

# THANK YOU FOR PRAYING FOR A PRIEST EACH DAY!

April 2020						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Rev. 1 Wilfred Gregoire Providence, RI	2 For the souls of our deceased FOP members	3 For prayer requests received	4 For our Holy Father, Pope Francis
Rev. 5 Michael Kelley Providence, RI	Rev. 6 Roland Lepire Providence, RI	Rev. 7 Michael Roy Providence, RI	Rev. 8 Gerry Sabourin Providence, RI	Rev. 9 Terry Brenon San Angelo, TX	Rev. 10 Robert Bush San Angelo, TX	Rev. 11 Bernard Gully San Angelo, TX
Rev. 12 Santiago Udayar San Angelo, TX	Rev. 13 William McCarthy Sioux City, IA	Rev. 14 Edward Burian Sioux Falls, SD	Rev. 15 John Helmuller Sioux Falls, SD	Rev. 16 Joseph Vogel Sioux Falls, SD	Rev. 17 Richard Baumberger Sioux Falls, SD	Rev. 18 Charles Duman Sioux Falls, SD
Rev. 19 Rodney Farke Sioux Falls, SD	Rev. 20 Edward Pierce Sioux Falls, SD	Rev. 21 John Rasmussen Sioux Falls, SD	Rev. 22 Joseph Short Sioux Falls, SD	Rev. 23 Gregory Frankman Sioux Falls, SD	Rev. 24 Roger Geditz Sioux Falls, SD	Rev. 25 Randy Phillips Sioux Falls, SD
Rev. 26 Jerome Ranek Sioux Falls, SD	Rev. 27 Peter Kirchner St. Cloud, MN	Rev. 28 Gerald Mischke St. Cloud, MN	Rev. 29 Gregory Paffel St. Cloud, MN	Rev. 30 Todd Schneider St. Cloud, MN		

## A PRAYER FOR PRIESTS

O Jesus, Eternal High Priest, live in (name of priest), act in him, speak in and through him. Think your thoughts in his mind, love through his heart. Give him your own disposition and feelings. Teach, lead and guide him always. Correct, enlighten and expand his thoughts and behavior. Possess his soul, take over his entire personality and life. Replace him with yourself. Incline him to constant adoration and thanksgiving; pray in and through him. Let him live in you and keep him in this intimate union always.

O Mary, Immaculate Conception, Mother of Jesus and Mother of priests, pray and intercede for (.....). Amen.

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Email: [contact@fraternityofpriests.org](mailto:contact@fraternityofpriests.org)  
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Please cut and return this form with your donation.

Do you know anyone who would like to receive our Newsletter?  
(Please print legibly)

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The Fraternity of Priests pledges of financial accountability: We take very seriously the trust you put in us when you send a gift. We stand accountable before God and you to honor that trust. We pledge: To use your gift care-fully and wisely, and not to ask for money that is not needed.

\_\_\_\_\_ \$  \$10  \$25  \$50  \$100  Other \$ \_\_\_\_\_

This donation is to help the Fraternity of Priests in continuing their work of ministering to priests.

Dear Fr. Von DeKosia,



"To gather priests to Christ and to one another to proclaim..."

# THE VISITATION

A monthly publication of the Fraternity of Priests, Inc.

## Leading People to Christ

Fr. Robert J Carr - Boston Fraternity

Those people who know me, know that I love to write. In order to be a good writer, one must be a good reader and that means reading lots of things, especially in one's genre.

Many writers have an artist mentality and many artists struggle with the Catholic faith today. Artists tend to be free spirits; if you tell them to conform to a way of living they may balk. That is why the most bohemian places in the world are also known as art colonies. They tend to be the most liberal.

So as one who reads other writers, I read a lot of criticism not only from people who disagree with Catholicism and Christianity in general, but I read lots of material from those who walked away from it never to return. Further, when someone falls in our faith, either seriously as we see in our church or when we see when someone rejects a ministry they once founded, many of these bohemians will say: "See, we told you so."

As a Catholic priest and a writer, this can be quite disconcerting, but these people also lead one to reflect.

