

# ❖ Ad Veritatem ❖

Volume 3 Issue 9

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September 1998

## SEPTEMBER MEETING:

### *How to Tell Right from Wrong: Aristotle to JP II\**

\* Pope John Paul II

This is the lecture Bill Clinton should have heard in his youth!

Father Hugh Barbour, O. Praem, Ph.D. and our chaplain, will be the speaker at our September meeting!

Father will discuss the basic moral concepts of discerning right from wrong. He will cover this subject as viewed by the ancients to the modern great thinkers starting with Aristotle and proceeding through human history with Solomon, Sts. Peter and Paul, St. Augustine, St. Thomas Aquinas, St. Ignatius, St. Alphonsus and ending in the modern age with Pope John Paul II.

Those who have heard Father Hugh will testify to the fact that his lectures are always insightful and intellectually challenging. The depth of his knowledge and his astute analysis makes every lecture an inspiration!

*Everyone is welcome!* ☩



*“Grant me, good Lord and Creator of all, the flame to quench of all sinful desire, and in thy love set all mine heart afire.”*

**The King's Good  
Servant But  
God's First**  
By James Monti  
(Pg 44)

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

## SEPTEMBER MEETING:

**TOPIC:** *How to Tell Right from Wrong: Aristotle to JP II*

**SPEAKER:** Our Chaplain,

**Fr. Hugh Barbour, O. Praem**

**DATE & TIME:** NOON on  
WEDNESDAY, Sept. 16th

**PLACE:** *Revere House, First Street  
and 55 Frwy in Santa Ana*

**PLEASE NOTE CHANGE IN**

## *Speaking in Tongues: Authentic Gift of the Holy Spirit?*

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



**Question:** *I recently attended a meeting of a charismatic renewal group. I had heard of the phenomenon of “speaking in tongues,” but hadn’t ever witnessed it. A friend explained that it is one of the “original gifts” given to the Church at the time of the Apostles, but that it had become uncommon until the new outpouring of the gifts of the Holy Spirit in our times. What do you say?*

**Answer:** Well, it’s not what I say that counts, but what the Scripture and the Sacred Tradition of the Church say. I’ll answer by following St. Paul’s treatment of the “gift of tongues” in 1 Corinthians 14.

It has always been the constant and unquestioned teaching of both Scripture and

*(Continued on page 2) Tongues*

## *Inside This Issue:*

Chaplain’s Message	Page 1
The Heart of the Church III	Page 3
A Starfish Named Fialoa	Page 5
Scriptural Corner	Page 9
Catholic Web Sites	Page 11

(Continued from page 1) **The New Rite**

Tradition that the gift of tongues is a miraculous charism, whereby the speaker prays to God or instructs the hearers in a language unknown to him, which he is able to speak by a special grace. If anyone is present who understands that language, either because he knows it naturally or has a special gift of interpretation akin to the gift of prophecy, then the gift of tongues edifies and instructs the hearers. If not, then the speaker speaks only to God in a manner more or less private, and of relatively little importance for the community.

St. Paul is quite clear in his preference of interpreted tongues over the uninterpreted variety, the importance of building up the Church being greater than that of building up the individual. In addition, the use of the gift in church is to be carried out in an orderly fashion. He particularly criticizes a situation in which those present all speak in tongues together. The Apostle describes this as “*a command of the Lord.*”

St. Augustine teaches that in the first days of the Church, this gift was especially necessary in order for the gospel to be preached swiftly to all the nations of the world, in a manner which gave miraculous proof of the divine origin of the doctrine taught. He goes on to say that since now the Church really does speak all the languages of the world and is found in every land, the gift is less necessary. In the 32<sup>nd</sup> of his treatises of the Gospel of John, he adds: “*Nowadays when the Holy Spirit has just been received, no one speaks in the languages of all the nations, since the Church already speaks the languages of all the nations, and if one is not in her, he does not receive the Holy Spirit.*”

St. Thomas Aquinas, in his **Summa Theologicae**, offers the same doctrine as St. Paul and St. Augustine, but he goes on further to infer from St. Augustine’s words a connection between the practice of Christ and of the Church. Aquinas, the Church’s officially proclaimed “*Common Doctor,*” points out that Our Lord surely had the knowledge of all languages, but because He was sent to preach to only one nation, the Jews, He used only His “*mother tongue.*” So, too, the Church, which has the Holy Spirit, being now in every land and speaking all languages naturally, does not need to use this miraculous gift as much as she did previously.

Even so the gift is still given. There are true examples of this gift in the lives of saints. For example, St. Pachomius in the fourth century, St. Norbert in the 12<sup>th</sup>

century, St. Anthony of Padua in the 13<sup>th</sup> century, St. Vincent Ferrer in the 14<sup>th</sup> century and St. Bernadine of Siena in the 15<sup>th</sup> century. I even know personally a priest who, while leading a pilgrimage at the monastery where Padre Pio lived in San Giovanni Rotondo in Italy, invoked Padre Pio and was able to hear confessions and give advice in English even before he learned English. This was a clear example of the gift used to “*disclose the secrets of hearts,*” as St. Paul mentions in 1 Corinthians 14:25.

