

❖ Ad Veritatem ❖

Volume 4 Issue 5

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May 1999

MAY MEETING:
Judge Frank Firmat
Prayer:
More Than Just Effort



"All the work...our Savior instructs and exhorts His apostles to, is the work of humility....And since the devil that fell himself by pride is ever most busy to tempt every man to the same sin...,our Savior therefore...in sundry places again and again gives His apostles...special counsel against the prick of pride."

Thomas More on Statesmanship
 Gerard B. Wegemer
 (pg. 30)

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

Superior Court Judge, will speak to us this month. His topic, *"Prayer: More Than Just Effort,"* will discuss how prayer can be effortless and very rewarding.

Judge Firmat, a well respect Orange County jurist, is one of the founders of the Daniel's Inn which is a monthly Bible study group open to all Christian lawyers and judges. For the past few years, he has led many through the St. Ignatius Spiritual Exercises which is a 9 month course following the prayers series developed by St. Ignatius Loyola.

Everyone is welcome! †

***PLEASE NOTE
 DATE CHANGE!***
 Our meetings will forthwith be on the fourth Wednesday of each month rather than the third Wednesday.

MAY MEETING:
TOPIC: *Prayer: More Than Just Effort*
SPEAKER: Frank Firmat
DATE & TIME: NOON on WED, May 26th
PLACE: Revere House, First Street & 55 Frwy in Santa Ana!

**ENDING THE VIOLENCE
 BEGINS WITH
 OUR OWN CONVERSION**

***BY MOST REVEREND
 CHARLES J. CHAPUT, O.F.M.
 Archbishop of Denver***

He descended into hell.

Over a lifetime of faith, each of us, as believers, recites those words from the Creed thousands of times. We may not understand them, but they're familiar. They're routine. And then something happens to show us what they really mean.

Watching a disaster unfold for your community in the glare of the international mass media is terrible and unreal at the same time. Terrible in its bloody cost; unreal in its brutal disconnection from daily life. The impact of what happened this past week in Littleton, however, didn't fully strike home in my heart until the morning after the murders, when I visited a large prayer gathering of students from Columbine High School, and spent time with the families of two of the students who died.

They taught me something.

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The students who gathered to pray and comfort each other showed me again the importance of sharing not just our sorrow, but our hope. God created us to witness His love to each other, and we draw our life from the friendship, the mercy and the kindness we offer to others in pain. The young Columbine students I listened to, spoke individually -- one by one-- of the need to be strong, to keep alive hope in the future, and to turn away from violence. Despite all their confusion and all their hurt, they would not despair. I think I understand why. We're creatures of life. This is the way God made us: to assert life in the face of death.

Even more moving was my time with the families of two students who had been murdered. In the midst of their great suffering - a loss I can't imagine - the parents radiated a dignity which I will always remember, and a confidence that God would somehow care for them and the children they had lost, no matter how fierce their pain. This is where words break down. This is where you see, up close, that faith - real, living faith -- is rooted finally not in how smart, or affluent, or successful, or sensitive persons are, but in how well they love. Scripture says that "*love is as strong as death.*" I know it is stronger. I saw it.

As time passes, we need to make sense of the Columbine killings. The media are already filled with "*sound bites*" of shock and disbelief; psychologists, sociologists, grief counselors and law enforcement officers -- all with their theories and plans. God bless them for it. We certainly need help. Violence is now pervasive in American society - in our homes, our schools, on our streets, in our cars as we drive home from work, in the news media, in the rhythms and lyrics of our music, in our novels, films and video games. It is so prevalent that we have become largely unconscious of it. But, as we discover in places like the hallways of Columbine High, it is bitterly, urgently real.

The causes of this violence are many and complicated: racism, fear, selfishness. But in another, deeper sense, the cause is very simple: We're losing God, and in losing Him, we're losing ourselves. The complete contempt for human life shown by the young killers at Columbine is not an accident, or an anomaly, or a freak flaw in our social fabric. It's what we create when we live a contradiction. We can't systematically kill the unborn, the infirm and the condemned prisoners among us; we can't glorify brutality in our entertainment; we can't market avarice and greed . . . and then hope that somehow our children will help build a culture of life.

We need to change. But societies only change when families change, and families only change when individu-

als change. Without a conversion to humility, non-violence and selflessness in our own hearts, all our talk about "*ending the violence*" may end as pious generalities. It is not enough to speak about reforming our society and community. We need to reform ourselves.

Two questions linger in the aftermath of the Littleton tragedy. How could a good God allow such savagery? And why did this happen to us?

