

❖ Ad Veritatem ❖

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THE RED MASS: A Brief History

The first recorded Red Mass, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries it was held in the chapel of the Order of Advocates, La Sainte Chapelle, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron Saint of Lawyers.

In England, the tradition began about 1310 during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of Court. The priest and judges of the High Court wore red robes thus the Eucharist celebration became popularly known as the "Red Mass".

The tradition of the Red Mass has continued in the United States. In Washington, D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the United States.

The first Red Mass in Orange County was celebrated in 1988 and was well attended by the Bench and Bar. It is our hope that the celebration of the Red Mass will become as much a tradition in Orange County as it is in the United States and other parts of the world.

This year the Red Mass will be celebrated on Sunday May 4, 1997 at 2:30 p.m. at Holy Family Cathedral in Orange. Bishop McFarland will be the celebrant. Please plan to attend and bring your family. A reception will follow the Mass.

MARCH MEETINGS:

**EVENING MEETING: 7 p.m. on Monday,
March 17th.**

**DAYTIME MEETING: Noon on Thursday,
March 20th.**

SPEAKER: Fr. Leo Celano, O. Praem

**TOPIC: "THE CAUSES OF JUVENILE
VIOLENCE"**

For directions, see page

How Never to Tell a Lie Without Always Telling the Truth

**By: Fr. Hugh Barbour, O. Praem
Our Chaplain**

The reader's first impression on seeing the title of this article might be a certain unease. Surely a priest should advise us never to lie, but is it his business to instruct us on how to conceal the truth? Sad to say, even priests, and especially priests, since they deal with the divinely private world of the penitent, have to consider not just what is the moral ideal, but also what is the moral minimum. Dealing with the minimum in moral law is a precarious activity, but sometimes it is necessary, in order to protect a higher good which would be put at risk if one were too rigorous in applying some principle. On occasion too, we have to distinguish between what is morally obligatory, and what is better and more praiseworthy, but not required. Telling or not telling the truth is one of those areas, especially in social and professional life, where there are innumerable cases where distinctions must be made.

A lie means expressing to others what one knows is not the case, when one's communication does not correspond to one's inner judgement. The first rule is simple: we are never, ever under any

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St. Thomas led his family's nightly prayers, showing through daily example that his life had a clear purpose and direction.

**Thomas More: A
Portrait of Cour-**

**Editor's Note:
"Ad Veritatem" is
Latin for "toward the**

The Perils of Positivism

By: Michael W. Shonafelt, Esq.

It seems to be the rule and not the exception that legal practitioners are so caught up in the nuts and bolts of practice, that they have no time and little or no motivation to ponder a foundational question, "What is the law?" Attorneys today are becoming more and more like the sophists of old. They are becoming incredibly proficient at arguing with convincing logic the points they want to advance, but their arguments are devoid of moral substance and intellectual depth. In order to be effective, today's attorneys must be able to wield his or her argumentative skills with equal zeal and excellence no matter what side of the adversarial "v" they are on. This necessity has had a deleterious effect on our profession. We are becoming more and more like hired guns as opposed to advocates of justice.

As Catholic attorneys, we have a duty to reflect upon the essence of the law--just so that we can see the forest for its trees. If our faith informs this reflection, we will see much more to the law than an ad hoc collection of judicial renderings and legislative decrees. We will most likely find ourselves in the camp of the natural lawyers who see a deeper pattern and meaning to the law, and, on the other side of the chasm, we will take note of another school of thought, the legal positivists.

Before examining these two schools, a distinction must be made. *Positivism and positive law* are distinct concepts. A positive law is nothing more than the law produced by a human legal institution. This term is philosophically neutral. A positive law may be in accord with natural law and therefore be a valid law according to Saint Thomas. On the other hand, a positive law may be contrary to natural law and therefore be an invalid law, a "putative law" in Thomistic terminology. The United States Constitution, for instance, is a positive law.

