

❖ Ad Veritatem ❖

Volume 3 Issue 11

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November 1998

NOVEMBER MEETING:

***Fr. Lawrence Johnson
on the Encyclical
“Fides et Ratio”***



“In believing the Church, we put not our trust in the men whom we believe, but we put our trust in God, for whom and by whom we believe the men.”

**A Book for
All Seasons**
Arranged by E.E.
Reynolds (Pg 109)

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

Father Lawrence Johnson, O. Praem, a doctorate candidate in philosophy, will address the Society meeting Wednesday November 18th on the Holy Father’s new encyclical “Fides et Ratio” - “Faith and Reason.”

This beautiful encyclical begins with the following statement: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves (cf. Ex 33:18; Ps 27:8-9; 63:2-3; Jn 14:8; 1 Jn 3:2).”

A full copy of the encyclical can be obtained at the following web site:

<http://www.cin.org/jp2/fides.html>

Everyone is welcome! ☩

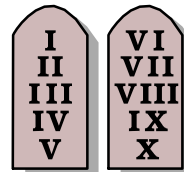
NOVEMBER MEETING:

TOPIC: Encyclical “Fides et Ratio”
SPEAKER: Fr. Lawrence Johnson
DATE & TIME: NOON on
WEDNESDAY, November 18th
PLACE: Revere House, First Street
and 55 Frwy in Santa Ana

Please Come and Join Us!

Which “10 Commandments”?

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



QUESTION: *Why do Catholics not list the commandment not to make or adore graven images as one of the 10 commandments? A*

Protestant friend of mine says it is because Catholics venerate images, and so they leave this commandment out. I am confused, because it does not seem to me that our use of images is forbidden by this commandment.

ANSWER: The Catholic listing of the 10 commandments in fact includes the Protestant second commandment in the first, just as the Protestant listing combines our ninth and tenth command-

(Continued on page 2) The Ten Commandments

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(Continued from page 1) *The Ten Commandments*

ments. If you examine the full text of the first commandment given in the Catechism of the Catholic Church 2083, you will see that the commandment regarding the worship of idols is there.

Logically, there is just one commandment enjoining us to worship God alone, and to reject the worship of false gods. The making of the commandment about idols into a separate commandment was a Protestant innovation to oppose the use of sacred images, which had been vindicated by the Second Council of Nicea in A.D. 787.

Even so, Luther, in his catechism, did not use the now common Protestant division, but the ancient one used by the Fathers of the Church. In fact, if Protestants were to apply this commandment rigorously as meaning an absolute prohibition of images, then the practice of most of their churches would be as unacceptable to them as those of the Catholic Church. Many Protestant churches have crosses, stained-glass windows and nativity scenes, and in Lutheran churches in Europe, the crucifix is as common as in Catholic churches. The Second Council of Nicea taught: *“The honor of the image passes to the original, and he who shows reverence to the image, shows reverence to the substance of Him depicted in it.”*

Even in the Old Testament, in the same book Exodus that gives us the 10 commandments, we read that God ordered beaten golden images of two cherubim be made to adorn the sides of the ark of the covenant. (cf. Exodus 25). In Numbers 21, God ordered Moses to make a bronze serpent and fix it as a sign, so that all who looked at it would be healed from the serpents' bites. Our Lord taught that this image was a representation of Himself on the Cross, a prophecy of the true Crucified One to foreshadow the spiritual healing brought by Christ, Who overcame the ancient serpent. Our Lord said, *“And as Moses lifted up the serpent in the wilderness, so must the son of Man be lifted up, that whoever believes in Him may have eternal life”* (John 3:14-15). In Acts 5, we read that the sick were carried out into the street so that they might be healed by even the shadow of St. Peter, surely the most basic of *“images”!*

The problem with idols is not that they are images, but that they are images of gods who do not exist; there are no actual beings to whom the reverence

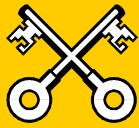
offered them can be referred. They are false gods. They are only statues, nothing more. The Psalmist tells us in Psalm 115 (Psalm 113 in older Catholic bibles), *“Our God is in the heavens; He does whatever He pleases. Their idols are silver and gold, the work of men's hands. They have mouths, but do not speak; eyes but do not see.”* An image of Christ the Lord, though, is an image of the true God; He really does exist, so the reverence shown His image is really directed to Him. An image of the Blessed Mother is an image of one who really is in heaven and who really does pray for us, one of whom it was truly said, *“All generations will call me blessed”* (Luke 1:48).

