

❖ Ad Veritatem ❖

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July 1998

JULY MEETING: *Alcoholism: The Spirituality of Recovery*

Father John McAndrews will speak at our meeting on Wednesday, July 15th on "Alcoholism: The Spirituality of Recovery."

Father John, himself a recovering alcoholic, is currently associate pastor at Saint Angela Merici parish in Brea. After earning his degree in English from Saint Mary's College in Moraga, he taught for 2 years at St. Joachim School in Costa Mesa before entering St. John's Seminary in Camarillo. He was ordained to the priesthood in 1986. A musician and poet, Father John is a well-known dynamic speaker in the diocese for workshops, parish missions, seminars and retreats. Reflecting on his own spiritual journey, he combines humor, music, scripture and poetry in presentations that are both challenging and practical.

Everyone is welcome! †



"The devil is ready to put out men's eyes (who) are content willingly to become blind."

A Book for All Seasons (p. 29)
Arranged by
E. E. Reynolds

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

JULY MEETING:

TOPIC: *Alcoholism: The Spirituality of Recovery*
SPEAKER: Fr. John McAndrew
DATE & TIME: NOON on
WEDNESDAY, July 15th
PLACE: Revere House, First Street
and 55 Frwy in Santa Ana
**PLEASE NOTE CHANGE IN
DATE AND PLACE!**

Is the New Rite Alright?

Fr. Hugh Barbour, O. Praem, Ph.D.
Our Chaplain



QUESTION: *A friend told me the rite of Mass celebrated in the Church since 1970 or so does not teach or express the traditional Catholic dogma that the Mass is a true sacrifice offered up to adore and thank God, to make a reparation for sin and to obtain graces for the living and the dead. He says we should only attend the traditional Mass which was used before the new, Vatican II Mass. He even gave me a study of the New Rite of the Mass written by several cardinals and theologians which criticized the rite, and begged Pope Paul VI not to impose it. What do you say?*

ANSWER: This question requires a de-

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tailed answer, but it is well worth the trouble to be informed.

First. It's necessary to make it clear that the Church, especially during the reign of John Paul II, does not forbid constructive criticism of the current form of the liturgy, just as the Church didn't forbid it *before* Vatican II, when there were many scholars writing about the need they saw for changes in the liturgy. High-ranking prelates like Cardinal Ratzinger have spoken frankly about their dissatisfaction with the way the liturgy has developed after Vatican II, just as Cardinal Ottaviani and others did during and after the council. Since 1988, when the Holy Father published the letter *Ecclisia Dei Adflicta*, the Church has had formal structures to accommodate what the pope calls "*the legitimate aspirations*" of those who are attached to the traditional liturgical worship of the Roman Rite. There are numerous dioceses where the Traditional Rite of Mass is celebrated every week, and it would be wonderful for the Church if it were even more readily available.

That being said, we must vigorously assert that the New Rite of the Mass does not contradict, but rather clearly asserts the traditional Catholic doctrine of the Mass and priesthood *if* (and unfortunately, this is a big "*if*") it is celebrated without illegitimate additions, omissions or abuses. Let's take a look at what the Roman Missal of Paul VI says in this regard.

In numbers 1-5 of the *General Instruction of the Roman Missal* (a document of the magisterium which can be found in the front of any missal meant for liturgical use at the altar, and which is a kind of introduction that offers the principles and norms of all that follows), the traditional Catholic dogmas of the sacrificial nature of the Mass, the Real Presence and the sacrificing priesthood are reaffirmed in the clearest terms. Here's a selection from paragraph #2:

"The sacrificial nature of the Mass was solemnly proclaimed by the Council of Trent in agreement with the tradition of the universal Church. The Second Vatican Council reaffirmed this teaching...The teaching of the Council is expressed constantly in the prayers of the Mass...In this new mis-

sal, then, the Church's rule of prayer corresponds to the Church's enduring rule of faith. It teaches us that the sacrifice of the cross and its sacramental renewal in the Mass are one and the same, differing only in the manner of offering. At the Last Supper, Christ the Lord instituted this sacramental renewal and commanded his apostles to do it in memory of him. It is at once a sacrifice of praise and of thanksgiving, a sacrifice that reconciles us to the Father and makes amends to him for the sins of the world."

There could scarcely be a more explicit affirmation of Catholic dogma. The texts of the New Rite of the Mass must be interpreted in this light. In the Third Eucharistic Prayer, we read, "...we offer you this holy and living sacrifice. Look with favor on your Church's offering and see the victim whose death has reconciled us to yourself." In the Fourth Eucharistic Prayer, we read, "Father, we now celebrate this memorial of our redemption...we offer you his body and blood, the acceptable sacrifice which brings salvation to the whole world. Lord, look upon this sacrifice which you have given your Church...Lord, remember those for whom we offer this sacrifice..."

