

❖ Ad Veritatem ❖

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April 1999

APRIL MEETING:

Abbott Eugene Hayes: Canon Lawyer News from Rome



Throughout his writings, More points to pride as "the most dangerous habit there is."

Thomas More on Statesmanship
Gerard B. Wegemer
(pg. 88)

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

Although originally scheduled for last month, unfortunately Abbott Eugene had to cancel so our chaplain, Fr. Hugh Barbour spoke to us. However, this Abbott Eugene will make his long awaited appearance! Abbott Hayes who has a doctorate degree in Canon law is from St. Michael's Abbey! For a number of years, Abbott Eugene resided in Rome as the legal representative of the Norbertine Order. He recently visited Rome and will speak to us about his experiences and current news from Rome!

Everyone is welcome! ☩

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APRIL MEETING:

TOPIC: News From Rome

SPEAKER: Abbott Eugene Hayes, Canon Lawyer

DATE & TIME: NOON on

WEDNESDAY, April 21st

PLACE: Revere House, First Street & 55 Frwy in Santa Ana!

Unbaptized Babies:

Heaven or Limbo?

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



QUESTION: *My grandmother, who was taught the Faith from the Baltimore Catechism, told me that there is no way that a baby who dies without baptism can go to Heaven. She said that such a baby goes to a place called "limbo" where it is happy, but only in a natural way and not by seeing God in the beatific vision like the saints. But I read in the new Catechism that we can hope that there is a way that they can go to heaven. Has the Church changed on this?*

ANSWER: Here's what the Catechism says: "*The Church does not know of any means other than baptism that assures entry into eternal beatitude...* As regards

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(Continued from page 1) **Heaven or Limbo?**

children who have died without baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them . . . the great mercy of God allows us to hope that there is a way of salvation for children who have died without baptism." (CCC 1257-1261) This is not essentially different from the Baltimore Catechism your grandmother learned. In fact, the Roman Catechism of the Council of Trent did not even mention limbo or the question of the salvation of unbaptized infants, so the older catechisms in use when your grandmother was a child, and even the new Catechism, supplement Trent's teaching on the issue of salvation and baptism.

There have been, since the time of St. Augustine, various attempts to explain theologically the fate of unbaptized infants. St. Thomas and his followers held and taught the classical explanation of limbo, which you were taught. At the time of the Council of Trent, Cardinal Cajetan held the view that the desire of the parents to have their child baptized would be sufficient in the case of the child's death.

Although there are other explanations, here's the traditional and very consoling interpretation of the doctrine of limbo. First, remember that limbo is a doctrine very well developed and supported by theologians down through the centuries who have, in the words of the Catechism, "*hope that there is a way of salvation for children who have died without baptism*" (CCC 1261). In his book (published in French in 1959) The Salvific Will of God Towards



As regards children who have died without baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them . . . the great mercy of God allows us to hope that there is a way of salvation for children who have died without baptism."
(CCC 1257-1261)

Infants and Small Children, the great Swiss Cardinal, Charles Journet (A.D.1891-1975), one of the few men made a cardinal because of his theological expertise, explained the doctrine of limbo in terms of salvation. According to Journet, children in limbo share in salvation because of the resurrection of Christ, in which it is absolutely certain they will share. Thus along with the natural happiness which is theirs because of their innocence, they will have the gifts of immortality and a happy social life with the rest of the human race, in particular with their parents. The fact that they don't share in the beatific vision does not deprive them of the other real and necessary elements of human happiness, or the happy association with those who do possess the beatific vision.

Cardinal Journet says they will know and love Christ as the cause of their resurrection. Their resurrection will be their share in the salvation won by Christ for the human race of which they are a part. This view has the happy characteristics of being based only on dogmatic certainties: the resurrection of the dead, the necessity of baptism for supernatural life, and of emphasizing that our salvation consists not only in the supernatural beatific vision, even though this is its essential aspect, but also in the miraculous restoration of natural life, the survival of our person because of Christ's triumph over death. †

Reprinted from the January/February 1997 issue of ENVOY, a Catholic Apologetic & Evangelization Magazine. Call 1-800-55-ENVOY to subscribe!