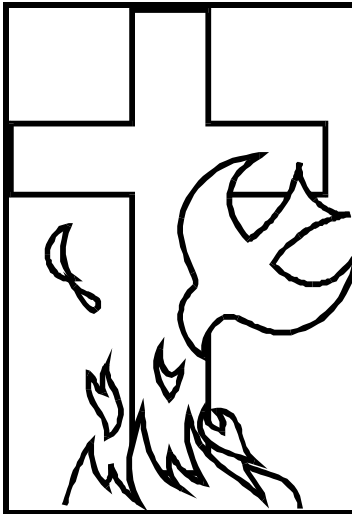
What is often referred to as tongues today might be better described as ecstatic speaking---the expression of devout emotion which cannot be put into words. Even so, it can have an orderly, practical artistic expression, like the long, protracted syllables in some Gregorian chants, or the beautiful ison or “*droning*” in Eastern Christian chant.

St. Augustine speaks of the “*jubilation*” which exceeds the bounds of words and set melody, like workers in the field who sing a kind of “*fa-la-la.*” Indeed, this kind of musical passage is called a *jubilus* in Gregorian chant.

Any true spiritual renewal must involve a return to profound depths of Catholic Tradition and to the sound tastes and preferences of the saints.

On a personal note, I was present at an international Charismatic gathering in Rome in 1984. One of the conference leaders, a famous writer and speaker in the renewal, vehemently encouraged all those present to speak in tongues right away and all at once. He said that every Christian has this gift and that “*all you have to do is open your mouth*” to do it. Not exactly the teaching of St. Paul.

At the end of the conference, there was a Papal Mass in St. Peter’s, when the Holy Father preached to the assembly of priests involved in the Charismatic renewal. Hardly by chance, he spoke of St. John of the Cross’ “*Dark Nights of the Soul*” of the senses and of faith, not of emotional release or of special charisms. Although his hearers prayed and sang with curious utterances after Holy Communion, he simply watched and listened with fatherly attention. He was the example and authoritative “*word of knowledge and of wisdom.*” †



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# THE HEART OF THE CHURCH Part III



## Mary: The Human Heart of the Church

John Flynn, Esq.



The Catechism of the Catholic Church says that Mary is a “type” of the Church. (Catechism, 967.) Cardinal de Lubac agrees, putting it this way:

*“As far as the Christian mind is concerned, Mary is the single ‘ideal figure’ of the Church, the ‘sacrament’ of it and the ‘mirror in which the whole Church is reflected.’ Everywhere the Church finds in her its type and model, its point of origin and perfection: ‘the form of our Mother the Church is according to the form of His Mother.’ ” . . .*

*“She is ‘the whole of the Church’, as M. Olier puts it, ‘the Church, both kingdom and priesthood, gathered into one single person’. All that is prophesied by the Old Testament concerning the Church receives a new application, as it were, in the person of Our Lady, whose type the Church thus becomes: ‘How beautiful are those things which have been prophesied of Mary under the figure of the Church!’” (The Splendor of the Church, pp. 320-321.)*



In what way is Mary a “type” of the Church? Do we mean that she is a model for the Church, the exemplar of Christian fidelity? Or does it mean something more, perhaps that Mary *is* the Church? Comparisons, analogies and metaphors are not enough, since they are inadequate to express the degree of unity existing between Our Lady and the Church. We must, if we are to enter fully into the mystery of the Church’s life, stretch the limits of conceptualization without, at the same time, doing the least bit of violence to the teachings of the Church—a very, very tall order. As difficult as it is to walk such a thin line, Cardinal de Lubac kept his footing, eloquently and effectively drawing us into the mystery of Mary’s relationship to the Church:

*“Catholic faith regarding Our Lady sums up symbolically, in its special case, the doctrine of human cooperation in the Redemption, and thus provides the synthesis, or matrix concept, as it were, of the dogma of the Church. Thus it has been said that both these doctrines should be maintained or allowed to crumble away together. It is not, therefore, astonishing that history shows us the two constantly associated, and that their development in the common Christian consciousness should often go hand in hand. Our own day offers a fresh example of that. **But as long as we stop short at positing a functional analogy between the two, and a more or less exterior one at that, we have not fully grasped the reason for it. The links between Our Lady and the Church are not only numerous and close; they are essential, and woven from within. These two mysteries of the faith are not just solidary; we might say that they are ‘one single and unique mystery.’**” (de Lubac, The Splendor of the Church, p. 316, emphasis added.)*

*“Our Lady... human cooperation in the Redemption... the matrix concept of the dogma of the Church... one single and unique mystery.”* All these phrases point to the fullness of Our Lady’s identity with the Church, suggesting that she is, in some sense, truly constitutive of the Church’s mystical life. What are the dimensions of that life?

