

# ❖ Ad Veritatem ❖

Volume 4 Issue 1

Official Publication of the St. Thomas More Society

January 1999

## **JANUARY MEETING:** ***A Panel Discussion of St. Thomas More, A Man for All Seasons***



**“For every good man is bounden between truth and falsehood, the Catholic Church and heretics, between God and the devil, to be partial, and plainly to declare himself to be full and whole upon the one side and clear against the other.”**

Thomas More,  
*Apology*

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

St. Thomas More, dubbed “a man for seasons” by his friend Erasmus, was a Catholic father, husband, lawyer, judge, author, Chancellor of England, and martyr. His incredible life is an example to all, especially lawyers, since he *never* sacrificed his deep faith in God and His Church. Rather than betray His God, More forfeited his position as Chancellor of England, then his personal fortune, his freedom and eventually his life.

At this month’s meeting on Wednesday January 20th, David Belz and Anne Lanphar will discuss the life of Saint Thomas More. The presentation will include a brief synopsis of his life and then discuss all aspects of More’s life including his family life as a husband and father; his spiritual life and his professional life. The speakers will also provide a list of available books both as to More’s writings as well as current biographies of More.

***Everyone is welcome! †***

## **JANUARY MEETING:**

**TOPIC: St. Thomas More**  
**SPEAKERS: Dave Belz & Anne Lanphar**  
**DATE & TIME: NOON on WEDNESDAY, January 20th**  
**PLACE: Revere House, First Street & 55 Frwy in Santa Ana!**

## ***Sins vs. Imperfections?***

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



### **QUESTION:**

***Some spiritual reading I am doing says we should work on eliminating not only our venial sins, but also our imperfections. What is the difference between the two? Why is something imperfect if it isn't a sin?***

### **ANSWER:**

This is one of those disputed questions about which moral theologians used to write a great deal. Using the principles of St. Thomas Aquinas, I will try to give the simplest answer possible.

Any sin is first of all a thought,

*(Continued on page 2) Imperfections*

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word, deed or omission for which we are responsible; it is voluntary, and contradicts the judgement of our reason enlightened by faith in a matter which affects our relationship with God. Mortal sin is an act which is incompatible with that tie, while venial sin is an abuse or exaggeration not incompatible with a relationship to God, but which genuinely hinders our progress toward Him. On a journey, mortal sin would be like turning an about face and going in the opposite direction, or leaving the road altogether. Venial sin would be like stopping temporarily for no good reason just because the journey is a bit too hard; you might be tempted to give up and so fall into some grave sin, so it's best to keep going.

An imperfection is quite different from these two. An imperfection would consist not in doing something we know is wrong, but in choosing something good when we really could choose something better. On a journey this would be like crawling when we could walk, or walking when we could run. For example, on my day off, I could go to a First Friday Mass, but I am really tired and decide to sleep in. Getting proper rest is really a good thing, but getting to Mass and taking a nap later would be much, much better.

Or in my spiritual reading, I am attracted to lots of stories about apparitions, even though I have never read the Gospel of Luke. Reading about approved apparitions is fine and edifying, but first things first. Sacred scripture is much better for my soul. In fact there's a plenary indulgence for devoutly reading Sacred Scripture for half an hour. You could offer that for the souls of the faithful de-

parted who, like yourself, have neglected the study of their Faith during life! Or I have an inspiration to do a penance by not putting salt on my french fries, but I say, "No, I like french fries with salt. I'll do some other penance." Eating salt on your french fires is a good thing in itself, but an act of penance is much better.

