrament of penance he purifies them, through communion he gives them our Lord's Body as He Himself did at the Last Supper, and at their death He helps them to appear before the Beloved by giving them their final forgiveness and the supreme strength... Every single day of his life, a priest does what Jesus did during his three years of ministry—He teaches men to know, love and serve their good Master. What a vocation!”



TOWARD A NEW TRANSLATION

By Fr. John J. Pasquini

I recently attended a Latin Mass in my diocese. I was surprised to see the number of young people attending. In fact, there were more young people in attendance than elderly. When I asked the young people why they were attending the Latin Mass, the overall response was that they felt the power of the sacred. The goal of the new translation is to reinforce the sense of the sacred in the Mass. An analogy to this can be seen in our evangelical brothers and sisters' use of the King James Bible. Although it is a poor translation, it has a sense of the sacred because of its ancient language.

The Holy See and the American bishops have recognized a need for imparting a sense of the sacred into the new translation of the Sacramentary. Some of the proposed changes include changing the current translation of Eucharistic prayer 1 which states, "this holy and perfect sacrifice; the bread of life" to "a pure victim, a holy victim, a spotless victim, the holy Bread of eternal life," and changing "this is the cup of my blood" to [this is the] "precious chalice of my blood" (cf. *National Catholic Register*, vol. 82, n. 24, p. 7). Other examples of changes include the response to the priest's address, "The Lord be with You" with the response by the people "And with your spirit" as opposed to "And also with you." In the *Confiteor* the current "I have sinned through my own fault, in my thoughts and words, and in what I have failed to do" is changed to "I have sinned greatly in my thoughts and words, in

what I have done and what I have failed to do, through my fault, through my fault, through my grievous fault." The profession of faith would change "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen" to "I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible." The Communion words of "Lord, I am not worthy to receive you, but only say the word and I shall be healed" would be replaced with "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed" (OSV, July 9, 2006). The *Sanctus* will start with "Holy, Holy, Holy is the Lord God of hosts" instead of "Holy, holy, holy Lord, God of power and might" (cf. *The Wanderer*, vol. 139, #26).

There is little doubt that the process of translating and imparting a deeper sense of the sacred into the Sacramentary will be a long and arduous task. But it is safe to say that the bishops want people to enter more deeply into the mystery of Calvary, the Eucharist, and the mystery of the sacrament of the priesthood. Ordinary language, while good, has left many without a sense of what they are truly experiencing in every Mass.

With the guidance of the Holy Spirit and the Chair of Peter, there is little doubt that the future translation, whenever it is completed, will embody a sense of nobility, beauty and sacredness.

"Truth is love, and if love were to turn against truth, it would be mutilating itself."

—His Holiness Pope Benedict XVI

COSMIC CENTER

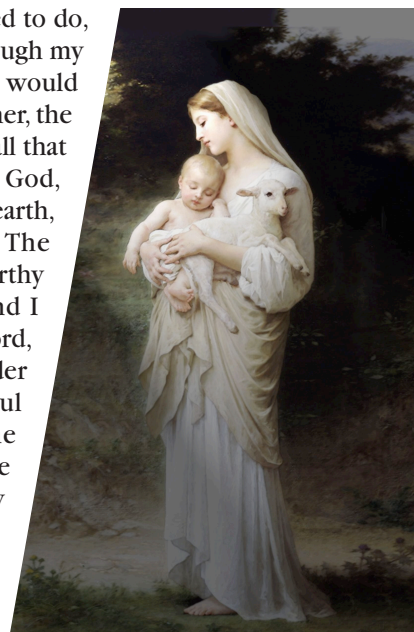
By Fr. Pierre Teilhard de Chardin

"Lord Jesus Christ, you truly contain within your gentleness, within your humanity, all the unyielding immensity and grandeur of the world.

You are the Center at which all things meet and which stretches out over all things so as to draw them back into itself; I love you for the extensions of your body and soul to the farthest corners of creation through grace, through life, and through matter.

Lord Jesus, you who are as gentle as the human heart, as fiery as the forces of nature, as intimate as life itself, you in whom I can melt away and with whom I must have mastery and freedom; I love you as a world, as this world which has captivated my heart....

Lord Jesus, you are the center towards which all things are moving"



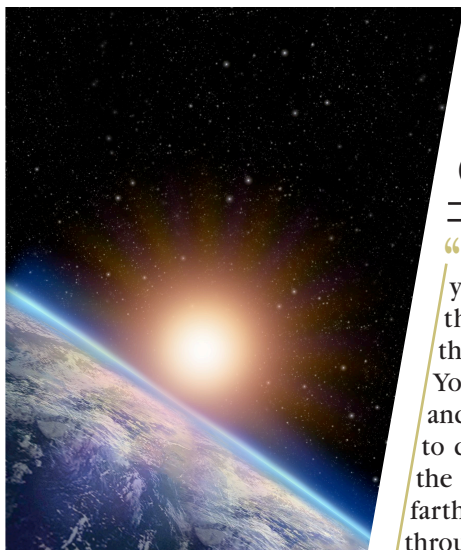
("Cosmic Life" in Charles Healey, S.J., *Modern Spiritual Writers* [New York: Alba House, 1996], 100).