Based mainly on the writings of St. Maximilian Kolbe, the last article proposed that the Church, as Mother, is the place of union between the Heart of God and the heart of man, a truth affirmed by the Catechism, which describes the two principal dimensions of the Church:

*“These dimensions together constitute ‘one*

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

(Continued from page 3) ***The Heart of the Church***

*complex reality which comes together from a human and a divine element':*

*The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest." (Catechism, 771.)*

The Church, therefore, is the coming together of the human and the divine, working jointly to accomplish the goal of universal salvation, i.e., "human cooperation in the Redemption."

Mary is human, but she is unique among all the human members of the Church, in all of human history:

*"But while in the most Blessed Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle, the faithful still strive to conquer sin and increase in holiness. And so they turn their eyes to Mary': In her, the Church is already the 'all-holy.'" (Catechism, 829.)*

Referring to Mary's constitutive, antecedent role, the Church has also said:

*"...Mary goes before us all in the holiness that is the Church's mystery as 'the bride without spot or wrinkle.' This is why the 'Marian' dimension of the Church precedes the 'Petrine.'" (Catechism, 773, emphasis added.)*

Mary, therefore, represents both the present and the future of the Church—present by virtue of her humanity and future by virtue of her purity, toward which all the "faithful still strive." Until the completion of that striving, Mary "stands in" for humanity in her existing relationship to the Holy Trinity.

*Mary's unique and constitutive relationship to the Church is ultimately traceable to her Immaculate Conception: ...*

*"Everywhere in this world we notice action, and the reaction which is equal but contrary to it; de-*

*parture and return; going away and coming back; separation and reunion. The separation always looks forward to union, which is creative. All this is simply an image of the Blessed Trinity in the activity of creatures. Union means love, creative love. Divine activity, outside the Trinity itself, follows the same pattern. First, God creates the universe; that is something like a separation. Creatures, by following the natural law implanted in them by God, reach their perfection, become like him, and go back to him. Intelligent creatures love him in a conscious manner; through this love they unite themselves more and more closely with him, and so find their way back to him. The creature most completely filled with this love, filled with God himself, was the Immaculata, who never contracted the slightest stain of sin, who never departed in the least from God's will. United to the Holy Spirit as his spouse, she is one with God in an incomparably more perfect way than can be predicated of any other creature."*

In other words, every soul has its birth, its origin, in the Heart of God, as if His Heart were a kind of womb. When the soul is infused into flesh and blood, a separation occurs between the will of God and the individual human will. Though the soul bears the imprint of its origin, i.e., the Divine, because of the effects of original sin, the will of the created leaves the will of the Creator at the time of conception. This separation did not occur in the case of Mary. Though her soul was infused into flesh and blood, her will always remained united with the will of God, the place of her soul's birth. Throughout her life, then, she remained in a state of perfect union with the will of God.

We should not, however, infer from Our Lady's Immaculate Conception that she was not free, or that her "Fiat" lacked real meaning because she was not free to do otherwise. Mary was at all times free to say "no" to God, just as Eve was free to say "no," and did so, despite her "pre-Fall" union with the will of God. As if in response to Eve's "no", however, Our Lady said "yes."

St. Maximilian tells us that Mary is the Immaculate Conception, suggesting an important distinction, one implied by Our Lady herself at Lourdes:

*"At Lourdes, the Immaculata did not say of herself that she had been conceived immaculately, but, as St. Bernadette repeated it, 'Que soy era im-*

*(Continued on page 7) ***The Heart of the Church****



# A Starfish Named Fialoa

Anne Lanphar, Esq.

A few months ago the Orange County Bar Association sponsored a special event: a visit to Orangewood Children's Home, the County's facility for abused and neglected children.

The Home is located by the County facilities on The City Drive in Orange. It is a small unassuming building that looks remarkably small from the front. This impression is reinforced by the extremely limited number of parking spaces. I assumed that the number of children housed at the facility had to be relatively limited. Unfortunately I was wrong – it normally holds over 300 children.

I have been very blessed in my life having never suffered abuse nor having been around anyone who was abused. Quite honestly, I was a little apprehensive since I had virtually no knowledge of this area of life and wondered if I would be able to help at all, able to relate to the children. I said a small prayer for courage and guidance.

When I arrived there was a significant number of volunteers gathered in the front. I was pleasantly surprised at the number of legal professionals who had decided to participate in this special event.

The director of Orangewood came out and gave us a few words of thanks and then took us through the facility. Passing through the front building, we came out the back onto a beautiful courtyard with incredible landscaping providing a wonderful effect. There were a number of large Spanish-style houses – the children were separated into these bungalows by age and sex. The area was remarkably beautiful with a pool, a gymnasium and a rear play area with a grass field and a basketball court. The developers of Orange County had built and donated this peaceful and beautiful facility hidden away in this remote corner so as to provide privacy for these children. The facility looks like a resort. Unfortunately, it is not.