Imperfections are not so much obstacles to the love of God, as they are obstacles to a more fervent love for Him. It's as though He offers us better gifts than we actually want. We're at Cana and we say, "Would You mind changing that wine back into water? Water's good enough for me. You shouldn't have put Yourself to the trouble." Zeal for overcoming imperfections is really what distinguishes us from the heroism of the saints. We work on the imperfections of others, they worked on their own. Thus, if we want to be saints, we have to work on our imperfections honestly, and be sensitive to the good inspirations God gives us. Usually, though, God permits at least some sudden and barely deliberate imperfections even in very holy people. This keeps them humble and dependent on Him. While we need to remember that imperfections are not sins, we should always ask God to give us the grace to be so generous with Him that we will "go the extra mile" spiritually. As it says in Psalm 119 (or 118 in older Catholic Bibles), "I will run in the way of your commandments because you have enlarged my heart." †

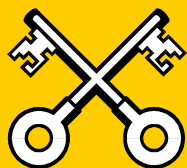


***Imperfections are not so much obstacles to the love of God, as they are obstacles to a more fervent love for Him.***

Reprinted from the September/October 1998 issue of ***ENVOY***, a Catholic Apologetic & Evangelization magazine. Call 1-800-55-ENVOY to subscribe!

**Only God is love right through!**

# The Four Signs of Christ's Church on Earth



## Part 3: Catholic

Anne Lanphar, Esq.



Christ impressed four marks on His true church on earth so it could be distinguished from false churches. The four marks are: one, holy, catholic and apostolic.

The Church is “universal” or “catholic” as evidenced by the words of Christ Himself. This universality is across both time and place as indicated in the following passages:

*And he said to them, “Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned.”* (Mark 16:15-16)

*And Jesus drew near and spoke to them saying, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world.”* (Matthew 28:18-20)

*“And the gospel of the kingdom shall be preached in the whole world, for a witness to all nations.”* (Matthew 24:14)

*“Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning from Jerusalem.”* (Luke 24:26)

As evidenced by these passages, Christ directed that His doctrines be taught to all nations. Since Christ’s direction “...to teach all nations...” was

made without reference to any limitation of time, by definition it extends across all ages since new nations continuously appear on the face of the earth.

Christ further emphasized His directions by also making negative statements whereby He announced penalties against those who refuse to accept His teachings.

*“For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory.”* (Luke 9:26)

*“And whatever town you enter...say to them, ‘The kingdom of God is at hand to you.’ But whatever town you enter and they do not receive you—go out into its streets and say, ‘Even the dust from your town that cleaves to us we shake off against you’ yet know this, that the kingdom of God is at hand.’ I say to you, that it will be more tolerable for Sodom in that day than for that town...He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects*

*him who sent me.”* (Luke 10:8-16)

The two aspects of the universality (time and place) can not be dissociated. Therefore, it is important to review history to discern which church actually contains both aspects of the mark of universality.

The Greek word “*katholikos*” is an adjective which means “universal” or “that which is found everywhere.” The first known reference to Christ’s Church as the “Catholic Church” is found in the writings of St. Ignatius of Antioch in 107 A.D. where he writes: “Wherever the bishop appears, there let

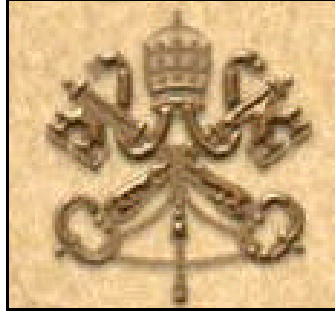
(Continued on page 4) **Catholic**

**The Church is “universal” or “catholic” as evidenced by the words of Christ Himself. This universality is across both time and place....**

(Continued from page 3) **Catholic**

the people be; as wherever Jesus Christ is, there is the Catholic Church.” Since there are no direct references to the Church as “Catholic” found in the Bible, this reference was apparently because it evidenced the most notable and apparent characteristic of the Church—that it was universal across the known world. This reference to the Christ’s Church as the “Catholic Church” became the common reference in Christian writings as evidenced by the writings of St. Polycarp in 155 A.D.; St. Irenaeus of Lyons and Tertullian of Carthage in the late second century; St. Cyril of Jerusalem and Origen of Alexander in the mid-third century; St. Augustine in the fifth century; and many more throughout Christian literature. The Christian writings continually evidence that the Catholic Church had spread across the known world thereby evidencing the universality of place. This does not mean that every person in the areas were members of the Church but that the Church had spread to the area.