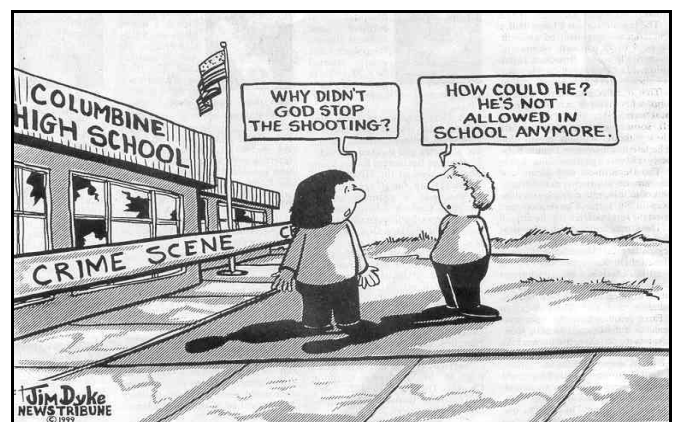
In regard to the first: God gave us the gift of freedom, and if we are free, we are free to do terrible, as well as marvelous, things . . . And we must also live with the results of others' freedom. But God does not abandon us in our freedom, or in our suffering. This is the meaning of the cross, the meaning of Jesus' life and death, the meaning of He descended into hell. God spared His only Son no suffering and no sorrow -- so that He would know and understand and share everything about the human heart. This is how fiercely He loves us.

In regard to the second: Why not us? Why should evil be at home in faraway places like Kosovo and Sudan, and not find its way to Colorado? The human heart is the same everywhere - and so is the One for whom we yearn.

He descended into hell. The Son of God descended into hell . . . and so have we all, over the past few days. But that isn't the end of the story. On the third day, He rose again from the dead. Jesus Christ is Lord, "*the resurrection and the life,*" and we - His brothers and sisters - are children of life. When we claim that inheritance, seed it in our hearts, and conform our lives to it, then and only then will the violence in our culture begin to be healed.

In this Easter season and throughout the coming months, I ask you to join me in praying in a special way for the families who have been affected by the Columbine tragedy. But I also ask you to pray that each of us - including myself - will experience a deep conversion of heart toward love and non-violence in all our relationships with others. †

Reprinted with permission from the April 28 edition of the *Denver Catholic Register*.



Our Tainted Nature's Solitary Boast: MARY

By: Michael Shonafelt, Esq.

We call Mary our “*hope*” and rightly so. It is a title that provokes a heated response from our evangelical Protestant brethren, however. For them, placing hope in a mere creature such as Mary smacks of idolatry. The Protestant evangelical would argue that a prayer such as the *Memorare* in which the Catholic piously refers to Mary as “*our life, our sweetness, and our hope*” is nothing but a misdirected act of worship which manifests a fundamental confusion over the source of our salvation. At worst, the prayer constitutes a blasphemy, since it deprives Christ of an honor due to him alone and places that honor in a mere creature who has no power to save us and who, consequently, is not worthy of the gratitude flowing from our redemption and salvation.

As with many of their disagreements with Catholicism, Protestants base this objection on a misunderstanding of the Catholic vocabulary. They admit of one, and only one, use of the term “*hope*” in any spiritual context, that is, “*hope*” as in “*Christ our hope and our salvation.*” Naturally, the hope we as Catholics place in Christ as the God-man and the cause of our redemption and salvation, is not the same hope we place in Mary as the Mother of God. An act of hope as it relates to Christ is an act of worship. Hope as it relates to Mary is an act of intercession.

The Protestant response to this argument of equivocation is well established. They counter by saying that the Catholic distinction between our veneration of Mary and our worship of God is nothing more than an exercise in semantic hair-splitting, and that in practice, there is no real difference between the veneration paid to Mary by the rank and file Catholic and their worship of God.



As the evangelical writer Ralph E. MacKenzie states, “*Even if one accepts the traditional Catholic distinction between the “extreme veneration” (hyperdoulea) offered to Mary and the worship (latreia) which is legitimately offered only to God, one fears that the distinction becomes quite obscure in practice.’ Indeed, when attention to Mary imperils the sufficiency of Christ the very essence of the Gospel is threatened.*”

In making this argument, the Protestant critic removes the discussion from the theological sphere and focuses the debate upon the subjective intentions of each Catholic worshiper. This tactic effectively terminates the discussion and poses an insurmountable obstacle to any resolution of the dispute. Who can search the heart of a believer to see whether the honor he or she places in the Mother of God crosses the line into actual worship? How can the Catholic apologist lay bear the intentions of the faithful to demonstrate that they are in no way in peril of idolatry?

We can only know for sure of our *own* heart’s intentions in honoring Mary. And any of us who have experienced true devotion to her know with a calm and absolute certitude that her honor could no more subtract from Christ’s grandeur than the moon could diminish the glory of the sun whose light it reflects. To the contrary, devotion to Mary only enhances our knowledge of Christ, opens us up to the unfathomable reality of His humanity and further draws us into the mystery of His divinity. In turn, the more intimately we know Christ and become imbued with His grace, the more noble and glorious His mother becomes in our eyes.

Beyond our subjective experience, any objective

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reflection on Mary’s unique role in the redemption cannot but lead to the conclusion that all Christians owe her a singular honor.

For example, even the most impassioned critic of Marian devotion cannot avoid bestowing on Mary the title “Mother of God.” To avoid this, some Protestants have announced that Mary can claim no honor beyond being the donor of Christ’s human nature. The proponent of this line of argumentation cannot avoid heresy. The argument has the effect of cleaving Christ’s humanity from His divinity.

