

# ❖ Ad Veritatem ❖

Volume 2 Issue 7

Official Publication of the St. Thomas More Society

July 1997

## **SPECIAL SPEAKER: Abbot Eugene, Canon Lawyer**

This month we are blessed to have a special speaker: Abbot Eugene Hayes from St. Michael's Abbey who has a doctorate degree in Canon law! Abbott Eugene resided in Rome and was the legal representative of the Norbertine Order in the Church courts for a number of years. He will speak to us on "A Spirituality of Canon Law". Please see the article on page 3 about Abbott Eugene and Canon Law.

### **REMINDER: NEW LOCATION FOR DAYTIME MEETINGS!**

The noon meeting of the Society regularly scheduled for the third Thursday of each month has been relocated to Village Farmer's Restaurant in the South Coast Village behind Planet Hollywood. The address is 1651 Sunflower, Costa Mesa. The telephone number is 557-8433. We have reserved the back room.

## **JULY MEETINGS:**

**TOPIC:** A Spirituality of Canon Law

**SPEAKER:** Abbott Eugene Hayes, O. Praem, Canon Lawyer

**DAYTIME MEETING:** Noon on Thursday, July 17th @ Village Farmer's Restaurant in South Coast Village.

**EVENING MEETING:** 7 p.m. on Monday, July 21st @ St. John Neumann

## **RELIGION: NOTHING TO GET ENTHUSIASTIC ABOUT**

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

Enthusiasm: a quality we often associate with the pursuit of a particular hobby or avocation, meets with our approval often enough when we share the area of interest with the enthusiast. When we do not, however, then the zeal of the enthusiast can be a bit trying to our patience, especially when he tries to convince us to join him. What makes life more engaging for him fills us with a certain boredom, and we find ourselves looking for some polite way of escaping the room when the topic of the enthusiast's passion comes up. Sometimes the matter actually holds some real interest for us, but the extreme concentration of the expert makes us want to avoid what we would ordinarily find interesting at least to some moderate degree. Our imagination can fill in the blanks; the enthusiasm can be for some sport, some luxury commodity, political issue, or area of entertainment. Those close to the enthusiast sometime can notice in him a certain lack of attention to other and more important areas of life: work, family, friends, religion.

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**Saint Thomas More pointed out that pride that has been allowed to develop "carries with it a blindness almost incurable".**

**Thomas More: A Portrait of Courage**  
Gerard Wegemer

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

(Continued from page 1) **Enthusiast**

**Religion.** Now, can someone become an enthusiast about religion? Every religion provides its followers with motivations for making its teachings the guiding influence, indeed the principal guiding influence in life. A devout practitioner of any faith does just that. Religious enthusiasm, however, is something more. Monsignor Ronald Knox, Catholic chaplain at Oxford University during the period between the two world wars, and perhaps the greatest priest author of this century, wrote a masterful study entitled **Enthusiasm: A Chapter in the History of Religion.** Published by Oxford University Press in 1950, the work represented over thirty years of research, spanning the history of Christianity from apostolic times to the present century. In this work, he describes the fascinating and very enlightening history of the various movements and figures in the history of the Church which have ended up parting with her common teaching and practice as found among the devout and ordinary faithful, to pursue what are thought, or rather often felt to be more perfect, more spiritual, more personal and interior experiences of religion. He is thus able to detect general tendencies which characterize all these movements. The conclusions he draws are of great practical value for the reader, and in two directions. On the one hand, one can see what is to be avoided in order to be free from spiritual self-deception, and on the other, one can see how necessary it is for one to persevere in the wholehearted profession and practice of the faith, so as not to give an excuse for the dissatisfaction of the zealot who wants to go beyond the limits of the true faith and discipline of the Church because of the lukewarmness he finds among the ordinary, orthodox faithful.