**Lord,
Hollow me out and make me your instrument.
Then play me, Lord;
Play your song of love to the world. Amen †**

MY LIFE IN CHRIST

By: Gregory N. Weiler, Partner
Palmieri, Tyler, Wiener, Wilhelm & Waldron LLP

Continuing Series of Articles of Members of the Legal Profession on How Their Catholic Faith Influences Their Lives.

When I was asked to write this Article, I wondered to myself what in my life would be of interest of help to other members of the legal profession. I am an ordinary lawyer who works hard, hates timesheets, and is constantly juggling too many things in too little time. What I have been given, what I am truly blessed with, is the unearned gift of Faith. The "Faith" that I am talking about is not merely my belief in something, but the result of a number of supernatural gifts which I have received which have led me to a real love affair with Christ. This gift of faith has given me a real peace and happiness in the turmoil of a normal lawyer's life. So I guess that's the real story - selfish, secular, hard ass attorney finds love, peace, the Way.

I am a cradle Catholic and product of 12 years of Catholic schools. Unfortunately, like most of us I had a rather dysfunctional family situation with an alcoholic father and mother none too happy about it. My young adulthood can best be likened to that of the young St. Augustine (enough said), the relentless pursuit of naked self-interest. Much like other name only Catholics like Loretta Sanchez, Gray Davis, and a myriad of other present-day politicians, I still identified myself as "Catholic" while being completely indifferent to the teachings of the Church. Was it not my God-given right to pick and choose what part of the Catholic dogma I would accept? Was I not just as good a judge of eternal truths as the Catholic hierarchy? My young adulthood was typified by "I" disease: "I want this," "I need this," "I did this," "I accomplished this," "I have this talent," "I don't like this."

My Catholic faith (I used this term quite loosely in reference to the faith of my youth) rarely

interfered with my business, political views, or my recreation. My faith was neatly compartmentalized to Sunday mass and selected times of charity. However, the game was afoot, the grace of God was at hand. Notwithstanding all of the material success a young man could desire, I felt a certain anxiety, an ill-defined but surely present uneasiness about my life. However, my edifice of self was being slowly eroded by the love of my wife, exposure to a holy priest, and the influence of the Christian community at The Mission San Juan Capistrano, all culminating in a Cursillo retreat. My Cursillo experience was a time when the logic which I cultivated as a lawyer and my faith simply required that I make a choice. Did I really believe the Gospel, in the tenets of our Christian faith? Did I believe in the promise of eternal life, and was I willing to follow the pretty clear instructions set forth in the Gospel, which instructions are best summarized in the Beatitudes (Matthew 5:3-12). Well, in the cradle of Christian unconditional love which best describes a Cursillo retreat, the choice became clear and through the Grace of God I made it.

Like St. Thomas More, it appeared wholly illogical and in fact nonsensical to accept in a conscious trade the benefits we derive from the short temporal life in exchange for all eternity. Well since my mama didn't raise no fool, I chose Christ (I now know who really does the choosing). Well low and behold, I soon discovered that in attempting to live my life for others rather than myself, I was happier than I had ever been. I found that my life as a Christian was not just a deal, just another transaction where I acquired Heaven. I discovered a friend, a lover, a relationship with the Creator of the Universe who takes the time to love me personally (and he loves you). It occurs to me that God needs a better lawyer, because the deal he has cut with us

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is so one-sided - He creates us, gives us everything, eternal life and infinite love, and He gets? - us.

So, in my late 30s I was faced with the unenviable task of applying my faith to my life. The task of applying the concept of *"What would Jesus do"* to everything from my relationship with my wife and children, my politics, my billing practices, manner of negotiating, relationships with my partners, language, hobbies, recreation, everything. Simply, what would make God happy? Is there any belief or possession I would not give up for Jesus, even if it means humiliation? I can report that my Life in Christ is a continuing struggle - it seems one step forward, two steps back. But God is so good, He has given us Himself in the Blessed Sacrament, the Church, each other, the other Sacraments, Our Lady, and the intercession and spirituality of the Communion of Saints, all to lead us to our Loving Father.

How has my life changed? Well I still fail all the time - ask my wife, but I am certain of one thing, God's love for me and you. Our Lord has led me, Mr. Self-centered, on an improbably journey, to be president of a large crisis pregnancy center and pro-life speaker and writer.