Our discussion concerns the philosophical school of legal positivism. A school of philosophy which is incompatible with a natural law theory in that it is based on a premise that there is no necessary connection between law and morals, what law is and what law ought to be.

The classic definition of legal positivism was advanced by John Austin in the early 19th century. John Austin defined law as nothing more than the commands of the sovereign backed by threats. A simple definition disposes with the ontological and teleological background that is essential to a proper understanding of natural law theory.

There is no necessary connection of law with morals. There is no analysis of human nature. Simply, the law of the sovereign, backed by threats. This rather vapid definition focused on the obligatory nature of law and did much to influence English jurisprudence in the years that followed.

But it would be unfair to paint the whole school of legal positivism with so broad a brush. One could not discuss positivism without also touching briefly on the slant given to this definition by Oxford's H.L.A. Hart who authored the definitive work on Legal Positivism The Concept of Law in 1961.

Although Hart agreed with much of the traditional theory of positive law, he distinguished himself on some crucial points. Hart disagreed with the traditional positivist notion of the "command of the sovereign." Hart noted that not all laws were commands or duties. Whereas some laws impose duties by coercion, other laws create legal obligations or specify how other laws are to be modified or changed. Hart distinguished these two types of laws as the "primary" and "secondary" laws. The primary laws impose obligations whereas the secondary laws create legal obligations or clarify the nature of the primary laws.

On the question of the sovereign, Hart also disagreed. Hart believed the traditional notion of a sovereign to be too limited for an adequate description of the nature of law. In early positive law theories, the monarch was often used as an illustrative example of the sovereign. However, when monarchs die and the reign is carried over to a successor, there is another rule beyond the monarch that allows for a smooth transfer of power. Hart called this rule the "rule of recognition." The rule of recognition is the social convention by which rules are identified as valid

But the purpose of this article is not to put forth a conceptual exposition of either Austin or Hart--nor to critique their theories. The purpose of this article is to briefly examine "the perils of positivism", to show how positivism as a normative theory can send a society down the primrose path to self destruction.

Perhaps this introduction sounds a bit alarmist in its tone, but there is ample evidence to show the legal positivism is at least an instrumental cause in destructive policies, legislation and judicial decision-making. The damaging effects

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(Continued on page 4) ***Perils of Positivism***

The New Covenant Family

By: Dave Belz, Esq.

Recently, I was listening to a taped message from a former anti-Catholic Presbyterian minister, Scott Hahn. Hahn is well known in Catholic and Protestant circles as one of the most influential Catholic converts of our generation. Scott and his wife, Kimberly, have completed their journey from Evangelical Protestantism into what they now refer to as their "Catholic Family and Home".

In his Protestant seminary days of the early 80's, Scott was renown as a Biblical scholar. His academic prowess and strong Scriptural foundation had resulted in his nomination to become the youngest Dean of a major Protestant seminary in the United States at the age of 28! There was only one problem: Scott had started reading Catholic literature in his thirst to further dispel what he believed to be the myths of the Catholic Church. When offered the position, he was unable to accept the post as Dean because of his severe doubts of the validity of Protestantism. With great personal courage, he left his teaching position to pursue his study of the Catholic teachings which eventually led him and his family into the Catholic Faith.

Scott's investigation revealed a more full and complete picture of God's redemptive plan - a picture that he never considered in his Calvinistic training. By reading the early Church Fathers, he discovered that from the earliest times of Christianity, the Catholic Church was described as a great "family" on a pilgrimage to its eternal home.