So go ahead. Look at, venerate, kneel before sacred images. Kiss the crucifix in your room at home, or on your rosary beads. Touch your statue of Our Lady with devotion. You are honoring holy beings who really exist. If giving your wife or mother a kiss isn't idolatry, then kissing her picture after she has left this world isn't, either. The same goes for Our Lord and the saints. After all, we love and honor them don't we? Let's not allow a kind of religious prudery to keep us from showing our affection and honor to those whom God has honored far more than we ever could. The Second Council of Nicea states, *“For the more frequently they are seen through the forms of images, so the much more quickly are those who contemplate them raised to the memory and desire of the originals, to kiss and render honorable veneration to them...let an oblation of incense and lights be made to them as was the pious custom of the ancients.”*

It's great to be Catholic, to be free to make use of all the possibilities of our human nature, physical and spiritual, in expressing our faith, hope and love. By taking on visible human flesh, Our Savior freed us from the bondage of the law and made us able to say in our own degree with the Beloved Disciple, *“That which was from the beginning, which have heard, which we have seen with our eyes, which we have looked upon and touched...we proclaim”* (1 John 1:1-3). †

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Call 1-800-55-ENVOY to subscribe!

The Four Signs of Christ's Church on Earth



Part 1: Apostolic



Michael Shonafelt, Esq.

Every Sunday, when we recite the Nicene Creed, we announce the four essential attributes of the Roman Catholic Church - - that she is **one, holy, catholic, and apostolic**. But what do we mean when we say, for instance, that the Church is “*apostolic*?”

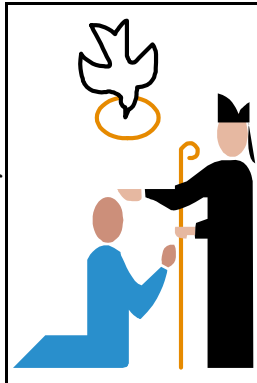
In the textbook response, the term derives from the Greek “*αποστολος*” meaning “*messenger*” or “*emissary*.” The apostles were the emissaries of Christ. They sat at his feet when he recited the beatitudes; they witnessed the miracle of the loaves and fishes; they lived day by day with the Lord, and were present at every moment of his earthly ministry; most importantly, they beheld His resurrection. Thus blessed and transformed by the presence of the Redeemer, they went off to “*make disciples of all nations; baptize in the name of the Father and the Son and the Holy Spirit*” and to teach all of the commands of Christ. (Matt. 28:19-20.)

In designating His emissaries, Christ did not merely send ambassadors, he also imparted powers. He gave them such authority that, “*whatsoever you bind on earth shall be bound in heaven; whatsoever you loose on earth shall be considered loosed in heaven.*” (Matt. 18:18.) He communicated to them the ability to reenact His actions at the Last Supper, “*do this in remembrance of me.*” (Lk. 22:14.) He also imparted the power to forgive sins, “*If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained.*” (Jn. 20:22-23.) Thus, as John Hardon, S.J., states,

The apostles were not only commissioned to carry on his work; they were consecrated to do so. Their right to teach, govern, and

sanctify was rooted in their ordination to a share in Christ's priesthood, which took place at the first Lord's Supper. In virtue of this ordination, they received all the graces necessary to exercise their apostolate effectively for the people of God. (Hardon, The Catholic Catechism, (Doubleday 1981) p. 220.)

The apostles were also enabled to communicate the essentials of their office to their successors by the laying on of hands. In this manner, the powers imparted by Christ have been handed on throughout the generations. This reality becomes more personal when we realize that the bishop who confirmed us can ultimately trace his apostolic succession to Christ Himself. The priest from whom we receive the Eucharist at each mass can trace the power of his priesthood to the moment the first apostle laid hands upon his successor.