Let us hear Monsignor Knox's description of the phenomenon of religious enthusiasm: *"If I could have been certain of the reader's goodwill, I would have called my tendency 'ultrasupernaturalism' for that is the real character of the enthusiast; he expects more evident results from the grace of God than we others. He sees what effects religion can have, does sometimes have, in transforming a man's whole life and outlook; these exceptional cases (so we are content to think them) are for him the average standard of religious achievement. He will have no 'almost Christians,' no weaker brethren who plod and stumble, who (if the truth must be told) would like to have a foot in either world, whose ambition is to qualify, not to excel. He has before his eyes a picture of the early Church, visibly penetrated with supernatural influences; and nothing less will serve him for a model. Extenuate, accommodate, interpret, and he will part company with you."*

Even though the enthusiast does not necessarily reject the ordinary sacramental practice of the Church, his religion concentrates on the experience of the assurance of salvation and direct contact with God, unmediated by priest, sacrament or community. Visions, revelations, inner voices, extraordinary manifestations of the power of God, all become the focus of his practice of religion. Whereas the ordinary, orthodox believer accepts the possibility and reality of these things, while pursuing the time-tested practice of the faith in his day-to-day

life, the enthusiast makes them the focus of his interest and attention to things divine. In fact, the enthusiast makes them the test, as it were of the authenticity and depth of his own and his neighbor's life of faith.

Monsignor Knox noted how particularly susceptible to religious enthusiasm were his American cousins. Of our continent he said "In these days, it is the last refuge of the enthusiast." Our Church, particularly with the upheavals she has been undergoing in the last thirty-some years, has suffered from a radical 'de-supernaturalization.' There is barely an area of her tradition and practice in catechetics, liturgy, devotional life, and religious institutes which has not been turned upside down in attempts, well-intentioned, perhaps, but often misguided, to bring her into line with the expectations of the prevailing culture. The practical secularization of the atmosphere of Catholic worship, preaching, and education in the faith has left a real vacuum which must be filled. If "nature abhors a vacuum" how much more must the supernatural! The extreme reaction in this dialectic is not a renewal and return to the authentic roots of religious observance (this was the real desire of Vatican Council II), but the 'ultrasupernaturalism' of the religious enthusiast.

There are many movements in today's Church. All of them can be of some help to one's faith, otherwise the Church would not approve of their existence, or give them any encouragement. Even so, the primary emphasis of one's life as a Catholic should follow the paths traced by our forebearers in the faith, many of whom were saints. The practice of personal prayer, worthy and frequent reception of the sacraments, study of the catechism, works of charity: all these should far exceed in importance any interest in or even experience of the extraordinary or evidently supernatural. If we hope to win our neighbor to the faith, there is no surer way than by the example of a holy life. In the end, this way is more truly supernatural than the extraordinary ways found in various movements in today's Church.

St. Therese of Lisieux, the "Little Flower" as she is called, was named by Pope Pius XI "the greatest saint of modern times." Her life was one of hidden prayer and contemplation, full of merits, hard work, and suffering in the practice of what she called her "little way" which was nothing less than the wholehearted pursuit of Love. It is this highest of God's gifts, which the Apostle Paul values above all extraordinary manifestations of the Spirit, that should really fuel our practice of the faith. This will protect us from the exaggerations of the enthusiast, and lead us to real holiness of life. Religion, after all, is not a hobby, it is rather as simple and earnest, as well as dramatic and passionate as life itself. What is real cannot be made more so by exaggeration, or improved by enthusiasm. That which is real simply is like the God who made it. Perhaps this is the lesson which most of all needs to be learned by the religious enthusiast: that religion is about God more than it is about us, about Him, more than about our experience of Him.

*"Blessed are they who have not seen and yet believe."* ✚

# The Right Reverend Eugene Hayes, O.Praem

## A Lawyer of the Church

By: Michael Shonafelt, Esq.

Canon Law is the law of the Roman Catholic Church. The word "canon" comes from the Greek "kanon" literally meaning "rod" or "rule". There are approximately 1,752 canons or rules of the Church governing everything from the Church's hierarchical constitution, to the procedures for declaring nullity of marriage.

The law of the Roman Catholic Church is as ancient as the Church itself. Among the earliest examples of legal promulgations within the Church is the Council of Jerusalem, described in the Book of Acts, where the early Church settled the troubling issues regarding St. Paul's gentile converts.

