

❖ Ad Veritatem ❖

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MARCH MEETING: *Abbott Eugene Hayes: Canon Lawyer News from Rome*



*“To rule
others justly,
leaders must
first rule
themselves.”*

Thomas More on
Statesmanship

Gerard B. Wegemer

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

This month we are fortunate to have a special speaker: Abbot Eugene Hayes from St. Michael's Abbey who has a doctorate degree in Canon law! Abbot Eugene resided in Rome and was the legal representative of the Norbertine Order in the Church courts for a number of years. He recently returned from Rome and will speak to us about his experiences and current news from Rome!

Everyone is welcome! †

A Brief Biography on Abbott Hayes

Eugene J. Hayes, was born on March 21, 1951 in Brooklyn, NY., the second of six children. He attended Cathedral College, Douglaston, N.Y. (1968-1972), where he earned a B.A. in Philosophy. After a year of theology at Immaculate Conception Seminary in Huntington, (Continued on page 8) Abbott Hayes

MARCH MEETING:

TOPIC: News From Rome
SPEAKER: Abbott Eugene Hayes. Canon Lawyer
DATE & TIME: NOON on WEDNESDAY, March 17
PLACE: Revere House, First Street & 55 Frwy in Santa Ana!

Medjugorje, Mary and the Church

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



QUESTION: *The pastor of my parish will not let our prayer group organize a pilgrimage to Medjugorje, where the Blessed Mother has appeared so many times. Can he do this, since so many pilgrimages have gone there, even with their pastors, and sometimes even their bishops? I'm beginning to wonder if he just doesn't like our prayer group's emphasis on Mary.*

ANSWER: Now hold on tight, if you are a believer in the authenticity of the apparitions at Medjugorje. Just read this answer to the end, so you can catch all the points before deciding that Father Hugh is an enemy of devotion to Our

(Continued on page 2) Medjugorje

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(Continued from page 1) **Medjugorje**

Blessed Mother!

Your pastor is in the right to not permit parish groups to arrange pilgrimages to Medjugorje. Only privately organized trips to the area, and not formal pilgrimages, are permitted by the discipline of the Church. The Holy Father's Congregation for the Doctrine of the Faith has made it clear that no official pilgrimages to Medjugorje on a parish or diocesan level are to be organized.

The reason for this is that in a declaration of April 10, 1991, the Bishops Conference of the then-Yugoslavia declared that *"On the basis of studies conducted so far, it cannot be affirmed that supernatural apparitions and revelations are occurring."* In addition, both the present and immediately preceding diocesan bishops of Medjugorje (the bishops of Mostar in Bosnia-Herzegovina) have asked the faithful not to travel to Medjugorje on pilgrimages, and have complained repeatedly about various disorders among clergy and religious not authorized by the local bishop to function. Thus, the Roman Congregation wrote to one bishop in 1996: *"From what has been said, it follows that official pilgrimages to Medjugorje, representing it as a place of authentic Marian apparitions, must not be organized either on a parish or diocesan level, because this would be a contradiction of what has been affirmed by the bishops of ex-Yugoslavia . . ."* (emphasis added).

The bishops, after more than a decade of the apparitions, decided there was no convincing evidence of a supernatural origin of the alleged apparitions. Rome has decided the matter should remain there, and has decided not to examine the case beyond the decisions of the national hierarchy and the local bishop. This state of affairs could change, but while things remain as they are, the faithful and the clergy must treat the bishops' decisions with respect and obedience.

In the lives of the saints who had extraordinary revelations, Blessed Faustina or Padre Pio, for example, Our Lord and His Blessed Mother preferred that

the visionaries obey their superiors and confessors, rather than the wishes expressed by heaven in their revelations.

No sound fruit can come from an attitude of disdain or neglect of authority. Look at the abundant fruit produced by the obedience of those who were devoted to the Divine Mercy in the form taught by Blessed Faustina during the time that the devotion was not approved. Now the devotion is approved on the highest level, and has spread everywhere and has become a source of abundant graces all over the

world. If it had become widespread before the difficult days of the sixties, perhaps it would have gone out of fashion and been neglected like so many other devotions. As it is, this devotion to the Divine Mercy has become the means whereby many souls have been introduced to the riches of Catholic tradition and devotion.