The apostolic succession also manifests the truth of the Catholic Church by firmly establishing its link with the apostles and their teachings. Saint Irenaeus, bishop of Lyons, gives a firsthand account of his link with the apostles. In exhorting against the heresy of gnosticism, he made clear to the faithful that his authority in setting forth the true teachings of the Church came not from himself, but directly from the apostles. Irenaeus was, in fact, the disciple of Saint Polycarp, bishop of Smyrna, who, in turn, sat at the feet of the Saint John the Apostle himself. Saint Irenaeus wrote,

These [heresies] were not taught you by the bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach

(Continued on page 4) **Apostolic**

(Continued from page 3) **Apostolic**

the word of God. It is yet present to my mind with what gravity he everywhere came in and went out; what was the sanctity of his deportment, the majesty of his countenance, and of his whole exterior; and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others who had seen Jesus Christ, the words he had heard from their mouths. I can protest before God that if this holy bishop had heard of any error like yours, he would have immediately stopped his ears and cried out, according to his custom, "Good God! That I should be reserved to these times to hear such things!"

In this manner, the early bishops, who could recite their pedigrees to the twelve apostles themselves, assert their authority to lay bear the heresies of their day, and to realign their faithful with the true doctrine of the Church. Also, in the writings of these Apostolic Fathers, we already see the hierarchical and sacramental structure of the Catholic Church. For example, Saint Ignatius of Antioch, a colleague of Saint Polycarp who preceded the latter to martyrdom, and who also sat at the feet of the Apostle John, writes,

Use one Eucharist; for the flesh of the Lord Jesus Christ is one and the cup is one, to unite us all in His blood. There is one altar, as there is one bishop, together with the body of the priesthood and the deacons my fellow servants, that whatever you do, you may do according to God. (Letter to the Philadelphians.)

Ignatius further denounces heretics "*who confess not that the Eucharist is the flesh of our Savior Jesus Christ, which flesh suffered for our sins and which in His loving-kindness the Father raised up.*" In his letter to the Smyrnaeans, he states the "*the sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him.*" Ignatius also constantly commends the faithful to their bishop. In the same letter, he writes, "*Wherever the bishop appears, there let the people be, even as wherever Christ Jesus is, there is the Catholic Church.*" Ignatius also exhorts,

...let me urge on you the need for godly unanimity in everything you do. Let the bishop

preside in the place of God, and his clergy in place of the Apostolic conclave, and let my special friends the deacons be entrusted with the service of Jesus Christ, who was with the Father from all eternity and in these last days has been made manifest.

He goes on to say,

In the same way as the Lord was wholly one with the Father, and never acted independently of Him, either in person or through the Apostles, so you yourselves must never act independently of your bishop and clergy. On no account persuade yourselves that it is right and proper to follow your own private judgment; have a single service of prayer which everyone attends; one united supplication, one mind, one hope, in love and innocent joyfulness, which is Jesus Christ, than whom nothing is better. (Letter to the Magnesians.)

In the present era, where Christianity has been splintered into a confusing tangle of sects, schisms, factions and cults, the guiding beacon of the true church is its apostolicity. Which of the Christian sects can claim a direct *physical* link with the apostles themselves? Only the Catholic Church, and no other. The apostolic nature of the Church, is, in essence, a human chain of joined hands, spanning the past two millennia, and linking with Christ in the upper room where He delivered His commands and imparted His priestly powers to the first apostles. Not one Protestant denomination can lay claim to such a pedigree.

We should rejoice and thank God daily that we are part of the blessed communion of the apostles and that we can partake daily of the unblemished deposit of faith which was handed on, like a torch, to each succeeding generation of bishops down to the present day. The apostolicity of the Church confirms its doctrinal purity and its holiness. More importantly, it places us in the immediate presence of Christ who awaits us in our tabernacles and longs for our daily communion. †

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.. He and his wife have 3 children under the age of 6 and are expecting their fourth child!

St. Irenaeus Had It Right!

Bishop Norman Macfarland

We were not long into the flight to San Francisco out of John Wayne Airport when the lady seated next to me asked, somewhat shyly, “*Are you a Catholic Priest?*” The emphasis was on “*Catholic.*” I acknowledged that I was and remembered a retreat master’s comment about the Roman collar. “*Do you know what that collar has written all over it, Fathers? Vulnerable accessibility. It’s a job description. It says that you are accessible and that you are vulnerable.*”

My traveling companion accepted the implicit invitation. She told me she was Jewish and that she and her husband had recently attended a Catholic wedding of the daughter of long rime friends. It was a lovely ceremony, she said; but she had become a little nonplussed when the Priest celebrant invited all present to join the bride and groom in receiving Communion. She did not, because she sensed that it was just not right for her to do so; but she had felt uneasy about it ever since, and would I please explain the proper protocol in such circumstances? I did, admiring the religious intuition of this good lady as contrasted with the Priest’s professional incompetence—if indeed not worse than that—that should be the subject of inquiry, whatever good intentions might be alleged.