As the Church expanded and its promulgations increased, there was a concurrent need to codify the growing body of church law. This task followed in the wake of the earnest reforms of Pope Gregory VII (1073-1085) and was accomplished by a Camaldolese Monk, Gratian, in or about 1141, when he produced the Concordia Discordantium Canonum (The Harmony of Discordant Canons). Several other revisions followed. Among the most famous was the great revision undertaken under Pope Pius X by Cardinal Gaspari. Most recently, the Code was revised in 1983 under the current pontiff. The Code now is an integrated work, comprised of seven books beginning with General Norms and ending with Procedural Norms.

Many concepts of the Code of Canon Law are analogous to the civil law. For example, within the legal structure of the Church, there are "courts" of first instance, or original jurisdiction. The diocesan tribunals are the courts of first instance in matters regarding marriage such as declarations of nullity. The Congregation for Religious is the court of first instance in issues pertaining to members of religious orders. There are also courts of final appeal. The Roman Rota is the court of final appeal for marriage cases and the Signatura for matters regarding religious. Both are located within the Vatican in Rome.

For example, if a member of a religious order seeks to leave his or her congregation and return to lay life, he or she must be dispensed from vows. The decision for whether or not a dispensation will be granted is decided at the Congregation for Religious. At this point, the decision is based upon the merits of the petitioner's case. The petitioner may appeal a decision rendered by the Congregation. Such appeals are heard before the Signatura. However, the Signatura can hear cases only on procedural grounds (similar to a procedural due process analysis), and will not overturn a decision of the Congregation unless there was a procedural error.

Whereas there is no personal representation by lawyers within the legal system of the Church, there is an adversarial character to the litigation in Church courts. In cases going before the judicial fora governing religious, there is a "Promoter of Justice" who defends the retention of the vows against the petitioner who seeks dispensation from the vows. Similarly, in the diocesan marriage tribunal, there is a "Defender of the Bond" who presents the argument for the maintaining of marriage vows contra the petitioner who seeks a declaration of nullity.

The practitioners of the law of the Roman Catholic Church have as their inheritance the richest and one of the most ancient of legal traditions. As they labor within their field, they must constantly bear in mind that their decisions are rendered in both Heaven and Earth. The justice they seek is the justice of God, and that justice must always be tempered with the Mercy of God. Such a task is awesome and requires the wisest and ablest of men.

The focus of this article is to take a brief look into the life of one of these lawyers of the Church, the Right Reverend Eugene Hayes, abbot of Saint Michael's Abbey of the Norbertine Fathers. Abbot Hayes is the guest speaker at the next meeting of the Saint Thomas More Society.

Eugene J. Hayes, was born on March 21, 1951 in Brooklyn, NY., the second of six children. He attended Cathedral College, Douglaston, N.Y. (1968-1972), where he earned a B.A. in Philosophy. After a year of theology at Immaculate Concep-

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tion Seminary in Huntington, Long Island he entered the novitiate of the then St. Michael's Priory in Orange, California.

After completion of his novitiate, he continued his theological education at the Pontifical University of St. Thomas Aquinas in Rome, earning first the degree of Bachelor in Sacred Theology (S.T.B.) in 1976 and then in 1978 the degree of License in Sacred Theology (S.T.L.). Ordained a priest on June 29, 1977 at Holy Family Cathedral by Bishop Johnson, and upon completion of his theological studies, Fr. Eugene Hayes served a two year term as vice principal of the Prep School on the abbey grounds followed by a five year assignment at Mater Dei High School in Santa Ana, California.

In the summer of 1985, Fr. Hayes was assigned by Abbot Parker to pursue graduate studies at Catholic University in Washington. In 1987 he received the license in Canon Law. The License (roughly analogous to a Masters Degree) requires two years of coursework (approximately 60 units), the completion of a thesis and an oral comprehensive examination on any of the 1,752 canons of the Code of Canon Law. The completion of the program also requires proficiency in Latin and two modern languages. In 1990 he successfully defended his doctoral dissertation on the rightful autonomy of religious institutes and received the degree of Doctor in Canon Law (JCD). During his time in Washington, D.C. he lived at St. Ann's Parish, Wisconsin Avenue NW (Tenley Circle).

In July 1988, the general chapter of the worldwide Norbertine Order elected Fr. Hayes as its procurator general for a term of six years. In this capacity he represented the Order to the Vatican and also served as the legal adviser to the Order's abbot general. In July 1994 Fr. Hayes was re-elected to another 6 year term as procurator general, a term which in fact ended with his election as abbot of his community. While in Rome as procurator general Fr. Hayes taught part time at both the Pontifical University of St. Thomas Aquinas (a.k.a. the Angelicum) and the Pontifical Institute, Regina Mundi, a theological institute for sisters. During that same period and since he has served as a canonical advisor to a number of religious institutes.