As we came into the back area, we could see the children, boys and girls ages 6 to 16, playing. The head counselor told us not to ask the children questions as to

why they were at Orangewood and that if we recognized any of the children we were obligated to keep the information confidential. I had assumed that a counselor or psychologist would “teach” us how to handle these children. I was wrong. The simple direction to us was: “*Go play with the children. Try to get into a one-on-one relationship and just play with them.*”

Having three sons and having been a den mother and around Scouts for a number of years, my initial reaction to this advice was that it was naïve – the children were not going to want to play with a bunch of strange adults. Kids normally want to play with other children. But I was willing to give it a try but quite honestly, I didn't think this would be easy or very successful.

I spotted some junior high age girls chatting on a bleacher so I went over and sat down and started a conversation. As I was talking with these girls, answering questions as to who all the adults were who had just invaded the area, suddenly my left hand was grabbed. Startled I turned and found a little girl crying and hanging onto my hand tightly. I asked her name but she wouldn't speak – she just cried so I held her tightly, caressing her head. After a long time, gradually she started to talk – her name was Fialoa and she wanted to call home. I later learned that she had two older sisters who were with her at the facility.

For the first hour, this beautiful little girl virtually cried constantly clinging to me tightly. I could only wonder what had happened to this little innocent child that could have created such an emotional need in her that she would reach out to strangers so desperately. As I held her and comforted her, I watched the other adults playing with the children. I had been *so wrong* – these children were delighted to have adults paying attention to them. The adults were playing all sorts of games with them – basketball, kickball, soccer, catch, swinging, handball against a small portion of wall, and so many

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It was not me  
who was holding  
that child,  
it was Him.*

(Continued on page 6) ***A Starfish***



(Continued from page 5) **A Starfish**

other games. The children were truly enjoying themselves and were genuinely enjoying the attention of these adults, these strangers.

The child gradually stopped crying. Her name was Fialoa. Gradually she started to trust me that I wouldn't leave her. I convinced her to play soccer with me. She loved kicking the ball. But every once in awhile she would suddenly fade out, her look far away. She would stop playing, bend down and start pulling the grass. I called to her, wrapped my arms around her and pulled her back into playing. My heart ached to even imagine what this child may have gone through. Even if there had been no abuse specifically, the very fact that her family had been torn asunder sufficiently to have her and her siblings in this facility, the terror of having her security, her world, shattered would cut to the heart of any child.

For five hours, I played with this child, offering her nothing but the security of love for a short time. All the money in the world, all the material possessions available, meant absolutely nothing to her. She needed love, she needed attention from an adult. The greatest needs of us as humans can *never* be satisfied by money. The half-day I spent with this beautiful child was deeply moving and I will never forget it. It made me appreciate the simple blessings God has given me but that I had never really thought about much less appreciated: knowing I am loved, that I am safe! I had to wonder why God has blessed me with so much? I think God wants us to not just appreciate His gifts, but to share with those who suffer, to open our hearts to those who are less fortunate, to become His instrument. Helping that child was one of the times in my life I have felt closest to God. I felt like a conduit of His love: I just needed to be open to His grace and serve Him. It was not me who was holding that child, it was Him. The feeling was incredible and will be with me always.

When I had to leave, I held Fialoa tightly and whispered to her that God loved her and would be with her always. I told her also that Mary, His mother, loved her and so did I. Although I would probably not see her again, I would always keep her in my prayers. I promised to plant a rose bush in her honor in my rose garden which is dedicated to Mary and that every time I saw it, I would think of her and say a prayer.

I only spent 5 hours with this child but she will always be in my heart. In a small way, she is my responsibility, entrusted to me by God. Did I make any difference? Was this time spent really that important? There is obviously no way to measure the importance of those few hours on her life; I will never know (in this life). Although there **is** an answer since God has a plan, obvi-

ously I am not privileged to know the answer. As lawyers we like to be in control, to know and understand what is going on. It is hard to sit back and blindly trust God, to not be in control, to not understand the whole plan. We have to let go and trust God. Just because we can not see or understand His whole plan or our role in it, doesn't mean that there is no plan or that the small little role we may have is unimportant.

