

◆ Ad Veritatem ◆

Volume 5 Issue 5

Official Publication of the St. Thomas More Society

May 2000

MAY MEETING:

Fr. Edward Bloom

on

**Understanding
Marian Doctrine**



Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the "heart afire" with the love of God.

Thomas More:
Portrait of Courage
Gerard B. Wegemer
(pg. 23)

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

Father Edward Bloom will be our speaker this month. Since May is dedicated to the honor of the Blessed Virgin, Father's topic will be "Understanding Marian Doctrine."

In 1986 Father Bloom was ordained by Pope John Paul in Rome. Father was born and raised in Detroit. He served the Church for 5 years in Argentina. He is a member of the order Oblates of Mary, an order dedicated to Mary. Father Bloom is currently the pastor of St Peter Chanel Catholic Church in Hawaiian Gardens. He led our retreat last October. Which was highly acclaimed by those who attended. He is a powerful spiritual speaker.

Reservations are not required. For more information, contact Dave Belz at (949) 347-0447 dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 alanphar@firstam.com.

Everyone is welcome! ✚

MAY MEETING:

**TOPIC: "Understanding
Marian Doctrine"**

SPEAKER: Fr. Ed Bloom

**WHEN: LUNCH Meeting on
Wednesday May 17th**

**PLACE: First American Title
Lender's Advantage Bldg
3 First American Way, Santa Ana**

(see map on page 11)

The Precious Blood

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



Question: *A couple of weeks ago in our parish Mass there was a large quantity of the Precious Blood remaining after Communion. Instead of drinking it, the leader of our squad of Eucharistic Ministers decided to pour it down a special sink in the sacristy which he said was made just for this purpose. Is this allowed? It seemed so irreverent to pour the Eucharist out like that.*

Answer: Although the extraordinary minister of the Eucharist may have had good intentions, objectively to treat the Precious Blood in that way is a terrible sacrilege. The bishops of the United

The Precious Blood (Continued on page 2)

Inside This Issue:

Chaplain's Message	Page 1
Conscience: Two Thomases, Aquinas & More, Show Us What It Is	Page 3
Mary: Our Tainted Natures Solitary Boast	Page 5
Catholic Web Sites	Page 6
From the Library	Page 6
From the Writings of More	Page 8
Thought for the Day	Page 10

(Continued from page 1) ***The Precious Blood***

States have established norms recognized by the Holy See which are the minimum to be followed in the reverent treatment of the sacrament of the Precious Blood. Their Directory for the Celebration and Reception of Communion Under Both Kinds, promulgated in 1984, states: "Ministers shall always show the greatest reverence for the eucharistic species by their demeanor and in the manner in which they handle the consecrated bread or wine. Should there be any mishap, for example if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the sacrarium. After Communion, the eucharistic bread that remains is to be stored in the tabernacle. Care should be taken in regard to any fragments remaining on the corporal or in the sacred vessels. In those instances when there remains more consecrated wine than was necessary, the ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass. The amount of wine to be conse-

crated should be carefully measured before the celebration so that none remains afterward . . . It is strictly prohibited to pour the Precious Blood into the ground or into the sacrarium (paragraphs 34-36, 38, emphases added).

The "*sacrarium*" is a special sink in the sacristy of most churches used for the disposal of sacred things that are no longer usable, for example, holy water, blessed ashes, and so on. The Blessed Sacrament is never "disposed" of. It must always be consumed (eaten or drunk) by a priest, deacon, an appointed minister, or one of the faithful.

In the introduction to the norms just quoted, the bishops give a clear and classical presentation of the Catholic dogma concerning the substantial and permanent presence of Our Lord in the Blessed Sacrament. Perhaps if we priests were as eager to give instruction in the sublime mysteries of the Faith as we are to involve the laity in various liturgical ministries, such horrible practices wouldn't occur nearly as often as they do. †

A Little Chuckle



SIMPLE TRUTHS



Fulton J. Sheen

There is a world of difference between a gift and a sacrifice.
A sacrifice is a gift plus the love and personality of the giver.

A gift comes out of the pocketbook;
a sacrifice out of the heart.





St. Thomas More

CONSCIENCE: THE TWO THOMASES, AQUINAS & MORE, SHOW US WHAT IT IS

By: Fr. Hugh Barbour, O. Praem, Ph.D.