On September 15, 1995, at Holy Family Cathedral in Orange, California, the Rt. Rev. Eugene Joseph Hayes, O.Praem. was blessed as abbot of the Norbertine community of St. Michael's Abbey by the Most Reverend Norman Mc Farland, bishop of Orange. Abbot Hayes was elected by the solemnly professed members of St. Michael's Abbey almost three months earlier on June 27 for a life long term with mandatory retirement at 75 years of age. He succeeds the Rt. Reverend Ladislav K. Parker, the Hungarian born founding abbot of the community.

St. Michael's Abbey currently counts 58 members (of whom 42 are priests, the latest of which was ordained on June 30, 1997 by Bishop Driscoll) the majority of whom are engaged in secondary school education and other apostolic works primarily in the diocese of Orange but also in the archdiocese of Los Angeles. Several of the confreres are resident in Europe (Germany and Hungary) carrying out apostolic work either for the Order or behalf of the universal church. ☩

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## From the Writings of St. Thomas More:

*"I care not how long or how short your prayer is, but how effectual, how ardent, how interrupted and broken with sighs rather than drawn out at length with an endless number of words. If you love your health; if you desire to be secure from the snares of the devil, from the storms of this world, from the hands of your enemies; if you long to be acceptable to God; if you covet everlasting happiness—then let no day pass without at least one presenting yourself to God in prayer, falling down before Him flat on the ground with a humble affection and a devout mind; not merely with your lips, but from the inner most recesses of your heart, crying out these words of the prophet: 'The sins of my youth and my frailties remember not, but in Your mercy remember me because of Your goodness, O Lord.' [Ps. 25:7]"*

This is an excerpt from More's The Life of John Picus

**Wegemer, Gerard B. Thomas More: A Portrait of Courage Scepter Press (1995) page 21-22**

# Little Flower Power: St. Theresa of Lisieux

By: John Flynn, Esq.

The language of the law is a language of strength and power, the power of the state, economic power. Lawyers are expected by clients, by their peers, by themselves, to communicate personal strength and power. Everything about the ideology of the profession resists ideas like “surrender” and “abandonment”. The very idea of embracing one’s own weakness sounds like hemlock for professional suicide.

What, then, can lawyers learn from Therese of Lisieux, a saint called the Little Flower, who championed a “Little Way” of sanctity, a saint who not only accepted her weakness, her spiritual childhood, but embraced it, rejoiced in it? Pope Pius XI called this Little Flower, a Carmelite nun who entered the cloister at 15, and died there at 24, never having left its walls, the “greatest of modern saints.”

The Little Way, it must seem to us as lawyers, is fine for cloistered nuns. Our way, however, is a way of power. Our way must be the Big Way. The Little Way is for little people, the weak, the powerless, those who have no access to the machinery of power. Theirs is the Little Way; ours is the Big Way. What can Therese teach us about life in the world, especially a lawyer’s world?

## Her Life: The Story of a Soul

Marie Francoise Therese Martin was born January 2, 1873 at Alençon in Normandy, France. Both her father, Louis Martin, and her mother, Zélie Marie Guérin, who died when Therese was four, are candidates for sainthood, both having been deflected from religious vocations toward each other. Therese was one of nine children born to the Martins. Of the nine children, two were boys who died in infancy. Of the seven surviving girls, only five reached maturity. Therese was the youngest.

She entered the monastery of the Carmelite nuns at Lisieux, France, when she was 15 years old, and was given the name Sister Therese of the Child Jesus. One of her Carmelite sisters described her this way:

*“Tall and robust, childlike, with a tone of voice and expression to match, hiding the wisdom, perfection and discernment of a 50-year-old. She is always composed, and in perfect control of herself in everything and with everyone. An innocent little thing to whom you would give communion without confession, but her head is full of tricks to play on whoever she pleases. A mystic, a comic, she has everything going for her -- she knows how to make you weep with devotion or die with laughter at recreation.”*

In 1894, three years before Therese died, the prioress of Therese’s Carmel ordered her to write the story of her life. She completed her autobiography, *The Story of a Soul*, in the last year of her life. On September 30, 1897, at the age of 24, she died from the effects of tuberculosis, after a year of enormous physical and spiritual torment. Following her death began a “Hurricane of Glory”, to use the phrase that was used in her canonization process: a downpour of miracles, conversions and spiritual graces, which fell upon those who had sought her intercession.