The words of Scripture are full of images and metaphors of the "Family of God". We are called "children" of God, "heirs" of God, and members of a new "family" and a new covenant (1 Jn 3:1; Rom 8:17; Acts 3:25). We have a triune God, with the Father, Son and Holy Spirit who are the heart and soul of a radiant and holy Church (Eph 5:27). Mary, our heavenly Mother, is the "mother" of a great communion (union) of saints as "brothers" and "sisters" in the redemptive family who pray for us and we pray for them. (Rev 12:1-17 - She who mothered the Messiah had many offspring.) We have a "Papa" (Pope) who acts as a vicar or caretaker here on earth for Christ's Church. St. Paul tells us we are given the revelation "to make everyone see what is the plan of the mystery hidden for ages in God who created all things, so that through the Church, the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places." (Eph 3:10)

In his seminary days, Scott Hahn had become an authority on biblical covenant relationships. He understood how the Old Covenant relationship that God established between Himself and His chosen people was the bedrock for the familiar bond between the Father and His children. A covenantal relationship, unlike a civil contract, involved the taking of an oath. To take an oath is to enter into a covenant relationship; it is from covenants that kinships are established and it is from kin-

ships that families are forged.

Scott Hahn knew well how the Old Testament covenant between God and His people was established: when Moses led the Hebrews out of Egypt he was instructed by God to have the people sacrifice their animals, their most prized earthly possessions, to Him. The Israelites had lived in Egypt for over 400 years and over time had come to adopt some of the Egyptian practices of idol worship with idols usually in the form of graven images of animals. God asked that the Israelites repudiate these idol practices by animal sacrifice in homage to Him. God was telling His people that they must denounce these pagan practices that separated them from Him before He would enter into a covenant relationship with them. Through these sacrifices, God restored His kinship with His chosen people. God then gave the Jewish nation the Ten Commandments, created the Levitical priesthood and established the Covenant of the Old Testament.

Through this study, Scott made a discovery that rocked his Calvinist foundation: as in the Old Covenant where God chose one "family" - the Jews - to teach His truth and play out His redemptive plan, *in the New Covenant relationship, God also established a single "family" of believers, a new priesthood and a covenant Church from which the chosen people would be nurtured, guided and instructed in the meaning of God's truth!* (1 Tim. 3:15)

Scott's journey into Catholicism was sealed when he discovered that in the New Covenant Church, there had been established *seven sacraments* that would fulfill the covenantal relationship. The word "sacrament" is derived from the Latin "sacramentum" meaning "oath"! The word "sevin" means "to bind oneself to another or to establish a kinship relationship". The relationship of this New Covenant Church was sealed by these Seven Sacraments or "signs". **The Catechism of the Catholic Church** (Part Two, Art. 1, Section III. Paragraph 1097) states, "In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. The liturgical assembly derives its unity from the 'communion of the Holy Spirit' who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social - indeed, all human affinities."

With this oneness in mind, we take note that the Red Mass will be celebrated again this year at Holy Family Cathedral on May 4, 1997. It is as one family with Christ as our head that we as lawyers and members of the legal community in the County of Orange come together to celebrate this special recognition of the law.

(Continued from page 2) *Perils of Positivism*

of legal positivism can be rather far-flung because this theory is not founded upon any deeper concept of human nature. It is a relativistic philosophy which values a law only for its legitimate promulgation.

The divisions between the natural lawyers and the legal positivists is profound. It is an impassible chasm. A natural law theory is based upon a teleological conception of nature. A view that all things proceed or tend to their optimum state which is the specific good or end, "telos", appropriate for it.

A natural lawyer, for instance, would view the development of an acorn to an oak as evidence of, or a revelation of, a necessity in nature, the necessity of an acorn to perfect itself in a mature and well-developed oak. This same concept is applicable to a natural lawyer's view of human society. Human beings have as their proper end happiness. Happiness is the final cause of natural law. Therefore, the positive law of a society must allow for peace, justice, order among many other sub-components of the greater good of happiness. This happiness, of course is imperfect, but society must let human beings strive toward their perfection in happiness, albeit imperfect on this side of the grave. This striving toward happiness is intrinsic to man and therefore, intrinsic to natural law.

A legal positivist would view the acorn to oak phenomenon differently. He or she would note that the development of the acorn conforms to a regular pattern in nature. A pattern that some oaks do not realize, but that a majority do realize. The mature oak is merely a contingent outcome of the acorns. It is not a necessary, telos or end of the acorn.