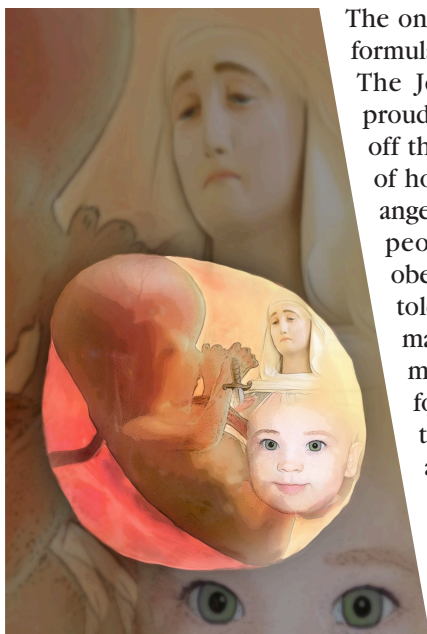
THE BATTLE OF JERICHO

By Fr. Thomas Euteneuer

It is the nature of evil to fortify itself with worldly power and might. Evil usually imposes its agenda in a top-down fashion and then once it is in control, seeks to maintain its hegemony by walling itself up in fortresses so that any attempt of good people to change it will bounce off the fortification like a canon ball off a granite wall. Such is the nature of evil. Many have been the frustrated warriors of conscience whose individual and collective efforts to dismantle the structures of evil in our day have been stopped by the impenetrable strength of evil interests. The walls of evil are just too high and strong.

It is said that when archeologists discovered the ancient walls of Jericho in southern Israel they discovered the bones of little babies in jars which had been placed in the walls of the city. The babies had been ritually sacrificed. In other words, the institution of child sacrifice was flourishing behind those high walls of Jericho, and although it was probably hidden to the eyes of the world, it was plainly seen by the eyes of God. It was a sin that cried out to God for justice, and God who hears the cry of the poor decided to put an end to it. Jericho, a leading commercial and metropolitan center of its day, was corrupt, but it could not be destroyed by human means. Reform could not change it from within because the whole system was corrupt. Change could not come from without either because the walled city was just too strong. Only God could put an end to the killing. And God who is rich in mercy still hears the cry of the poor even today. These poor are the voiceless, defenseless unborn children who are being sacrificed on the new





The only problem was that this was a perfect formula for failure in terms of worldly combat. The Jerichoans must have stood high and proud on their walls and laughed the Israelites off the battlefield. "Are we to fear the blowing of horns or take seriously a big gold box with angels on it carried by some old men?" But the people did not listen to their taunts and obeyed to the letter what their spiritual leaders told them to do even though it must not have made much sense to them at the moment. They marched seven times around the city in silence for six days and the priests just kept blowing the horns. Only on the seventh day did they do anything different, and when Joshua ordered them to shout, the whole massive edifice of evil collapsed in on itself in an instant. Mark my word: evil will not stand when the Church is so prayerfully united behind its spiritual leaders carrying the Holy of Holies into battle against the most corrupt institution in history. The gates of hell will not prevail against a united church. Abortion will collapse in the same way too - in an instant - with spiritual leadership. God is ready, the people are ready, but where are the priests?

altars of a massive evil which has become an institution and a fortified industry. Abortion is just Jericho revisited. Like the ancient city, it has all the trappings of a smug, strong, sophisticated social concern, but it is corrupt down to its very heart of darkness. As a so-called medical reality it is the most protected and least regulated of all medical institutions; as a political reality it has bought and paid for politicians who protect the sacred rite of child sacrifice in order to please the ones who put them in power; and as an economic reality it is a multi-billion dollar industry which is almost totally impenetrable to any human force from inside or out. How can one actually fight against such a fortress? What could one possibly do to penetrate this hermetically sealed evil?

Joshua provides us with the answer, and it is very simple: pray and follow your priests. Isn't that what God sent him to tell the people after all? Re-read the story of the fall of Jericho in chapters five and six of the Book of Joshua, and you will see that the walls of Jericho were penetrated not by weaponry, strategy or the strength of a military siege. None of those techniques would have worked if they had been tried. It is likely that many other nations had tried those techniques of war and failed. The walls stood firm, and the evil inside got worse. God did something different to collapse those walls. He used the power of united prayer and spiritual leadership to blast those granite walls to smithereens, and the formula for defeating evil is the same today. Prayer and priestly leadership. Joshua lined them up according to God's pre-set plan. First came the vanguard of picked troops to shield the people. Then came the priests blowing the horns. Then seven other priests took up the Ark of the Covenant, and carried it into battle. Finally all the people fell in line behind their priests and were protected by a rear guard of seasoned troops.

"The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth."

—His Holiness Leo XIII

IGNATIUS' PILGRIMAGE

"...When [Ignatius] thought of worldly matters, he found much delight, but after growing weary and dismissing them, he found that he was dry and unhappy. But when he thought of going barefoot to Jerusalem and of eating nothing but vegetables and of imitating the saints in all the austerities they performed, he not only found consolation in these thoughts, but even after they had left him, he remained happy and joyful. He did not consider, nor did he stop to examine, this difference until one day his eyes were partially opened and he began to wonder at this difference and to reflect upon it. From experience, he knew that some thoughts left him sad, while others made him happy, and little by little he came to perceive different spirits that were moving him; one coming from the devil, the other coming from God."