*The Story of a Soul* was first published one year to the day after her death. Two thousand copies were published; no one quite knew what to do with them. At first, they were sent to each Carmelite convent, in place of the usual notice of a Sister’s death. Soon, however, the Sisters lent them to friends and others, and requests for copies began to pour in from all over the world.

In the next seven years, *The Story of a Soul* was translated into six different languages. By 1915, nearly 1 million copies had been sold. The Church began the cause of Therese’s canonization in 1921. In 1923, Pope Pius XI beatified her, and on

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May 17, 1925, he canonized her. In 1927, Therese's feast day, October 1<sup>st</sup>, was extended to the Universal Church.

### The Little Way

A lawyer accustomed to seeing himself or herself as a kind of fortress is in for a lot of unnecessary trouble if that self-image governs his or her pursuit of holiness. We fall often, and, if we believe it necessary to rely upon our own strengths to gain Heaven, we will fall also to discouragement. Therese knew that discouragement follows refusal to accept our spiritual poverty: "The sorrow which casts us down is the hurt to our self-love... [T]o brood gloomily over our own imperfection paralyzes our soul."

Our spiritual progress, Therese understood, depends upon the acknowledgement of our weakness:

*"Let us humbly take our place among the imperfect. Let us consider ourselves little and in need of God's support at every instant. As soon as He sees that we are truly convinced of our nothingness, He extends His hand to us. If we are still trying to do something great, even under the pretext of zeal, our good Lord Jesus leaves us alone."*

What is the antidote for this kind of crippling self-criticism? We are not to dwell on our imperfections, but to fix our gaze upon Jesus Himself:

*"When we see that we are wretched, we no longer wish to look at ourselves but we gaze at our only Beloved... We have merely to love Him, without looking at ourselves, without examining our faults to much... If you are nothing, do not forget that Jesus is All. Hence, lose your little nothingness in his Infinite All and think only of that All, who alone is lovable."*

The Little Way, therefore, is not merely a way of humility. The practice of the Little Way requires more than the mere acceptance of our weakness. We must not only accept it, we must embrace it, even find joy in it:

*"I have many weaknesses but I am never astonished because of them. I am not always as prompt as I should like to be in rising above the insignificant things of this world. For example, I might be inclined to worry about some silly thing I have said or done. I then recollect myself for a moment and say: 'Alas, I am still at the point from which I started.' But I say this with great peace and without sadness. It is truly sweet to feel weak and little."*

What for many is a source of discouragement, our weakness, was for Therese a source of joy and confidence, since the Father cannot resist our weakness, any more than a parent can resist the littleness of the child: "It is my weakness that gives me confidence," Therese liked to say, recalling St. Paul (2 Cor. 12:20):

*"Be like a little child. Practice all the virtues and so always lift up your little foot to mount the ladder of holiness; but do not imagine that you will be able to ascend even the first step. No! the good Lord does not demand more from you than good will. From the top of the stairs, He looks at you with love. Very soon, won over by your useless efforts, He will come down and take you in his arms. He will carry you up. But if you stop lifting your little foot, He will leave you a long time on the ground."*

What child does not find joy and confidence in the greatness, the "Bigness" of a loving Father? At the heart of the Little Way is joyful, confident love between the child and the Father, which is grounded precisely in our littleness. The Little Way, then, is not a lonely path, it is a path of relation, between Father and child, a relation of joyful love.

It is this relationship of joyful love that inspires one of the chief attributes of Therese's Little Way: confidence, to the point of audacity, if only we are willing to freely acknowledge our littleness:

*"I feel always the same audacious confidence that I will become a great saint, for I do not count on my own merits since I have none, but I hope in Him who is Virtue and Sanctity itself. It is He and He alone who, being satisfied with my feeble efforts, will raise me to Himself and, covering me with His infinite merits, will make*

*(Continued on page 7) **St. Therese***

(Continued from page 6) St. Therese  
me a saint.”