As for human happiness, Hart conceded that there is some validity -- based on mere observation -- that on the whole, men seek to survive. A natural lawyer might take this concession as a common ground between Hart and Aquinas. A window for a meaningful exchange. A segue to a discussion on the common good of happiness that is the proper end of human activity. But Hart observes that this foundational drive engages a minimum of cooperation given voluntarily by those who find that it is in their interest to submit to and maintain the rules. Hart called this set of laws the "minimum content of natural law" in positivism. But even here, Hart eschewed the idea that this foundational drive among human beings was only a contingent reality, not a necessary procession among human beings to their proper end.

Indeed, H.L.A. Hart and all positivists reject the teleological view of nature. Hart says in *The Concept of Law*, "we can, in referring to survival, discard as too metaphysical for modern minds, the notion that this is something antecedently fixed which men necessarily desire because it is their proper goal or end. Instead we may hold it to be a mere contingent fact which could be otherwise that in general men do desire to live, and that we may mean nothing more by calling survival a human goal or end than that men do desire it."

In discarding the teleological view of the cosmos, the positivists also reject a universal, ontological view of human nature.

Their essential position that there is not antecedently

fixed, ontological end or perfection for human beings belies a nominalist view of human nature. For the positivist, there is no ontological, universal concept of human nature. There is no universal law to govern humans in all cultural settings. The legal system admits of no morals, except as needed to advance more utilitarian goals. In short, there are no absolutes.

The United States today can more readily assent to a theory of legal positivism than a natural law theory. This is so because, as we become more pluralistic, we lose the possibility of attaining moral consensus. Our history reveals that, on more than one occasion, we had the capability of attaining a moral consensus which transcended our system of positive law. This consensus has been referred to as the "supra-positive conscience".

The civil rights struggle in America was the result of a supra-positive conscience. It started with those who were directly subject to the adverse effects of segregation and spread to college students in non-southern towns and eventually, by the mid to late 1960's, became a mainstream movement. It took a few enlightened individuals to prick this conscience and set into motion a natural law-based check on the positive laws of the southern legislatures. Among these was Martin Luther King, whose [Letter From a Birmingham Jail](#) eloquently outlined a Thomistic apologia for his cause. Americans had until this time more or less blindly accepted the authority of their legislatures, rendering them blind to the injustices being wrought around them.

We can safely say, however, that the America of the late 1950s and 1960s is different now. It is, perhaps more willing to shrug off immorality and unethical behavior in its elected officials. It is more likely to separate personal notions of morality from morality on a societal scale. How many professing Christians, are unwilling to openly oppose the evils of abortion in the interest of not wanting to impose personal notions of morality on the rest of America?

The moral climate has changed in America. Cultural pluralism and moral relativism militate more than ever against a moral consensus, and lay the ground for a legal system of pure utilitarian positivism. The United States Constitution alone provides protections in the form of its Bill of Rights, which holds in check the tyranny of the judicial branch. But does the Bill of Rights really afford us any real protection? An activist judicial branch has been expanding the penumbra of the liberty clause of the 14th Amendment. The Supreme Court has gone so far as to swallow whole the Life clause of the 14th amendment in its zeal to extend the penumbra of the liberty clause. Even the Bill of Rights is failing us. And, the legislatures themselves are the products of an electorate which is itself in the state of moral schizophrenia. With a nod from the courts, the governmental branch which was intended to keep wayward legislatures in step with the Constitution, the legislature is free to pass statutes which legalize abortion.

No one promised an indefectible America. Americans just like everyone else, are in a state of original sin. Our ability to reason is tainted. As we as a society lose our ability to hold to a natural morality, our only law will become the law of the state.