If an apparition is from God, it will achieve the end God willed it to in His Providence, sooner or later. The devotees of Medjugorje should remember this and not teach that the apparitions are certainly authentic, when the authority of the Church has not declared them worthy of human faith.

To the question, *"But what about the fruits? Don't they prove the authenticity of the visions?"* I respond that the "fruits" of Medjugorje can also be explained by the means of grace used there. If, with devout and humble hearts, people pray the rosary, fast, go to confession and receive Holy Communion, then our Faith guarantees us the fruits of grace will abound.

The clearest moral proof that the apparitions are authentic would be the humble obedience of the seers, pastors and devotees of Medjugorje. That their local bishop regards them as disobedient, and teaches in fact that the apparitions are inauthentic, is not something that should be swept under the rug because of our enthusiasm for the content of the messages. At some point, this contradiction between the judgment of legitimate authority and the widespread popularity of the apparitions will have to be resolved. We are not



Medjugorje (Continued on page 11)

More on Pride

By Anne Lanphar, Esq.

The following summary of Thomas More's views on pride is based on Gerard B. Wegemer's books, Thomas More on Statesmanship and Thomas More: A Portrait of Courage.

Thomas More was a highly successful man. A renown lawyer, he had achieved the pinnacle of the legal profession. As Chancellor of England, he was the second most powerful man in England. More was wealthy, powerful and famous. However, despite his incredible achievements, More knew that they were only temporary. Throughout his life and despite his worldly accomplishments, he consistently maintained his focus on God. Thomas More literally *feared* the devious and deadly sin of pride which he knew could totally distort one's perception of reality and lead one away from God. The characteristics and consequences of pride as well as ways to avoid it were a consistent theme throughout More's life as reflected in his many writings. He studied pride carefully, attempting to find various ways to express its devious nature so others would recognize and avoid it as well as its disastrous affects on the soul and the corresponding fateful consequences. More also suggested (*and personally practiced*) numerous practical ways to prevent pride from overtaking one's soul. More's writings on pride are relevant to all ages and his brilliant observations and suggestions can certainly help us in our daily lives.

More attempted to describe the sin of pride in various ways using analogies, metaphors and many other methods. First he focused on the fact that pride is the oldest know sin having directly led to the fall of the angels as well as man as both desired to be like God. Pride occurs "*when any creature falls into the delight and liking of itself*" rather than the One who brought

that creature into being. More believed that pride starts with a fantasy or vain imagining that is one's own creation which, due to man's tendency to become enamored with whatever is his own, this "*counterfeit image*" becomes "*truth*" to that person. In other words, the person substitutes "*a false imagination*" for a "*very true contemplation*".

More attempts to describe and define pride in many different ways always striving to find one which would cause the reader to hear the ring of truth in his heart. He calls it the "*very crop and root of all mischief*," "*the mischievous mother of all manner of vice*," "*the chief of all plaques*," "*the root of all sin*," and the "*greatest peril*" we face. He points out that pride is "*the most dangerous habit there is*." One favorite metaphor used by More to describe pride is that of a sickness arising from poison: "*Pride is like the venom slyly injected by the subtle serpent; once in the body, this poison gradually turns a reasonable and same person into one who becomes frantic and mad, and who eventually dies. The only medicine that can bring about a curie is self-knowledge, together with diligent remembrance of who we are: limited creatures who have receive all that they are and possess from their benevolent Creator.*"

Why is pride so dangerous? More firmly believed that it is the greatest obstacle to clear-sightedness resulting in distorting one's judgement and in turn leading to other sins. In its hardened form it brings about a "*blindness almost incurable*" because it "*covereth the eyes of the soul*." More believed that the loss of one's reason was one of the most dangerous and deadly aspects of pride because without the clear ability to reason, how could one even realize that he had



Even under all his beautiful robes and chain of office as Chancellor of England, More wore an uncomfortable hairshirt as a constant reminder of his mortality.

(Continued on page 4) **More on Pride**

(Continued from page 3) More on Pride

been infected with this devious and deadly sin? More points out that evil triumphs primarily through deception which is exactly what pride does to a person's judgement.

