

TALK NO. 1
"ENTRUSTED"

- ❶ What's the one thing I want them to know?
 - You were entrusted with a priesthood that is not your own, it *belongs* to someone else
- ❷ Why do they need to know it?
 - Because they won't die to self unless there is something bigger than their "them"
- ❸ What's the one thing I want them to do?
 - Make a decision to die to self, every day
- ❹ Why do they need to do it?
 - Because there are souls at stake, souls that have been entrusted to them



QUICK OUTLINE OF TALK NO. 1

- ❶ Opening image, immediately build tension (0:00-3:00)
 - Theft of the Blessed Sacrament
- ❷ Bridge to the setting the hook (3:00-5:00)
 - Pay attention to your emotions, be present to what's going on within
- ❸ Set the hook, give them a reason to keep listening (5:00-8:00)
 - If you were entrusted with something sacred, something not your own, how well would you protect it?
- ❹ Core message (8:00-9:00)
 - You were entrusted with a priesthood that is not your own, it *belongs* to someone else
- ❺ Root the core message in something they trust (9:00-15:00)
 - Bring them the Rite of Ordination
- ❻ Unpack core message: Point no. 1 (15:00-23:00)
 - The Rite of Ordination, Litany of Supplication (Prostration): you voluntarily choose to die to self
- ❼ Unpack core message: Point no. 2 (23:00-31:00)
 - The Rite of Ordination, Investiture: you voluntarily choose to die to self
- ❽ Unpack core message: Point no. 3 (31:00-39:00)
 - The Rite of Ordination, Presentation of the Gifts: you voluntarily choose to die to self
- ❾ Call to action (39:00-47:00)
 - The Priesthood of Jesus Christ only makes sense when we voluntarily choose — *everyday* — to die to self
- ❿ Closing (47:00-50:00)
 - You have a choice of whether or not you are going to die to self, and here's what's at stake

MORE DETAILED OUTLINE OF TALK NO. 1

① Opening image, immediately build tension (0:00-2:00)

- June 29, 2008 University of Central Florida's Student Government Association Student Senator Webster Cook stole the Blessed Sacrament while attending Mass at the on campus Catholic Student Center.
- Cook stored the Eucharist in a Ziploc bag for a week.
- The Blessed Sacrament was eventually returned to the Catholic Church, without signs of further desecration, and was eventually consumed with due reverence.
- Weeks later, Paul Myers, an associate professor of biology at University of Minnesota professor and popular science blogger, publicly asked his readers acquire a consecrated Host and mail it to him, saying: "I'll show you sacrilege, gladly, and with much fanfare."

② Bridge to the setting the hook (2:00-5:00)

- Pay attention to your emotions, be present to what's going on within.
- I was outraged. I am still outraged.
- The Blessed Sacrament is sacred.
- The Blessed Sacrament is a "him," not an "it."
- No one has a "right" to the Blessed Sacrament, to do with as they please. It does not belong to them. It does not belong to us.
- We, as priests, have been entrusted with the Blessed Sacrament. We are stewards of something sacred.

③ Set the hook, give them a reason to keep listening (5:00-8:00)

- If you knew Professor Myers were at Mass, how well would you seek to protect the Blessed Sacrament?
- If you were entrusted with something sacred, something not your own, how well would you protect it?
- What if you were entrusted with something sacred, and there was *someone* lurking?
- What if you were entrusted with something sacred, and there was *something* lurking?

④ Core message (8:00-9:00)

- Link the word "entrusted" and "steward"
- You were **entrusted** with a priesthood that is not your own, it *belongs* to someone else.