St. Thomas Aquinas

Conscience: there is scarcely a word which is of greater weight and authority in settling moral and legal disputes. Conscience: there is surely no aspect of the moral life of individuals that is less clearly understood, and often by those who use the word most. The word itself is etymologically the same as "*consciousness*," coming from the Latin word for "*knowledge*" or "*awareness*." Although conscience has a more specific meaning in modern English, its more general origin sheds valuable light on its fundamental meaning. Let's see how Saint Thomas Aquinas explains the case. His doctrine is the authoritative Catholic teaching on moral conscience used by Pope John Paul II in his encyclical letter **Veritatis Splendor** on the moral life.

As the word itself indicates, conscience is not an instinct, or feeling, or drive, or hunch, still less a preference or personal inclination. Rather, conscience is a type of knowledge or awareness, precisely the act of judgment on the part of our reason about what is to be done or avoided as good or evil. Reason's concrete judgment about what is to be done and what is not to be done is the act of our mind we call conscience, more simply "*What I know I ought to do and ought not to do.*"

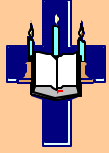
In current Western society (and by "*current*" we mean from the French Revolution until the present! The Catholic view is always a long one.) the idea is prevalent that conscience is essentially a matter of the freedom to choose. This has had consequences which are absurd when they are not tragic. Choosing is a matter of the will, but knowing is a matter for the mind. Conscience is a kind of knowing. Now it is all too true that just because I know what I ought to do does not mean that I will choose to do it. But it is all the more true that just because I freely choose to do something does not make it "*conscientious*." Since conscience is a rational thing, then I am bound to consider all evidence that ~~could have a bearing on my last judgment about what is~~

to be done. I can not use my power of choice to exclude facts, principles, or laws which I ought to consider in my moral reasonings and then claim that I am acting in good conscience when I choose to act on deliberately defective data. In the inner tribunal of moral awareness there can be no excluded evidence.

A sane society preserves the freedom of its citizens so that they are able to find out all they need to know in order to form good consciences, and so that they will not be pressured to choose contrary to what they know and judge to be right. Freedom, then is not an absolute value, rather it is necessary to preserve the rights of reason and truth. Such a sane society would be ours if the principles which are common both to our Constitution and to sound and perennial Catholic philosophy were understood and accepted. Lamentably, by the sheer misuse of words we have a society in which the "*freedom to choose*" is a higher principle than the obligation to consider reality in all its aspects and to make moral judgments that are truly conscientious. Freedom of conscience means now simply the right to do as one wills.

Our great patron Saint Thomas More was a true martyr for conscience's sake. He would not professionally countenance what he knew to be wrong. Henry VIII insisted that his divorce was a moral imperative for him, and tried to get Thomas to go along with his "*reasoning*." The whole sordid thing was even called in polite and politically correct company "*the matter of the King's conscience*." Henry's delicate "*conscience*" led to several severed heads. Then as now, passion, sensuality, and self interest will masquerade as "*conscience*." Thomas More did not adopt the "*I'm personally opposed, but if that's what you believe...*" approach. He knew that the king ought to know better. Contemporary parallels abound. Anyone for martyrdom? †

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Scriptural Corner:

"Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; ⁵⁴he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day." John 6:54

Comment from the Navarre Bible*:

⁵⁴. Jesus clearly states that his body and blood are a pledge of eternal life and a guarantee of the resurrection of the body. St. Thomas Aquinas gives this explanation: "The Word gives life to our souls, but the Word made flesh nourishes our bodies. In this sacrament is contained the Word not only in his divinity but also in his humanity; therefore, it is the cause not only of the glorification of our souls but also of that of our bodies" (Commentary on St John, in loc.).

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

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

**The Navarre Bible, an edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consists of the New Vulgate, the Revised Standard Version and commentaries. †*

From the Writings of St. Thomas More

MORE ON TEMPTATION

In the next two rules, More gives several other important points of advice: good soldiers never think themselves invincible in the face of temptation; they always resist temptation from the first moment; they think of the joy of victory, not the passing pleasures missed in achieving that victory; and, aware that a clear conscience is the greatest of earthly joys, they gladly put up whatever "*manly defense*" conscience may require.