This joyful love is the very life of the Little Way:

*“I understand so very well that it is only through love that we can render ourselves pleasing to the good Lord, that love is the one thing I long for. The science of love is the only science I desire... I know of no other means to reach perfection than by love. To love: how perfectly our hearts are made for this! Sometimes I look for another word to use, but, in this land of exile, no other word so well expresses the vibrations of our soul. Hence, we must keep to that one word: love...”*

In one of the most famous of passages from *The Story of a Soul*, Therese describes the insight that brought her own vocation into perfect focus:

*“Considering the mystical body of the Church I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. Charity gave me the key to my vocation. I understood that if the Church had a body composed of different members, the most necessary and the most noble of all could not be lacking to it, and so I understood that the Church had a heart and that this heart was burning with love. I understood it was love alone that made the Church’s members act, that if love ever became extinct, apostles would not preach the Gospel, and martyrs would not shed their blood. I understood that love comprised all vocations, that love was everything, that it embraced all times and places... In a word, that it was eternal!”*

*“Then, in the excess of my delirious joy, I cried out: Oh Jesus, my love... my vocation, at last I have found it... my vocation is love!”*

*“Yes, I have found my place in the Church, and it is You, oh my God, who have given me this place; in the heart of the Church, my Mother, I shall be love.”*

On the eve of Therese’s death, Sister Genevieve asked Therese for a word of farewell. Therese left no doubt about the heart of her Little Way: “I have said all. All is fulfilled. It is only love that matters.”

Our profession of faith means nothing if we do not also practice love; our profession of love for God likewise means nothing if we do not love our brothers and sisters: “[I]f we want to live a life of love of God, we must not fail in love towards our neighbor.”

It is not enough, however, to love with our own small human hearts. Since the time of the Last Supper, Divine Love is the standard by which our love is measured:

*“When the Lord commanded His people to love their neighbor as themselves (Lv 19:18), He had not as yet come upon the earth. Knowing the extent to which each one loved himself, He was not able to ask of His creatures a greater love than this for one’s neighbor. But when Jesus gave his apostles a new commandment, His own commandment (Jn 15:12), as He calls it later on, it is no longer a question of loving one’s neighbor as oneself but of loving him as He, Jesus, has loved him, and will love him to the consummation of the ages.”*

Joy, confidence, love. What about justice? To Therese, justice and love do not present a dichotomy. Is it so difficult to see that both justice and mercy are anchored in divine love? To sin, after all, is to offend love:

*“Justice itself, and justice even more than any other Divine perfection, seems to me to be clothed in love... That justice which frightens so many souls is for me a source of joy and confidence. To be just means more than to be severe in punishing the guilty. It takes account of right intentions and wishes to reward virtue. I expect as much from the justice of our good Lord as from His mercy.... It is because He is just that He is compassionate and full of mildness, slow to punish and rich in mercy. For God knows our weakness. He remembers that we are but dust. As a father is tender towards his children, so is the Lord compassionate towards us.”*

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One of the hallmarks of Therese's spirituality (and that of many of the saints) was her love for suffering, an understandable stumbling block for many who otherwise would find her so attractive. It is hard for us to comprehend a desire for suffering. To many it signifies a kind of psychological or emotional disorder. In fact, love for suffering is a very rare gift, given by God to those to whom He has entrusted a share in the Cross of his Son:

*"Far from complaining to Jesus because He sends us crosses, I cannot fathom the infinite love that prompted Him to deal with us in this way... Suffering is, of all the things God can give us, the best gift. He gives it only to His chosen friends... I have often remarked that suffering makes us good; it makes us indulgent towards others because suffering brings us nearer to the good Lord."*

The cross that Jesus bore upon his shoulder was fashioned from all the sins of humanity, committed in the course of all of human history. Driven by love which seeks to give all, to the point of immolation (not self-destruction, but total self-giving), Jesus bore the weight of the cross with a burning love that we will never, at least in this life, understand. Souls such as Therese, who saw with the eyes of Heaven, see divine love as clearly as it can be seen in life; such a soul wants nothing more than to be eternally united to this love, this beauty which bore the suffering. The desire for suffering, therefore, is nothing else but a desire for union with Divine Love, who is Jesus: "It is suffering which makes us resemble him. A spouse of Jesus must resemble Jesus. And He is covered with blood and crowned with thorns."