If pride is so devious and distorts judgment, then how can it be avoided? More notes God created certain "safeguards" into the nature of man. First, He made the body of man from the slime of the earth while making his soul in the nature of God. Therefore, the fact that the body is limited and eventually decays is a constant reminder of his limited nature. As another safeguard, God gave man "precepts and commandments, whereby they should remember and consider themsel[ves] to be but servants." The third God-given safeguard was the fear of punishment if man disobeyed God. More noted that a person who does not fear God and takes "pride" in his world successes will not be able to "know himself" as the limited creature he truly is.

More points out that the best safeguards against pride sneaking into our lives is through the use of reason and an open mind dedicated to study and contemplation of truth with the assistance of God. He strongly believed in the importance of dialectics which involves the study of various points of view together with analysis through discussion with other good and honest men. More points out that God gave man intelligence and a free will but with that also came a duty to have an educated conscience! Through careful use of his reason and a healthy fear of God, man should be able to know that despite his worldly successes that he is, in fact, a "limited creature" and thereby prevent a distorted view of himself. Basically More emphasized the importance of maintaining within one an intellectual honesty. He noted that one can lose the "natural light of reason" through an over-preoccupation with worldly things and successes. One must be on constant guard against an excessive focus on worldly successes since the distortion of reason by such focus is one of the subtle but deadly roots of pride by which it entwines itself in the soul.

In "The Rules of Spiritual Battle" More expresses his suggestions for maintain one's focus and avoiding pride:

*Against this pomp and wretched world's gloss
Consider how Christ the Lord, sovereign power,
Humbled Himself for us unto the cross:
And preadventure death within one hour
Shall us bereave wealth, riches and honor:
And bring us down full low both small and great
To vile carrion and wretched womes meat.*

More consistently urged the importance of maintaining at all times one's focus on the four last things: *death, judgement, heaven and hell*. Since the greatest of earthly pleasures is "little, simple, short, and suddenly past," More could not understand why anyone would act like a mad merchant and sell his soul for "foolish merchandise." This life passes like "a dream or a shadow on the wall"—a mere moment, to be followed by an eternity of joy or pain. More questioned how any sane, rational person could exchange a momentary pleasure for an eternity of pain. In his book, The Last Four Things, More points out that "the active study of the four last things, and the deep consideration of them, is the thing that will keep you from sin." More uses a variety of visual images and analogies to make his point clear. In one analogy he describes a worldly prince in all his finery who seems to forget "within a few years...have his dainty body turned into stinking carrion, be borne out of his princely palace, laid in the ground, and there left alone, where every lewd lad will be bold to tread on his head." More also utilizes other equally graphic depictions and analogies to make his point crystal clear that this life is too brief to sell one's soul for its pleasures.

More also urged the constant and diligent study of Christ's life and especially his Passion as a means to avoid self absorption and pride.

*When thou in the flame of temptation friest,
Think on the very lamentable pain,
Think on the piteous cross of woeful Christ,
Think of His blood beat out at every vein,
Think on His precious heart carved in twain,
Think how for thy redemption all was wrought---
Let Him not lose thee, whom He so dear has
bought.*

More believed that the greatest gift that was

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(Continued from page 4) **More on Pride**

given to man by God to offset pride is the ability to reason though which one can find truth and God. He also pointed out that it was man's *duty* to use his reason to diligently seek God and His truth.

More espoused the need for constant diligence against pride by remembering man's limited nature. More notes that just as a public leader must always be prepared and constantly diligent in order to protect one's county, so should each man also be constantly on guard against pride. Such diligence requires consistent and real effort – mere lip service acknowledging the evils of pride simply is not sufficient.

Developing habits that lead to virtue were also an important aspect of More's diligent efforts to avoid pride and maintain proper focus in this life. He strongly believed that the greatest challenge was the governing of our natural tendency toward indulging in pleasure, imaginings and passions. Controlling these natural desires requires deliberate and continuing education and consistent efforts aimed at developing good and virtuous habits. The point of such efforts was to properly focus one on the true pleasures of spiritual goods which lead to true joy in our souls and, ultimately, in eternity. More points out that such a process requires a deliberate choice followed by consistent and dedicated efforts. This process takes extensive work reinforced by constant prayer to maintain a proper focus.