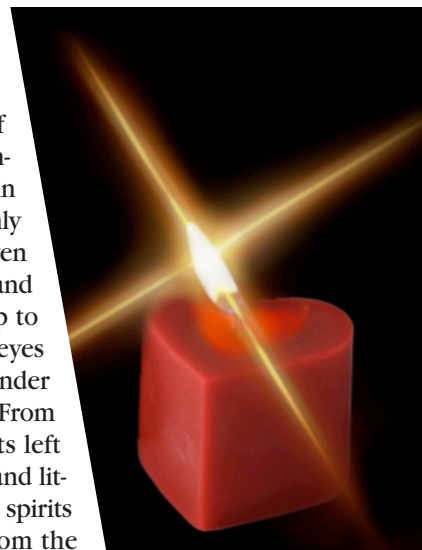
"He gained not a little light from this lesson, and he began to think more seriously about his past life and how greatly he needed to do penance for it. It was at this time that the desire to imitate the saints came to him, and without giving any consideration to his present circumstances, he promised to do, with

God's grace, what they had done. His greatest desire, after regaining his health, was to go to Jerusalem...and to observe the fasts and to practice the discipline as any generous soul on fire with God is accustomed to do.... With these holy desires of his, the thoughts of his former life were soon forgotten...." (*A Pilgrim's Journey: The Autobiography of Ignatius of Loyola*, intro., trans., and commentary by Joseph N. Tylenda, S.J. [Wilmington: Michael Glazier, 1985], 14-15).

THE FLAME OF LOVE

By Pope Benedict XVI

"Whoever comes close to [Jesus]...must be prepared to be burned. Especially, nowadays, we ought to set these sayings against a vacuous Christianity that renders everything banal, a Christianity that would prefer to be comfortable and undemanding. Christianity is great because love is great. It burns, yet this is not a destructive fire but one that makes things bright and pure and free and grand. Being a Christian, then, is daring to entrust oneself to this burning fire.... Anyone who is not ready to get burned, who is not at least willing for it to happen, will not come near. But we can always be sure that it is there that we will meet true loving-kindness, which helps us, which accepts us—and which does not merely mean well toward us but will in fact ensure that things go well for us" (Joseph Cardinal Ratzinger, *God and the World* [San Francisco: Ignatius Press, 2002], 222-225).



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DISCERNMENT OF SPIRITS

By Fr. John J. Pasquini

"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves (Mt. 7:15)."

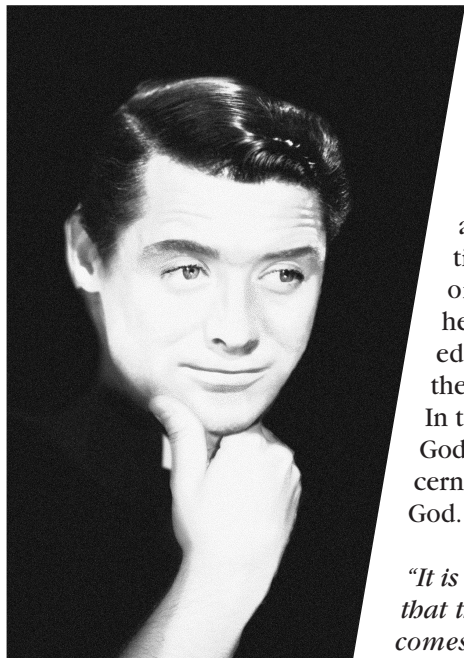
The discernment of spirits is guided by acquired and infused prudence and the gift of counsel. In the early stages of spirituality, the spirit of the world or nature predominates. In the more profound stages, the Spirit of God takes a hold of a person's spiritual journey: The spirit of the devil is identifiable and slowly becomes destroyed (cf. Ignatius, *Spiritual Exercises*, 4th week).

The Spirit of the Devil

The spirit of the devil is marked by pride, discouragement, despair, scrupulosity, boasting, dissension, hatred, false humility, presumption, fear of correction, self-infatuation, bitter zeal, forgetfulness of God, lack of obedience, cowardice, and an intense dislike for mortification. All that is contrary to the honor and glory of God is found in the influences of the devil.

The Spirit of the World

The spirit of the world bears a lot in common with the spirit of the devil. However, the spirit of the world does not bear the extreme evil that is indicative of the ways of the devil. In this phase, a person has very little regard for the infused virtues



"It is characteristic of the [profoundly holy] that they always know whether a thought comes from within themselves, or from God, or from the demons.... The eyes of the heart are enlightened by discernment to things seen and unseen.... (John Climacus: The Ladder of Divine Ascent, 255)."

(Light, Happiness, and Peace: Journeying Through Traditional Catholic Spirituality [New York: Alba House, 2004] 119-121).

of faith, hope, and love. A person in this stage is pleasure and self-oriented. One is easily irritated and discouraged. One is indifferent to the glory and honor of God. One is indifferent to the love of God and the love of neighbor. There is no zeal in such a person. Tepidity, mediocrity, and false moderation are indicative of a person's spiritual life. People influenced by the spirit of the world (or nature) are people who are more social workers than disciples. They are the ones who at the first sign of difficulty in the spiritual life, abandon it, and go to their former way of life.