The bohemian mentality existed throughout the history of humanity, most likely, even before, well, Bohemia. So it

must have existed prior to Jesus' incarnation. It must have existed in the Jewish societies since Moses and even after the Resurrection of Jesus. So Jesus and his apostles must have dealt with these ideas.

So, how did he do it? How did the Apostles speak to these people? How do we speak to the people who say: "I grew up Catholic, I don't get it and I am leaving it."

The answer may be seen in exactly how Jesus lived and preached.

He encountered people one on one and not only did he obviously embody "God with Us", he spoke in ways that touched the hearts of people even the people we call today bohemians.

How do we come to appreciate that in such a way that we can preach the message to those who walk away? The answer may be found in some of the teachings of the catechism.

I love to point out to people section 2098 of the Catechism of the Catholic Church which says: "Prayer is an indispensable condition for being able to obey God's commandments."

We can do nothing for anyone, including teaching what it means to be Catholic, if we do not pray and we are not in daily communion with God through

prayer. Prayer by the way does not mean exclusively that which is part of our job as priests, it includes it, but we must pray to the Lord regularly and develop a spirit of prayer so that we may do God's work.

That includes teaching what the catechism says.

How many people believe they are rejected by God because they live a way of living that is outside what we believe is what God wants us to live. They listen to Christians including Catholics tell them that they are on their way to Hell. Yet, no one has ever taught them to pray. How can they changed their ways if they don't pray?

We know the most important way that Jesus encountered people is where he met them and where they met Him. He taught them and helped them to learn a whole new way of looking at the world once they encountered him. He met people where they were and taught them how and why to live a new way of living.

If there is one thing I learn from the writers I read, it is no one teaches them like that. They instead teach them that Jesus wants them to change their way of living or they will go to Hell. That is not Christ's message. It is rather: "I am the way, the truth and the life. Come follow me."

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# Dear Fraternity Brothers and Friends of the Priesthood

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Please send articles, comments, and photos to the FOP Newsletter editor, Fr. Bob Carr, via e-mail to [editor@fraternityofpriests.org](mailto:editor@fraternityofpriests.org)

Newsletter material from all Fraternity members is gratefully accepted. Any submissions will help make each issue better!

This past month, as the Chairman of the Fraternity of Priests, I was invited to the 2020 US National Assembly of CHARIS. In case you don't know what that is, you're in good company, as I didn't either! The three days I spent in Miami at the Assembly were a beautiful time of prayer, fellowship and learning about CHARIS.

First, I want to say that these are my take-aways from the Assembly. I apologize if I misunderstood anything.

A little history. In 2016, Pope Francis asked to have one organization serve the worldwide Catholic Charismatic Renewal (CCR). The two offices in Rome that previously worked with the CCR united, and Pentecost of 2019 saw the launch of CHARIS. Pope Francis sees the Charismatic Renewal (defined as any group that has the Baptism in the Spirit) as the "Current of Grace" in the Church. The role of CHARIS is to serve this current of grace. The three-fold purpose of CHARIS is:

- 1) To share the experience of the Baptism in the Holy Spirit with the rest of the Church and the whole world;
- 2) Service to the poor (both those in material and spiritual poverty)
- 3) Unity – internal unity in the CCR, reconciliation and renewal, as well as an ecumenical aspect.

The purpose of the meeting in Miami was to create the United States National Service of Communion (NSoC). Prior to the Assembly, a taskforce worked on creating a proposal for the NSoC. Their plan was to have 15 members from three categories – 1) Eight members appointed by specific committees (for instance the National Service Committee, and the Association of Diocesan Liasons); 2) Two community members (comprising of people from "The Sword of the Spirit" and "The Catholic Fraternity" communities); and 3) Five people elected at the National Assembly. After a unanimous vote to accept the proposal, we elected the

five members of Category 3 (one from national ministry, two youth, one ecumenical member, and one religious or clergy).

The presenters emphasized that the NSoC is not a governing body, it has no jurisdiction over other groups, nor does it have money to run programs. NSoC is not meant to be a "threat" to anyone's ministry, but rather to serve – it is a Service of Communion. The purpose of NSoC is to identify all groups that have and promote the Baptism in the Spirit, work to build relationships with the different groups, and assist and support renewal. While the members of NSoC may be from various groups, each member is supposed to reach out, serve and represent all in the CCR, not only their own groups.