The development of virtuous habits in his children was one of the primary duties of a parent. In his famous "*Letter to Gonell*" More explains that in educating his children Gonell should "*esteem most whatever may teach them piety towards God, charity to all, and modesty and Christian humility in themselves.*" Because More was well acquainted with the dangers of pride, he warns Gonell not to debase his children's "*generous character of mind*" by appealing to what is "*vain and low.*" More knew that the easiest way to motivate a person was through appeal to one's pride and wisely warned

against this approach:

Dear Gonell, the more do I see the difficulty of getting rid of this pest of pride, the more do I see the necessity of getting to work at it from childhood. For I find no other reason why this inescapable evil so clings to our hearts, that almost as soon as we are born, it is sown in the tender minds of children by their nurses, it is cultivated by their teachers, it is nourished and brought to maturity by their parents; while no one teaches anything, even the good, without bidding them always to expect praise as the recompense and prize of virtue. This long accustomed to magnify praise, they strive to please the greater number (that is, the worse) and end by being ashamed to be good.

**Throughout his life
More never lost
focus on the
ultimate prize of
this existence:
eternity with God.**

That this plague of vainglory may be banished far from my children, may you, my dear Gonell, and their mother and all their friends sing this song to them, and repeat it, and beat it into their heads, that vainglory is despicable and to spit upon, and that there is nothing more sublime than the humble modest so often praised by Christ; and this your prudent charity will so enforce as to teach virtue rather than reprove vice, and make them love good advice instead of hating it.

Consistent with his beliefs, More did not appeal to pride to motivate his own children. The alternative is not simple. Instead More developed a deep and personal relationship with each of his children. Even when he was away from them, he kept in close contact with each of them through letters and poems in which he encouraged and directed them. More appealed to his children through the bonds of their love rather than through the pride. He taught his children through love and a personal relationship. He cultivated virtue in his children by treating them as he saw God treating him. He did condescend although he did attempt to teach each one by understanding their level of development and attempting

More on Pride (Continued on page 6)

(Continued from page 5) **More on Pride**

to mold his words to that level. Despite his high office and business demands, More never forgot his primary duty as a parent was to lead them to God. In fact, More stated that family duties should “*count as business*” and should be placed before even professional work. He was willing to change his career rather than neglect his family duties!

More consistently applied his beliefs in all aspects of his own life. More wore a hairshirt for a good portion of his life. Even under all his beautiful robes and chain of office as Chancellor of England, he wore the uncomfortable hairshirt as a constant reminder of his mortality. He went to daily Mass and set aside time each day despite his busy day to pray, study and contemplate God. He participated

as a common man in the Church services, choosing to walk rather than ride even in long processions. He personally (although quietly) gave to the poor, provided shelter to the homeless and even served food to hungry, not merely designating servants to perform the work. Each evening he personally led his family in prayer.

More’s study of the nature of pride led him to one of the most clever and astute suggestions he gave to his children as to how to avoid the temptations of Satan: he advised his children to mock the devil pointing out that this tactic will be effective because the devil, being full of pride, “*cannot abide to be mocked.*”

Throughout his life More never lost focus on the ultimate prize of this existence: eternity with God. †

Ad Risum Vertere Veritatem*



*Latin for “To turn truth into laughter”

CATHOLIC DICTIONARY

AMEN: The only part of a prayer that everyone knows.

BULLETIN: 1. Parish information, read only during the homily. 2. Catholic air conditioning. 3. Your receipt for attending Mass.

CHOIR: A group of people whose singing allows the rest of the congregation to lip-sync.

HOLY WATER: A liquid whose chemical formula is H2OLY.

HYMN: A song of praise, usually sung in a key three octaves higher than that of the congregation’s range.

RECESSIONAL HYMN: The last song at Mass, often sung a little more quietly, since most of the people have already left.

INCENSE: Holy Smoke!

JESUITS: An order of priests known for their ability to found colleges with good basketball teams.

JONAH: The original “Jaws” story.

JUSTICE: When kids have kids of their own.

KYRIE ELEISON: The only Greek words that

most Catholics can recognize besides gyros and baklava.

MAGI: The most famous trio to attend a baby shower.