The Spirit of God

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires (Gal. 5:22-24)."

All that is of the Spirit of God is directed toward the honor and glory of God. Those who live in this manner bear the marks of faith, hope, and love. They are people of true, authentic humility bearing profound self-knowledge and a zeal for God. They are a people marked by interior joy and forgetfulness of self. They embrace suffering, the sweetness of the cross, and mortification. They have no regard for the world's standards of success or the world's scorn.

Authentic mortification takes place in those embraced with the Spirit of God. That which is of the Spirit of God in terms of mortification is always marked by respect for the body as the temple of God. Mortification that flows from the grace of God is moderated by discretion and obedience. A person engaged in mortification does not seek to attract attention, and he or she does not seek to damage his or her health. Rather, authentic mortification is directed toward purifying the heart and the will for the honor and glory of God.

In the advanced stages of holiness the Spirit of God is exemplified by a person's ability to discern the spirits and to persevere in the Spirit of God. As St. John Climacus states:

RESOLVE TO DIE WELL

By St. Robert Bellarmine

"The comforts and tribulations of this life are momentary and small, but the comforts and tribulations of the next life are everlasting and great beyond measure. This is clear from experience, but clearer in the Scriptures, written by the Holy Spirit.

If anyone wishes to learn quickly and easily the art of dying well...[he] should attentively consider—not once, but often; not out of curiosity to learn, but out of



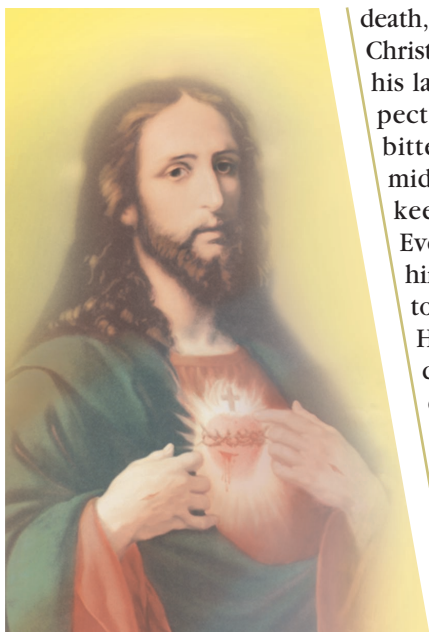
"If you want a religion that is really comfortable, I don't recommend Christianity."

— C.S. Lewis

FORM OF LIVING

By Richard Rolle

"If you think of the name 'Jesus' continually and cling to it devotedly, then it will cleanse you from sin and set your heart aflame; it will enlighten your soul, remove turbulence, and eliminate lethargy; it will give the wound of love and fill the soul to overflowing with love; it will chase off the devil and eliminate terror, open heaven, and create a mystic. Have 'Jesus' in your mind, because it expels all wickedness and delusion[s]...; and greet Mary frequently, both day and night. Great will be the love and joy you feel if you are willing to act in accordance with this instruction.... Hold on to love in heart and deed, and you've got everything which we can talk or write about. For the fulfillment of the law is love: On that, everything depends" (Richard Rolle—The English Writings, ed., and intro. Rosamund Allen [Mahwah: Paulist Press, 1988], 173).



a sincere intention to live and die well—the difference between momentary things and everlasting things, between things of no importance and things of great importance. And if he desires to be thoroughly confirmed in this most clear and profitable truth, let him call to mind the examples of persons who have lived before us, whether by their good life they came to a good end, or by their ill behavior, have everlastingly perished.

Let this argument remain most firm and true: in all our tribulations, 'that which is, at present, momentary and light...worketh for us above measure an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal' (2 Cor. 4:17-18).

Praise be to God always" (*Live Well, Die Holy* [Manchester: Sophia Institute Press, 1998], 139).

REMEMBER THY LAST END

By St. Jean Baptiste Marie Vianney, the cure of Ars

"[The] Holy Ghost assures us that we shall never sin if we think [of our last end] earnestly. And in fact, my brethren who could attach themselves to the goods of this world, if they considered that in a short time they would no longer be here; that from Adam until today, nobody has ever taken anything away with him, or ever will do so? Would not anybody who was constantly thoughtful that he might die at any moment be always prepared for it? ...Nothing is more likely to draw us away from ourselves and from the goods of this world, nothing so powerful to spur us on to bear better the sufferings of this life in a spirit of penance, than an earnest consideration of [our last end].... [There] are four points which determine the happiness of a Christian, namely: The shortness of life, the thought of

death, the judgment, and eternity.... But for a Christian, dear brethren, who has lost sight of his last aim, the matter has quite another aspect; the shortness of life is a trouble and a bitter thought which disturbs him in the midst of his pleasure; he does his utmost to keep this thought of death far from him. Everything that reminds him of it frightens him, doctors and remedies; everything is tried to keep away the thought that death is near. He is in pursuit of happiness on earth, but he deceives himself.... He will be obliged at the end of his days to admit that he has spent his life seeking for a good which he never found....