The very limited and precisely delineated circumstances regulating when a non-Catholic Christian (who has Catholic understanding and belief in the sacraments and the proper moral disposition) may be allowed to request the sacraments of penance, Eucharist and anointing of the sick in danger of death (or similar necessity *as judged by the Bishop*) preclude the Priest from offering any invitation to Communion on his own, especially a general invitation, which would only trivialize the reality of the Eucharist. Of one thing I am certain: for an equivalent breach of re-

sponsibility, a professional golfer’s player’s card would be revoked—and we are dealing here with something much more important than regulations of the PGA.

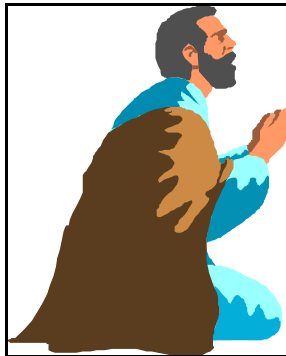
BROAD-BASED ATTITUDE

I hasten to add that the incident as related did not take place in the Diocese of Orange. I also wish to point out that my experience of the Priests with whom I have personally worked as Bishop over the past twenty-three years is not overly crowded with such deviations. However, I do not think that anyone

will question that the incident also reflects an attitude that is broadly based in society generally, and that has made disturbing inroads with the Household of the Faith itself. I refer, of course, to a subjectivism that gratuitously resents extrinsically imposed rules of conduct and, to justify itself, will distort reality and its canons of trust upon which all morality is based. I remember many years ago one of the then-favorite gurus of the theological world attached the scholastic definition of trust that sees a pertinent and necessary relationship between the mind’s perception and objective

reality, saying that this was too obscure for the ordinary person to grasp, and proposed that truth really is found in “*the fidelity of the consciousness to its own expansive vitality!!*” Which was rather an interesting way of saying (to the ordinary person!) that trust is whatever you perceive it to be. I recall that Alice in Wonderland’s friend was a bit clearer: “*When I use a word,*” Humpty Dumpty said in a rather scornful tone, “*it means just what I chose it to mean—neither more or less.*”

All of which might explain much of the disor-



Thy (not “my”) will be done!

(Continued from page 5) *St. Irenaeus*

der in society today, not to mention some of the strange views and practices appearing under the rubric of religion. Last year an article in the press described a Passover Seder in which the majority of the celebrants were atheists. These were the children in a local Jewish school and their parents, “*a religious institution with a twist: Its teachers never mention God.*” One of the organizers of the Sedar explained that instead of a belief in a Supreme Being, the participants “*have a strong emotional attachment to the Jewish people,*” and they give more “*modern-day*” and non-religious interpretations to the Old Testament account of the Exodus. Other Jewish Holydays were also celebrated in an attempt to preserve Jewish identity, culture and traditions, but again in non-religious ways. As an Orange County rabbi commented, “*Judaism devoid of spirituality and a belief in God is a contradiction in terms.*”

The example is rather extreme, to be sure. It does, however, have a resonance in our own “*Cultural Catholics*” with their wistful memories of a Catholic childhood, a certain fondness for Catholic liturgy and ritual (especially during the Christmas and Easter seasons) and a desire to maintain an identification with their religious heritage, but who practice a “*cafeteria Catholicism*” with little real commitment to its teaching and outright rejection of the Church’s stand on moral issues that interfere with personal desires. They want the Church to serve their emotional (spiritual?) needs, but only in the way and to the degree they deem useful. The phenomenon is at the heart of the malaise confronting us in religion today, and it will continue to prompt comment from me. For now, however, let us attend to a few pertinent words of wisdom uttered centuries ago by a predecessor in the episcopacy and a Father of the Church.