The Catholic Church is the only church which is universal as to time. The writings of the early



Christians identified the Church as that which was under the jurisdiction of the Bishop of Rome, being the direct successor of St. Peter. The Catholic Church has existed since the time of Christ as evidenced by the unbroken chain of popes which have served as the head of the Church of Christ on earth.

An examination of the other Christian churches show that they lack universality either as to place and/or time. Most of the major Christian denominations have spread only to certain regions and have virtually no presence in major areas of the world. As to universality of time, the chart below summarizes the commencement date of each denomination thereby evidencing their lack of universality of time.

In conclusion, the **only** church which evidences the mark of universality of both time and place is the Catholic Church. ☩

*Anne Lanphar graduated from U.C. Hastings and is a vice president/ associate senior underwriter at First American Title Insurance Company. Anne and her husband, Bob, have been married for 23 years, have three sons and are members of St. Angela Merici Parish in Brea.*

NAME	FOUNDER	DATE	PLACE
Orthodox Churches	Michael Caerularius	1054	Constantinople
Lutheranism	Martin Luther	1520	Germany
Anglicanism	King Henry VIII	1534	England
Mennonite sects	Menno Simons	1550	Switzerland
Presbyterian	Calvin & Knox	1560	Switz & Scotland
Congregationalism	Robert Brown	1582	Holland
Baptist sects	John Smyth	1606	Amsterdam, Holland
Society of Friends	George Fox	1624	England
Methodism	John Wesley	1744	England
Unitarianism	Theophilus Lindsay	1774	England
Mormonism	Joseph Smith	1830	U.S.
Adventist sects	William Miller	1840	U.S.
Salvation Army	William Booth	1865	England
Christian Scientist	Mary Baker Eddy	1879	U.S.

# Life in Christ

**By: Honorable David McEachen  
Orange County Superior Court**

*“You have been told, O Man, what is good and what the Lord requires of you: Only to do right and to love goodness, and to walk humbly with your God.” Micah 6:8*

This scripture passage is displayed on my desk in chambers and reminds me daily of the answer to the eternal question *“What does the Lord require of me?”* – *“To act justly and to have mercy and to walk humbly with my God.”*

When I was a child, the furthest thing from my mind was how I would grow in my relationship with the Lord Jesus Christ. I was a classic “cradle” Catholic which meant I was a good rule and regulation follower.

After my formative years at All Soul’s School in Alhambra, I thought that 8 years of Catholic religious education was enough – I was all set – I knew all the rules. While I had flirted briefly with the idea of the priesthood, I instinctively knew that it was really my sister, Sally, who was being called to religious life. I was right and she was a nun for 7 years.

I continued to attend Mass regularly and was a good altar boy, learning the Latin responses. Unfortunately, my Catholic education pretty much came to a halt at age 14 which was pre-Vatican II.

When my wife, Judi, decided to investigate the Catholic faith, we both attended the inquiry classes near the Oregon State University at the local Catholic church in Corvallis, Oregon. Part of the instruction included a thorough discussion of Vatican II. The instructor was a priest who had a good understanding of the impact of Vatican II and the changes that it was bringing into the Church. My wife became a Catholic and in 1965 we were married at St. Barnabas Catholic Church in Long Beach.

I was a Naval officer during Vietnam and saw the impact of the war. I did not see much action. While in Vietnam, however, I did do some soul

searching. During this period, I read the “Imitation of Christ” which I knew was written by a scholarly monk. Although this book pushed me into reflecting on my relationship with God, it still seemed that God was a long way away from me. At that time, my faith, my relationship with God was *solely* tied into Sunday Mass.

In 1970 I made my Cursillo and was totally shocked when I virtually came face to face with Jesus Christ. I still can vividly remember exactly where I was when the Rector at the Cursillo expressed his relationship with Christ. I was further surprised as numerous other men, very strong and worldly men, shared without hesitation how their lives had been transformed when they surrendered their lives to Christ. This experience provided me with a whole new way of thinking about God and my faith.