One point in the Mass when its sacrificial nature and ends are explicitly pointed out is at the prayer over the gifts. A random glance through the missal will show how traditionally Catholic these prayers are. On Wednesday of the fourth week of Lent, we pray, "Lord God, may the power of this sacrifice wash away our sins, renew our lives and bring us salvation." On the fifth Sunday of Lent, we pray, "Almighty God, may the sacrifice we offer take away the sins of those you enlighten with the Christian faith." At the Chrism Mass of Holy Thursday, we pray, "Lord God, may the power of this sacrifice cleanse the old weakness of our human nature." On Saturday of the octave of Easter, we pray "Let the continuous offering of this sacrifice by which we are renewed bring us to eternal happiness." On Pentecost Sunday, we pray, "Lord, may your Spirit you promised lead us into all truth and reveal to us the full meaning of this sacrifice."

On the feast of Corpus Christi, the new missal contains the beautiful sequence hymn before the

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THE HEART OF THE CHURCH

The Church: Divine Maternal Love



John Flynn, Esq.

“In the heart of the Church, my Mother, I shall be love.”

-- St. Therese of Lisieux, Doctor of the Church.

Why do we call the Church our Mother? Are we merely speaking metaphorically or figuratively? Or does the name “Mother” refer to a supernatural reality, the truth of which we can grasp only in faith, only in essence? In fact, to call the Church “Mother” is to enter directly into the central mystery of the Church, the divine life of the Holy Trinity (see Catechism, 813), which both illuminates and vivifies the whole of our relationship to the Church.

There are many references in the Old Testament to the maternal character of divine love. But only once in the Gospels does Jesus, ever one with the Father, refer to a love found in nature to describe his love for the world. He chose the love of a mother:

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together, as a hen gathers in her young under her wings, but you are unwilling!” (Mt 24:37)

The Church herself encourages us to see her as Mother:

“Salvation comes from God alone; but because we receive the life of faith through the Church, she is our mother: ‘We believe the Church as the mother of our new birth, and not in the church as if she were the author of our salvation.’ Because she is our Mother, she is also our teacher in the faith.” (Catechism, 169, emphasis in original.)

At the very least, to see the Church as Mother is to better acknowledge the Church’s moral attractiveness, the quickening of the heart that occurs when one approaches in faith. Cardinal de Lubac, laying stress on the Church’s motherhood, writes:

“When a Catholic wants to expound the claims which the Church has on his obedience, he feels a certain embarrassment, or rather a certain melancholy. It is not that her title-deeds are inadequate. But when taken in the dryness of the mere letter the claims don’t do justice to something which is, as far as he is concerned, essential. He can comment on the illuminating complex of Scripture texts, point to the facts of history, develop the arguments that are suitable to the occasion. But when he has done all this, all he has done is to establish the fact that we ought to submit, as matter of justice and our own good; he has not been able to convey the spontaneous leap of his

own heart to obedience, nor the joy which he feels in his submission. He has established an obligation, but he has not communicated an enthusiasm. He may have justified the Church, but he hasn’t been able to make her true character understood from within. If he is to do that he must achieve much more. If he is to overcome the revulsion of the ‘natural man’, he will have to turn his argument into a channel for the living witness of his own faith; he will have to show the splendor of the Catholic vision. The Church who is the bringer of the good news and the bearer of life must not be presented as a domineering power or a pitiless

As Mother, the Church is truly the place of union between the Heart of God and the heart of man.

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drawer-up of rules.”

These are ways of seeing divine love and the Church that are illuminating, but still, it seems, metaphorical rather than actual. If the Church’s Motherhood is an objective, albeit supernatural reality, is it possible to identify more precisely the source of this Divine Maternity? More than any other, the writings of St. Maximilian Kolbe, the Saint of Auschwitz, point the way. Father H.M. Manteau-Bonamy, O. P., in *Immaculate Conception and the Holy Spirit: The Marian Teaching of St. Maximilian Kolbe*, paraphrases the insights of St. Maximilian:

“In God, in the very depths of the Divine Being, there exists a certain motherhood of love, the holy spirit, who links father and son with each other in joy and peace.”

St. Maximilian himself put it this way, in a passage of enormous insight, the importance of which really cannot be overemphasized:

“And who is the Holy Spirit? The flowering of the love of the Father and the Son. If the fruit of created love is a created conception, then the fruit of divine Love, that prototype of all created love, is necessarily a divine ‘conception.’ The Holy Spirit is, therefore, the ‘uncreated, eternal conception,’ the prototype of all the conceptions that multiply life throughout the whole universe.