Actually, those few hours of my life may have been more important for me than for her: it helped me to refocus my priorities, to recognize Christ in the eyes of this needing child, and to understand what Christ meant when He said that we were to become like children – to be open to Him, to be loving and trusting of Him, *without question!*

Will these few hours make a difference in this child's life? Did I really do anything to really help solve any of the mammoth societal problems of abuse or neglect? Did I make the slightest bit of difference? There is a simple story that helps put this question into perspective:

*Once there was a great storm that hit the coastline. After the storm passed, a young man went for a walk on the cliffs above the beach. The beach was covered with literally thousands of starfish that had been washed onto the shore and stranded there. Having no way to return to the ocean, it was inevitable that all these creatures would die. The young man felt bad as he looked over this devastating sight. Suddenly he noticed an old man down on the beach. He was old and frail, walking slowly. He would stop and slowly bend over, pick up a starfish and toss it back into the ocean. Then slowly and deliberately he moved on, slowly bending down, picking up a starfish and tossing it back into the ocean. The young man watched this for awhile and then overcome, made his way down to the beach. He walked up to the old man and asked him why he was doing this. What possible difference could he make in the midst of these thousands of dying starfish? Slowly the old man bent down, picked up a starfish and showing it to the young man said, "It makes a difference to this one." Then he turned and tossed it into the ocean.*

Please consider volunteering at Orangewood. (For information, call 935-7584) If you do not feel called by God for this work, **please, please** keep these children in your prayers as well as those who work with them.

**Please** remember Fialoa in your prayers. †

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

*maculada councepciou': 'I am the Immaculate Conception...'* ”

To call Mary the Immaculate Conception is to better denote her unique relationship to the Holy Spirit, the “uncreated, eternal conception”:

*“In what does this life of the Spirit in Mary consist? He himself is uncreated Love in her; the Love of the Father and of the Son, the Love by which God loves himself, the very love of the Most Holy Trinity. He is a fruitful Love, a “Conception.” Among creatures made in God’s image the union brought about by married love is the most intimate of all (cf. Mt. 19,6). In a much more precise, more interior, more essential manner, the Holy Spirit lives in the soul of the Immaculata, in the depths of her very being. He makes her fruitful, from the very first instant of her existence, all during her life, and for all eternity.*

*This eternal ‘Immaculate Conception’ (which is the Holy Spirit) produces in an immaculate manner divine life itself in the womb (or depths) of Mary’s soul, making her the Immaculate Conception, the human Immaculate Conception. And the virginal womb of Mary’s body is kept sacred for him; there he conceives in time—because everything that is material occurs in time—the human life of the Man-God.”*

What the Church has said about the coming together of the human and the divine in the Church, St. Maximilian said about Mary:

*“In the Holy Spirit’s union with Mary we observe more than the love of two beings; in one there is all the love of the Blessed Trinity; in the other, all of creation’s love. So it is that in this union heaven and earth are joined; all of heaven with all the earth, the totality of eternal love with the totality of created love. It is truly the summit of love.” (Emphasis added.)*

So, in Mary’s union with the Holy Spirit, we see the very coming together of the human and the divine that the Catechism describes as “one complex reality,” and which Cardinal de Lubac calls “the doctrine of human cooperation in the Redemption, the matrix concept of the dogma of the Church.”

Led by the insights of St. Maximilian, Father Manteau-Bonamy called the Holy Spirit the Divine Maternity of Love. We were able to deduce from that insight, and from the teachings of the Church, that the Church is Divine Maternal Love, God’s maternal love for the world. Because of Mary’s unique relationship to this uncreated Divine Maternal Love, in other words, because she *is* the Immaculate Conception, she is also the created Divine Maternal Love that is the Church. She is, in fact, the Mother to whom “Maternal” refers, the one through whom this Divine Maternal Love flows. She is the embodiment of this love; “full of grace,” she is made entirely from this love that wishes to give birth, and to love infinitely the newborn child, love that wishes to serve life, protecting, nurturing, teaching.

Mary is the mother who gives life to the children of the Church. *She is the Mother of the life that we receive from the Church.* Supernatural life comes into us, into the world, through Mary. God chose her as the one through whom all life would come into the world. She is the channel through whom all life passes, and *must* pass. Life, grace, does not come into the world except through Mary. *How do we know this? Because Jesus did not come into the world except through Mary; what life, what grace is there that exists outside of Jesus?* Mary made life in the supernatural order possible by giving her “yes,” and grace continues to come into the world through a kind of “opening” created by her assent.

The Church is, in a real sense, a continually unfolding “yes,” that of humanity, following the example of Mary at the Annunciation. Mary’s “yes” merges with humanity’s (the Church), her “yes” repeated over and over throughout history. The Church, in other words, is a continuation of that “yes,” sustained by the very life born of Mary’s “yes,” and fed by all those of the martyrs, the saints and all the faithful. Every “yes” feeds the supernatural life of the Church.

For most of us, saying “yes” to the abstract proposition of divine union poses no difficulty, but the coming together of the human and the divine in the Church means human cooperation in the Redemption. Therefore, the divine love to which we unite ourselves in the Church is not only maternal, it is crucified. We must be willing to unite ourselves to the suffering of Christ, to accept His suffering as our own, if the mission of the Church, universal salvation, is to be accomplished:

*“Now I rejoice in my sufferings for your sake, and*

(Continued on page 8) ***The Heart of the Church***

(Continued from page 7) ***The Heart of the Church***

*in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church, of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, the mystery hidden from ages and from generations past...*" (Colossians 1:24-26.)