After that monumental weekend, I worked as a leader within the Cursillo movement for 15 years. It was a comfortable and safe place to be, as I was surrounded by a wonderful group of people who loved each other in Christ and were willing to express that love. During this time, I often had a hard time reconciling my daily law practice with my Christian beliefs, but I continually prayed that I would do God’s will. Through many trials and problems with this struggle, my wife became my spiritual director. Judi is a special person – she is one of those incredible people who does not just *“talk the talk”* but truly *“walks the walk”*.

In January of 1970, a major change occurred in my professional life: Governor Deukmejian telephoned and informed me that I had been appointed to serve as a judge for the North Orange County Municipal Court! However, within 1 year of this professional high, Judi and I experienced a personal and terribly emotional challenge: Judi was diagnosed with

*My Life in Christ* (Continued on page 6)

(Continued from page 5) **My Life in Christ**

breast cancer which had spread to the lymph nodes. Fervently I prayed to God to spare Judi's life as she underwent both radiation and vigorous chemotherapy following her lumpectomy. That was 8 years ago! Thanks be to the glory and mercy of God, Judi has not suffered any recurrences!

Our marriage of 33 years seems to grow stronger each year and we continually thank God for all His many blessings on our family.

In 1993, I was elevated to the Superior Court bench. At that time, Judge Frank Firmat talked to me about Daniel's Inn which is a fellowship of Christian lawyers and judges who meet monthly as a non-denominational group to share and learn from each other's prayer life and their relationship with God.

Daniel's Inn had led me to share my faith with a group of Christians who were willing to share and willing to listen. I discovered that I really need to be involved with other Christians in order to continue to learn about God. Another great resource for me has been the Judge's Bible Study Group which meets in Judge Millard's chambers at least twice a month. We study one book of the Bible at a time and during the last 5 years, we have completed our study of 10 of the 66 books of the Bible.

My life in Christ has also been enriched through many activities at our parish, St. Hedwig's Church in Los Alamitos, especially the "*Men of Promise - Catholic Men's Fellowship*." This group originally started in 1991 in San Francisco Solano parish in Santa Margarita and has spread through out the County. The purpose of the Catholic Men's Fellowship is to assist men to develop a closer relationship with Jesus and to encourage fellowship with other Catholic men.

One of the most significant occurrences in my Life in Christ was the Spiritual Exercises of St. Ignatius of Loyola. This "*class*" was conducted under the tutelage of Frank Firmat. This experience started in September of 1997 and was completed 9 months later. The key to the Exercises is prayer – quiet personal prayer at least one hour each day which experience is also memorialized in a personal journal. The journal reflects our personal prayer experience as well as our feeling toward God, those persons

and situations that seem to draw us closer to God and those that pull us away. Once a week the group met to share our prayer experience and to receive the next increment of the prayer direction and readings as originally designed by St. Ignatius. Once a month we also individually met with our Spiritual Director, Judge Firmat, to discuss our progress and any personal issues. The seven members who shared this journey through the Spiritual Exercises became a prayer group as we shared our travels through Scriptures and our development of a deeper, more spiritual relationship with Christ. Upon completion of the Exercises, many of us continued as a prayer group using Challenge 2000, a daily meditation program based on the Spiritual Exercises of Saint Ignatius.

My Life in Christ has been a "*work in progress*" over many years. Judi and I have 2 adopted children. Our son, Ryan, is 23 and recently received his Bachelor's of Arts degree in English from the University of California at Riverside and was married last August. Our daughter, Sarah, is a 21 year old junior at California State University at Fresno on a soccer scholarship. Our Lord has blessed us with these two wonderful and loving children.

I also thank God for allowing me the opportunity to serve the people of Orange County as a judge of the Superior Court. Four years ago I was one of the first judges to serve in the Drug Court where I have seen many transformations in the lives of drug addicts which rival being "*born again*" as a Christian. My work in this special Court has helped me in my faith as I have seen many miracles through people who were arrested for drug possession and who subsequently turned their lives around through the help of a system designed to treat addicts rather than incarcerate them.