My struggle to live a Christ-centered life has also resulted in many changes to my practice, including

the radical concept of reducing the number of hours that I work, so I have the time to put Christ first. A few of the little things that have changed about my practice are I really try to eliminate the use of the vernacular profanity so many of us use in the modern business world. I no longer entertain clients at boxing events because I just can't visualize Jesus sitting ringside at the Marriott watching young Hispanics beat the hell out of each other. I no longer entertain clients at *"men's clubs"* for the same reason. But more important than these externals, I try to treat everyone from janitor to my most senior partner with the love of Christ. To be the face of Jesus to everyone I meet and to find Jesus in everyone I meet. I try to implement an abiding fairness and equity in my practice which under today's standards can be deemed weakness. I have been pleasantly surprised (oh how little faith) that my faith and practice are certainly compatible, and how much respect is generally given a faith that is authentically lived.

The moral of my story is that Jesus, like Francis Thompson's *"Hound of Heaven"* chased me, Mr. Self-centered, down and waited for me to discover who created the Universe and offers us everything. He's pursuing all of us and we should *"Be Not Afraid"* to embrace this tremendous Lover. ✚

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

The Meaning of Easter

Three blondes die and find themselves at the pearly gates of heaven. St. Peter tells them that they can enter the gates if they can answer one simple question.

St. Peter asks the first blonde, *"What is Easter?"*

The blonde replies, *"Oh, that's easy. It's the holiday in November when we all get together, eat turkey, and are thankful."*

"Wrong!" replies St. Peter, and proceeds to ask the second blonde the same question, *"What is Easter?"*

The second blonde replies, *"Easter is the holiday in December when we put up a nice tree, exchange presents, and celebrate the birth of Jesus."*

St. Peter looks at the second blonde, shakes his head in disgust, tells her she's wrong, and then peers over his

glasses at the third blonde and asks, *"What is Easter?"*

The third blonde smiles confidently and looks St. Peter in the eyes. *"I know what Easter is."*

"Oh?" says St. Peter, incredulously.

"Easter is the Christian holiday that coincides with the Jewish celebration of Passover. Jesus and his disciples were eating at the Last Supper and Jesus was later deceived and turned over to the Romans was stabbed in the side, made to wear a crown of thorns, and hung on a cross with nails through his hands. He was buried in a nearby cave which was sealed off by a large boulder."

St. Peter smiles broadly with delight.

The third blonde continues, *"Every year the boulder is moved aside so that Jesus can come out, and, if he sees his shadow, there will be six more weeks of winter."*

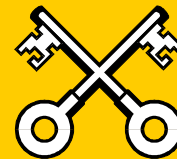
✚



THE HEART OF THE CHURCH

IV Conversion: The Path of True Renewal

By: John Flynn, Partner
Nossaman, Guthner, Knox & Elliott



1. INTRODUCTION

The key to renewal of the Church is her conversion; as important as the liturgy is to the life of the Church, renewal begins in the heart, not in the liturgy. That is why Our Lord said:

“Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.” (Mt 5:23-24.)

Many will object (many have already) to the thesis that the renewal of the Church requires her conversion: Because she is all holy, the Church cannot be in need of conversion. The Holy Father has anticipated and answered this objection:

“Although she is holy because of her incorporation into Christ, the Church does not tire of doing penance: before God and man she always acknowledges as her own her sinful sons and daughters. As Lumen Gentium affirms: ‘The Church, embracing sinners to her bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal.’” (John Paul II, Apostolic Letter, Tertio Millennio Adveniente (1994) (“TMA”), § 33, emphasis in original.)

It is sometimes appropriate for juridical purposes to distinguish between corporation and shareholders, or state and citizens. But the Church, as mother, is the place of union between the Heart of

God and the heart of man. She does not distance herself from her sons and daughters, and therefore bears the stain of their sins.

The first three parts of this series were intended to elicit a kind of twofold introspection on the part of the faithful: the looking inward necessary to examination of conscience and purification, and that which is necessary to fuller appreciation of the mystery and beauty of the Church’s inner life, the focal point of Vatican II, a beauty that has been obscured for too long by the effects of human sin:

“Yet the consideration of mitigating factors does not exonerate the Church from the obligation to profess profound regret for the weaknesses for so many of her sons and daughters who sullied her face, preventing her from fully mirroring the image of her crucified Lord, the supreme witness of patient love and of humble meekness.” (TMA, § 35.)