The Father begets; the Son is begotten; the Spirit is the ‘conception’ that springs from their love; there we have the intimate life of the three Persons by which they can be distinguished one from another. But they are united in the oneness of their Nature, of their divine existence.

The Spirit is, then, this thrice holy ‘conception,’ this infinitely holy, Immaculate Conception.”

Father Manteau-Bonamy takes pains to emphasize the special meaning of “conception” when referring to the life of the Holy Trinity:

“In this latter meaning the word ‘to conceive’ belongs to the area of the will, to the affective sphere rather than that of the intellect. To experience love for someone, or to experience a feeling of friendship and affection for him is, by analogy, what happens in the life of the Trinity between the Father and his beloved Son. In God’s eternal NOW—for

this is the only correct way of speaking about God’s being, which knows neither after nor before—in which the Son is begotten or conceived as God’s Word, the Holy Spirit is that Love which bursts forth from God, the pressure of Love, the flame of Love, that the Father has for the Son and the Son for the Father. Thus one may say that the Father and the Son ‘conceive’ each for the other a Love which is, then, Love’s very conception. Even as the Son is the Word that the Father speaks, so too the Holy Spirit is the Father’s conception through the Son, or rather he is the conception of each of them.

St. Maximilian was certainly not the first to call the Holy Spirit the love between the Father and the Son, but he was probably the first to emphasize the maternal character of the love who is the Holy Spirit. However, to identify the Holy Spirit as a divine maternity of love is not to say that the Holy Spirit is female. The former refers to a conception of love between the Father and the Son; the latter refers to a fact of human biology:

“No doubt, the one God of Israel admits of no subaltern ‘god’ or ‘goddess’; and the Holy Spirit is not some sort of female divinity...The mystery of woman is essentially interior and by it she approaches the ‘interiority’ of the mystery of God’s own spirit.” (Feuillet, quoted by Manteau-Bonamy.)

A Word of Relation

There is another reason why the word “mother” leads us to the Trinity. The word contains another word within it—child. The word itself therefore speaks of relation, and every relation possible in human life has its origin in the Heart of the Trinity. Mother, father, son, daughter, husband, wife: all are words of relation that suggest **union**, all pointing to the Trinitarian relationship of perfect union, i.e., the Holy Trinity, the source and model of all human relationships. The unity of the Trinity is not about contiguity, proximity, merger, or even fusion, words that denote mere physical relation. It is a unity of wills, made possible only by love. Though the three Persons of the Trinity are separate and distinct, there is but one will, one heart among the three Persons, not because of any compromise in their distinct na-

(Continued on page 9) ***The Heart of the Church***

AMBROSE of MILAN LAWYER, BISHOP, POET, SAINT

Michael Shonafelt. Esq.

It is Easter vigil of the year 387, AD. In the City of Milan, several hundred candidates for baptism, the *competentes*, gather in the baptistry of the cathedral. The church, ablaze with numerous oil lamps, stands in stark contrast to the darkness of the night outside. The light glows warmly from the barred windows and plays ethereally upon the shrubbery in the cathedral's courtyard. It is a calculated effect, and for the gathered candidates, in brings to mind the words of Saint Paul:

"The night is nearly over, daylight is on the way; so let us throw off everything that belongs to darkness and equip ourselves for the light. Let us live decently, as in the light of day; with no orgies or drunkenness, no promiscuity or licentiousness, and no wrangling or jealousy. Let your armor be the Lord Jesus Christ."

It is the Catholic Church of the Roman Empire. Valentinian sits as emperor. The Church has matured beyond its fledgling era, when Rome was hostile and the celebration of the mass was a clandestine affair. Now the Church has had the official sanction of the emperor for over fifty years. Its basilicas are richly adorned, and, in the Milanese Cathedral, the baptistry, the very locus of rebirth in Christ, is radiant with liturgical splendor.

The baptismal font itself is a large, octagonal structure, filled with warmed water gurgling from ornate stone spouts fashioned in the shape of lions' mouths. A fifth century poet, Ennodius, describes the scene,

*Still unceasing the gleam of dew
that's begotten of stone.
Barren the baldequin—strange, but it
teems with glistening fountains;
Rushing, they strike from above
those undergoing below Holy rebirth.
From ethereal sluice comes the life-
giving water*

...
*See how kindly the lion,
forgetting his natural
wildness
(Changed is his turbulent
heart) spews forth water
that saves.*

The candidates, in a solemn, but joyful procession, approach the font. One by one, they disrobe and step naked into the pool. Each is reborn in the name of the Father, the Son, and the Holy Spirit.