Once again, Mary precedes us in uniting to her crucified Son, a union completed, in a historical sense, at Calvary, where she endured a true mystical crucifixion in union with Jesus, but which began with the self-emptying of Christ at the Annunciation. Simeon, guided by the Holy Spirit at Jesus' presentation, foretold the nature of this union:

"The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (*and you yourself a sword will pierce*) so that the thought of many hearts may be revealed..."(Luke 2: 33-35.)

That union of the Divine Heart and the human heart that constitutes the distinct character of the Church's life, therefore, is the union of the Heart of Jesus with the Heart of Mary. Every authentic encounter with the Church's divine life, with Christ Himself, involves a meeting with Mary. In a sense, she gives form, shape and expression to the love that emanates from the Heart of Jesus, enhancing our perception of His beauty, and of the soul who has abandoned herself to His love.

This union of the divine and the human, of Jesus and Mary, which constitutes the mystical life of the Church, provides a kind of key to deeper understanding of the Sacred Heart of Jesus and the Immaculate Heart of Mary, more specifically, of the alliance of their two Hearts. In other words, the Alliance of the Two Hearts is about the union of the Heart of Jesus with the Heart of Mary, but also about the union of the Heart of God with the heart of man, which produces the life of the Church. For Mary, the union is present, and has been since her conception. For the rest of the Church that union is a condition toward which we strive, as the Church has confirmed in the Catechism. Therefore, every authentic encounter with the Church's divine life involves an encounter with the two principal dimensions of the Church, the human and the divine, i.e., Jesus and Mary

*together.*

Jesus and Mary, therefore, stand together at the Heart of the Church, the heart of Catholic experience. *Together*, they impart to the Church her identity, her distinctive character, the character of Catholic love, faith and spirituality, the fullness of Catholic beauty. They stand together in the Heart of the Church, hand in hand, joined by love, and they form the indivisible unity of the Catholic heart. To separate them is to destroy the unity, the fullness of Catholic experience, leaving only half a heart, not because Jesus has only half a heart, but *because the Heart Jesus wills for His Church is Mary's heart, the human heart, joined to His, the divine, in perfect union.* The condition of union toward which "the faithful still strive" is a present reality between the crucified Heart of Christ and the pierced Heart of Mary. Mary awaits us, her sisters and brothers, in this state of union with the divine. In prayer, in worship, we join our hearts to the one Heart of Jesus and Mary, forming a new unity, becoming yet another one Heart.

Before the Fall, for Adam and Eve, the union of the two hearts, the human and the divine, was a present reality. The condition toward which humanity strives, therefore, is one of *reunion*. This notion of reunion could provide insight into the anticipated Triumph of the Immaculate Heart. Because Mary's Heart is already in a state of triumph; it seems fair to infer that the Triumph, as an event to happen in the future, relates in some manner to the culmination of humanity's striving to join the Heart of Mary in this state of union.

How is humanity to give the "yes" necessary to this reunion? Here, I believe, the universal character of the Catholic Church (see, Catechism, 830-845) is critically important. The Church is the place of humanity's "yes," where the Heart of God and the heart of man come together. It therefore seems clear that the "yes" necessary to reunion must come from the Church.

But in what form? This question raises an unfortunately controversial subject: the proposed fifth Marian dogma, which would proclaim Mary as Co-Redemptrix, Mediatrix and Advocate. It is not the purpose of this article to detail the arguments pro and con, but to suggest that the proclamation of such a dogma might well be the triggering event for the triumph of the Immaculate Heart, and the reunion of the human heart with that of the divine. If the Church is the place of union between the Heart of God and the heart of man; if that union is already perfect

(Continued on page 10) ***The Heart of the Church***





## Scriptural Corner:

*And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands upon them. **Mark 10:13-16***

### Comment from the Navarre Bible:\*

This Gospel account has an attractive freshness and vividness about it which may be connected with St Peter, from whom St Mark would have taken the story. It is one of the few occasions when the Gospels tell us that Christ became angry. What provoked his anger was the disciples' intolerance: they felt that these people bringing children to Jesus were a nuisance : it meant a waste of his time; Christ had more serious things to do than be involved with little children. The disciples were well-intentioned; it was just that they were applying the wrong criteria. What Jesus had told them quite recently had not registered: "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me." (Mk 9:37).

Our Lord also stresses that a Christian has to become like a child to enter the Kingdom of heaven. "To be little you have to believe as children believe, to love as children love, to abandon yourself as children do...,to pray as children pray" (J. Escriva, Holy Rosary, Prologue).