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St. Thomas More Society Retreat

“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.” (Mark 14:37-38)

When: Friday evening, June 6, 1997 (check-in 7:30 - 8:30 p. m.) through 3 p.m. on Sunday, June 8, 1997

Where: Marywood Retreat Center, 2811 Villa Real, Orange

Cost: \$125 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, especially his writings on prayer, personal love for Jesus Christ in His Passion, and his famous writings to his daughter, Margaret entitled “Last Things.” There will be opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Fr. Hugh Barbour, O. Praem (our Chaplain)



Please register me for the St. Thomas More Retreat for the weekend of June 6 - 8, 1997

Name: _____ **Telephone:** _____

Address: _____

City: _____ **State:** _____ **Zip:** _____

Make check payable to: St. Joseph Radio (St Thomas Retreat) for \$125. Cancellations subject to a \$20 fee. Mail to: Greg Weiler c/o Palmeri Tyler Wiener Wilhelm & Waldron 2603 Main St, East Tower, Suite 1300, Irvine, CA



(Continued from page 4) **Perils**

This discussion fittingly brings us back to the great patron of this assembly, Saint Thomas More. His life stands as a symbol of the fortitude that must characterize the Christian who strives to be at once loyal to the Word of God, and also obedient to the law of his sovereign, "rendering unto God the things that are God's, and to Caesar the things that are Caesar's."

Thomas More was not only a holy man, he was also a lawyer and Lord Chancellor of England. As chancellor, his obedience to the positive laws of 16th century England was steadfast, but his love of the Law of God was absolute. When the two parted ways, More, perhaps more than any other Christian since, confronted in very personal way the "perils of positivism".

In his interrogation of June 3rd, 1535, Thomas More an-

swered Thomas Cromwell, "A man is not by a law of one realm so bound in his conscience, where there is a law of the whole corps of Christendom to the contrary in a matter touching belief."

Thomas More ended his life the King's good servant, but God's first. He has given us an exemplar of the proper Christen response when positive law loosens society from its moorings and sends it adrift on the perilous sea of utilitarianism.

From St. Thomas More's Writings:

As a lawyer, he acquired a reputation for honesty and integrity. One early biographer reports that "to his clients [More] never failed to give advice that was wise and straightforward, always looking to their interests rather than to his own. In most cases he used his best endeavors to get the litigants to come to terms, If he was unsuccessful in this, he would then show them how to carry on the action at least expense. He was so honorable and painstaking that he never accepted any case until he had first examined the whole matter thoroughly and satisfied himself of its justice. It was all the same whether those who came to him were his friends or strangers...: his first warning was ever that they should not in a single detail turn aside from the truth. Then he would say: "If your case is as you have stated it, it seems to me that you will win." But if they had no justice on their side, he would tell them so plainly, and beg them to give up the case, saying that it was not right either for him or for them to go on with it. But if they refused him, he would refer them to other lawyers, himself giving them no further assistance.

Erasmus gives a similar account of More's conduct as a lawyer. More, he says, gave all of his clients "helpful and reliable advice, thinking much more of their advantage than of his own; the majority he used to persuade to settle their actions, on the grounds that this would save them expense." This emphasis on the money these litigants could save was probably another shrewd and diplomatic way of addressing a more fundamental problem, one that every lawyer has to face: "Some men are so made that they actually enjoy going to law." Wise lawyer that he was More recognized that the passion for justice, like all other passions, has to be moderated in this fallen world. And, as usual, he found an indirect, subtle way of achieving what would be next to impossible to accomplish in a direct, blunt way. His ability as a counselor and diplomat owed much to his deep appreciation of the frailty of human nature and the hardening effects of pride.

Wegemer, Gerard B. Thomas More: A Portrait of Courage* Scepter Publishers (1995) page 51-52

*Available through Paulist Press (Costa Mesa) and St. Joseph Radio (Orange)

ABOUT OUR MEETINGS...Choose one or both!

Daytime Meetings:

On the Third Thursday of every month, we meet at Noon. This year we will meet at Rutan & Tucker 611 Anton Blvd, 12th Floor, Costa Mesa (just north of the 405 Frwy at Bristol). PARKING IN STRUCTURE AT REAR. For information, call Dave Belz @ 347-0447 or Anne Lanphar @ 990-8775.