Overseeing the ceremony is the great bishop of Milan, Ambrose. That very night, another great saint and future doctor of the Church, 32 year old Augustine of Thagaste, along with his son Alypius, received the sacrament of rebirth at Ambrose's hand. For Augustine, it is the crowning moment of a harrowing, and serpentine search for truth—a long conversion, in which Ambrose played an integral part.

For Ambrose, too, the event follows a string of remarkable milestones and career twists.

Ambrose initially wanted no part of the bishopric of Milan. He was a brilliant student and a suc-

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*We, as lawyers, and
as faithful, have in
Saint Ambrose
a compelling
example of sanctity
and a powerful
intercessor.*

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successful lawyer in Milan prior to receiving the miter. His abilities as a member of the bar and the effectiveness with which he argued his cases in court catapulted him to positions of great influence. So great was his success that Ancius Probus, praetorian prefect of Italy, appointed Ambrose as his assessor, and, eventually, the emperor himself made Ambrose governor of the provinces of Ligouria and Aemilia in northern Italy.

The Church at that time was locked in a doctrinal struggle between orthodoxy and Arianism. At the time Ambrose was practicing law in Milan, an Arian sat on the cathedral chair. Arianism, a heresy denying the deity of Christ, was the cause of rancor and rupture in the Church. When the Arian bishop of Milan died, the faithful were divided among those seeking an Arian replacement, and those seeking a Catholic. Ambrose was called to still the tumult caused by the two camps. When he had appeared at the cathedral to speak, there came a shout from the crowd, "Ambrose, bishop!" The cry was joined unanimously by Arian and Catholic alike. At the time, Ambrose was not even baptized, let alone ordained to the priesthood.

The voice of the crowd articulated the will of God, but Ambrose resisted the idea. He asserted that "emotion had overruled canon law." Ambrose even attempted to escape—hiding himself in the home of a senator. After an imperial order, Ambrose finally yielded. At age 35, he was baptized and, one week later, was ordained to the episcopacy.

Once Ambrose put his hand to the plow, he never looked back. He devoted himself to the study of scripture and the writings of the early Greek fathers. His tutor since childhood, a priest named Simplicianus, guided his studies. Ambrose led an austere life, dedicating himself to daily audiences with his people, and the sacrifice of the mass.

The life of a fourth century Roman bishop encompassed both the political and the spiritual realms of post-pagan Rome. As one author wrote,

There could be nothing more complete or better filled than a life of the prelates of the fourth and fifth century. A bishop bap-

tized, absolved, preached, arranged private and public penances, hurled anathemas or raised excommunications, visited the sick, attended the dying, buried the dead, redeemed captives, nourished the poor, widows, and orphans, founded almshouses and hospitals, ministered to the needs of his clergy, pronounced as a civil judge in individual cases, and acted as arbitrator in differences between cities. He published at the same time treatises on morals, on discipline, on theology. He ... busied himself with science and history, corresponded with churches and bishops, monks and hermits; sat at councils and synods' was summoned to the audience of emperors, was charged with negotiations, and was sent as ambassador to usurpers or to barbarian princes to disarm them or keep them within bounds. The three powers, religious, political, and philosophical were all concentrated in the bishop.

One of Ambrose's greatest endeavors during his tenure as bishop was his single-minded opposition of the Arian heresy. His greatest test in this cause came in the form of an order from the Empress-regent Justina, mother of emperor Valentinian II, and an ardent Arian. Ambrose greatly respected the office of emperor, but, just as Saint Thomas More some 1,100 years later, he had to choose between his devotion to his earthly sovereign, and his love of God.

When the emperor had ordered Ambrose to relinquish one of his basilicas to the Arian sect, Ambrose refused. On one occasion, imperial troops were dispatched to wrest control of one of Ambrose's places of worship. While armed troops gathered outside, Ambrose remained barricaded inside with several of the faithful. From Palm Sunday to Easter Sunday of the year 385, Ambrose remained in the basilica, preaching, reciting the psalms, and singing hymns with his congregation. They had resisted and overcome the imperial effort to starve them into submission.

In the midst of this struggle, Ambrose told his

(Continued on page 7) Saint Ambrose

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frightened congregation,

I will never willingly desert you, though if force is used, I cannot meet it. I shall be able to grieve, to weep, to groan; against weapons, soldiers, Goths. My tears are my weapons, for these are a priest's defense. I ought not, cannot, resist in any other way; but to flee and forsake the Church is not my way; lest anyone should suppose I did so from fear of some heavier punishment. You yourselves know that I am wont to show respect to our emperors, but not to yield to them....