MORE DETAILED OUTLINE OF TALK NO. 1

⑤ Root the core message in something they trust (9:00-15:00)

- There is an enemy lurking in our midst and I fear he has quietly disguised himself within each and everyone of *us*.
- His voice is subtle, but sinister. His intentions are veiled, but destructive.
- His name is “*me*.” His alias titles are numerous, for many of us have come to know him as “*my* priesthood.”
- His presence can be detected by evil that is sown, for I wonder if Peter or Paul or the Apostles themselves would recognize what has happened with the priesthood? There is division among us, and we are all guilty.
- There are labels: “liberal” and “conservative” ... “those young guys” vs. “those older guys”
- There is rationalized sin and evil amidst *us*: judgment, gossip, resentment to name a few
- There is division, and where there is division there is the enemy.
- There is an enemy lurking in our midst and I fear he has quietly disguised himself within each and everyone of *us*.
- His voice is subtle, but sinister. His intentions are veiled, but destructive. You will know him through the words “*my*.” “*My* priesthood.” “*My*” preferences. “*My*” opinion. “*My*” style.
- Let me explain, and yet, let me reveal how entrenched this enemy is.
- It is difficult to speak to priests today and quote the Vicar of Christ. For some of us here, the mention of Pope Francis elicits instantaneous intrigue and for others immediate distrust. I fear that the polarized labels of our secular world have stolen our objectivity, for many us immediately judge Francis, Benedict XVI, or John Paul II as too conservative or liberal for “*my*” opinion of “*my*” priesthood. So, I will, at least now, refrain from quoting a Vicar of Christ.
- It is difficult to speak to priests today and quote the Church documents, for many ears here will immediately judge the date of authorship, the “spirit” within which it was written, and whether I deliver the quote in English or Latin. So, I will, at least now, refrain from quoting the Church that Christ founded.
- Perhaps, with some risk, I can point to one thing that is bigger than all of us: *The Rite of Ordination*. Each of us, regardless of our self-inflicted labels, can at least agree that we all share this in common: *The Rite*.

MORE DETAILED OUTLINE OF TALK NO. 1

⑤ Continued ... (9:00-15:00)

- There is no mention of “my” in the Rite. Nowhere, in the history of the Church, for 2,000 years, has anyone ever been ordained to “my priesthood.”
- Let us for a moment listen to voice of God in *The Rite of Ordination*.
- “For by the anointing of the Holy Spirit you made your Only Begotten Son High Priest of the new and eternal covenant, and by your wondrous design were pleased to decree **that his one Priesthood** should continue in the Church.” (*Roman Missal, For the Conferral of Holy Orders, For the Ordination of one Priest, Preface*)
- “**As they give up their lives for you** and for the salvation of their brothers and sisters, **they strive to be conformed to the image of Christ himself** and offer you a constant witness of faith and love.” (*Roman Missal, For the Conferral of Holy Orders, For the Ordination of one Priest, Preface*)
- “By sacred Ordination a sacrament is conferred on priests through which, ‘by the anointing of the Holy Spirit, they are signed with a special character and **are so configured to Christ the Priest** that they have the power to act in the person of Christ the Head.’” (*Rite of Ordination of a Priest, no. 101*)
- “Understand, therefore, what you do and imitate what you celebrate. As celebrants of the mystery of the Lord’s death and resurrection, **strive to put to death whatever in your members is sinful and to walk in newness of life.**” (*Rite of Ordination of a Priest, no. 123*)
- “strive to put to death whatever in your members is” ... *me ... mine ... or my* priesthood
- My brothers, there is only one priesthood: the Priesthood of Jesus Christ
- There are not “Vatican II” priests and there are not “pre-Vatican II” priests
- There are not “conservative” priests and there are not “liberal” priests
- There are not “old” priests or “young” priests
- There are not “foreign” priests or “native” priests
- And, please God, there is not “my” priesthood
- There is only one priesthood: **the Priesthood of Jesus Christ**
- You were **entrusted** with a priesthood that is not your own, it *belongs* to someone else.
- It is not your priesthood, it is his.
- The Priesthood of Jesus Christ only makes sense when we have the courage to bury the bachelor, to die to self, to “strive to put to death whatever in your members is sinful.”
- The Priesthood of Jesus Christ only makes sense when we have the courage to die to self and bury “my” priesthood.