Finally, the last rule cautions that the good soldier should not lose heart on account of being tempted, since everyone is. All should be concerned about their own pride, however, since it is the "*root of all mischief*" and the greatest peril any good soldier faces. Temptations can actually be of great help in fighting pride. The great St. Paul was tempted, even after his vision of God; indeed, God wisely allowed these temptations, precisely "*to preserve His servant from the danger of pride.*"

The most effective way of countering temptation is to "*consider how Christ, the Lord of sovereign power, / Humbled Himself for us unto the cross.*" Such a vivid recollection of God is, as we have seen, the single most important element of the spiritual life. Recalling "*Christ's ineffable Passion*" is "*a strong defense against all adversity.*" The victorious combatant is admonished never to forget "*that the Son of God died for you, and that you yourself will also die.*" Frequent contemplation on Christ's Passion will act as an impetus to a love that will "*spur forth your horse through the short way of this momentary life to the reward of eternal happiness.*" More would repeat this same idea many times later in his life, and he followed this practice until the moment of his death.



Thomas More: A Portrait of Courage

By: Gerard B. Wegemer

(Pg. 24-25) †

MARY: OUR TAINTED NATURE'S SOLITARY BOAST

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

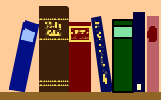
distinction between the “extreme veneration” (hyperdoulea) offered to Mary and the worship (latreia) which is legitimately offered only to God, one fears that the distinction becomes quite obscure in practice.’ Indeed, when attention to Mary imperils the sufficiency of Christ the very essence of the Gospel is threatened.”



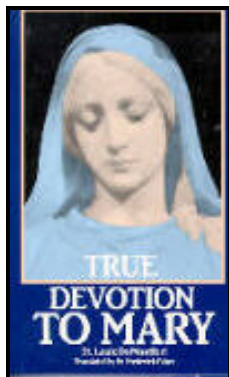
In making this argument, the Protestant critic removes the discussion from the theological sphere and focuses the debate upon the subjective intentions of each Catholic worshiper. This tactic effectively terminates the discussion and poses an insurmountable obstacle to any resolution of the dispute. 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 reflection on Mary's unique role in the redemption cannot but lead to the conclusion that all Christians



From the Library



True Devotion to Mary

By: St. Louis de Montfort

True Devotion To Mary by St. Louis Marie Grignon De Montfort (1673-1716) is considered to be the greatest single book on the Blessed Virgin Mary ever written. Seemingly divinely inspired, it is the classic statement on the spiritual way to Jesus Christ through the Blessed Virgin Mary. Beloved by countless souls, this book sums up the entire Christian life, showing a way of holiness that is short, easy, secure and perfect—a way of life chosen by Our Lord Himself, as explained here by the "Apostle of Mary."

Yet this holy way to Jesus through Mary remains unknown to most Catholics—even to many of the wisest and most spiritual among them. This is undoubtedly due in large part to the work of Satan, who cannot endure that Mary should be so successful in bringing souls to her Divine Son. In fact, St. Louis De Montfort predicted that the devil would try to bury *True Devotion To Mary*; and indeed, his precious manuscript lay hidden all during the 1700's, and was finally brought to light only in the year 1842, when it was found in a chest of old books. But even today, most Catholics still do not realize that God Himself has chosen Mary as the perfect means for Christians to become entirely devoted to His service. ☩

Catholic Web Sites

<http://www.catholicity.com>

CatholiCity®

CatholiCity is not a "free-standing" organization. It is the Internet division of the Mary Foundation, a tax-exempt, non-profit educational organization located near Cleveland, Ohio. It was founded by Bud and Bai Macfarlane in 1991 to give out free information on Our Lady and the Roman Catholic Church.

Interactive

Go To Town

Finding Stuff

City Folk

The Interactive Home of...
Mary Foundation

Free Catholic Audio Tapes

Saint Jude Media

Free Catholic Novels

Returning Home

Seeking Those Who Left the Faith

CatholiCity
Interactive

A Communications Network

TiberRiver

Our Online Bookstore Partner

McCloskey's Perspectives

A Fresh Look at Timeless Truths

FOR ALL THE MOMS AND SOMEDAY MOMS

We are sitting at lunch when my daughter casually mentions that she and her husband are thinking of *"starting a family."*

We're taking a survey," she says, half-joking.

"Do you think I should have a baby?"

"It will change your life," I say, carefully keeping my tone neutral.