Our Lord's words express simply and graphically the key doctrine of man's divine sonship: God is our Father and we are his sons and daughters, his children; the whole of religion is summed up in the relationship of a son with his good Father. This awareness of God as Father involves a sense of dependence on our Father in heaven and trusting abandonment to his loving providence—in the way a child trusts its father or mother; the humility of recognizing that we can do nothing by ourselves; ourselves; simplicity and sincerity, which make us straightforward and honest in our dealing with God and man.

Page 138 †

**Don't take life too seriously,  
you won't escape it alive!**



## From the Writings of St. Thomas More:

More's love of God found expression not only in his prayer life but also in his fulfillment of Christ's command, "...[L]ove one another; even as I have loved you..." (Jn 13:34). The poor were regularly welcome guests at his table; he would also go to them himself, visiting indigent families and bring them financial support as needed. When in the office of Lord Chancellor he was precluded from going in person, he delegated others of the household to bring succor to these people on his behalf. The infirm and the elderly were particularly singled out for his favors; for these he provided a special home in his own parish of Chelsea where they could be lodged and cared for at his expense. To widows and orphans he provided his legal services gratis; a widow named Paula who had exhausted all her savings in the courts he took into his family and sustained as if she were his kinswoman. (The King's Good Servant But God's First By: James Monti Page 77 ) †

(Continued from page 8) ***The Heart of the Church***

in Mary, the condition toward which the rest of us still strive; if Marian devotion is the summing up of human cooperation in the Redemption, the “*matrix concept...of the dogma of the Church,*” can it truly be said that the dogma is in any way radical or revolutionary? Isn't it closer to the truth to see the Church's proclamation of the dogma as an act of self-realization? †

*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.*

## Ad Risum Vertere Veritatem



Latin for “To turn truth into laughter”

### Noah's Ark....If it happened today

And the Lord spoke to Noah and said, “*In six months I'm going to make it rain until the whole earth is covered with water and all the evil people are destroyed. But I want to save a few good people, and two of every kind of living thing on the planet. I am commanding you to build an Ark.*” And in a flash of lightning, He delivered the specifications for an Ark.

“*Okay,*” said Noah, trembling with fear and fumbling with the blueprints.

“*Six months, and it starts to rain,*” thundered the Lord. “*You'd better have the Ark completed, or learn to swim for a very long time.*”

Six months passed, the skies clouded up and rain began to fall. The Lord saw that Noah was sitting in his front yard, weeping. And there was no Ark.

“*Noah,*” shouted the Lord, “*Where is the Ark?*”

“*Lord, please forgive me!*”

begged Noah. “*I did my best. But there were big problems. First, I had to get a building permit for the Ark construction project, and your plans didn't meet code. So I had to hire an engineer to re-draw the plans. Then I got into a big fight over whether or not the Ark needed a fire sprinkler system.*”

“*Then my neighbor objected, claiming I was violating zoning by building the Ark in my front yard, so I had to get a variance from the city planning commission.*”

“*Then I had problems getting enough wood for the Ark, because there was a ban on cutting trees to save the Spotted Owl. I had to convince the U.S. Fish and Wildlife that I need the wood to save the Owls. But they*



wouldn't let me catch any owls. So, no owls.

“*The carpenters formed a union and went out on strike. I had to negotiate a settlement with the National Labor Relations Board before anyone would pick up a saw or hammer. Now we have sixteen carpenters going on the boat, and still no owls.*”

“*Then I started gathering up animals, and got sued by an animal rights group. They objected to me taking only two of each kind.*”

“*Just when I got the suit dismissed, EPA notified me that I couldn't complete the Ark without filing an environmental impact statement on your proposed flood. They didn't take kindly to the idea that they had no jurisdiction over the conduct of a Supreme Being.*”

“*Then the Army Corps of Engineers wanted a map of the proposed new flood plain. I sent them a globe.*”

“*Right now, I'm still trying to resolve a complaint from the Equal Employment Opportunity Commission over how many Croatians I'm supposed to hire. The IRS has seized all my assets, claiming I'm trying to avoid paying taxes by leaving the country. And I just got a notice from the state about owing them some kind of use tax. I really don't think I can finish the Ark for at least another five years,*” Noah wailed.

The sky began to clear. The sun began to shine. A rainbow arched across the sky. Noah looked up and smiled.

“*You mean you're not going to destroy the earth?*” Noah asked hopefully.

“*No,*” said the Lord sadly. “*The government already has.*” †

## Catholic Web Sites

<http://www.youmagazine.com>



YOU! Magazine and YOU! Online are produced by Veritas Communications, Inc. (VCI), a non-profit, tax-exempt corporation whose mission is to build the moral and spiritual values of young people through innovative projects in mass media, music, and communications. VCI was founded in a garage in September, 1987. It is run *by* young people, *for* young people. By seeing pop culture through the eyes of faith, we build a bridge between young people and God, and offer Catholic values in a contemporary language and format young people can relate to and call their own.

Site includes:

**YOU! Magazine** (born September, 1987), a multi-award-winning Catholic youth magazine read by over 100,000 people worldwide in English, Spanish, German, and Polish. Over 2 million sold since 1987.