The Roman Empire, at the time of Ambrose, had both a western and an eastern capital. In the east, Theodosius sat as emperor. Due largely to Ambrose's prayers and influence, as well as a diplomatic effort by Ambrose to dissuade Goths from invading Italy, Theodosius convinced his western counterpart, Valentinian, to renounce Arianism.

But Theodosius himself was in need of reform. In 390, Theodosius ordered the massacre of over 7,000 of his subjects in reprisal for the murder of one of his governors. Ambrose exhorted Theodosius to do penance. When Theodosius refused, Ambrose publicly rebuked him, refused him communion, and denied him entrance into his church. This rebuke led Theodosius to later repent. In a remarkable display of humility, Theodosius did public penance and took his place among the laity in Ambrose's church. Ambrose later recalled at Theodosius' funeral,

He stripped himself of every sign of royalty and bewailed his sin openly in

church. He, an emperor, was not ashamed to do the public penance which lesser individuals shrink from, and to the end of his life, he never ceased to grieve for his error.

Ambrose, like Saint Thomas More, was a man for all seasons, and, in addition to his skills as a lawyer, bishop, and diplomat, Ambrose was also a poet. One of his poems, still sung in churches to this day, was recalled by Saint Augustine in his *Confessions*. Augustine, having bid his mother, Saint Monica, farewell at her death in Ostia, could not still the grief in his heart. During the quiet of night, in particular, his grief was amplified. He found comfort in one of the hymns authored by Ambrose:

*Maker of all things! God most high!
Great Ruler of the starry sky!
Who, Robing day with beauteous light,
Hast clothed in soft repose the night.*

*That sleep may weakened limbs restore,
And fit for toil and use once more;
May gently soothe the careworn breast,
And lull our anxious griefs to rest.*

We, as lawyers, and as faithful, have in Saint Ambrose a compelling example of sanctity and a powerful intercessor.

Saint Ambrose, please pray for us! †

Michael Shonafelt is an associate with the law firm of Nossaman, Guthner, Knox & Elliott having received his J.D. degree from Loyola School of Law in 1996. Michael has a master's degree in education and taught in the L.A. school district while attending law school. He and his wife have 3 children under the age of 6! His 3 years at St. Michael's Seminary are reflected in his regular contributions to this newsletter.

Saint Ambrose, please pray for us!

(Continued from page 2) *The New Rite*

Gospel, the *Lauda Sion* written by St. Thomas Aquinas, which contains his full teaching on the Sacrifice of the Mass and the Real Presence. On the ninth Sunday of the year, we pray, "...by this Eucharist, forgive our sins." On the feast of Christ the King, we pray, "Lord, we offer you this sacrifice by which your Son reconciles mankind. May it bring unity and peace to the world." On the feast of St. Anthony Abbott, we pray, "Lord, accept this sacrifice we offer at your altar in commemoration of St. Anthony..." On the feast of St. Ignatius Loyola, we pray, "Make us truly holy by this Eucharist which you give us as the source of all holiness." On the feast of St. Dominic, we pray, "Lord...by the power of this sacrifice give us the grace to preach and defend our faith." On the feast of St. Gregory the Great, we pray, "Lord, by this sacrifice you free the world from sin. As we offer it in memory of St. Gregory, may it bring us closer to eternal salvation." And on All Souls' Day, we pray, "All powerful Father, may this sacrifice wash away the sins of our departed brothers and sisters in the Blood of Christ."

There are countless other texts from the post-Vatican II Mass, the Liturgy of the Hours, the rites of ordination, the rites of consecration of a church and an altar, the blessing of a chalice and paten, and from the rite for Eucharistic exposition and benediction, which clearly assert the traditional Catholic dogma on the mystery of the Blessed Eucharist. Anyone who denies this fact is either ill-informed or dishonest.

If a Catholic really loves the Church and desires a return to the Traditional Mass, he must do so with a respect for the truth. He must respect the integrity of the Catholic Faith of those who do not share his insights, and are satisfied with the current liturgy. "Traditionalist" literature which attacks the validity of the New Mass, or which holds it to be "intrinsically evil" never mentions the texts offered here. Thus, such critiques are irresponsible and doctrinally unsound. They are an example of the old logical principle, "He who proves too much, proves nothing." †

Reprinted from the March/April 1998 issue of *ENVOY*, a Catholic Apologetic & Evangelization magazine.

A Personal Invitation!