MORE DETAILED OUTLINE OF TALK NO. 1

⑥ Unpack core message: Point no. 1 (15:00-23:00)

- *The Rite of Ordination*, Litany of Supplication (Prostration): you voluntarily choose to die to self
- The gesture of prostration is a symbol of his submission to the will of God.

⑦ Unpack core message: Point no. 2 (23:00-31:00)

- *The Rite of Ordination*, Investiture: you voluntarily choose to die to self
- “When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord, you know that I love you.’ He said to him, ‘Feed my lambs.’ He then said to him a second time, ‘Simon, son of John, do you love me?’ He said to him, ‘Yes, Lord, you know that I love you.’ He said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon, son of John, do you love me?’ Peter was distressed that he had said to him a third time, ‘Do you love me?’ and he said to him, ‘Lord, you know everything; you know that I love you.’ [Jesus] said to him, ‘Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; **but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.**’ He said this **signifying by what kind of death he would glorify God.** And when he had said this, he said to him, ‘Follow me.’” (*John 21:15-19*)
- When did you “stretch out your hands?” At your ordination, during the Litany of Supplication
- When did “someone else will dress you?” At your ordination, during the Investiture
- When did someone “lead you where you do not want to go?” At your ordination, during the Presentation of the Gifts

⑧ Unpack core message: Point no. 3 (31:00-39:00)

- *The Rite of Ordination*, Presentation of the Gifts: you voluntarily choose to die to self
- “Accept from the holy people of God the gifts to be offered to him. **Know what you are doing, and imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.**”
- “I have been crucified with Christ; **it is no longer I who live, but Christ who lives in me;** and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (*Galatians 2:20*)

MORE DETAILED OUTLINE OF TALK NO. 1

⑨ Call to action (39:00-47:00)

- The Priesthood of Jesus Christ only makes sense when we voluntarily choose — *everyday* — to die to self.
- Did not Christ say of himself: “I am the truth” (cf. John 14:6)?
Is he not himself the living Word of God, to which every other word refers?
Sanctify them in the truth — this means, then, in the deepest sense: make them one with me, Christ.
Bind them to me. Draw them into me.
Indeed, when all is said and done, there is only one priest of the New Covenant, Jesus Christ himself.
Consequently, the priesthood of the disciples can only be a participation in the priesthood of Jesus. Our being priests is simply a new and radical way of being united to Christ.
In its substance, it has been bestowed on us for ever in the sacrament.
But this new seal imprinted upon our being can become for us a condemnation,
if our lives do not develop by entering into the truth of the Sacrament.
The promises we renew today state in this regard that our will must be directed along this path:
“Domino lesu arctius coniungi et conformari, vobismetipsis abrenuntiantes”.

Being united to Christ calls for renunciation.

It means not wanting to impose our own way and our own will, not desiring to become someone else, but abandoning ourselves to him, however and wherever he wants to use us.

As Saint Paul said: “It is no longer I who live, but Christ who lives in me” (Galatians 2:20).

In the words “I do”, spoken at our priestly ordination,
we made this fundamental renunciation of our desire to be independent, “self-made”.
But day by day this great “yes” has to be lived out in the many little “yeses” and small sacrifices.
This “yes” made up of tiny steps which together make up the great “yes”,
can be lived out without bitterness and self-pity only if Christ is truly the center of our lives.
If we enter into true closeness to him.
Then indeed we experience, amid sacrifices which can at first be painful,
the growing joy of friendship with him,
and all the small and sometimes great signs of his love,
which he is constantly showing us.
“The one who loses himself, finds himself”.
When we dare to lose ourselves for the Lord, we come to experience the truth of these words.

— *Pope Benedict XVI, 2009 Chrism Mass*

⑩ Closing (47:00-50:00)

- You have a choice of whether or not you are going to die to self, and here’s what’s at stake: the salvation of souls, including your’s