Renewal, therefore, in some sense involves the **uncovering**, the revealing of the Church’s already existing supernatural dimensions.

Cardinal Ratzinger has made the point more explicitly:

“The same conception, applied to anthropology in general, is found in St. Bonaventure, who explains the path by which man truly becomes himself with the help of the likeness of the sculptor. The sculptor, says the great Franciscan theologian, does not make anything. Rather his work is

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'ablatio' – the removal of what is not really the sculpture. In this way, that is, by means of ablatio, the nobilis forma -- the noble form -- takes shape. In the same way, continues Bonaventure, man, in order that God's image may shine radiantly in him, must first and foremost receive the purification whereby the divine Sculptor frees him from that dross that conceals the authentic figure of his being, making him appear to be nothing more than a stone block, whereas the divine form dwells in him.

Rightly understood, this image contains the prototypical model of Church reform ... Reform is ever-renewed ablatio -- removal, whose purpose is to allow the nobilis forma, the countenance of the bride, and with it the Bridegroom Himself, the living Lord, to appear. (Ratzinger, *Called to Communion* (Ignatius, 1991), pp. 142-143, bold-face emphasis added, all others in original.)

The introspection required for this uncovering of the hidden Church leads also to awareness of the Church's failings. Thus, Pope Paul VI observed, while the Council was still at work:

"A vivid and lively self-awareness on the part of the Church inevitably leads to a comparison between the ideal image of the Church as Christ envisaged it, His holy and spotless bride, and the actual image which the Church presents to the world today. This actual image does indeed, thank God, truly bear those characteristics impressed on it by its divine Founder; and in the course of the centuries the Holy Spirit has accentuated and enhanced these traits so as to make the Church conform more and more to the original intention of its Founder and to the particular genius of human society which it is continually striving to win over to itself through the preaching of the gospel of salvation. But the actual image of the Church will never attain to such a degree of

perfection, beauty, holiness and splendor that it can be said to correspond perfectly with the original conception in the mind of Him who fashioned it.

Hence the Church's heroic and impatient struggle for renewal: the struggle to correct those flaws introduced by its members which its own self-examination, mirroring its exemplar, Christ, points out to it and condemns. And this brings us, Venerable Brethren, to the second policy We have in mind at this time: to bring the members of the Church to a clearer realization of their duty to correct their faults, strive for perfection, and make a wise choice of the means necessary for achieving the renewal We spoke of. We tell you this not only that We may Ourselves find greater courage to introduce the appropriate reforms, but also in order to secure your sympathy, advice, and support in a matter of such urgency and difficulty." (Paul VI, Encyclical, *Ecclesiam Suam* (1964), ("ES"), §§ 10-11, emphasis added.)

The passage of thirty years did not change the twofold nature of the Church's introspection:

"The Catholic Church acknowledges and confesses the weakness of her members, conscious that their sins are so many betrayals of and obstacles to the accomplishment of the Savior's plan. Because she feels herself constantly called to be renewed in the spirit of the Gospel, she does not cease to do penance. At the same time, she acknowledges and exalts still more the power of the Lord, who fills her with the gift of holiness, leads her forward, and conforms her to His Passion and Resurrection." (John Paul II, Encyclical, *Ut Unum Sint* (1995), ("UUS"), § 3, emphasis in original.)

It should be clear that this twofold introspection has only one object: the Heart of the Church, that is, the unity of the Heart of God with the heart of man.

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(Continued from page 6) **The Heart of the Church**

Moreover, the Church's maternity, as the place of union between the divine and the human, has a Marian aspect that is essential to the Church's identity, self-awareness, and, therefore, the Church's renewal. Mary not only represents the perfection of human response to the divine initiative; she is constitutive of the Church's inner life, because of her union with the divine. It is precisely this union of the divine and the human, already perfect in Mary, which produces the Church's inner life, i.e., the joy produced by that union, and the true source of the "energies" to which Pope Paul VI himself referred in *Ecclesiam Suam*:

"It is Our dearest wish that all those valuable discussions concerning Christian perfection which have gone on for so many centuries in the Church, shall once again receive the importance they deserve and arouse the faithful, not indeed to formulate new rules of spirituality, but to generate new energies in striving after the holiness which Christ has taught us." (ES, § 41.)