All in all, it was a beautiful few days. We had good music and praise, good fellowship, and we accomplished the task on the agenda – to form NSoC and elect the members.

Please remember to save the dates for our annual Fraternity Retreat, August 9-14, 2020 in Parma, Ohio, U.S.A.

Grace and Peace,

Fr. Von DeRosia

One of the objectives for the Fraternity of Priests is to inform our donors about the ongoing financial health and details of the organization. We thank those many faithful benefactors who help make our service possible. Thank you!

### Fraternity Financial Report

Monthly Donation Budget: \$ 4,750.00

Actual Donations: \$ 5,387.00

Budget Surplus: \$ 637.00

Current as of January 31, 2020.



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Let us take one example:

Jesus changed the life of the Samaritan woman by simply encountering her and in showing his love gently confronted her with her wayward ways so that she could find salvation.

How many times do you think she was condemned by the others? How many times would she be condemned by people today? Jesus never condemned her; he changed her heart but never condemned her.

This model is what we need to not only live but teach.

We need to introduce people to Jesus so they may experience the fullness of his grace of conversion. We can only build upon his foundation, but we cannot duplicate it because we are not the Lord. When we can teach people to encounter the Lord, then we are leading them to Him that his grace may transform them into whom he is creating them to be.

Never forget the first words that Peter said to Jesus: "Leave me Lord for I am a sinful man." He is another one who through the encounter with Jesus saw his whole being change.

However, there are writers I read in their words who reject Christianity because they learn from others teaching them not the Jesus they seek, but the condemnation that he never offered.

He converted, he did not condemn. In fact, if we do see condemnation in the Bible we see it more from his silence than from his screaming at people about their sins.

Jesus never spoke to King Herod nor the bad thief on the cross. He

never returned to the pharisees to prove his resurrection. He changed the hearts of those who listened and those who did not choose to listen he allowed to walk away. Our role is to be present to those who seek to listen and lead them to pray to the Christ who calls them to holiness. We can only lead them to him, we cannot replace him. This is our role.

We may be called to be in persona Christi in the liturgy, but that is only so people can encounter Christ in the liturgy not so that we become our own form of Christ as we see fit.

We succeed when people encounter Christ and pray to Him. We fail when people run from Christ feeling that he cannot possibly love them.

Granted we are dealing with sinners, but Jesus called us to lead the sinners to him that they may come to experience the fullness of His grace. He did not call us to bonk them over the head with the Bible, condemning them to Hell. If they refuse God's salvific grace that is on them. If they refuse his grace because they feel he has condemned them by our words and actions that is on us if we do not first invite the person to know the living Christ.

Never forget the words of the catechism that one cannot live the commandments without being a person of prayer. If we are not teaching people to encounter Christ through prayer, but instead are just teaching them rules without prayer, we will fail in our mission.

St. Alphonsus Liguori taught that the priest focused on making sure he gets himself in Heaven will find himself in Hell because he did

not bear fruit.

We bear fruit by introducing the sinner to Christ that he may lead them to salvation. We must lead them to prayer and the best way to lead them to prayer is to be people of prayer ourselves.

If we do not pray, we cannot teach others to pray and those who do not pray will never know Christ, even if they can recite every rule in the Catholic Church backwards and forwards.

The saints inspire us because they speak of their relationship with Christ as central to their existence. Everything centered in their life on Him in their lives and their lives reflected this love.

It is this concept we need to always demonstrate in our lives even to the worst sinner: the most vicious persecutor and even to the one the parishioner who has hated us since the day we arrived. When we do that, we are still leading the person to Christ but when we take on the role of condemning them then we are not doing Christ's work.

The core of our faith is the encounter with Christ through the Eucharist. Our role is to lead people to know Christ through His Body and Blood, to discover the depths of Christ's love through the Eucharist and to encounter him personally. We do that in all kinds of ways, but they always end up with people knowing Christ and either deepening their relationship with Him or in some cases walking away, but the encounter is with Christ. We can facilitate it, but we cannot be it. For it is Christ who changes hearts we can be nothing but his instrument.

Please send us your prayer intentions: \_\_\_\_\_

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