MANGER: 1. Where Mary gave birth to Jesus because Joseph wasn’t covered by an HMO. 2. The Bible’s way of showing us that holiday travel has always been rough.

PEW: A medieval torture device still found in Catholic Churches.

PROCESSION: The ceremonial formation at the beginning of Mass, consisting of altar servers, the celebrant, and late parishioners looking for seats.

RECESSIONAL: The ceremonial procession at the conclusion of Mass - led by parishioners trying to beat the crowd to the parking lot.

RELICS: People who have been going to Mass for so long, they actually know when to sit, kneel, and stand.

TEN COMMANDMENTS: The most important Top Ten list not given by David Letterman.

USHERS: The only people in the parish who don’t know the seating capacity of a pew. †

MISSION STATEMENT OF THE ST. THOMAS MORE SOCIETY

The St. Thomas More Society is an independent organization sponsored by lawyers and judges who are practicing members of the Roman Catholic Church, with its membership open to lawyers and judges of any religious persuasion who prescribe to its purpose and objectives.

PURPOSE:

The purpose and objective of the Society shall be:

- **To encourage its members to live a Christian life and apply the principles and ideals exemplified by St. Thomas More in their lives and encourage same in the legal profession.**
- **To promote and foster high ethical principals in the legal profession generally and, in particular, in the community of Catholic lawyers.**
- **To increase the spiritual growth of its members.**
- **To encourage interfaith understanding and brotherhood.**
- **To sponsor the annual Red Mass for elected and appointed officials and members of the legal profession.**

STRUCTURE:

The basic structural guidelines are:

- **The Society will have a spiritual director who will serve the needs of the members of the Society.**
- **The Society will have annual dues for its members that will be used to support the Society and its purposes.**
- **The Society will not engage in public political advocacy or engage in fundraising except as needed to support the Society.**

MEMBER COMMITMENTS:

Each member of the Society shall commit themselves:

- **To live an exemplary Christian life and the principles and ideals exemplified by St. Thomas More in their daily lives and encourage same in their legal profession.**
- **To participate in a monthly meeting of the Society.**
- **To attend and support the Red Mass.**
- **To recruit new members to the Society.**
- **To support the Society. †**



From the Writings of St. Thomas

Aware that his words would echo throughout England, throughout Europe, and throughout subsequent history, Sir Thomas More now brought into full play all the rhetorical power and legal expertise that a lifetime of training had placed at his disposal. Challenging the very ground on which Audley and the rest of the judges intended to condemn him, he said:

Inasmuch, my lord, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government of which, or of any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual preeminence by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative guaranteed, it is therefore in law among Christian men insufficient to charge any Christian man.

To prove this claim, he explained that “*this realm, being but one member and small part of the Church, might not make a particular law [that was] disagreeable with the general law of Christ’s Universal Catholic Church any more than the city of London, being but one poor member in respect to the who realm, might make a law against an Act of Parliament to bind the whole realm.*”

Specifically, More showed that provisions in the Act of Succession and the Act of Treasons went against many other “*laws and statutes of our own land*” that had not been repealed. Preeminent among these was the Magna Carta, the first clause of which states that “*the England Church shall be free, and shall have its rights undiminished and its liberties unimpaired.*” After citing other such laws, More then cited scriptural texts proving that no layman could be head of the Church.

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Thomas More - A Portrait of Courage

By: Gerald Wegemer (Pg. 215)

(Continued from page 1) **Abbott Hayes**

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

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

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

he lived at St. Ann's Parish, Wisconsin Avenue NW (Tenley Circle).

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

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



Scriptural Corner:

⁷ To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? ⁸ But you yourselves wrong and defraud, and that even your own brethren.

1 Corinthians 6:7-8

Comment from the Navarre Bible:*

⁷⁻⁸ This is the reason why St Paul is so hard on the Corinthians. They have failed to understand and to apply what our Lord said in the Sermon on the Mount about bearing injuries (Mt 5:39-42). Worse still, they have gone to law against each other in contravention of the standard set by those early Christians, who had one heart and soul (cf. Acts 4:32). And they have tried to solve their disagreements in pagan courts which know nothing of Christian brotherhood. St John Chrysostom points out the transgressions the Corinthians are guilty of: *“For one thing, not bearing injuries patiently; for another, offending others; then looking for arbitrators to decide on the matter; finally, using this procedure in a dispute with a Christian, a brother in the faith”* (Hom. On 1 Cor, ad loc.)