I am a person who needs to be associated with people who love Jesus and willingly center their life around Him. I know that Christ is the center of my life. John the Baptist testified about Jesus in John 1:29-34 that Jesus is the Lamb of God who takes away the sin of the world and that He is the Son of God.

Lately I have started listening to Catholic radio at 830 AM and Christian radio on FM instead of

**My Life in Christ** (Continued on page 7)

(Continued from page 6) **My Life in Christ**

talk shows or music. I have volunteered to do more within my Catholic community but I always feel that there are so many others that are more spiritual than I am. However, I look at whom Jesus selected as His Disciples and they weren't necessarily the most eloquent or brilliant. So my life has been one of many blessings and I am privileged to have always kept my Catholic faith.

The Spiritual Exercises of Saint Ignatius presents a set of guidelines for living a daily journey toward a closer relationship with God: *"I believe that I was created to share my life and love with God and other people, forever. I believe that God created all things to help me achieve this goal. I believe, therefore, that I should use the other things God created insofar as they help me attain my goal and abstain from them insofar as they hinder me. It follows, therefore, that I should not value, automati-*

*cally, health over sickness, wealth over poverty, honor over dishonor, or a long life over a short one. I believe my sole norm for valuing and preferring a thing should be this: How well does it help me attain the end for which I was created?"*

I have thought about this statement as a guide for my life and believe it to be the kernel of my faith. We must pray for each other that we may answer that call of Christ when He says in Matthew 5:13-16 that *"You are the salt of the earth... You are the light of the world... Your light must shine before others, that they may see your good deeds and glorify your heavenly Father."* †

**Ad Risum Vertere Veritatem\***



*\*Latin for "To turn truth into laughter"*

## The Most Important Person in the World!

The Pope comes to America. Of course, he's very busy. Masses, rallies, dinners, events, etc. For security, he has the same limo driver daily. One evening at a banquet, he sees a chance to sneak away unnoticed. He goes out back, finds his limo, knocks on the window and finds the driver lounging in the rear seat eating a huge sandwich with his feet up on the seat.

**Driver:** *Your Holiness! I'm so sorry. Where can I take you? Forgive me!*

**Pope:** *Sit, eat, my son. Truthfully, I'd like to take the car for a drive. I'm the Pope, and everything is done for me. I've never driven an automobile. Please allow me.*

**Driver:** *Certainly, Your Holiness. Let me assist.*

**Pope:** *Sit, my son. Finish your dinner.*

The Pope begins to drive. Naturally, he is not very good at it as he has never done this before. After hitting several parked cars, lamp posts, and stop signs, He is pulled over by a state trooper. The policeman gets out of his cruiser, approaches the driver's window and knocks. The Pope lowers the window, Trooper eyes the scene and retreats to his cruiser. Immediately,

he grabs his cell phone and phones the governor.

**Trooper:** *Governor, this is Trooper Wilson. I've just pulled over the most important person in the world for a serious traffic violation but I don't know what to do.*

**Governor:** *Who do you have there? Clinton? I will speak to the White House Chief of Staff. I'll straighten this out.*

**Trooper:** *No, it's not Clinton. It's the most important person in the world!*

**Governor:** *Well, who do you have? The UN Secretary General? I will speak to one of those UN guys. Diplomatic immunity is a very sacred thing you know.*

**Trooper:** *No, no. I've already told you. It's the most important person in the world.*

**Governor:** *Dammit, Wilson, who the hell did you pull over?*

**Trooper:** *I have no idea, but he's sittin' in the back seat of a limo, eating a sandwich, and the Pope is his driver! †*



## From the writings of St. Thomas More:

More then proceeded to challenge—also discreetly, of course—the context and applicability of Audley’s second fable. This story involved a lion and an ass going to confession, with results as different as the confessions themselves. In abbreviated form, this is how the story went: *“The lion confessed that he had devoured all the beasts that he could come by. His confessor absolved him because [being a lion,] he was a king, and ...it was his nature to [devour beasts]. Then came the poor ass and said that he took but one straw out of his master’s shoe for hunger, by which action he thought that his master caught cold. His confessor could not absolve this great trespass, but by and by sent him to the bishop.”* Lest the point of the tale be missed, Audley explicitly stated in conclusion: *“I would not have your father so scrupulous of his conscience.”*