A couple of years ago, as I was reflecting on the core of the Little Way, between one step and the next it seemed that Therese herself whispered to me the true, irreducible meaning of the Little Way: "Be little like Jesus". I do not know why it was not more obvious before whose way it was that inspired the Little Way. But I knew, after that moment of revelation, that the Little Way was in fact the Way of the Cross.

And what about lawyers? We are perhaps in greatest need of the Little Way, for, to the degree that our professional outlook resists truthful self-assessment, our pursuit of holiness will be thwarted. The practice of the Little Way will do no harm to the image you communicate to your clients; in fact, your image will only improve. Remember, Therese's way is a way of confidence. But no longer will you communicate a confidence that is strained and artificial. The confidence you project will be genuine, authentic, impenetrable, so long as it is anchored in love for God, and abandoned to His perfect love. ✚

*John Flynn, a graduate of Boalt Hall School of Law, is a litigation partner with the firm of Nossaman, Guthner, Knox & Elliott. He and his wife Suzanne have two teenage boys. John is an active member of St. John Neumann parish in Irvine.*

## Heavenly Bureaucracy

In the beginning God created heaven and earth.... Quickly He was faced with a class action suit for failure to file and environmental impact report. He was granted a temporary permit for the project, but was stymied with the Cease and Desist Order for the earthly part. Appearing at the hearing, God was asked why He began His earthly project in the first place. He replied that He just liked to be creative.

Then God said, "Let there be light." Officials immediately demanded to know how the light would be made. Would there be strip mining? What about the thermal pollution? God explained that the light would come from a huge ball of fire. God was granted provisional permission to make light, provided that no smoke would result from the ball of fire, that He would obtain a building permit, and, to conserve energy, would have the light on half the time. God agreed and said He would call the light "Day" and the darkness "Night." The officials replied that they were not interested in semantics.

God said, "Let the earth bring forth green herb and such as manyseed." The EPA agreed so long as native seed was used. Then God said, "Let the waters bring forth creeping creatures having life; and the fowl that may fly over the earth." Officials pointed out this would require approval from the Department of Game coordinated with the Heavenly Wildlife Federation and the Audubongelic Society.

Everything was OK until God said He wanted to complete the project in six days. Officials informed Him it would take at least 200 days to review the application and the environmental impact report. After that there would be a public hearing. Then there would be 10-12 months before....

At this point, God created Hell!

# For Your Information!

## Catholic Family Conference

On August 2 & 3, 1997, the seventh annual Catholic Family Conference will occur in the Long Beach Convention Center! On Saturday the doors will open at 7am with Mass at 8 am. The conference is FREE and will have special conferences for teens and young adults as well as children. Nationally renown speakers include Scott and Kimberley Hahn, Fr. Philip Scott, Jeff Cavins, Matt Pinto, Jesse and Johnny Romero and Dr. Janet Smith. For more information and to register to ensure a place, please contact St. Joseph Communications in West Covina at (818) 859-0940.

If you are unable to attend, the tapes of the talks can be ordered! The tape set of 10 adult talks will cost \$44.95 and the set of 8 youth talks will be \$39.95. Add \$5 for shipping. To order, call (818) 331-3549 ☎

## Free Books!

The Christian Classics Ethereal Library is maintained by Wheaton College on the Internet. The site contains 38 volumes of the writings of the early Church Fathers! Also the works of numerous Saints and theologians are available in their entirety. The entire Summa Theologica of St. Thomas Aquinas as well as the Spiritual Exercises of St. Ignatius Loyola are easily downloaded! St. Augustine's works include his Confessions, City of God and Handbook on Faith, Hope and Charity. Other authors include St. Catherine of Siena, St. Benedict, St. John of the Cross and St. Patrick. G. K. Chesterton's fiction and non fiction are also in the library as are John Milton's famous Paradise Lost and Paradise Regained.