2. A CHURCH STILL BURDENED BY STILL

The introspection necessary for renewal leads to knowledge of the burdens the Church still bears because of the sins of the past, the "weaknesses, mediocrity, sins and at times the betrayals of some of her children" (UUS, § 11):

"[T]he Catholic Church does not forget that many among her members cause God's plan to be discernible only with difficulty. Speaking of the lack of unity among Christians, the Decree on Ecumenism does not ignore the fact that 'people of both sides were to blame', and acknowledges that responsibility cannot be attributed only to the 'other side'. By God's grace, however, neither what belongs to the structure of the Church of Christ nor that communion which still exists with the other Churches and Ecclesial Communities has been destroyed." (UUS, § 11, *empha-*

sis added.)

...

"Among the sins which require a greater commitment to repentance and conversion should certainly be counted those which have been detrimental to the unity willed by God for his People. In the course of the thousand years now drawing to a close, even more than in the first millennium, ecclesial communion has been painfully wounded, a fact 'for which, at times, men of both sides were to blame.' Such wounds openly contradict the will of Christ and are a cause of scandal to the world. These sins of the past unfortunately still burden us and remain ever present temptations. It is necessary to make amends for them, and earnestly to beseech Christ's forgiveness." (TMA, § 34, *emphasis in original.*)

In *The Splendor of the Church*, Cardinal de Lubac, relying upon an even more dramatic statement of the problem, observed:

"The glory is not always in full blaze -- very much the contrary; those who see us from outside don't have to blind themselves in order not always to see the beauty of the divine countenance which we so busily disfigure, or not to find within view that 'land burning with love' which every Christian community ought to be. Bossuet put the matter vigorously enough:

'O damnable faithlessness of those who glory in the name of Christian! Christians bring about their own destruction: the whole church is bloody with the murder of her children by her children; and as if so many wars and such slaughter were not enough to satisfy our pitiless inhumanity, we rend each other in the same cities, the same houses, under the same roofs, with irreconcilable enmity. We perpetually ask for peace, and we make war on ourselves... so far have

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we forgotten the Gospel, which is a discipline of peace... by means of our dissension we set up to reign over us the devil, who is the author of discord, and hunt out the Spirit of peace, that is, the Spirit of God. If indeed, O my Savior, You wished that the holy union of the faithful should be the mark of Your coming, what do all Christians do but proclaim from the housetops that Your Father never sent You, that the Gospel is a fantasy, and that Your mysteries are so many fables?" (de Lubac, *The Splendor of the Church* (Ignatius, 1986), p. 231.)

Reluctance to acknowledge such sins, and to repent for them, only preserves the burden of sin, obscuring the Church's beauty and concealing her supernatural attributes. The Church's intrinsically ecumenical and evangelical tendencies are therefore inhibited:

Hence it is appropriate that, as the Second Millennium of Christianity draws to a close, the Church should become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ and his Gospel and, instead of offering to the world the witness of a life inspired by the values of faith, indulged in ways of thinking and acting which were truly forms of counter-witness and scandal. (TMA, § 33, emphasis in original.)

Thus, the Holy Father, since almost the beginning of his papacy, has led the Church in a program of repentance for the past sins of the Church's members, in the hope that the self-examination necessary for repentance will inspire the members of the Church to follow the path of deeper conversion, freeing the Church of the burden of sin, exposing her beauty, and laying the ground for true renewal. (See, generally, Accattoli, *When a Pope Asks Forgiveness: The Mea Culpa's of John Paul II* (Alba, 1998).)



THE BALANCE OF THIS WONDERFUL ARTICLE WILL APPEAR IN THE FOLLOWING MONTH'S NEWSLETTERS.

Part 3. The Dialogue of Conversion

Part 4. Conversion and Renewal

Part 5. The Meaning of Conversion

Part 6. The Suffering in the Heart of the Church

Love one another.