St Paul’s advice about money can usefully be read in the light of Romans 12: 17-21; this shows us that he is not saying that a passive and weak attitude to difficulties is the right one: difficulties should be faced and an effort made to do positive good, at all times, to everyone.

“Let us especially resolve not to judge others not to doubt their good will, to drown evil in an abundance of good, sowing loyal friendship justice and peace all around us. And let us resolve never to become sad if our upright conduct is misunderstood by others; if the good which, with the continuous help of our Lord, we try to accomplish is misinterpreted by people who delight in unjustly guessing at our motives and who accuse us of wicked designs and deceitful behaviour. Let us forgive always, with a smile on our lips. Let us speak clearly, without hard feelings, when in conscience we think we ought to speak. And let us leave everything in the hands of our Father God, with a divine silence—‘Jesus was silent’ (Mt 26:63)—if we are confronted with personal attacks, no matter how brutal and shameful they might be. Let us concern ourselves only with doing good deeds; God will see to it that they shine before men (Mt 5:16)” (Jesus is passing by, 72) †

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

Catholic Radio on AM 830

Catholic Family Radio (KPLS AM 830) is developing its slate of Catholic talk radio programming with live shows weekdays 6 am - 3 pm and 8 - 11 pm, with earlier shows repeated at other times during the day.

The Alan Keyes Show: America's Wake Up Call, hosted by former Presidential candidate Keyes, airs 6 - 9 a.m.; John Crudele, author of *Making Sense of Adolescence: How to Parent From the Heart* and *Teen Power*, 9 am - Noon; former California Attorney General and candidate for Governor Dan Lungren, Noon - 3 pm; and Mark Walton and Holly McClure, 8 pm - 11 pm. Information: (619) 784-6900. †



“Conscience is e-mail your head gets from Heaven.”

The
Pope's
Prayer
Intention
for
March



GENERAL INTENTION

That Christians promote the gradual suppression of the financial indebtedness of the poorer countries, and that the Jubilee Year, in accord with the Word of God, be a year of debt relief and liberation.

Nations and whole regions of the world, on account of their fragile financial or economic potential, risk being excluded from an economy which is becoming globalized. Others have greater resources, but unfortunately cannot take advantage of them for various reasons....

My thoughts go here to one of the greatest difficulties which the poorer nations have to face today. I refer to the heavy burden of external debt, which compromises the economies of whole peoples and hinders their social and political progress. In this regard the international financial institutions have recently initiated significant attempts to secure a coordinated reduction of this debt. I earnestly hope that progress will continue to be made in this direction by applying conditions in a flexible way so that all eligible nations can benefit before the year 2000. The wealthier nations can do much in this respect by supporting and implementation of such measures.

The debt question is part of a vaster problem: that of the persistence of poverty, sometimes even extreme, and the emergence of new inequalities which are accompanying the globalization process.

*John Paul II, Message for the 1998 World Day of Peace,
December 8, 1997*

The words and deeds of Jesus represent the fulfillment of the whole tradition of jubilees in the Old Testament. We know that the Jubilee was a time dedicated in a special way to God. It fell every seventh year, according to the Law of Moses: this was the "sabbatical year," during which the earth was left fallow and slaves were set free. The duty to free slaves was regulated by detailed prescriptions contained in the Books of Exodus (23:10-11), Leviticus (25:1-28) and Deuteronomy (15:1-6). In other words, these prescriptions are found in practically the whole of biblical legislation, which is thus marked by this very specific characteristic. In the sabbatical year, in addition to the freeing of slaves, the Law also provided for the cancellation of all debts in accordance with precise regulations. And all this was done in honor of God.

What was true for the sabbatical year was also true for the jubilee year, which fell every fifty years. In the Jubilee year, however, the customs of the sabbatical year were broadened and celebrated with even greater solemnity. As we read in Leviticus: "You shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family" (25:10)....