Let us turn away, my brethren, from what is transitory and perishable, and let us cling to that which is eternal and lasting.... Happy is he who follows the voice of His God who calls him! Happy is he, my brethren, who has never forgotten that his life is short, and that he may die at any moment, whom the thought never leaves that he is destined after this life for a happy or unhappy eternity, for heaven or for hell. O my God, if we would only think without intermission of our last end and aim, could we live in sin, could we forget the future, which once commenced will never end?...Happy is he, my brethren, who holds himself always in readiness! That is what I wish you all. Amen" (*Sermons of the Cure of Ars* [Long Prairie: Neumann Press, 1995], 40, 41, 43, 46, 47).

MOLD ME MARY

By Fr. John J. Pasquini

Ecclesiastical Approval, Diocese of Palm Beach

O beautiful mold of Mary, where Jesus was naturally and divinely formed, pray for me. Mary you molded your Son, Jesus, God and man. May I be melted and broken down so that I may be poured into your mold.

May you mold me in such a way that I might appear as your Son.

Mold me to be fully human so that I may participate in the divinity of your Son.

O beautiful mold of Mary, where Jesus was naturally and divinely formed, pray for me. (*Authenticity* [China, IN: Shepherds of Christ, 2006], 116).

EMPOWERED BY PRAYER

By Fr. Thomas Merton

"True contemplation is inseparable from life and from the dynamism of life—which includes work, creation, production, fruitfulness, and above all love. Contemplation is not to be thought of as a separate department of life, cut off from all man's other interests and superseding them. It is the very fullness of a fully integrated life. It is the crown of life and

of all life's activities" (*A Thomas Merton Reader*, Revised Edition. Edited by Thomas O McDonnell [New York: Image Books, 1974], 400).

"Action and contemplation...grow together into one life and one unity. They become two [separate] aspects of the same thing. Action is charity looking outward to other men, and contemplation is charity drawn inward to its own divine source. Action is the stream and contemplation is the spring. The spring remains more important than the stream, for the only thing that really matters is for love to spring up inexhaustibly from the infinite abyss of Christ and of God" (*No Man is an Island* [New York: Image Books, 1967], 65).

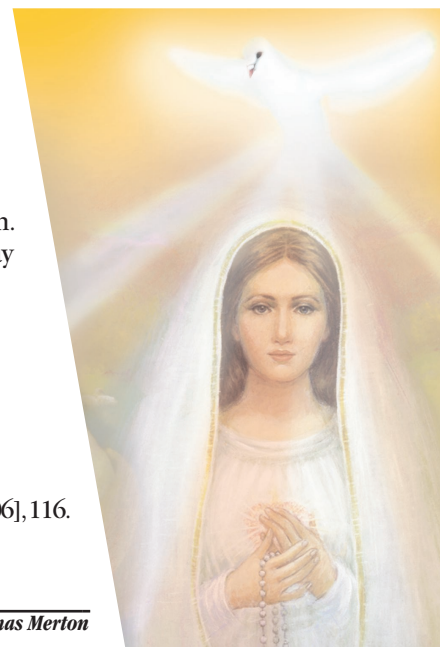
"All that is necessary for evil to succeed is for good men to do nothing."

— Edmund Burke

OPEN TO THE SPIRIT

By Fr. Edward Carter, S.J.

"[It] is surely evident that spiritual discernment...is vitally important for a healthy Christian existence. The Spirit has come to fashion us more and more according to the image of Jesus. He leads us to the Father in Jesus, sometimes according to very expected and customary patterns, sometimes according to ways and paths we were not expecting or looking for.



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In either case, we must always strive to be open and flexible to the Spirit's breathings. St. Paul tells us about this gift of the Spirit: 'Yet God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters, even the deep things of God. Who, for example, knows a man's innermost self but the man's own spirit within him? Similarly, no one knows what lies at the depths of God but the Spirit of God. The Spirit we have received is not the world's spirit but God's spirit, helping us to recognize the gifts he has given us' (1 Cor 2:10-12) (Edward Carter, S.J., *Response to God's Love* [Chicago: Loyola University Press, 1984], 124).

ON BEING PRUDENT

By Thomas a Kempis

"It is not good to be taken in by every word or impulse that comes our way, but consider the thing prudently and thoughtfully in order not to offend God. Because we are frail we are always ready to believe the worst of people. Those who seek perfection realize that human nature is weak and prone to spread the evil word.... It is wise, therefore, to act slowly, not to trust entirely our own opinions, or to accept every tale and quickly pass it along to the next one. Seek the advice from a wise man of good conscience and be instructed by him rather than follow your own way. A good life will make you wise in the ways of God and will broaden your experience. If you are humble and submissive to God's will, you will have peace in all you do" (*Imitation of Christ* [New York: Catholic Publishing Co., 1977], 21).