Nestorius, Fifth Century patriarch of Constantinople, made this mistake. He claimed that Mary was merely the *Christokos*, the “*Christ-bearer*” -- and claimed this title to the exclusion of another, older title, used by the faithful for centuries and championed by Saint Cyril of Alexandria, *Theotokos* “*the God-bearer.*” “*Let no man,*” said Nestorius, “*call Mary the Theotokos. For Mary was only a woman, and God cannot be born of a woman.*” Many were scandalized by Nestorius’ attack on the title *Theotokos*, since the faithful had honored Mary’s divine motherhood for centuries, even by the Fifth Century. To settle the controversy that ensued over the clash between Cyril and Nestorius, the Catholic Church called its bishops together to the Council of Ephesus in 431. There, the Church solemnly announced that Mary was indeed the *Theotokos*, God-bearer or Mother of

God, and not merely the mother of Christ’s human nature. The Church simultaneously condemned the teaching of Nestorius, affirming that Christ is a perfect unity of Divine and human natures in one person. As the Church announced at Ephesus, “*Emmanuel is truly God, and the holy Virgin is, therefore, Mother of God, for she gave birth in the flesh to the Word of God made flesh.*” As Pope John Paul II announced “*motherhood concerns the whole person, not just the body, nor even just human ‘nature.’*” To this day, Nestorius retains the dubious honor of giving his name to the Nestorian heresy.

Even the most strident opponent of Marian devotion cannot deny Mary her most important title, Mother of God. Disputing Mary’s divine motherhood runs afoul of orthodox christology, and, ultimately undermines the doctrine of our redemption and salvation. The Protestant founders Martin Luther and John Calvin recognized this fact, and honored Mary with the title. Renowned evangelical authors Norman L. Geisler, Ralph E. MacKenzie and Harold O. J. Brown also concede this point, albeit begrudgingly.

The reason for their hesitancy is obvious. Recognizing Mary’s divine maternity is replete with profound implications of her importance in the economy of salvation. Any objective reflection on her role naturally elicits conclusions that are too

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THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known, that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of Virgins, my mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petition but hear and answer them. Amen †

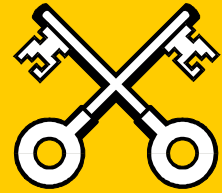
RETREAT!

Please mark your calendars to reserve October 4-6. Plan to attend a silent retreat at Marywood Center. Watch the for more information in following newsletters. To reserve your place, please call Jim Hayes at (949) 347-0079 †



THE HEART OF THE CHURCH

IV Conversion: The Path of True Renewal (Cont'd)



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

This is part 3 of a 7 part article. For the prior installment, please see last month's newsletter.

3. THE DIALOGUE OF CONVERSION

The purpose of the Church's introspection is not only to reveal the burden of her sins, but also to reveal to the Church her own supernatural beauty. Self-awareness, therefore, also reveals to the mind of the Church the divine love which seeks unity:

"Love gives rise to the desire for unity, even in those who have never been aware of the need for it. Love builds communion between individuals and between Communities. If we love one another, we strive to deepen our communion and make it perfect. Love is given to God as the perfect source of communion - the unity of Father, Son and Holy Spirit - that we may draw from that source the strength to build communion between individuals and Communities, or to re-establish it between Christians still divided. Love is the great undercurrent which gives life and adds vigour to the movement towards unity." (UUS, § 21, emphasis in original.)

The introspection and self-awareness required for renewal therefore has a profoundly ecumenical aspect. This self-awareness leads outward to dialogue, which, as a term of art, refers not only to the externalities of dialogue, but to a fundamental change in the orientation of one's faith:

*"This becomes especially clear when faith is conceived in a somewhat existential sense, as a state of consciousness and an attitude on the part of individual believers. This point of view seems indeed to correspond with the Council's orientation. Faith, thus conceived, is an act and also a **permanent disposition** (Habitus) from which particular acts derive." (Cardinal Karol Wojtyla*

(Pope John Paul II), *Sources of Renewal: The Implementation of the Second Vatican Council* (Harper & Row, 1980) [first published in 1972] ("SR"), p. 27, emphasis added.)