CHURCH RECEIVES FAITH FROM APOSTLES

The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. By faith, we believe in one God, the almighty Father who made heaven and earth and the sea and all that is in them. We believe in one Lord Jesus Christ, the Son of God, who became man for our salvation. And we believe in the Holy Spirit who through the prophets foretold God’s

plan: the coming of our beloved Lord Jesus Christ, His birth from the Virgin. His passion, His resurrection from the dead, His ascension into heaven, and His final coming from heaven in the glory of His Father, to recapitulate all things and to raise all men from the dead, so that, by the decree of His invisible Father, He may make a just judgment in all things and so that every knee should bow in heaven and on earth and under the earth to Jesus Christ our Lord and our God, our Savior and our King, and every tongue confess Him.

The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, and dwelling as it were in one house. Having one soul and one heart, the Church holds this faith, preaches and reaches it consistently as though by a single voice. For though there are different languages, there is but one tradition.

The faith and the tradition of the churches founded in Germany are no different from those founded among the Spanish and the Celts in the East in Egypt, in Libya and elsewhere in the Mediterranean world. Just as God’s creature, the sun, is one and the same the world over, so also does the Church’s preaching shine everywhere to enlighten all men who want to come to a knowledge of the truth.

Now of those who speak with authority in the churches, no preacher however forceful will utter anything different—for no one is above the Master—nor will a less forceful preacher diminish what has been handed down. Since our faith is everywhere the same, no one who can say more augments it, nor can anyone who says less diminish it. (The Treatise Against Heresies, by St. Irenaeus, Bishop of Lyons, d. 202)

The voice may be ancient: but the words are timeless. We do well to heed them. †

Reprinted with the permission of Bishop Macfarland from The Diocese of Orange Bulletin June 1992.



Scriptural Corner:

“Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have not life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.” **John 6: 54-56**

Comment from the Navarre Bible:*

Jesus clearly states that his body and blood are a pledge of eternal life and a guarantee of the resurrection of the body. St. Thomas Aquinas gives this explanation: “The Word gives life to our souls, but the Word made flesh nourishes our bodies. In this sacrament is contained the Word not only in his divinity but also in his humanity; therefore, it is the cause not only of the glorification of our souls but also of that of our bodies” (*Commentary on St. John, in loc.*).

Our Lord uses a strong word than just “eating” (the original verb could be translated as “chewing”) which shows that Communion is a real meal. There is no room for saying that he was speaking only symbolically, which would mean that Communion was only a metaphor and not really eating and drinking the body and the blood of Christ.

“All these invitations, promises and threats sprang from the great desire which (Jesus) had of giving us himself in the holy sacrament of the altar. But why should Jesus so ardently desire us to receive him in holy communion? It is because love always sighs for, and tends to a union with, the object beloved. True friends wish to be united in such a manner as to become only one. The love of God for us being immense, he destined us to possess him not only in heaven, but also here below, by the most intimate union, under the appearance of bread in the Eucharist. It is true we do not see him; but he beholds us, and is really present; yes, he is present in order that we may possess him and he conceals himself, that we may desire him, and until we reach our true homeland Jesus Christ wishes in this way to be entirely ours, and to be perfectly united to us” (St Alphonsus Liguori, *The Love of our Lord Jesus Christ reduced to practice*, chap. 2)

In the same way as bodily food is necessary for life on earth, Holy Communion is necessary is necessary for maintaining the life of the soul, which is why the Church exhorts us to receive this sacrament frequently: “Every day, as is desirable, and in the greatest possible numbers. The faithful must take an active part in the sacrifice of the Mass, avail themselves of the pure, holy refreshment of Holy Communion and make a suitable thanksgiving in return for this great gift of Christ the Lord. Here are words they should keep in mind: ‘Jesus Christ and the Church desire all Christ’s faithful to approach the sacred banquet every day. The basis of this desire is that they should be united to God by the sacrament and draw strength from it to restrain lust, to wash away the slight to which human frailty is liable’ (Decree of the S.C. Council, 20 December 1905)” (Paul VI, *Mysterium fidei*).

“The Saviour has instituted the most august sacrament of the Eucharist, which truly contains his flesh and his blood, so that he who eats this bread may live forever; whosoever, therefore, makes use of it often with devotion so strengthens the health and the life of the soul, that it is almost impossible for him to be poisoned by any kind of evil affection. We cannot be nourished with this flesh of life, and live with the affections of death.[...] Christians who are damned will be unable to make any reply when the just Judge shows them how much they are to blame for dying spirituality, since it was so

Scriptural Corner (Continued on page 8)

(Continued from page 7) **Scriptural Corner**

easy for them to maintain themselves in life and in health by eating his Body which he had left them for this purpose. Unhappy souls, he will say, why did you die, seeing that you had at your command the fruit and the food of life" (St Francis de Sales, *Introduction to the Devout Life*, II, 20, 1).