If we recall that Jesus came to "preach the good news to the poor" (Mt 11:5; Lk 7:22), how can we fail to lay greater emphasis on the Church's preferential option for the poor and the outcast. Indeed, it has to be said that a commitment to justice and peace in a world like ours, marked by so many conflicts and intolerable social and economic inequalities, is a necessary condition for the preparation and celebration of the Jubilee. Thus, in the spirit of the Book of Leviticus (25:8-12), Christians will have to raise their voice on behalf of all the poor of the world, proposing the Jubilee as an appropriate time to give thought, among other things, to reducing substantially, if not canceling outright, the international debt which seriously threatens the future of many nations.

*--Pope John Paul II, Tertio millennio adveniente
(On Preparation for the Jubilee of the Year 2000), November 10, 1994*

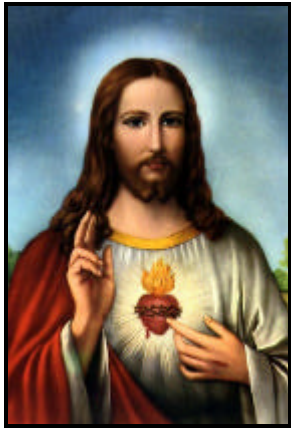
Catechism of the Catholic Church: 1938, 2437-43, 2449, 2546-47 †

**Preach the Gospel at all times.
Sometimes use words.**

St Francis of Assisi

Catholic Web Sites

<http://www.catholicgoldmine.com/>



*This site has over
4,000 links to other
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(Continued from page 2) **Medjugorje**

dealing here with the Catholic Faith's teaching about the Mother of God, but rather with the prudent judgment of authority regarding the nature of certain events which are claimed to be supernatural in origin. If one disagrees, one should do so based upon sound information, not emotion, and with respect and obedience.

One thing is sure: If anyone claims Our Lady

has told him to disobey the bishop on this point, then you can be sure the "revelation" is false. If she tells him to obey the bishop even more than his own eyes and ears that see the vision, then there is a good chance the revelation is true, or at least not from human pride or the evil one. ☩

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Thought for the Day

Something to Remember

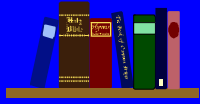
Some time ago, a friend of mine punished his 3-year-old daughter for wasting a roll of gold wrapping paper. Money was tight, and he became infuriated when the child tried to decorate a box to put under the tree.

Nevertheless, the little girl brought the gift to her father the next morning and said, "This is for you, Daddy." He was embarrassed by his earlier overreaction, but his anger flared again when he found that the box was empty.

He yelled at her, "Don't you know that when you give someone a present, there's supposed to be something inside of it?" The little girl looked up at him with tears in her eyes and said, "Oh, Daddy it's not empty. I blew kisses into the box. All for you, Daddy."

The father was crushed. He put his arms around his little girl, and he begged her forgiveness. My friend told me that he kept that gold box by his bed for years. Whenever he was discouraged, he would take out an imaginary kiss and remember the love of the child who had put it there.

In a very real sense, each of us has been given a gold container filled with unconditional love and kisses. There is no more precious possession anyone could hold. ☩



From the Library

Not by Faith Alone

By Robert Sungenis

Martin Luther once bragged that his doctrine of *sola fide* (justification by faith alone) was the doctrine “on which the church stands or falls.” That noise you hear is the sound of *sole fide* – not the Church – falling down around his ears. Luther got it wrong when he asserted that Christians are justified by faith alone, going so far as to actually add the word, “alone” to sacred Scripture (Romans 3:28), in order to force it to harmonize with his brand-new theology.

Of course, it’s one thing to assert that *sola fide* is wrong, but it’s something else to demonstrate that it’s wrong. With relentless precision, Bob Sungenis has done just that in this colossal Catholic refutation of Protestantism’s central principle. He triangulates his critique on *sola fide*, showing from Scripture, linguistics evidence and the testimony of the early Church Father, that neither St. Paul, nor the other Apostles, not Christ Himself, taught that Christians are justified by faith alone. Rather, as St. James tells us, we’re “*not justified by faith alone.*” (James 2:24).

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alanphar@firstam.com

Our Next Meeting:

DATE: March 17, Wednesday, @ NOON

TOPIC: News from Rome

SPEAKER: Abbott Eugene Hayes

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

FOR INFORMATION: Anne Lanphar @

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