Therefore:

*"Dialogue in the present sense signifies an exchange of ideas, a question and answer, or rather a series of questions and answers; but in addition we must consider dialogue in the potential sense, **that is to say readiness to engage in it.** This readiness becomes a reality in the believer when, in the community of the Church, he gives his answer to the divine revelation: it exists precisely because there are men who do not give that answer, or do not appear to give it, or give it differently. This does not apply only to individuals but to large sections of contemporary humanity, 'circles of dialogue' as Paul VI put it in his encyclical *Ecclesiam Suam*. It would be possible to separate ourselves from these men and these circles by giving our own personal answer to God through faith in the Church, but the Council has adopted a different position. **If in the past there was a tendency to use the method of separation to preserve the purity of the faith, Vatican II has indicated a different way of enriching it.**" (SR, 29, emphases added.)*

The trials endured by the Church since Vatican II have not diminished the Holy Father's commitment to dialogue. Twenty-three years after *Sources of Renewal*, in *Ut Unum Sint*, his encyclical on ecumenism, the Holy Father wrote:

"The capacity for 'dialogue' is rooted in the nature of the person and his dignity. As seen by philosophy, this approach is linked to the Christian truth concerning man as expressed by the Council: man is in fact 'the only creature on earth

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which God willed for itself”; thus he cannot ‘fully find himself’ except through a sincere gift of himself’. Dialogue is an indispensable step along the path towards human self-realization, the self-realization both of each individual and of every human community. Although the concept of ‘dialogue’ might appear to give priority to the cognitive dimension (*dia-logos*), **all dialogue implies a global, existential dimension**. It involves the human subject in his or her entirety; dialogue between communities involves in a particular way the subjectivity of each.

This truth about dialogue, so profoundly expressed by Pope Paul VI in his Encyclical *Ecclesiam Suam*, was also taken up by the Council in its teaching and ecumenical activity. **Dialogue is not simply an exchange of ideas. In some way it is always an ‘exchange of gifts’**.

For this reason, the Council’s Decree on Ecumenism also emphasizes the importance of ‘every effort to eliminate words, judgments, and actions which do not respond to the condition of separated brethren with truth and fairness and so to make mutual relations between them more difficult’. The Decree approaches the question from the standpoint of the Catholic Church and refers to the criteria which she must apply in relation to other Christians. In all this, however, reciprocity is required. To follow these criteria is a commitment of each of the parties which desire to enter into dialogue and it is a precondition for starting such dialogue. It is necessary to pass from antagonism and conflict to a situation where each party recognizes the other as a partner. When undertaking the dialogue, each side must presuppose in the other a desire for reconciliation, for unity in truth. For this to happen, any display of mutual opposition must disappear. Only thus will dialogue help to overcome division and lead us closer to unity.” (UUS, §§ 28-29, bold-face emphasis added, all others in original.)

This readiness for dialogue is not to be confused with an openness to falsehood:

“The manner and order in which Catholic belief is expressed should in no way become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine be clearly presented in its

entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism which harms the purity of Catholic doctrine and obscures its genuine and certain meaning.

At the same time, Catholic belief must be explained more profoundly and precisely, in such a way and in such terms that our separated brethren can really understand it.” (Vatican II, *Decree on Ecumenism*, § 11, quoted at SR, 31.)

We are not, therefore, called to reject truth for the sake of a “unity” promised by highly artificial surgeries that threaten to remove what is true and essential. There is nothing to be gained by denying truth for the sake of ending debate. Silence is not the same as real peace, which is grounded in truth. When we deny truth in order to “buy” peace, the situation, supernaturally speaking, is unstable because of the “pressure” created by truth’s desire for acknowledgment and recognition. The longer we suppress truth for the sake of maintaining “peace,” the more unstable the condition of the Church. Hence, the Holy Father has said:

“Full communion, of course, will have to come about through the acceptance of the whole truth into which the Holy Spirit guides Christ’s disciples. Hence, all forms of reductionism or facile ‘agreement’ must be absolutely avoided. Serious questions must be resolved, for if not, they will reappear at another time, either in the same terms or in a different guise.” (UUS, §§ 33-36, emphasis added.)

At the same time, **we cannot offend love in defending the truth**, because love and truth are one. The Holy Father, on October 11, 1998, publicly affirmed this fundamental unity. At the canonization of St. Teresa Benedicta of the Cross (Edith Stein), he said:

“Sister Teresa Benedicta of the Cross says to us all: Don’t accept anything as truth if it is without love. And don’t accept anything as love if it is without truth! One without the other is a harmful lie.”

The unity of love and truth imposes specific demands upon the character of dialogue:

“Love for the truth is the deepest dimension of any authentic quest for full communion between Christians. Without this love it would be impossi-

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*ble to face the objective theological, cultural, psychological and social difficulties which appear when disagreements are examined. This dimension, which is interior and personal, must be inseparably accompanied by a spirit of charity and humility. There must be charity towards one's partner in dialogue, and humility with regard to the truth which comes to light **and which might require a review of assertions and attitudes**".* (UUS, § 36, emphasis added.)

Guided by this unity, the Church strives to find the right modes of expression:

*"With regard to the study of areas of disagreement, the Council requires that the whole body of doctrine be clearly presented. **At the same time, it asks that the manner and method of expounding the Catholic faith should not be a hindrance to dialogue with our brothers and sisters. Certainly it is possible to profess one's faith and to explain its teaching in a way that is correct, fair and understandable, and which at the same time takes into account both the way of thinking and the actual historical experiences of the other party.*** (UUS, § 36, emphasis added.)

Because by its nature the content of faith is meant for all humanity, it must be translated into all cultures. Indeed, the element which determines communion in truth is *the meaning of truth*. **The expression of truth can take different forms. The renewal of these forms of expression becomes necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning.**" (UUS, § 19, first emphasis in original, second emphasis added.)