<http://ccel.wheaton.edu/>

## Ad Risum Vertere Veritatem

*Latin for "To turn truth into laughter"*

Excerpt from:  
**Growing Up CATHOLIC**

By:  
Mary Jane Frances Cavolina Meara  
Jeffery Allen Joseph Stone  
Maureen Anne Teresa Kelly  
Richard Glen Michael Davis

Doubleday Publishers  
Available at Borders  
\$8.95

## A NUN'S STORY

*Eight zillion pray-  
ers committed to  
memory*

*hair?*

*breasts?*

*prayer book; studied while  
children are at recess*

*yardstick kept handy  
for swatting trouble-  
some children*

*immaculately clean  
fingernails*

*tissue stuffed up  
sleeve*

*regulation rosary  
always ready*

*sensible black  
shoes that last  
for decades*

## QUESTIONS WE DIDN'T HAVE THE NERVE TO ASK

Do you have hair?  
How do you stay cool in the  
summer?  
Do you have breasts?  
Could you wear different color  
shoes if you wanted to?  
Are you allowed to drive?  
Are you married to a priest?  
Do you wear black underwear?

## WHAT TO GIVE NUNS FOR CHRISTMAS

Handkerchiefs  
Gloves (black only, no beads or feathers)  
Hand lotion  
Homemade cookies  
Mass card you made yourself  
Pretty box of stationary (but not too  
pretty)  
Scented soap  
Box of chocolates

## Scriptural Corner:

*"And they came to Capernaum; and when he was in the house he asked them, 'What were you discussing on the way?' But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve; and he said to them, 'If any one would be first, he must be last of all and servant of all.'"*  
**Mark 9:33-35**

### Comment from the Navarre Bible:\*

Jesus uses this argument going on behind his back to teach his disciples about how authority should be exercised in his Church—not by lording over others, but by serving them. In fulfilling his own mission to found the Church whose head and supreme lawgiver he is, he came to serve and not to be served (Mt 20:28).

Anyone who does not strive to have this attitude of self-forgetful service, not only lacks one of the main prerequisites for proper exercise of authority but also runs the risk of being motivated by ambition or pride. "To be in charge of an apostolic undertaking demands readiness to suffer everything from everybody, with infinite charity" (J. Escriva, *The Way*, 951).

\* *The Navarre Bible is a renown edition of Sacred Scripture pre-*

## From The Library:

### **JOAN of ARC By: Mark Twain**

"Very few people know that Mark Twain wrote a major work on Joan of Arc. Still fewer know that he considered it not only his most important but also his best work. He spent twelve years in research and many months in France doing archival work and then made several attempts until he felt he finally had the story he wanted to tell. He reached his conclusion about Joan's unique place in history only after studying in detail accounts written by both sides, the French and the English. A remarkably accurate biography of the life mission of Joan of Arc, told by one of this country's greatest storytellers. Twain's understanding of history and Joan's place in it accounts for his regarding his book *Joan of Arc* as worth all of his other books together."

*Edward Wagonknecht, author of*  
**Mark Twain: The Man and His Work**

"It is an extraordinary (and baffling) literary phenomenon that Mark Twain, who was not disposed to see God at work in the melancholy affairs of men, should have been so galvanized by the life and achievement of this young woman that he devoted years of his life to this book about her."

*Thomas Howard, author of Chance or the Dance*

## AD VERITATEM

**St. Thomas More Society**

**1102 N. Niguel Canyon Way**

**Brea, CA 92821**

**Attn: Anne Lanphar**

**alanphar@firstam.com**

### Next DAYTIME Meeting:

**DATE: Thursday, July 17, 1997 NOON**

**PLACE: Village Farmer's Restaurant  
 1651 Sunflower, Costa Mesa**

**TOPIC: "A Spirituality of Canon Law"**

**SPEAKER: Abbott Eugene, Canon Lawyer**

**FOR INFORMATION: Anne Lanphar @  
 647-2155 or Dave Belz @ 347-0447**

### Next EVENING Meeting:

**DATE: Monday, July 21, 1997 7 PM**

**PLACE: St. John Neumann Parish,  
 5101 Alton Parkway, Irvine**

**TOPIC: "A Spirituality of Canon Law"**

**SPEAKER: Abbott Eugene, Canon Lawyer**

**FOR INFORMATION: John Flynn 833-  
 7800 or Dave Belz @ 347-0447**