Evening Meetings:

On the Third Monday of every month, we meet at 7 p.m. at Saint John Neumann parish in Irvine. The Church is located at 5101 Alton Parkway (take Jeffery offramp north from the 405 Frwy). For information, please call John Getz @ 653-0259 or John Flynn @ 833-7800.

(Continued from page 1) ***Lies and Truth***

circumstances permitted to tell a lie. This rule admits of absolutely no exceptions, no matter what the case may be. All deliberate lying is a sin, even in small matters. The so-called "official lie" which is told simply to avoid inconveniences, without harming anyone, is sinful. So is the "jocose lie" told in jest to amuse oneself at the expense of another, without him being able to see through or suspect the joke, is also not permissible. Obviously, the "malicious lie" is wrong, told with the knowledge that it will harm another. Normally the first two types of lies, "white lies", are only venially sinful, but a malicious lie is mortally sinful if it leads to serious loss of reputation or property. The principle at work is this: whereas all do not have the right to know the facts about some matter, everyone does have the right not to be deceived or misled, even persons who are unjust and evil-minded. Christ teaches us we must not render evil for evil, but rather do unto others as we would have them do unto us. We may not lie even to our enemies.

Even so, it is no lie for a secretary to tell a client that someone is "unavailable" since this is a social convention understood by all that can simply express that it would be inconvenient to take the call at that very moment. Similarly, we are not bound to say how we really are feeling when someone say "How are you?" "Fine" is fine, even if you're feeling rotten. That harsh, acidic Chardonnay your friend bought a case of can have your nod of approval when he asks what you think. Good sense allows us to take it for granted that these courteous expressions cannot be lies.

Sometimes, however, our questioner does not have the right to know the truth we happen to know. We can answer with silence or a direct statement that we cannot or do not have to answer, or that he or she does not have any business asking. This kind of frankness can be laudable and courageous. Yet frequently the direct approach would be damaging to ourselves or others, and so we need to make use of another means of responding. We can speak ambiguously or with a broad mental reservation, that is in such a way that the truth might be reasonably inferred from our words, but is not directly stated by them. This can be justified when the questioner is impertinent or rash, or is requiring that we reveal our own faults outside of the sacra-

ment of confession, or is delving into professional secrets given in confidence we are not permitted to reveal without damaging the rights of our clients.

It is evident that mental reservation is a necessary minimum of truth if we consider that without it no lawyer could ever defend someone he knew to be guilty. The defense of the guilty consists in avoiding his incrimination. A plea of "not guilty" can carry the mental reservation "within the provable limits of the law, if the client's rights are to be maintained." Similarly an innocent man could plead "guilty" if he knew that his conviction under the law was unavoidable, and he wanted a milder settlement of the matter. The common good of society requires such usages in order to protect the higher good of fairness and justice, but none of this requires lying.

Saint Thomas More's self-defense against King Henry's charge of treasonous rebellion was his silence. But he went beyond silence and used mental reservation. He even reminded the court of the legal tag *Qui tacet consentire videtur*: "Silence implies consent." Obviously More did not consent to the King's new doctrine of state headship of the Church, but he was willing to argue in his own defense that his silence implied consent, and so it could not be used as legal evidence against him. Here is a case where a saint took mental reservation to the limit: he died a martyr for a truth which he was prepared to seem juridically to deny without denying it. He was a humble man, aware of his duty to his family and his country and his Church, a jurist ready to die a martyr to the truth professed in moderation.

The best example of all is the Lord Himself. In the fourth chapter of the Gospel according to St. Luke, He answers the inquisitive devil with quotations from Scripture. In John 18 and 19 one can see the contrast between the lies told by St. Peter, and the carefully nuanced responses given by Our Lord to Pilate. Jesus, Who is the Truth, is always our perfect model. Let us ask of Him through the intercession of Saint Thomas More to become ever more perfect servants of the truth, both that truth which we must reveal and that truth which we must keep hidden.