More’s first comment on the tale was his rather understated observation that it *“seems not to be Aesop’s,”* since it is about confession and Aesop lived *“in Greece before Christ’s days.”* He then feigned ignorance of the moral of this perfectly obvious story. *“It is somewhat too subtle for me,”* he said. *“For whom his lordship understands by the lion and the...bishop, of all these things can I nothing tell. But by the foolish, scrupulous ass,...my lord’s other words of my scruple declare that his lordship merrily meant that for me.”*

Shrewdly, More bypassed completely the issue of the lion’s identity, but he cleverly and directly took up the charge that he himself was being a foolish ass by making himself overly dependent upon the judgment of Bishop Fisher. Despite his great respect for Fisher, he said, *“I was not led by him in this matter.”* In fact, he explained, *“I never intend, God being my good Lord, to pin my soul to another man’s back, not even the best man that I know this day living: for I know not where he may happened to carry it. There is no man living of whom, while he lives, I may make myself sure. Some may act for favor and some may act for fear---and so might they carry my soul a wrong way. And someone might happen to frame himself a conscience and think that, while he did it for fear, God would forgive him. And some might think that they will repent and be absolved and so God will forgive them. And some may perhaps be of that mind that, if they say one thing and at the same time think the contrary, God more regards their heart than their tongue...But in good faith, Margaret, I can no such ways in so great a matter.”*

Pg. 175-6

Thomas More - A Portrait of Courage

By: Gerald Wegemer †

**Life is an opportunity, benefit from it.**

**Life is a beauty, admire it.**

**Life is a dream, realize it.**

**Life is a challenge, meet it.**

**Life is a duty, complete it.**

**Life is a game, play it.**

**Life is a promise, fulfill it.**

**Life is sorrow, overcome it.**

**Life is a song, sing it.**

**Life is a struggle, accept it.**

**Life is a tragedy, confront it.**

**Life is an adventure, dare it.**

**Life is luck, make it.**

**Life is life, fight for it!**

*Mother Teresa*



**Why Adam Really Wanted a Mate**





## Scriptural Corner:

<sup>21</sup>Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. <sup>22</sup>On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup>And then will I declare to them, 'I never knew you; depart from me, you evil doers.'

**Matthew 7:21-23**

**Comment from the Navarre Bible:\***

<sup>21-23</sup> To be genuine, prayer must be accompanied by a persevering effort to do God's will. Similarly, in order to do his will it is not enough to speak about the things of God: there must be consistency between what one preaches—what one says—and what one does: "*The kingdom of God does not consist in talk but in power*" (1 Cor 4:20); "*Be doers of the word, and not hearers only, deceiving yourselves*" (Jas 1:22)

Christians, "*holding loyally to the Gospel, enriched by its resources, and joining forces with all who love and practice justice, have shouldered a weighty task on earth and they must render an account of it to him who will judge all men on the last day. Not every one who says 'Lord, Lord' will enter the Kingdom of heaven, but those who do the will of the Father, and who manfully put their hands to the work*" (Vatican II, *Gaudium et Spes*, 93).

To enter the Kingdom of heaven, to be holy, it is not enough, then, to speak eloquently about holiness. One has to practice what one preaches, to produce fruit which accords with one's words. Fray Luis de Leon puts it very graphically: "*Notice that to be a good Christian it is not enough just to pray and fast and hear Mass; God must find you faithful, like another Job or Abraham, in times of tribulation*" (Guide for Sinners, book 1, part 2, chap. 21).