COME, HOLY SPIRIT

By St. Augustine of Hippo

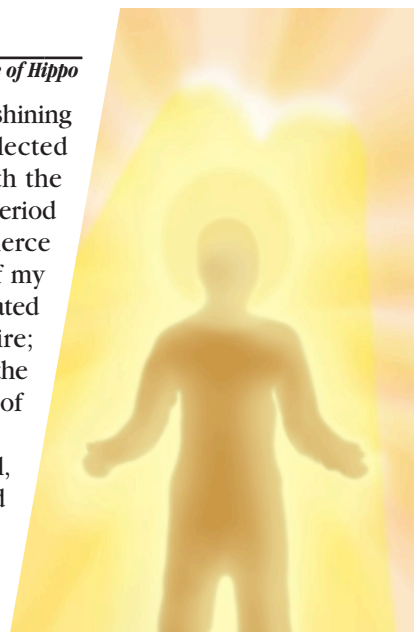
"[Come Holy Spirit] brighten with Your shining light any dark corners of that neglected dwelling of my soul. Visit it, fructify with the abundance of Your dew, all that a long period of drought has dried up and choked. Pierce with the dart of Your love, the depths of my soul; penetrate the very center of my enervated heart and inflame it with your salutary fire; strengthen Your creature by illumining, with the light of Your holy fervor, the inmost depths of my mind and heart.

I believe that each time You come into a soul, You prepare there a dwelling for the Father and the Son. Blessed is he who is worthy to have You as Guest! Through You, the Father and the Son establish their dwelling in him. Come then, most benign Consoler of suffering souls, Protector in all circumstances and Support in tribulations. Come, Purifier of faults, Healer of the wounded. Come strength of the weak, Restorer of those who fall! Come, Master of the humble, rejecter of the proud! Come, O Charitable Father of orphans, merciful Judge of widows! Come, hope of the poor, strength of the weak! Come, guiding star of sailors, harbor of the shipwrecked! Come, O unique beauty of all the living, and only salvation of the dying! Come, O Holy Spirit, come and take pity on me! Clothe me with Yourself, and graciously hear my prayers, that, according to the multitude of Your mercies, my littleness may be pleasing to Your greatness, and my weakness to Your strength, through Jesus Christ, my Savior, who, with the Father lives and reigns in unity with You, forever and ever. Amen" (St. Augustine in Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy* [Rockford: Tan Publishers, 1996], 573).

HOLINESS—SELF-REALIZATION ORDERED TO GOD'S PLAN

By Fr. Hans Urs von Balthasar

"The 'fulfillment of the will of God' is neither the pursuit of a general anonymous law which would be the same for all, nor the slavish copying of an individual model—the way a child sketches out a drawing in black and white; it is the realization in freedom of a loving plan of God, who takes freedom into consideration and, still more, bestows freedom. No one achieves a higher degree of self-realization than the saints who adapt themselves to the plan of God and make ready their whole being—body, soul, and spirit—for that plan.... From a contemplation of the mere nature of a person one can never tell what God's grace has in store for him or her, or in what manner it will have to give itself up, or which idea of God's holiness it will have to fit into. But that this must be so is clear from the



outset, since all love is a renunciation of one's own. Each individual seeks to experience and to hear God's will concerning his or her holiness in prayer and contemplation, and no one can discover that personal kind of sanctity otherwise than in prayer. On this conception rests, among other things, the whole structure of the Ignatian Exercises; within them, meditating on the life of Christ, 'we are supposed to seek out and prayerfully sense in what life or state of life the divine majesty wishes to make use of us; we are supposed to prepare ourselves to come to what is perfect in whatever life or state of life which God our Lord offers to us' (*The von Balthasar Reader*, trans. Robert Daily, Ed., Medard Kehl, [New York: Crossroads, 1997] 377-378).

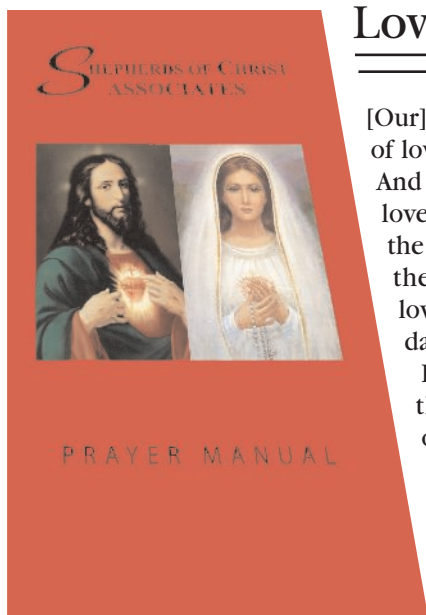
"You are deceived if you think that Christians can live without persecutions."

— Saint Jerome

PRAYER FOR THE SANCTIFICATION OF PRIESTS

(*Manual of Prayers: Pontifical North American College, OSV, 280*)

Divine Savior, Jesus Christ, who has entrusted the whole work of your redemption, the welfare and salvation of the world, to priests as your representatives, I offer you through the hands of your most Holy Mother Mary, this present day, whole and entire, with all its prayers, works and sacrifices, its joys and sorrows, for the sanctification of your priests, and for all those preparing for the priesthood. Give us truly holy priests, inflamed with the fire of your divine love, who seek nothing but your greater glory, and the salvation of souls. And you, Mary, good Mother of priests, protect all priests from dangers to their holy vocation, and with the loving hand of a mother, lead back to the Good Shepherd those unfortunate priests who, unfaithful to their exalted vocation, have gone astray. Amen.