Ad Risum Vertere Veritatem:

Latin for "To turn truth into laughter"

Southern California Regional Wanderer Forum

*Saturday, March 22, 1997
Santa Teresita Hospital - 819 Buena Vista Ave., Duarte, CA*

LIVING THE CATHOLIC FAITH IN A HOSTILE ENVIRONMENT

AMERICA AT THE CROSSROADS

Mr. Wm Perales, University of San Francisco

DIVINE LIBERALITY: THE FOUNDATION OF CULTURE

Rev. Hugh Barbour, O. Praem, St. Michael's Abbey

FEMINISM: NEW DANGERS, OLD HERESIES

Mrs. Joanna Bogle, Author & Columnist, London, England

CULTURE, CATHOLICISM AND THE COLLEGE CAMPUS

Mr. Ben Johnson, Thomas Aquinas College

PREREQUISITES FOR A CATHOLIC CULTURE

Dr. Ronald McArthur, President Emeritus, Thomas Aquinas College

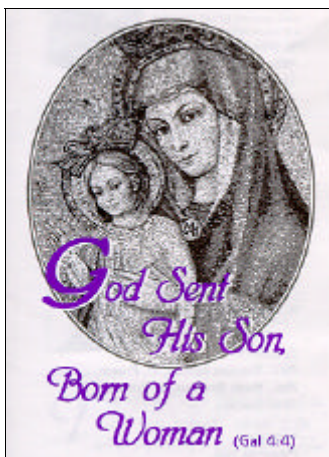
THE CATHOLIC JOURNALIST: ADVOCATE FOR THE FAITH

Mr. Al Matt, Jr., Editor & Publisher, The Wanderer

Cost: \$25 per person (includes lunch)

Mass Celebrated at Noon

For more information: (818) 331-3549 or (805) 525-7637



Annual Marian Conference

When: Saturday, April 12, 1997 9:30 am - 5:00 p.m.
Where: Madonna Hall, Santa Teresita Hospital, Duarte, CA
Cost: Free will offering
Lunch: Box lunch available for \$5
Speakers: Fr. Hugh Barbour, O. Praem: *BORN OF A WOMAN - Mary, the Real Mother of God*
 Fr. Thomas Nelson, O. Praem: *GOD SENT HIS SON - The Holy Father's Plan Toward the Year 2000*
 Jess Romero: *A CATHOLIC RESPONSE TO QUESTIONS ON MARY'S DIVINE MATERNITY*

For more information, call Fr. Kolbe Missionaries of the Immaculata (818) 917-0040

3RD ANNUAL FEAST OF DIVINE MERCY



Jesus, I Trust In You!

- NOON** **Opening Procession/Veneration of Image of Divine Mercy/Present Roses** (Everyone please bring one red or white rose to venerate the Image of Divine Mercy)
- 12:30** **Mother Vincent Marie, OCD**
Meditative Readings from Faustina's Diary
- 1:00** **Fr. Hugh Barbour, O. Praem, Ph.D**
"Mercy Greater Than the Heavens"
- 2:00** **Adoration of the Blessed Sacrament**
- 2:00** **Confessions**
Norbertine Fathers and Diocesan Priests
- 3:15** **Divine Mercy Chaplet sung by Fr. Joseph**
- 3:30** **HOLY SACRIFICE OF THE MASS**
Fr. Raymond Skonezny, STL, SSL
- 5:30** **Fr. Steve Scheier**
"Testimony of Mercy"
- 6:00** **Fr. Al Baca, Fr. Steven Scheier**
Blessing with Relic of Blessed Faustina

WHEN:	DIVINE MERCY SUNDAY - APRIL 6, 1997
WHERE:	UCI Bren Center, Irvine
TIME:	12:00 Noon to 6:30 pm
PRESENTED BY:	Orange County Magnificat
SACRISTAN/LITURGY:	Norbertine Fathers of St, Michael's Abbey
MUSIC:	Ruach and Connie Salazar
COST:	Love Offering Only

THE FEAST: Jesus to Sister Faustina 1931 in Cracow, Poland: "I want this image to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the feast of My Mercy. On that day, the depths of My Mercy will be open to all. Who ever will go to confession (within one week) and Holy Communion on that day will receive complete forgiveness of sin and punishment." In other words, this grace is equal only to the one we receive in the Sacrament of Holy Baptism. The greatness of this feast lies in the fact that everyone, even those who are converted that very day, may obtain any grace for the asking, if what they ask be compatible with God's will. Let no soul fear to draw near to Me, even though its sins be as scarlet.