Even if a person exercises an ecclesiastical ministry that does not assure his holiness; he needs to practice the virtues he preaches. Besides, we know from experience that any Christian (clerical, religious or lay) who does not strive to act in accordance with the demands of the faith he professes, begins to weaken in his faith and eventually parts company also with the teaching of the Church. Anyone who does not live in accordance with what he says, ends up saying things which are contrary to faith.

The authority with which Jesus speaks in these verses reveals him as sovereign Judge of the living and the dead. No Old Testament prophet ever spoke with this authority. †

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

**Holiness is a disposition of the soul,  
of the heart, and most of all,  
of the will, toward God.**

The  
Pope's  
Prayer  
Intention  
for  
January



**GENERAL INTENTION**

**For childlike confidence in God our Father,  
That we may confidently open our childlike hearts to God the Father.**

Before His own townspeople, in Nazareth, Christ refers to the words of the prophet Isaiah: *"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."* These phrases, according to Luke, are His first messianic declaration. They are followed by the actions and words known through the Gospel. By these actions and words Christ makes the Father present among men. It is very significant that the people in question are especially the poor, those without means of subsistence, those deprived of their freedom, the blind who cannot see the beauty of creation, those living with broken hearts, or suffering from social injustice, and finally sinners. It is especially for these last that the Messiah becomes a particularly clear sign of God who is love, a sign of the Father. In this visible sign the people of our own time, just like the people then, can see the Father....

Christ, then, reveals God who is Father, who is "love," as St. John will express it in his first letter; Christ reveals God as "rich in mercy," as we read in St. Paul. This truth is not just the subject of a teaching; it is a reality made present to us by Christ. Making the Father present as love and mercy is, in Christ's own consciousness, the fundamental touchstone of His mission of the Messiah....

In the name of Jesus Christ crucified and risen, in the spirit of His messianic mission, enduring in the history of humanity, we raise our voices and pray that the Love which is in the Father may once again be revealed at this stage of history, and that, through the work of the Son and Holy Spirit, it may be shown to be present in our modern world and to be more powerful than evil: more powerful than sin and death.

**John Paul II, Dives in Misericordia (On the Mercy of God), November 30, 1980**

Catechism of the Catholic Church: 2779-85, 238-40, 272-74, 2664 †

**SPECIAL NOTICE:**

BECAUSE THE THIRD WEDNESDAY OF  
FEBRUARY IS ASH WEDNESDAY,  
OUR FEBRUARY MEETING WILL BE ON THE  
FOURTH WEDNESDAY, FEBRUARY 24TH.

THE SPEAKER:

BISHOP NORMAN McFARLAND

## Catholic e Sites

**Dr. Scott Hahn is a former Presbyterian minister who converted to Catholicism and has led numerous others to the Catholic Faith. He is a renown Catholic apologist explaining to Catholics & non-Catholics alike the Biblical basis and proof of the Catholic Faith. This web site contains the inspirational story of his own conversion, as well as full transcripts of Dr. Hahn's teaching and debate tapes on such subjects as:**

- ✘ Answering Common Objections
- ✘ Salvation History & Covenantal Theology
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<http://pw2.netcom.com/~darcyj/files/drhahn.html>

## Thought for the Day

### ATTITUDE IS EVERYTHING

By Francie Baltazar-Schwartz

Jerry was the kind of guy you love to hate. He was always in a good mood and always had something positive to say. When someone would ask him how he was doing, he would reply, *"If I were any better, I would be twins."*

He was a unique manager because he had several waiters who had followed him around from restaurant to restaurant. The reason the waiters followed Jerry was because of his attitude.

He was a natural motivator. If an employee was having a bad day, Jerry was there telling the employee to look on the positive side of the situation.

Seeing this style really made me curious, so one day I went up to Jerry and asked him, *"I don't get it. You can't be a positive person, all of the time. How do you do it?"* Jerry replied, *"Each morning I wake up and say to myself, Jerry, you have two choices today. You can choose to be in a good mood or you can choose to be in a bad mood. I choose to be in a good mood."*

Each time something bad happens, I can choose to be a victim or I can choose to learn from it. I choose to learn from it. Every time someone comes to me complaining, I can choose to accept their complaining or I can point out the positive side of life. *"Yeah, right, it's not that easy,"* I protested. *"Yes it is,"* Jerry said, *"life is all about choices."* I reflected on what Jerry said.