Karen Walker

I want to personally invite St. Thomas More Society members to attend is the Thomas Aquinas College's Summer Seminar program. It's wonderful beyond words.

There are two weekend programs, July 17-19 and July 24-26, that run from Friday evening through Sunday afternoon. Guaranteed spiritual and intellectual refreshment!

Nestled in the mountains of Santa Paula, near Ventura, the College is situated midway between the towns of Ojai and Santa Paula and at the base of three trailheads into Los Padres National Forest. Weekend guests sleep in newly constructed dorms, enjoy specially prepared meals, outdoor receptions, and plenty of free time to make new friends, explore the lush campus grounds, go hiking or "get lost" in the one of the most beautiful libraries around. The new library features a 17th century, carved and hand-painted wood ceiling from a Spanish monastery, donated by Judge Bill Clark and originally purchased by Mr. Hearst of Hearst Castle fame.

Each guest is given three short readings prior to the weekend and arrives prepared to discuss them (ideally). Readings are taken from Plato, St. Thomas Aquinas, Melville, Shakespeare, St. Augustine, or from other books that helped shape our Western Christian Tradition.

Guests are assigned to one of two seminar groups of about 18 people each, with which they meet three times during the weekend to discuss the readings, guided by one of the College tutors.

The weekend experience is a small taste of what Thomas Aquinas College students live year-long: Reading original texts, understanding the text by Socratic discussion and carrying those discussions outside the "classroom". As with the students, life-long friendships rooted in the common ground of Faith and love of truth are formed with attending professionals and their spouses who attend the summer seminar program.

Needless to say, the Summer Seminars are very popular and fill up fast each year. But, if you are interested in learning more, getting on the mailing list, or even attending next month, there are always last-minute cancellations. As of printing, there were still several openings left for this year's sessions. For more information, call Jackie Slay at 800/634-9797. (Tell her that Karen Walker sent you!) †

(Continued from page 4) ***The Heart of the Church***

ture, but because of the perfection of love that exists among them. However, because of the intimation of “interiority” that is unique to “mother”, the word, better than all other words of relation, leads us into the great mystery of the Holy Spirit as “uncreated conception”.

A Word of Life

“Mother” is a word of *Life*. To use the word “Mother” to refer to the Church, therefore, is to refer quite literally to the Divine Maternal Love that is the Church’s very life, the life that we receive from God Himself through the divine, maternal mediation of the Church. “Mother,” therefore, is a word of Life, and it is that aspect of the word, applied to the Church, which is full of meaning, full of truth. Here, the word is more than metaphor; it communicates something about the Church which is literally, though supernaturally true: the Church is living and alive, and its Life is that of Divine Maternal Love, the Father’s active, searching love, directed to the specific end of drawing the world into His Heart, just as the Son wished to gather His little ones under His wings.

A Word of Love

“Mother” is a word of *Love*. A mother, acting as mother, serves life, and life does not exist without love. Love sustains life. God’s love created the world, and sustains it in being even now. If love is withdrawn, then life ceases to be. Love is, as it were, life’s food. Love is, therefore, the very “*life of life*,” the reality that gives birth to life and sustains life in being.

To put it a bit more concretely, nothing can live if it is not cared for. Life requires care, nurturing, or it cannot be. Love brings life into being, and then works to preserve life, and to bring the living to its Father, its Creator, to point the child in the direction of the Father. So, it would be true to say that love gives birth, raises, nurtures and teaches. This is in fact what a mother does, that is, she brings the child into life, loves the child, protects and nurtures the child, and teaches the child to love the child’s fa-

ther. Bringing child and father together, she becomes a link of love between child and father and becomes the love between them. The mother is the bridge, as it were, between child and father, uniting the two in love. ***The love between father and child is the mother’s love, and the heart between them is the mother’s heart. The mother, therefore, is the place of union between the father and the child.***

Finally, to acknowledge the Church’s Motherhood is to acknowledge our childhood, and our needs as her children. The physical beauty of the Church has always been feminine, maternal. One can see with the heart the presence of a Mother in the quiet stillness of a beautiful church. One can sense there the presence of the Mother who gives us birth, eternal life, eternal joy. That beauty recently has been under-appreciated, too often assumed to belong to a particular time or place. In fact, it is a beauty that belongs to all time and all places. The beauty of those great churches is timeless; it seems that we have lost so much of the sense of that beauty, which moves the soul profoundly even today to an awareness of God’s maternal presence and love.

Vatican II was a great gift of the Holy Spirit, but it seems to have been wrongly understood to require an aesthetic that strips churches of their beauty. Perhaps we have made the mistake of confusing maturity with pride. Even at our most spiritually mature, we are never more than children, in a state of life-long dependence upon our Heavenly Father. It is no maturity that rejects the beauty that we crave in our spiritual childhood.