Not only is it the case that truth can be expressed in different forms; the truths of the Church do not all have equal stature, a reality that likewise makes way for dialogue:

"The decree Unitatis Redintegratio also indicates a criterion to be followed when Catholics are presenting or comparing doctrines: 'They should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith. Thus the way will be opened for this kind of fraternal rivalry to incite all to a deeper realization and a clearer expression of the unfathomable riches of Christ'." (UUS, § 37.)

thomable riches of Christ'." (UUS, § 37.)

The conscious effort to respond to the demands of love and truth draws the Church inward for self-discovery and self-awareness, revealing with greater and greater clarity that the truth we seek at the heart of the Church is the incomprehensible love which then propels us outward into the world:

*"The Council documents give us clearly to understand that this is an attitude based on a relationship to truth. It is an attitude, as we saw in the previous chapter, that, far from avoiding the 'test' of dialogue manifests in dialogue its own spiritual maturity. We have to do here not only with an examination of the truths of faith and our minds' assent to them, **but an examination concerning our love towards men and especially those of different beliefs and convictions - - an examination that we undergo on the basis of faith, and not an easy one.** Faith without dialogue would certainly be less exacting, but the Council cannot exempt us from it, concerned as it is to answer the question as to what it means to be a believing member of the Church.* (SR, 31-32, emphasis added.)

This openness to dialogue, this permanent disposition, therefore seeks the marriage of truth and charity, which are one in the Heart of God. This "style" refers to the mystery of the Church's inner life, just as Our Lord Himself told us that words reveal the inner life of the one who speaks them: "A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks." (Lk 7:45.) Referring to the "style" of thinking and perceiving that emerged from Vatican II, the Holy Father has said:

"In light of this ... the Second Vatican Council differed from earlier councils because of its particular style. It was not a defensive style. Not once in the Council documents did the words anathema sit appear. It was an ecumenical style characterized by great openness to dialogue, a dialogue described by Pope Paul VI as a 'dialogue of salvation.'

This dialogue was not intended to be limited to Christians alone. It was meant to be opened to non-Christian religions, and to reach the whole

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modern world, including those who do not believe. Truth, in fact, cannot be confined. Truth is for one and for all. And if this truth comes about through love (cf. Eph 4: 15), then it becomes even more universal. This was the style of the Second Vatican Council and the spirit in which it took place.

This style and this spirit will be remembered as the essential truth about the Council, not the controversies between 'liberals' and 'conservatives' - - controversies seen in political, not religious, terms - - to which some people wanted to reduce the whole Council. In this spirit, the Second Vatican Council will continue to be a challenge for all Churches and a duty for each person for a long time to come." (John Paul II, *Crossing the Threshold of Hope* (Knopf, 1994), p. 162, emphasis in original.)

An ecumenical style is not like a style of clothing or speech, or any other style that is elective or merely cosmetic. The ecumenical style is one that is firmly rooted in the Church's supernatural life:

"Thus it is absolutely clear that ecumenism, the movement promoting Christian unity, is not just some sort of 'appendix' which is added to the Church's traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does; it must be like the fruit borne by a healthy and flourishing tree which grows to its full stature.

This is what Pope John XXIII believed about the unity of the Church and how he saw full Christian unity. With regard to other Christians, to the great Christian family, he observed: 'What unites us is much greater than what divides us.' The Second Vatican Council for its part exhorts 'all Christ's faithful to remember that the more purely they strive to live according to the Gospel, the more they are fostering and even practicing Christian unity. For they can achieve depth and ease in strengthening mutual brotherhood to the degree that they enjoy profound communion with the Father, the Word, and the Holy Spirit.'" (UUS, § 20, emphasis in original.)

Neither should we assume that the benefits of dialogue flow in only one direction:

"In this regard, ecumenical dialogue, which

prompts the parties involved to question each other, to understand each other and to explain their positions to each other, makes surprising discoveries possible. Intolerant polemics and controversies have made incompatible assertions out of what was really the result of two different ways of looking at the same reality. Nowadays we need to find the formula which, by capturing the reality in its entirety, will enable us to move beyond partial readings and eliminate false interpretations." (UUS, § 38, emphasis added.)

As a result of the introspection necessary to self-awareness, therefore, we are drawn more and more deeply into the mystery of the Church's inner life. Self-awareness reveals the Church's maternal love, and the discovery of this love compels dialogue. There is, of course, a word for the fruit of this transforming discovery: conversion. †

THE NEXT INSTALLMENT OF THIS WONDERFUL ARTICLE WILL APPEAR IN THE SUCCEEDING MONTH'S NEWSLETTERS.

Part 4. Conversion and Renewal

Part 5. The Meaning of Conversion

Part 6. The Suffering in the Heart of the Church

Part 7. Conclusion

John Flynn is a litigation partner with the law firm of Nossaman, Guthner, Knox and Elliott. He and his wife are happily married and live in Irvine.