Soon thereafter, I left the restaurant industry to start my own business. We lost touch, but often thought about him when I made a choice about life instead of reacting to it. Several years later, I heard that Jerry did something you are never supposed to do in a restaurant business: he left the back door open

one morning and was held up at gunpoint by three armed robbers, while trying to open the safe, his hand, shaking from nervousness slipped off the combination. The robbers panicked and shot him. Luckily, Jerry was found relatively quickly and rushed to the local trauma center. After 18 hours of surgery and weeks of intensive care, Jerry was released from the hospital, with fragments of the bullets still in his body.

I saw Jerry about six months after the accident. When I asked him how he was, he replied, *"If I were any better, I'd be twins. Wanna see my scars?"* I declined to see his wounds, but did ask him what had gone through his mind as the robbery took place.

*"The first thing that went through my mind was that I should have locked the back door,"* Jerry replied. *"Then, as I lay on the floor, I remembered that I had two choices: I could choose to live, or I could choose to die. I choose to live."* *"Weren't you scared? Did you lose consciousness?"* I asked. Jerry continued, *"The paramedics were great. They kept telling me I was going to be fine. But when they wheeled me into the emergency room and I saw the expressions on the faces of the doctors and nurses, I got really scared....In their eyes, I read, 'He's a dead man.' I knew I needed to take action. 'What did you do?' I asked. 'Well, there was a big, burly nurse shouting questions at me,' said Jerry. She asked if I was allergic to anything. 'Yes,' I replied. The doctors and nurses stopped working as they waited for my reply. I took a deep breath and yelled 'Bullets!' Over their laughter, I told them. 'I am choosing to live. Operate on me as if I am alive, not dead.' Jerry lived thanks to the skill of his doctors, but also because of his amazing attitude.*

I learned from him, that every day we have the choice to live fully. Attitude, after all, is everything. †



# Fro the Li car

## I BELIEVE IN LOVE

By: Pere Jean du Coeur de Jesus D'Elbee

The author summarizes his own book best when he says, "*I intend to talk to you about confident love, following the teaching of St. Therese of Lisieux, of whom Pope Pius XII said: 'she rediscovered the Gospel itself, the very heart of the Gospel.'*"

In this little book, so full of the noblest and most tender sentiments, yet so devoid of any sentimentality, we see as if for the first time the unimaginable novelty of such familiar words as *God so loved the world... Come unto Me... This my son was dead, and is come to life again; was lost, and is found.*

***I Believe in Love*** is a guide to happiness based on the teaching of one who found it entirely: St. Therese of Lisieux. It is also a frame for a simple and universal program of spiritual renewal for the laity. The call to holiness is a universal vocation.

St. Therese, the principal teacher in this book, is the most obvious target for much of the modern jargon about human and spiritual "*advancement.*" Who was buried more deeply "*in structures*" than she: She was a member of a small community of enclosed nuns, locked behind a "*Medieval grille,*" smothered by "*rules and regulations*" which, we are given to understand, effectively block all "*fulfillment of personality*"! She spent her short yet glorious life in what the world sees only as a dark and hollow tomb; but it was there that Love was born and lived and shone again, as in that night in Bethlehem, and that other night on Calvary.

That Light which shines in the darkness cannot be enveloped or smothered!

St. Bede's Publications, Petersham, MA 01366

ISBN: 0-932506-25-9 †

## AD VERITATEM

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## Our Next Meeting:

**DATE:** *Wednesday, January 20th @ NOON*

**TOPIC:** *Thomas More, a Man for All Seasons*

**SPEAKER:** *Dave Belz & Anne Lanphar*

**PLACE:** *Revere House in Santa Ana (1st St @ 55 Fwy)*

**FOR INFORMATION:** *Anne Lanphar @*

*647-2155 or Dave Belz @ 347-0447*