POPE JOHN PAUL II: On April 18, 1993, Sister Faustina was beatified in Rome, the first step toward canonization. On April 23, 1995, the Pope celebrated the first Divine Mercy Mass in Rome. Quote: "Right from the beginning of my ministry in St. Peter's in Rome, I considered this message my special task."

PREPARATION: The preparation of his feast is to be a novena consisting of the recitation of the Divine Mercy Chaplet for nine days, beginning on Good Friday. Go to confession within one week of the Feast Day.

VENERATION OF IMAGE: "I am offering people a vessel, with which they are to keep coming for graces to the foundation of mercy. That vessel is this image with the signature: Jesus, I trust you. By means of this image I shall be granting many graces to souls' so let every soul have access to it. I promise that the soul that will venerate this image will not perish. I also promise victory over (its) enemies already on earth, especially at the hour of death. I Myself will defend it as My own glory."

Scriptural Corner:

*And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put down large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living. **Mark 12: 41-44***

Comment from the Navarre Bible:*

"Our Lord uses this little event to teach us the importance of things which apparently are insignificant. He puts it somewhat paradoxically; the poor widow has contributed more than all the rich. In God's sight the value of such an action lies more in upright intention and generosity of spirit than in the quantity one gives. "Didn't you see the light in Jesus' eyes as the poor widow left her little alms in the temple? Give him what you can: the merit is not in whether it is big or small, but in the intention with which you give it" (J. Escriva, *The Way*, 829).

* *The Navarre Bible is a renowned edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University.*

From The Library:**The Gift of Peace** by Joseph Cardinal Bernardin

In the final two months of his life, Joseph Cardinal Bernardin made it his mission to share his personal reflections and insights in this book, The Gift of Peace. Using as a framework the previous three years, which included false accusation of sexual misconduct, diagnosis of cancer, and return of the cancer after fifteen months of being in remission, Cardinal Bernardin tells his story openly and honestly. At the end of his life, the Cardinal was at peace. He accepted his peace as a gift from God, and through this book, he shares that gift with the world. The Gift of Peace is part of the Cardinal's pastoral legacy; through this book his ministry lives on.

From The Gift of Peace:

"The past three years have taught me a great deal about myself and my relationship to God, the Church, and others...Within these major events lies the story of my life—what I have believed and who I have worked hard to be. And because of the nature of these events, I have deepened and developed my own spirituality and gained insights that I want to share. By no means are these reflections meant to be a comprehensive autobiography. They are simply reflections from my heart to yours. I hope they will be of help to you in your own life so you too can enjoy the deep inner peace—God's wonderful gift to me—I now embrace as I stand on the threshold of eternal life."

Available through most bookstores. **Borders price: \$16.15**

Ad Veritatem

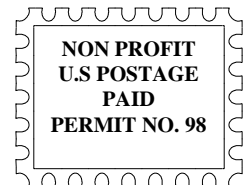
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Attn: Anne Lanphar



Next DAYTIME Meeting:

DATE: Thursday, March 20, 1997
TOPIC: THE CAUSES OF JUVENILE VIOLENCE
SPEAKER: Fr. Leo Celano, O. Praem
PLACE: Rutan & Tucker, Costa Mesa
TIME: Noon
FOR INFORMATION: Anne Lanphar 990-8775

Next EVENING Meeting:

DATE: Monday, March 17, 1997
TOPIC: THE CAUSES OF JUVENILE VIOLENCE
SPEAKER: Fr. Leo Celano, O. Praem
PLACE: St. John Neumann Parish, Irvine
TIME: 7 PM
FOR INFORMATION: John Getz 653-0259