From
Growing Up Catholic
Meara, Stone, Kelly & Davis
Doubleday \$8.95 (Borders)

An Altar Boy's Prayer

LORD GOD MOST POWERFUL
DELIVER US FROM THOSE EVILS
WHICH MAY BEFALL AN ALTAR
BOY



From Hot Wax of Easter
Candles

DELIVER US, O LORD

From Cassettes Which Make
Us Trip

DELIVER US, O LORD

From Mixing up the Water
and the Wine

DELIVER US, O LORD

From Kneeling at the Wrong
Time

DELIVER US, O LORD

From Forgetfulness of Our
Responses

DELIVER US, O LORD

From Incense That Makes Us
Sneeze

DELIVER US, O LORD

From Serving Two Masses in
One Day

DELIVER US, O LORD

From Bridegrooms Who Tip
Cheaply

DELIVER US, O LORD



Scriptural Corner:

¹³"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. ¹⁴For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

¹⁵"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? ¹⁷So, every sound tree bears good fruit, but the bad tree bears evil fruit, as a sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. ¹⁸Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

Matthew 7:12-20

Comment from the Navarre Bible:*

¹³⁻¹⁴. "Enter": in St Matthew's Gospel this verb often has as its object the "Kingdom of heaven" or equivalent expressions (life, the marriage feast, the joy of the Lord, etc.). We can interpret "enter" as an imperious invitation.

The way of sin is momentarily pleasant and calls for no effort, but it leads to eternal perdition. Following the way of a generous and sincere Christian life is very demanding--here Jesus speaks of a narrow gate and a hard way--but it leads to Life, to eternal salvation.

The Christian way involves carrying the cross. *"For if a man resolve to submit himself to carrying this cross--that is to say, if he resolve to desire in truth to meet trials and to bear them in all things for God's sake, he will find in them all great relief and sweetness wherewith he may travel upon this road, detached from all things and desiring nothing. Yet, if he desire to possess anything--whether it comes from God or from any other source--with any feeling of attachment, he has not stripped and denied himself in all things; and thus he will be unable to walk along this narrow path or to climb upward by it"* (St John of the Cross, Ascent of Mount Carmel, book 2, chap. 7, 7).

¹⁵⁻²⁰. There are many references in the Old Testament to false prophets; perhaps the best-known passage is Jeremiah 23:9-40 which condemns the impiety of those prophets who *"prophesied by Baal and led my people Israel astray"; "who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the Lord [...]. I did not send the prophets, yet they ran. I did not speak to them, yet they prophesied"; they "lead my people astray by their lies and their recklessness, when I did not send them or charge them; so that they do not profit this people at all."*

In the life of the Church the Fathers see these false prophets, as of whom Jesus speaks, in heretics, who apparently are pious and reformist but who in fact do not have Christ's sentiments (cf. St Jerome, Comm in Matth., 7). St John Chrysostom applies this teaching to anyone who appears to be virtuous but in fact is not, and thereby misleads others. ✚

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

Dear Lord:

So far today, God, I've done alright.

I haven't gossiped or lost my temper. I'm really glad about that.

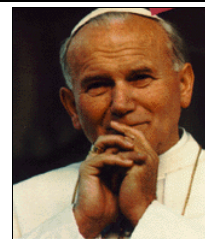
But in a few minutes, God, I'm going to get out of bed, and from then on I'm probably going to need a lot more help! Amen. ✚

The Pope's Prayer Intention for April



GENERAL INTENTION

That Christians proclaim fearlessly their faith in the Risen Lord in their words and lives and thus make their contribution to the construction of the civilization of love.



The resurrection of Jesus Christ is the key to the history of the world, to the history of the whole of creation, and especially the key to the history of man. Man, like the whole of creation, is subject to the law of death.... But because of what Christ has done, that law has been subjected to another law--the law of life. Because of Christ's Resurrection, man no longer exists only for death, he exists for the life which is to be revealed in us. This is the life which Christ brought into the world (Jn 1:4). Hence the importance of Jesus' birth at Bethlehem.... The human life which was revealed to the shepherds and to the wise men from the East on a starry night in Bethlehem was shown to be indestructible on the day of the Resurrection. There is an intimate link between the night of Bethlehem and the day of the Resurrection. ...