The most important effect of the Blessed Eucharist is intimate union with Jesus Christ. The very word "communion" suggests sharing in the life of our Lord and becoming one with him; if our union with Jesus is promoted by all the sacraments through the grace which they give us, this happens more intensely in the Eucharist, for in it we receive not only grace but the very Author of grace: "Really sharing in the body of the Lord in the breaking of the eucharistic bread, we, though many, are one body, all of us who partake of the one bread" (1 Cor 10:17)" (Vatican II, *Lumen gentium*, 7). Precisely because the Eucharist is the sacrament which best signifies and effects our union with Christ, it is there that the whole Church manifests and effects its unity: Jesus Christ "instituted in his Church the wonderful sacrament of the Eucharist, by which the unity of the Church is both signified and brought about" (Vatican II, *Unitatis redintegratio*, 2). †

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

Happy the man who fears the Lord!

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

CREATION

God created the mule, and told him, "You will be mule, working constantly from dusk to dawn, carrying heavy loads on your back. You will eat grass and lack intelligence. You will live for 50 years." The mule answered: "To live like this for 50 years is too much. Please, give me no more than 20." And it was so.

Then God created the dog, and told him, "You will hold vigilance over the dwellings of Man, to whom you will be his greatest companion. You will eat his table scraps and live for 25 years." And the dog responded, "Lord, to live 25 years as a dog is too much. Please, no more than 10 years." And it was so.

God then created the monkey, and told him, "You are Monkey. You shall swing from tree to tree, acting like an idiot. You will be funny, and you shall live for 20 years." And the monkey responded,

"Lord, to live 20 years as the clown of the world is too much. Please, Lord, give me no more than 10 years." And it was so.

Finally, God created Man and told him, "You are Man, the only rational being that walks the earth. You will use your intelligence to have mastery over the creatures of the world. You will dominate the earth and live for 20 years." And the man responded, "Lord, to be man for only 20 years is too little. Please, Lord, give me the 30 years the mule refused, the 15 years the dog refused, and the ten years the monkey rejected." And it was so.

So God made Man to live 20 years as a man, then marry and live 30 years like a mule working and carrying heavy loads on his back. Then, he is to have children and live 15 years as a dog, guarding his house and eating the leftovers after they empty the pantry; then, in his old age, to live 10 years as a monkey, acting like a clown to amuse his grandchildren! †



From the Writings of St. Thomas More:

*Pro Inimicis**

*Written by Sir. Thomas More, Knight, while he was a prisoner
in the Tower of London, in the year of our Lord, 1534.*

Almighty God, have mercy on N. and N., and on all that bear me evil will, and would me harm, and their faults and mine together, by such easy, tender, merciful means, as thine infinite wisdom best can devise, vouchsafe to amend and redress, and make us saved souls in heaven together where we may ever live and love together with thee and thy blessed saints. O glorious Trinity, for the bitter passion of our sweet Saviour Christ. Amen.

Lord, give me patience in tribulation and grace in everything to conform my will to thine: that I may truly say: *Fiat voluntas tua, sicut in coelo et in terra.***

The things, good Lord, that I pray for, give me thy grace to labour for. Amen †

* For Enemies

** Let your will be done on earth as it is in heaven.

GENERAL INTENTION

*For the victims of drugs and all those who work
towards their human and social recovery*

Drugs are ... a symptom of a deeper weakness and illness, which especially affects the younger generations who are more exposed to a culture that is poor in genuine values. At a time like ours, in which man is able to bend even the laws of nature to his will, drug addiction with its capacity for damaging the person's willpower is an obstacle that reveals the intimate fragility of the human being and his need for help from the world that surrounds him and, even more radically, from him who alone can act in the depth of his psyche in difficulty. The relationship with God, lived in an attitude of authentic faith, is an extraordinarily effective support on the journey to recovery from humanly desperate situations. Those who have experienced this know it well and can testify to it.