LOVE

By His Holiness Benedict XVI

[Our] life tends in the end toward a discovery of love, toward receiving love and giving love. And the crucified Christ, who presents us with love lived out to the end, as he himself says in the Gospel of John, lifts this principle up into the realm of absolute reality. God himself is love. In this sense, love is indeed both the fundamental rule and the ultimate aim of life.

Here again we come again to the mystery of the grain of wheat, to the mystery of losing oneself and finding oneself. And we must link to this the observation that, as we know, no one can make love. It is given to us. It just happens; it comes to me from someone else; it enters into me.

Human love always lays claim to eternity. Love contradicts death.... This human love is turned from a promise into the fulfillment of reality only when it is wrapped in a love that can truly impart eternity. [Gabriel Marcel] said that to say to a person 'I love you' meant: I refuse to accept your death; I protest against death.

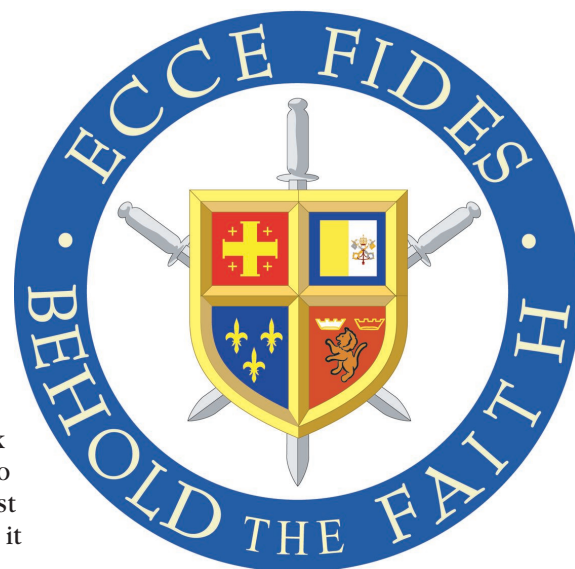
Thus we see that human love, in and for itself, represents an unredeemable promise. It strives for eternity, and yet it can offer only mortality. Yet, on the other hand, it knows that this promise is not meaningless and contradictory, and thereby destructive, since ultimately eternity is alive within it nonetheless. Even from a purely human point of view, then, love is what we are looking for and is the goal toward which our lives are directed. But within its own framework and on its own terms it directs our view toward God and brings us to wait upon God (*God and the World* [San Francisco: Ignatius, 185-186])

EDITOR'S CORNER

Fr. John J. Pasquini is a columnist, author of more than a dozen books, guest speaker, lecturer on topics of systematic, moral and spiritual theology, a retreat leader, and a parish priest in the Diocese of Palm Beach, Florida. He feels blessed to serve the Shepherds of Christ as the editor of their newsletter. The newsletter is dedicated to renewal, fraternity, and the building of the Kingdom of God. It is a spirituality newsletter particularly dedicated to priests, religious, and all interested in the spiritual life. Comments and insights are always welcome.

"I give my heart to Jesus and Mary with you in love."

— Shepherds of Christ



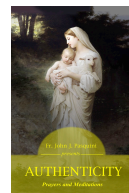
ECCE FIDES BEHOLD THE FAITH

By Fr. John Pasquini

The Shepherds of Christ encourage Bishops, Pastors, and Parochial Vicars as well as lay individuals to foster the mission of Ecce Fides. Please check the website for instructions on building Catechism-based faith communities: www.eccefides.org.

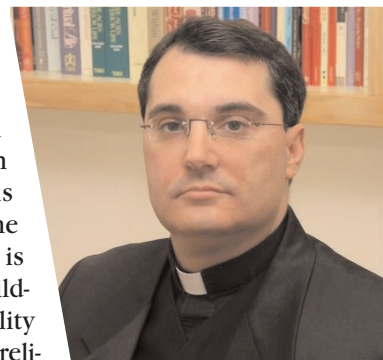
FR. JOHN PASQUINI

Authenticity, the Yellow Book of prayers by Fr. John Pasquini, can lead the soul into deeper intimacy with the Father, Son, and Holy Spirit, can lead to greater love of Mary which leads to the unitive life and greater holiness. It is available through SofC as a special offer to priests for \$5 plus postage.