**The Lord is my salvation:
Whom should I fear?
The Lord is my life's
refuge:
Of whom should be afraid?
Ps 27:1**

Ad Risum Vertere Veritatem*



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

You've Got Mail!

Consider the case of the Illinois man who left the snow-filled streets of Chicago for a vacation in Florida. His wife was on a business trip and was planning to meet him there the next day. When he reached his hotel, he decided to send his wife a quick e-mail.

Unable to find the scrap of paper on which he had written her e-mail address, he did his best to type it in from memory. Unfortunately, he missed one letter and his note was directed instead to an elderly preacher's wife whose husband had passed away only the day before.

When the grieving widow checked her e-mail, she took one look at the monitor, let out a piercing scream, and fell to the floor in a dead faint. At the sound, her family rushed into the room and saw this note on the screen:

DEAREST WIFE:
 JUST GOT CHECKED IN. EVERYTHING PREPARED FOR YOUR ARRIVAL TOMORROW.
 P.S. SURE IS HOT DOWN HERE. †

DANIEL'S INN

A Fellowship of Christian Lawyers and Judges Invite You to Join with them in Prayer, Fellowship and Spiritual Growth

MONTHLY FELLOWSHIP MEETINGS

DANIEL'S INN - SOUTH	DANIEL'S INN - ORANGE	DANIEL'S INN - NORTH
Meets for breakfast 2nd Tuesday of each month 7:00 am - 8:00 am	Meets for breakfast 1st Wednesday of each month 7:00 am - 8:00 am	Meets for breakfast 2nd Wednesday of each month 7:00 am - 8:00 am
Coco's Mission Viejo 27750 Crown Valley (949) 582-1463	Center for Spiritual Development LaVeta & Batavia	Millie's - Brea 297 S. Randolph, Brea (714) 990-4191

For

**more information,
 please contact Daniel J. Stanley or Clifford Roberts @ (714) 838-8888**

MISSION STATEMENT

We are a group of Christian attorneys and judges who desire to submit themselves to obediently listen to God's will in our lives and to follow God's lead. We meet as a non-denominational group with open hearts, to share and learn from each other's experience in prayer and our experience with God. We want to allow the Holy Spirit to work in us and with us, so that we can be in the world, not of the world. Our mission is soul size. †



Scriptural Corner:

²⁶ When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" ²⁷ Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

Comment from the Navarre Bible:*

²⁶⁻²⁷. "The spotless purity of John's whole life makes him strong before the Cross. The other apostles fly from Golgotha: he, with the Mother of Christ, remains. Don't forget that purity strengthens and invigorates the character" (J. Escriva, *The Way*, 144).

Our Lord's gesture in entrusting his Blessed Mother to the disciple's care, has a dual meaning (see p. 19 above and pp. 35ff). For one thing it expresses his filial love for the Virgin Mary. St Augustine sees it as a lesson Jesus gives us on how to keep the fourth commandment: "Here is a lesson in morals. He is doing what he tells us to do and, like a good Teacher, he instructs his own by example, that it is the duty of good children to take care of their parents; as though the wood on which his dying members were fixed were also the chair of the teaching Master" (St Augustine, *In Ioann. Evang.*, 119,2).

Our Lord's words also declare that Mary is our Mother: "The Blessed Virgin also advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, associating herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim who was born of her. Finally, she was given by the same Christ Jesus dying on the cross as a mother to his disciple" (Vatican II, *Lumen gentium*, 58).

All Christians, who are represented in the person of John, are children of Mary. By giving us his Mother to be our Mother, Christ demonstrates his love for his own to the end (cf. Jn 13:1). Our Lady's acceptance of John as her son shows her motherly care for us: "the Son of God, and your Son, from the Cross indicated a man to you, Mary, and said: 'Behold, your son' (Jrt 19:26). And in that man he entrusted to you every person, he entrusted everyone to you. And you, who at the moment of the Annunciation, concentrated the whole programme of your life in those simple words: 'Behold I am the handmaid of the Lord; let it be to me according to your word' (Lk 1:38): embrace everyone, draw close to everyone, seek everyone out with motherly care. Thus is accomplished what the last Council said about your presence in the mystery of Christ and the Church. In a wonderful way you are always found in the mystery of Christ, your only Son, because you are present wherever men and women, his brothers and sisters, are present, wherever the Church is present" (John Paul II, *Homily in the Basilica of Guadalupe*, 27 January 1979).

"John, the disciple whom Jesus loved, brought Mary into his home, into his life. Spiritual writers have seen these words of the Gospel as an invitation to all Christians to bring Mary into their lives. Mary certainly wants us to invoke her, to approach her confidently, to appeal to her as our mother, asking her to 'show that you are our mother'" (J. Escriva, *Christ is passing by*, 140).