Conclusion

“Mother,” then, is a word of relation, pointing to the Holy Spirit, a word of life and of love. The Church is our true Mother, the divine, living maternal love of God for the world, the place of union between child and Father; ***as Mother, the Church is truly the place of union between the Heart of God and the heart of man.*** †

John Flynn is a litigation partner with the law firm of Nossaman, Guthner, Knox and Elliott. He and his wife are happily married and live in Irvine.



Scriptural Corner:

“And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven. And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say.” Luke 10-11

Comment from the Navarre Bible:*

Blasphemy against the Holy Spirit consists in maliciously attributing to the devil actions which have God as their origin. A person who dies that prevents God’s pardon from reaching him: that is why he cannot obtain forgiveness (cf. Mt 12:31; Mk 3:28-30). Jesus understands and excuses the weakness of a person who makes a moral mistake, but he is not similarly indulgent to someone who shuts his eyes and his heart to the wonderful things the Spirit does; that was the way these Pharisees acted who accused Jesus of casting out demons in the name of Beelzebul; it is the way unbelieving people act who refuse to see in Christ’s work a sign of the goodness of God, who reject the invitation God offers them and who thereby put themselves outside the reach of salvation (cf. Heb 6:4-6; 10:26-31). Page 157 †

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

That families may allow themselves to be guided by the Spirit of peace and faithfulness

The history of “*fairest love*” is, in one sense, the history of man's salvation. “*Fairest love*” always begins with the self-revelation of the person. At creation Eve reveals herself to Adam, just as Adam reveals himself to Eve. In the course of history, newly-married couples tell each other: “*We shall walk the path of life together.*” The family thus begins as a union of the two and, through the sacrament, as a new community in Christ. For love to be truly “*fairest*,” it must be a gift of God, grafted by the Holy Spirit onto human hearts and continually nourished in them. Fully conscious of this, the Church in the sacrament of marriage asks the Holy Spirit to visit human hearts. If love is truly to be “*fairest love*,” a gift of one person to another, it must come from the One who is himself a gift and the source of every gift.

When we speak about “*fairest love*”, we are also speaking about beauty: the beauty of love and the beauty of the human being who, by the power of the Holy Spirit, is capable of such love. We are speaking of the beauty of man and woman: their beauty as brother or sister, as a couple about to be married, as husband and wife. The Gospel sheds light not only on the mystery of “*fairest love*”, but also on the equally profound mystery of beauty, which like love, is from God. Man and woman are from God, two persons called to be a mutual gift. From the primordial gift of the Spirit, the “*giver of life*”, there arises the reciprocal gift of being husband or wife, no less than that of being brother or sister. . . .

The future of each family unit depends upon this “*fairest love*”: the mutual love of husband and wife, of parents and children, a love embracing all generations. Love is the true source of the unity and strength of the family.

-- Pope John Paul II, “*Letter to Families*” February 2, 1994

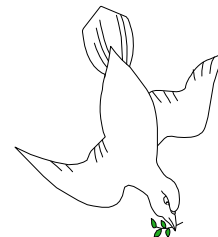
Recommended Readings: Sirach 3:2-6, 12-14: honor toward one's father and mother; 1 Corinthians 7:1-40: advice on marriage; Ephesians 5:21--6:9: nourish and cherish . . . as Christ does the Church
Colossians 3:25: on family life Luke 2:22-40: the Holy Family; Catechism of the Catholic Church; 1601-5, 1611-13, 2204-8, 2363-65 †

The
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Ad Risum Vertere Veritatem



Latin for "To turn truth into laughter"

Priestly Jokes

Q: What is similar about the Jesuit and Dominican Orders?

A: Well, they were both founded by Spaniards, St. Dominic for the Dominicans, and St. Ignatius of Loyola for the Jesuits. They were also both founded to combat heresy: the Dominicans to fight the Albigensians, and the Jesuits to fight the Protestants.

Q: What is different about the Jesuit and Dominican Orders?

A: Well, have you met any Albigensians lately?

A Franciscan and Jesuit were debating which order was the greatest. So, they decided to ask for a sign from God. This is what they received falling down from heaven:

"My sons, Please stop bickering about such trivial matters, GOD, O.Praem"

A Jesuit was in his office smoking a cigar as he prayed the Divine Office. His secretary noticed him smoking and asked if that was permissible. The Jesuit responded, *"I don't know, I've never asked. I'll ask my superior tomorrow."* The next day, he reported to his secretary that *"I asked my superior, and he said, 'Of course it's okay to pray while you smoke!'"*

Saints Dominic, Francis and Ignatius of Loyola are transported back in time and place to the Birth of Our Lord.