However, restoration of the person's inner equilibrium remains a decisive factor. You, therefore, rightly place the human being with his inalienable dignity, even when its beauty is obscured by suffering and evil, at the center of the programs and activities...When the face of one who knocks on your door is marked by tragic experiences, then you must know how to discern that divine light that still remains in him, even if this spark is hidden by the debris of the sad events experienced. This indelible dignity of the human person is the foundation of his redemption and the sign of his insuppressible need for meeting God.

May you be able to respond with respect and patience to the request for help from these brothers and sisters in difficulty, endeavoring to identify the real needs of each...

Address of Pope John Paul II to the Italian Federation of Therapeutic Communities, June 26, 1995

Catechism of the Catholic Church: 2291, 2288

Communion of Saints:

For this intention we can ask the intercession of Blessed Matt Talbot, who overcame a habit of alcoholism and lived a life of exemplary holiness. †

The
Pope's
Prayer
Intention
for
November



Catholic Web Sites

<http://www.catholicity.com/cathedral/returninghome/>

Returning Home

"Seeking Those Who Left The Catholic Church"

The intent of this web page is to reach Catholics who either have left the faith of their youth or who are not currently living it. This page will not be used as a forum to debate the doctrines and beliefs of the Roman Catholic Church.

"If you don't struggle with your faith, then what you believe in is the idea of God, and not God." †

SPECIAL NOTICE!

Beginning Sunday, Nov. 8 at 7:00 p.m., and continuing every other week thereafter, a Catholic philosophy study group, directed by Fr. Lawrence Johnson of St. Michael's Abbey in Trabuco Canyon, will be held at the Abbey. The Abbey is located at 19292 El Toro Road. The topic of the first session will be the Holy Father's latest encyclical, *Fides et Ratio* (Faith and Reason). For more information, call John Flynn at 949-833-7800. †

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declares herself free of cocaine and alcohol addiction but still drinks a bit, limiting herself to a couple of Corona beers. "I know my limitations."

There's a more complex lifestyle issue. Years ago, McCorvey met Connie Gonzales, a store clerk who had caught her shoplifting. They developed into best friends, housemates and lovers. McCorvey says the relationship turned platonic in the early 1990s, and now that she's a Christian she believes same-sex behavior is wrong.

On abortion, she questions the effectiveness of Operation Rescue's militant tactics. "The Catholics are non-violent. There is no storming into an abortion mill or chaining people to staircases. You accomplish nothing, and some say Operation Rescue set the movement back 20 years."

McCorvey, who initially took a stand that included support for abortion in the first trimester, has come full circle to support a pro-life stand. Says McCorvey, "I'm 100 percent pro-life. I don't believe in abortion even in an extreme situation. If the woman is impregnated by a rapist, it's still a child. You're not to act as your own God." She'll be delivering that message in 14 speeches around the United States this fall. Her partner in her outreach "Roe No More Ministries" says the speaking tours are a good idea, a way for her to make amends "for any complicity she had in this abortion business." McCorvey has been freed from guilt about her past, he says. "She is perfectly at peace." †

Thought for the Day

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness, that most frightens us.

We ask ourselves,

Who am I to be brilliant, gorgeous, talented, and fabulous?

Actually, who are you not to be?

You are a child of God.

Your playing small doesn't serve the world.

There is nothing enlightened about shrinking

So that other people will not feel insecure around you.

We were born to make manifest

The glory of God that is within us.

It is not in just some of us;

It is in everyone.

And as we let our own light shine,

We unconsciously give people permission to do the same.

As we are liberated from our own fear,

Our presence automatically liberates others.

Nelson Mandela, 1994 Inaugural address †

The Culture of Life!

Norma McCorvey's Life Takes New Religious Turn

DALLAS -- For years her life has been a twisted path. Its latest turn, Norma McCorvey says, received a nudge from heaven.

In 1970 she was "Jane Roe," an anonymous woman who said she had been raped and needed an abortion. Three years later she was the winning plaintiff in Roe vs. Wade, the epochal Supreme Court case that legalized abortion on demand.

During the 1980s, "Roe" revealed herself in interviews and a made-for-TV movie. She was really Norma McCorvey. She confessed that her tale of rape a decade before had been a lie; she was simply an unwed mother who later gave the child up for adoption.