The truth about man--which the modern world finds so hard to understand--is that we are made in the image and likeness of God himself (see Gen 1:27), and precisely in this fact, apart from any other consideration, lies the inalienable dignity of every human being, without exception, from the moment of conception until natural death. But what is even more difficult for contemporary culture to understand is that this dignity, already forged in the creative act of God, is raised immeasurably higher in the mystery of the incarnation of the Son of God. This is the message which you have to proclaim to the modern world: especially to the least fortunate, to the homeless and dispossessed, to the sick, the outcasts, to those who suffer at the hands of others. To each one, you must say: Look to Jesus Christ in order to see who you really are in the eyes of God! --

**Address of Pope John Paul II at the Tenth World Youth Day,
Manila, Philippines (January 14, 1995)**

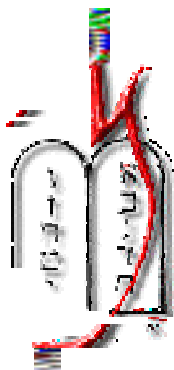
Catechism of the Catholic Church: 638-55 †

Catholic Web Sites

<http://www.clsa.org/>

anon
aw
society of
merica

... in Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death (Rom. 8:2)



"The Canon Law Society of America is a professional association whose members are dedicated to the promotion of the study and application of canon law in the Roman Catholic Church. The Preamble of the Society's Constitution states, "Mindful that church laws ought to be pastoral in character and made only to serve the people of God, we accept our responsibility as Christians trained in canon law to continue research and study and to assist any member of Christ's Body singularly or collectively, laity or clergy, who will welcome the deliberations, research and common opinion of this Society." †

Thought for the Day

The Most Beautiful Flower

Disillusioned by life
with good reason to frown,
For the world was intent
on dragging me down.

And if that weren't enough
to ruin my day,
A young boy out of breath
approached me,
all tired from play.

He stood right before me
with his head tilted down
And said with great excitement,
"Look what I found!"

In his hand was a flower
what a pitiful sight,
With its petals all worn
- not enough rain,
or too little light.

Wanting him to take his dead
flower and go off to play,
I faked a small smile and
then shifted away.

But instead of retreating
he sat next to my side
And placed the flower
to his nose and declared
with surprise,

"It sure smells pretty
and it's beautiful, too.
That's why I picked it;
here, it's for you."

The weed before me was
dying.....or dead.
Not vibrant of colors,
orange, yellow or red.

But I knew I must take it,
or he might never leave.
So I reached for the flower,
and replied,
"Just what I need."

But instead of him placing
the flower in my hand,
He held it mid-air
without reason or plan.

It was then that I noticed
for the very first time
That weed-toting boy could not see:
he was blind.

I heard my voice quiver,
tears shone like the sun
As I thanked him for
picking the very best one.

"You're welcome,"
he smiled, and then ran off to play,

Unaware of the impact
he'd had on my day.
I sat there and wondered
how he managed to see
A self-pitying woman
beneath an old willow tree.

How did he know of
my self-indulged plight?
Perhaps from his heart,
he'd been blessed with true sight.

Through the eyes of a blind
child, at last I could see
The problem was not
with the world,
the problem was me.

And for all of those times
I myself had been blind,
I vowed to see the beauty in life,
and appreciate every second
that's mine.

And then I held that wilted flower
up to my nose
And breathed in the fragrance
of a beautiful Rose

And smiled as I watched that young boy,
another weed in his hand
About to change the life
of an unsuspecting old man. †



From the Writings of St. Thomas More:

For avarice is not a fault inherent in gold, but in the man who inordinately loves gold Therefore, it is not an inferior thing which has made the will evil, but it is [the will] itself which has become so by wickedly and inordinately desiring an inferior thing Evil is removed, not by removing any nature, or part of a nature . . . but by healing and correcting that which had been vitiated and depraved. (*City of God* i2.8,6; 14-.II)

In Utopia all greed for money was entirely removed with the use of money Who does not know that fraud, theft, rapine, quarrels, disorders, brawls, seditions, murders, reasons, poisonings . . . die out with the destruction of money?... So easily might men get the necessities of life if that blessed money... was not in fact the only barrier to our getting what we need. (*Utopia* CW4 241-43) (emphasis added) †

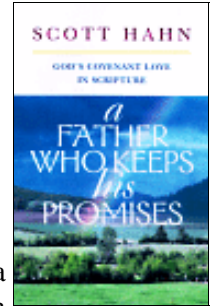


From the Library

A FATHER WHO KEEPS HIS PROMISES

God's Covenant Love in Scripture

Scott Hahn, Ph.D.



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Our Next Meeting:

DATE: April 21, Wednesday, @ NOON

TOPIC: News from Rome

SPEAKER: Abbott Eugene Hayes

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

FOR INFORMATION: Anne Lanphar @

647-2155 or Dave Belz @ 347-0447