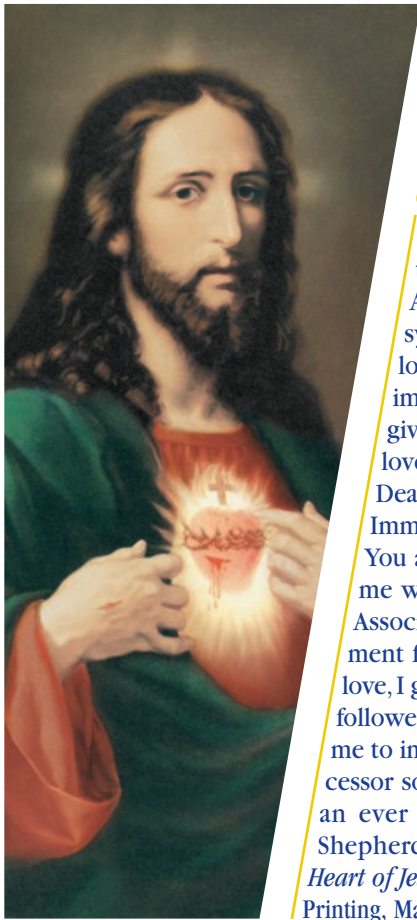


HOW TO BECOME A SHEPHERD OF CHRIST ASSOCIATE

The Shepherds of Christ has prayer chapters all over the world praying for the priests, the Church and the world. These prayers that Father Carter compiled in the summer of 1994 began this worldwide network of prayer. Currently the prayers are in six languages with the Church's *Imprimatur*. Fr. Carter had the approval of his Jesuit provincial for this movement, writing the Newsletter every 2 months for 6 1/2 years. After his death, and with his direction, we in the Shepherds of Christ circulated the *Priestly Newsletter Book II* to 95,000 priests with other writings. We have prayed daily for the priests, the Church, and the world since 1994. Associates are called to join prayer Chapters and help us circulate this newsletter centered on spreading devotion to the Sacred Heart and Immaculate Heart and helping to renew the Church through greater holiness. Fr. John J. Pasquini is a tremendous gift on this 12th anniversary year of the newsletter. Form a Prayer Chapter & order a Prayer Manual. Also we have people who spend 2 hours weekly before the tabernacle praying for these intentions: 1.) For the spread of the devotion to the Hearts of Jesus and Mary culminating in the reign of the Sacred Heart and the triumph of the Immaculate Heart. 2.) For the Pope. 3.) For all bishops of the world. 4.) For all priests. 5.) For all sisters and brothers in the religious life. 6.) For all members of the Shepherds of Christ Movement, and for the spread of this movement to the world. 7.) For all members of the Catholic Church. 8.) For all members of the human family. 9.) For all souls in purgatory. This movement, *Apostles of the Eucharistic Heart of Jesus*, was begun by Fr. Carter. Please inquire. Shepherds of Christ Ministries P.O. Box 627, China, Indiana 47250 USA Telephone: (toll free USA) 1-888-211-3041 or (812) 273-8405 Fax: (812) 273-3182 Email: info@sofc.org

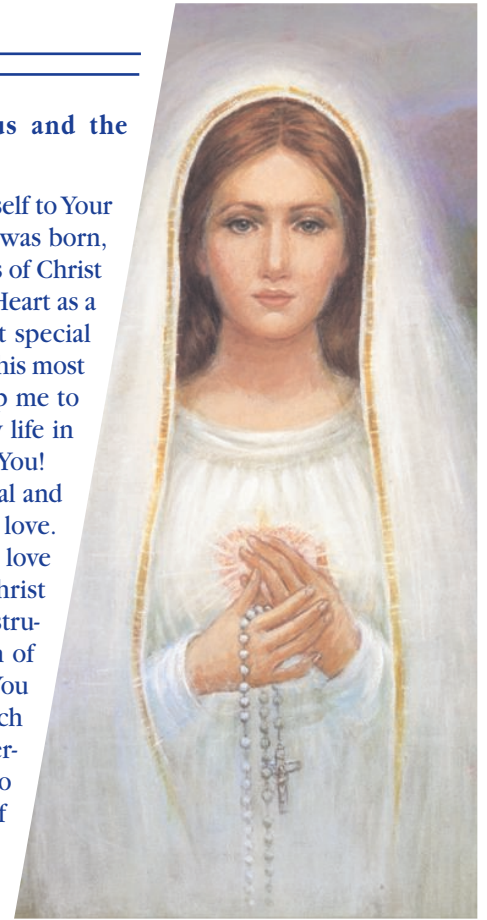


ACT CONSECRATION



Act of Consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary

“Lord Jesus, Chief Shepherd of the flock, I consecrate myself to Your most Sacred Heart. From Your pierced Heart the Church was born, the Church You have called me, as a member of Shepherds of Christ Associates, to serve in a most special way. You reveal Your Heart as a symbol of Your love in all its aspects, including Your most special love for me, whom You have chosen as Your companion in this most important work. Help me to always love You in return. Help me to give myself entirely to You. Help me always to pour out my life in love of God and neighbor! Heart of Jesus, I place my trust in You! Dear Blessed Virgin Mary, I consecrate myself to your maternal and Immaculate Heart, this heart which is symbol of your life of love. You are the Mother of my Savior. You are also my Mother. You love me with a most special love as a member of Shepherds of Christ Associates, a movement created by your Son as a powerful instrument for the renewal of the Church and the world. In a return of love, I give myself entirely to your motherly love and protection. You followed Jesus perfectly. You are His first and perfect disciple. Teach me to imitate you in the putting on of Christ. Be my motherly intercessor so that, through your Immaculate Heart, I may be guided to an ever closer union with the pierced Heart of Jesus, Chief Shepherd of the flock” (Rita Ring, *Mass Book: A Journey Into the Heart of Jesus*, El Paso, Texas: [Shepherds of Christ Publications, Second Printing, May 2000], pp. 204f).



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