John Paul II constantly treats our Lady as his Mother. In bidding farewell to the Virgin of Czestochowa he prayed in this way: "Our Lady of the Bright Mountain, Mother of the Church! Once more I consecrate myself to you 'in your maternal slavery of love'. *Totus tuus!* I am all yours! I consecrate to you the whole Church--everywhere and to the ends of the earth! I consecrate to you humanity; I consecrate to you all men and women, my brothers and sisters. All peoples and all nations. I consecrate to you Europe and all the continents. I consecrate to you Rome and Poland, united, through your servant, by a fresh bond of love. Mother, accept us! Mother, do not abandon us! Mother, be our guide!" (Farewell Address at Jasna Gora Shrine, 6 June 1979).

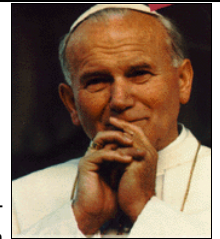
* *The Navarre Bible is a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University.* †

The
 Pope's
 Prayer
 Intentions
 for
 May



GENERAL INTENTION

*That the young, creative and dynamic as they are,
 become witnesses to the word of Jesus,
 the source of hope, joy and peace.*



Young believers, I turn to you in particular. Be Christ's witnesses first among your peers. The risen Christ calls you to make a covenant with him and with one another, to give the city a more just, free and Christian order.

Be the protagonists of this covenant in your relations with other young people, in your families, in your neighborhoods, at school and university, in places of work, sport and health entertainment. Bring hope and comfort where there is despair and suffering. May each of you make yourself available to accept and help those who would like to draw close to the faith and to the Church. May no one the Father has set on our path go astray! ...

Broaden the horizons of your apostolate to include the needs of the Church's universal mission... Be missionaries of hope! Because of the availability of the young person mentioned in the Gospel passage [Jn 6:1-13, the boy with five barley loaves and two fish], Jesus was able to feed an immense crowd. It will also be through the gifts and talents you have put entirely at his disposal that he will bring the work of salvation to fulfillment.

Letter of Pope John Paul II to the young people of Rome (Sept. 8, 1997)

All baptized persons are called by Christ to become his apostles in their own personal situation and in the world: "As the Father has sent me, so I send you." Through his Church Christ entrusts you with the fundamental mission of sharing with others the gift of salvation, and he invites you to participate in building his kingdom. He chooses you, in spite of the personal limitations everyone has, because he loves you and believes in you.

... Being disciples of Christ is not a private matter. On the contrary, the gift of faith must be shared with others... The mission lands in which you have been called to work are not necessarily located in distant countries, but can be found throughout the world, even in the everyday situations where you are. In the countries of more ancient Christian tradition today there is an urgent need to call attention again to the message of Jesus by means of a new evangelization, since there are widespread groups of people who do not know Christ, or do not know him well enough... The effort and enthusiasm which you young people can offer the Church are indispensable.

*Message of Pope John Paul II to the world's young people,
 1992 World Day of Youth (Nov. 30, 1991)*

Catechism of the Catholic Church: 2204-5, 2232 †

**To live in the presence of great truths and eternal laws,
 to be led by permanent ideals -
 that is what keeps a man patient when the world ignores him,
 and calm and unspoiled when the world praises him.**

■ **Honore De Balzac †**

Thought for the Day

Thank You, Lord.

Even though I clutch my blanket and growl when the alarm rings, thank you, Lord, that I can hear. There are many who are deaf.

Even though I keep my eyes closed against the morning light as long as possible, thank you, Lord, that I can see. Many are blind.

Even though I huddle in my bed and put off rising, thank you Lord, that I have the strength to rise. There are many who are bedridden.

Even though the first hour of my day is hectic, when socks are lost, toast is burned, tempers are

short, and my children are so loud, thank you, Lord, for my family. There are many who are lonely.

Even though our breakfast table never looks like the pictures in magazines and the menu is at times unbalanced, thank you, Lord, for the food we have. There are many who are hungry.

Even though the routine of my job is often monotonous, thank you, Lord, for the opportunity to work. There are many who have no job.

Even though I grumble and bemoan my fate from day to day and wish my circumstances were not so modest, thank you, Lord, for life. †



From the Writings of St. Thomas More:

Pride is the great perversion because rational beings were created as "*partners of the creator's goodness*" not gods in the idolatrous fantasies of their own minds. In every case, the proud person "*boldly frame[s] himself a conscience, with a gloss of his own making after his own fantasy*". Just as Lucifer and Adam and Eve willfully interpreted God's commands according to their own desires rather than diligently attending to their reason, so every person has the freedom of will to do the same.

Pride, therefore, arises from the soul's intrinsic power to imagine what it wants and then to will freely to delight in that image regardless of its truth or goodness. With this spiritual freedom, rational creatures can will to devise "*worldly fantasies*" of their own creation that are actually opposed to what, thus leading them to neglect the good and true in order to attend to their own passion or pleasure. Hence, the power of free will is such that what one perceives can be willfully distorted according to one's Own wishes, desires, and expectations. Given this fundamental freedom, all people are capable of rebelling against the indications of the intellect.