Saint Dominic, seeing the Incarnation of the Word, is sent into ecstasy.

Saint Francis, seeing God become a helpless child, is overcome with humility.

Saint Ignatius of Loyola takes St Joseph and Our Lady aside and asks, *"Have you given any thought to His education?"* †

The Culture of Life

Remember Roe v. Wade?

"Jane Roe" (a pseudonym for the real plaintiff Norma McCorvey) is converting to Catholicism! She has been a foe of abortion for many years. Her conversion to Christianity is powerfully told in her book *Won By Love*. Her life has been very difficult having been deceived from the beginning by her lawyers and later by the abortion industry. Please pray for her as she journeys into the Church! †

Homosexuality

The Catechism of the Catholic Church on homosexuality: "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity (cf. GN 19:1-29; Rm 1:24-27; 1 Co 6:10; I Tim 1:10), tradition has always declared that 'homosexual acts are intrinsically disordered' (CDF, Persona Humana 8). They are contrary to natural law. They close the genital act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved." (2357) †

Catholic We Sites

<http://www.catholic-pages.com/>

The
Catholic Pages

catholic-pages.com

Daily postings include:

Mass readings Divine Office Catholic News

Catholic Links:

Catholic Supersites

Catholic Chat

Catholic News

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Organizations



From the Writings of St. Thomas More:

Thomas More wrote the following letter to his daughter Margaret with a charcoal stick. It was written from prison on July 5, 1535, the day before he was executed.

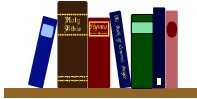
Our Lord bless you, good daughter, and your good husband, and your little boy, and all yours, and all my children, and all my god-children and all our friends. Recommend me when ye may to my good daughter Cecily, whom I beseech Our Lord to comfort; and I send her my blessing and to all her children, and pray her to pray for me. I send her a handkercher, and God comfort my good son, her husband. My good daughter Daunce hath the picture in parchment that you delivered me from my Lady Coniers, her name on the back. Show her that I heartily pray her that you may send it in my name to her again, for a token from me to pray for me.

I like special well Dorothy Colly. I pray you be good unto her. I would wot whether this be she that you wrote me of. If not, yet I pray you be good to the other as you may in her affliction, and to my good daughter Jane Aleyn too. Give her, I pray you, some

kind answer, for she sued hitherto me this day to pray you be good to her.

I cumber you, good Margaret, much, but I would be sorry if it should be any longer than to-morrow, for it is St. Thomas's even, and the utas of St. Peter; and therefore, to-morrow long I to go to God. It were a day very meet and convenient for me.

I never liked your manner towards me better than when you kissed me last; for I love when daughterly love and dear charity hath no leisure to look to worldly courtesy. Farewell, my dear child, and pray for me, and I shall for you and all your friends, that we may merrily meet in heaven. I thank you for your great cost. I send now my good daughter Clement her algorism stone, and I send her and my godson and all hers God's blessing and mine. I pray you at time convenient recommend me to my good son John More. I liked well his natural fashion. Our Lord bless him and his good wife, my loving daughter, to whom I pray him to be good, as he hath great cause; and that, if the land of mine come to his hands, he break not my will concerning his sister Daunce. And the Lord bless Thomas and Austin, and all that they shall have. †



From the Library

The Life of Sir Thomas More

By: William Roper

Erasmus said of his friend Thomas More that he was “the most delightful character in the world... indeed I do not think it is easier to make a likeness of More than of Alexander the Great or of Achilles; neither were those heroes more worthy of immortality.”

William Roper was More’s son-in-law and his life of Sir Thomas More, with its intimate glimpses of life within the More household, has become a classic biography. †

Cost: \$9.95

Publisher: Templegate

ISBN 0-87243-118-5

AD VERITATEM

St. Thomas More Society

1102 N. Niguel Canyon Way

Brea, CA 92821

Attn: Anne Lanphar

alanphar@firstam.com

PLEASE NOTE:

The date and
location of
the meeting
have changed!



Our Next Meeting:

DATE: *Wednesday, July 15th @ NOON*

TOPIC: *Alcoholism: The Spirituality of Recovery*

SPEAKER: *Fr. John McAndrews*

PLACE: *Revere House in Santa Ana (4th St @ 55 Fwy)*

FOR INFORMATION: *Anne Lanphar @*

647-2155 or Dave Belz @ 347-0447