In 1994 she published an autobiography that mingled "pro-choice" preachments with tell-all detail about dysfunctional parents, reform school, petty crime, drug abuse, alcoholism, an abusive husband, a second unwed pregnancy, attempted suicide and lesbianism.

She had dabbled in New Age and occult ideas, but in 1995 a new chapter came: She changed her mind about religion and about the pro-abortion cause she had advocated for years..

Now, three years later, the Christian and the pro-life commitments have stuck. But at age 51, McCorvey has left Protestantism and has changed faiths, this time without hoopla. After intensive instruction she received Roman Catholic confirmation on Aug. 17.

Her parish, St. Thomas Aquinas, is located near the modest bungalow stuffed with knickknacks where she has lived since 1970. Joining the Catholic church is something of a homecoming, as well as a quest for calm after years of turbulence.

When she was a young girl in a conflict-ridden Texas family, McCorvey sometimes went to Jehovah's Witness meetings with her father but was far more comforted by the Catholic Masses her mother took her to occasionally.

"It was so beautiful and quiet. They seemed so much closer to God and I liked that, being as close as I

could possibly be to God," she says in a voice as rough as her background.

The warm memories lingered despite later fury at her mother, who she says tricked her into signing away custody of her firstborn and then threw her out of the house. "My mom screamed, 'What did a lesbian know about raising a child?' I lost my child, and my home."

McCorvey befriended many Catholics after changing to the pro-life stand. She attended a Houston pro-life conference last April. "I felt serene there," she said. "I felt safe. And for me that's saying a lot."

There, she attended a Mass celebrated by Father Frank Pavone, head of Priests for Life, and she sensed "this is it. This is where I should be."

Something more mysterious was also at work. McCorvey believes she sometimes experiences communications from God, not in an audible voice but specific directives nonetheless. "I started getting all these messages from the Lord saying, my child, you will soon be with me." She feared this meant her death was imminent. But one night last June the message became clear: "My child, I want you to come home to my church."

"I shot up out of bed. This just in from the Big Guy upstairs. He wants me to join the Roman Catholic Church." She e-mailed the news to Pavone, then sought Catholic instruction from Father Edward Robinson, a Dallas pro-life leader.

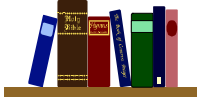
McCorvey began meeting the white-robed, 84-year-old priest in the library of a Dominican priory. He sent her away each time with a pile of reading matter.

"I am extremely impressed with her honesty and willingness to do the homework," Robinson says. "I have a clear field to work in." An eager learner, she brought four pages of questions to their first session.

Her conversion to Catholicism hits a bit awkwardly for the Protestant publishing house, Thomas Nelson, which last January issued "Won By Love," McCorvey's account of her Evangelical conversion and her stand against abortion. The book ends with McCorvey happily involved with a nondenominational church.

Her language has cleaned up considerably but, she admits, "I still drop a cuss word now and then." She has cut down to two packs of cigarettes on a good day. She

(Continued on page 10) *The Culture of Life*



From the Library

“We Believe...” A Survey of the Catholic Faith

Oscar Lukefahr, C. M.

With Forward by Archbishop Justin Rigali

The bestselling guide to the Catholic faith has been revised and cross-referenced to the Catechism of the Catholic Church and follows the four main divisions of the Catechism (Belief, Worship, Christian Life and Prayer).

Father Lukefahr, an expert on Catholic theology, provides an overview of the Catholic faith in an easy-to-understand format that touches on the important elements of belief and practice.

Catholics and non-Catholic alike can learn how to be more faithful to Christ: in thinking about the meaning of life, in loving God and neighbor, and in experiencing life as a precious and wonderful gift from God. Each chapter touches on contemporary Catholic teaching—faithful to Scripture and Tradition—and discusses such topics as: * The Bible as a Faith History * Church History/Tradition * How Catholics Interpret the Bible * Salvation * The Life and Teachings of Jesus * Prayer * The Christian Life * Mary and the Saints * Heaven, Hell & Purgatory * The Sacraments †

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AD VERITATEM

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Attn: Anne Lanphar

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Our Next Meeting:



DATE: *Wednesday, November 18th @ NOON*

TOPIC: *The New Encyclical "Fides et Ratio"*

SPEAKER: *Father Lawrence Johnson*

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

FOR INFORMATION: *Anne Lanphar @*

647-2155 or Dave Belz @ 347-0447