Augustine explains this same phenomenon at some length in *The City of God*. The proud person chooses "*to live according to himself,*" rather than "*abide in the truth*" (14.3). By "*falling away from the work of God to [his] own works,*" such a person comes to prefer "*to rule with a kind of pomp of empire rather than to be another's subject*" (14.11). This "*self-pleaser*" therefore "*abandons Him to whom [he] ought to cleave as [his] end, and becomes a kind of end to [him]self*" (14.13); he thus chooses "*not to live as he was made to live,*" but "*according to a lie*" of his own making (14.4). By so "*refusing subjection and revolting from Him who is supreme,*" the proud person actually "*falls to a low condition*" by debasing his true nature (14.13). It is the humble person who fulfills and actually exalts his nature by recognizing and accepting his status as a creature. As Augustine puts it, "*humility enables us to submit to what is above us; and nothing is more exalted above us than God; and therefore humility, by making us subject to God; and therefore humility, by making us subject to God, exalts us*" (14.13).

Thomas More On Statesmanship

By: Gerald B. Wegemer (Pg. 31) †

(Continued from page 4) **Mary**

close to Catholicism for comfort. Mary's free response to God's invitation makes her an instrumental cause in our salvation. Her role as Mother of Christ makes her our mother as well, since by faith we have become *alteri christi*, "other christi." She also becomes a source of hope for us sinners who toil here under the weight of original sin. If God could raise a mere human being to so sublime a calling as the Mother of God, then Mary becomes, as the poet Wordsworth said, "*our tainted nature's solitary boast*." Her dignity in being raised to this calling becomes our own. As Pope John Paul II has said,

... this dignity consists in the supernatural elevation to union with God in Jesus Christ, which determines the ultimate finality of the existence of every person both on earth and in eternity. From this point of view, [Mary] is the representative and the archetype of the whole human race: she represents the humanity which belongs to all human beings, both men and women.

And so, Mary's call to be the Mother of God, to

nurture God Himself in her womb, represents the apex of the union between God and humanity. "So it is," says Saint Maximillian Kolbe, "*that in this union heaven and earth are joined; all of heaven with all the earth, the totality of eternal love with the totality of created love.*"

Yes, Christ alone is our salvation and our ultimate hope -- and Mary derives all that she is from her savior, Jesus Christ, the source of all grace. But when we grow weary of our sins, when we are appalled by the weakness of the flesh and dismayed by the frailty and flaws of our mortal human nature, we look to Mary, one like us, flesh of our flesh, bone of our bone, who, by the grace of God, was exalted to heights far above even the most beautiful and glorious of the angels. It is then that we unabashedly and rightfully call Mary "*our hope*." †

Michael Shonafelt is an associate with the law firm of Nossaman, Guthner, Knox & Elliott having received his J.D. degree from Loyola School of Law in 1996. Michael has a master's degree in education. He and his wife have 4 children under the age of 7!

Catholic Web Sites

This is our official site! It contains current information about our meetings, special events such as the scheduled retreat and the Red Mass, as well as prior editions of this newsletter and information on the following subjects:

ABOUT THE SOCIETY

MISSION STATEMENT

OUR CHAPLAIN

MONTHLY MEETINGS

AD VERITATEM

ST. THOMAS MORE

RED MASS

CATHOLIC LINKS †



**Finally,
our own
official
web site!**

<http://www.stthomasmore.net>





From the Library

The SPEAR

By: Louis de Wohl

This panoramic *novel* of the last days of Christ ranges from the palaces of imperial Rome to the strife-torn hills of Judea—where the conflict of love and betrayal, revenge and redemption, reaches a mighty climax in the drama of the Crucifixion. For this is the full story of the world's most dramatic execution, as it affected one of its least-known participants—the man who hurled his spear into Christ on the Cross.

Among his many historical novels, Louis de Wohl considered the Spear the magnum opus of his literary career.

Louis de Wohl was a distinguished and internationally acclaimed Catholic novelist whose popular historical novels on saints have been best-sellers worldwide, selling in the millions. Other available titles include Lay Siege to Heaven, Citadel of God, Set All Afire, The Restless Flame, and The Quiet Light. Sixteen of his books were made into films.

Publisher: Ignatius Press †

AD VERITATEM

St. Thomas More Society

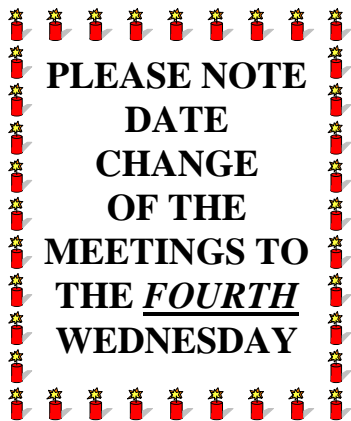
www.stthomasmore.com

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Brea, CA 92821

Attn: Anne Lanphar

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www.stthomasmore.net

Our Next Meeting:

DATE: May 26, Wednesday, @ NOON

TOPIC: Prayer: More Than Just Effort

SPEAKER: Judge Frank Firmat

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

FOR INFORMATION: Anne Lanphar @

647-2155 or Dave Belz @ 347-0447