**Youth Beat**, (born September, 1992), a syndicated, monthly youth page published in over 40 diocesan Catholic newspapers nationwide, featuring excerpts from some of the best YOU! Magazine articles on faith, issues, and teenage living. Total circulation over 1 million.

**YOU! Magazine Superfests** (born November, 1995), large-scale Catholic youth festivals with speakers, music, dance, exhibition sports, fashion, and other activities. Over 3,000 attendees so far.

**YOU! Magazine's Orlando "HEART" Catholic Workcamp** (born July, 1994), a one-week summer workcamp where Catholic teens assist the poor and elderly with home repairs. Over 1,200 attendees so far.

**The International Student Bible for Catholics** (born January, 1993), the first-ever annotated Catholic youth Bible, produced with Thomas Nelson Publishers, featuring articles on teen issues, the Bible, Catholic faith, pop culture and "life application" tips relating Scripture to modern life. Over 150,000 sold.

**YOU! Magazine's World Youth Day Music Festival** (August, 1993), a three-day festival featuring Wynonna Judd, DC Talk, Miss Universe, and top contemporary Christian bands, held at the Pope's World Youth Day gathering in Denver 1993. Over 100,000 attendees. †

### *That all states may condemn the use of antipersonnel land mines and actively work towards having them banned*

No form of violence can settle conflicts between individuals or nations, for violence begets violence. It would be appropriate to remind arms-manufacturing countries of their moral responsibility, particularly in their exchanges with the developing countries, where too much importance is given to the supply of arms....

The leaders of nations and those involved in the political and economic sphere have heavy responsibilities in the production and use of certain types of weaponry which are particularly traumatic, and have harsh and indiscriminating effects on the civilian population, with consequences which far outlast the period of conflict. I would like once more to make a forceful appeal to discontinue once and for all the manufacture and utilization of weapons which are known as "anti-personnel mines". In many countries they have inordinately delayed the restoration of peace because they were laid on roads and in fields with the intention of indiscriminately wounding the maximum number of people. Indeed, long after hostilities are over, they continue to kill and to cause irreparable damage, besides causing the serious mutilation of adults and especially of children.

However, neither the reduction in the number of weapons, disarmament, nor the absence of war lead immediately to peace. It is essential to create a culture of life and a culture of peace.

-- Pope John Paul II, Address to members of the Pax Christi Movement May 29, 1995

**Recommended Readings:** Genesis 4:10: "Your brother's blood cries out to me from the soil!"; Exodus 20:13: "You shall not kill."; Jeremiah 29:13-14: return of exiles; James 4:1-3: roots of violence  
Catechism of The Catholic Church: 2258-62 (especially 2261), 2268-69, 1909, 1911

**Communion of Saints:** For this intention we can ask the intercession of Saint Francis of Assisi. "Lord, make me an instrument of your peace." †

## The Pope's Pray Intention for September





## From the Library

### Life of Christ

By: **Fulton J. Sheen**

The Life of Christ has been hailed as the most eloquent of Fulton's Sheen's writings, the fruit of many years of dedication and research. Filled with compassion and brilliant scholarship, his recounting of the birth, life, Crucifixion, and Resurrection of Christ is as dramatic and moving as the subject Himself. Here is a passionate portrait of the God-Man, the teacher, the healer, and most of all the Savior whose promise has sustained humanity for two millennia.

*"It was not so much that His birth cast a shadow on His life, and led to His death, writes Sheen. "It was rather that the Cross was there from the beginning, and it cast its shadow backward to his birth."* With his customary insight and reverence, the author interprets the scripture and describes Christ not only in historical perspective but in exciting and contemporary terms; he sees in Christ's life modern parallels and timeless lessons. Sheen probes the hearts of many prominent New Testament figures—Joseph and Mary, Peter and the disciples, Herod, Pilate, et al.—shedding new light on age-old events. The whole adds up to a masterful study: a faithful blending of philosophy, history, and biblical exegesis.

This book has been a revelation to countless readers, as well as a source of inspiration and guidance. Every Christian should read and own this vivid retelling of the greatest life ever lived. †

Image Books, Doubleday

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## AD VERITATEM

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1102 N. Niguel Canyon Way

Brea, CA 92821

Attn: Anne Lanphar

alanphar@firstam.com

## Our Next Meeting:

### PLEASE NOTE:

The date and  
location of  
the meeting  
have changed!



**DATE:** *Wednesday, September 16th @ NOON*  
**TOPIC:** *How to Tell Right from Wrong: Aristotle to JP II*  
**SPEAKER:** *Fr. Hugh Barbour, O.Praem Ph.D*  
**PLACE:** *Revere House in Santa Ana (4th St @ 55 Fwy)*  
**FOR INFORMATION:** *Anne Lanphar @*  
*647-2155 or Dave Belz @ 347-0447*