"I know," she says, *"no more sleeping in on weekends, no more spontaneous vacations...."*

But that is not what I meant at all. I look at my daughter, trying to decide what to tell her. I want her to know what she will never learn in childbirth classes. I want to tell her that the physical wounds of child bearing will heal, but that becoming a mother will leave her with an emotional wound so raw that she will forever be vulnerable.

I consider warning her that she will never again read a newspaper without asking *"What if that had been MY child?"* That every plane crash, every house fire will haunt her. That when she sees pictures of starving children, she will wonder if anything could be worse than watching your child die.

I look at her carefully manicured nails and stylish suit and think that no matter how sophisticated she is, becoming a mother will reduce her to the primitive level of a bear protecting her cub.

That an urgent call of *"Mom!"* will cause her to drop a soufflé or her best crystal without a moment's hesitation.

I feel I should warn her that no matter how many years she has invested in her career, she will be professionally derailed by motherhood.

She might arrange for childcare, but one day she will be going into an important business meeting and she will think of her baby's sweet smell. She will have to use every ounce of her discipline to keep from running home, just to make sure her baby is alright.

I want my daughter to know that everyday decisions will no longer be routine. That a five year old boy's desire to go to the men's room rather than the women's at McDonald's will become a major dilemma. That right there, in the midst of clattering trays and screaming chil-

dren, issues of independence and gender identity will be weighed against the prospect that a child molester may be lurking in that restroom.

However decisive she may be at the office, she will second-guess herself constantly as a mother.

Looking at my attractive daughter, I want to assure her that eventually she will shed the pounds of pregnancy, but she will never feel the same about herself.

That her life, now so important, will be of less value to

her once she has a child. That she would give it up in a moment to save her offspring, but will also begin to hope for more years - not to accomplish her own dreams, but to watch her child accomplish theirs.

I want her to know that a cesarean scar or shiny stretch marks will become badges of honor. My daughter's relationship with her husband will change, but not in the way she thinks. I wish she could understand how much more you can love a man who is careful to powder the baby or who never hesitates to play with his child. I think she should know that she will fall in love with him again for reasons she would now find very unromantic.

I wish my daughter could sense the bond she will feel with women throughout history who have tried to stop war, prejudice and drunk driving.

I hope she will understand why I can think rationally about most issues, but become temporarily insane when I discuss the threat of nuclear war to my children's future.

I want to describe to my daughter the exhilaration of seeing your child learn to ride a bike. I want to capture for her the belly laugh of a baby who is touching the soft fur of a dog or a cat for the first time. I want her to taste the joy that is so real, it actually hurts.

My daughter's quizzical look makes me realize that tears have formed in my eyes. *"You'll never regret it,"* I finally say. Then I reach across the table, squeeze my daughter's hand and offer a silent prayer for her, and for me, and for all of the mere mortal women who stumble their way into this most wonderful of callings. This blessed gift from God. . . .that of being a Mother. ✠



(Continued from page 5) **MARY**

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 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 christs*." 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*." ✠

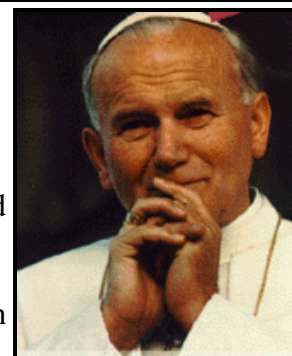


The Pope's Prayer Intentions for May



GENERAL INTENTION

That Mary, Mother of the Lord, may be the model of faithfulness and generosity in following Christ



The first beatitude cited in the Gospel is that of faith, and it refers to Mary: "Blessed is she who believed" (Luke 1:45). These words, spoken by Elizabeth, highlight the contrast between Zachariah's disbelief and Mary's faith. On receiving the message about the future birth of his son, Zachariah had found it hard to believe, judging it impossible since both he and his wife were advanced in age.

At the Annunciation Mary is confronted with an even more surprising message, the proposal that she become the mother of the Messiah. She does not react with doubt to this prospect, but limits herself to asking how the virginity to which she feels called could be reconciled with the vocation to motherhood. To the reply of the angel, who points out the divine omnipotence working through the Spirit, Mary gives her humble and generous consent.

At that unique moment in human history, faith plays a decisive role. St. Augustine rightly states: "Christ is believed and conceived through faith. First, the coming of faith takes place in the Virgin's heart, followed by fruitfulness in the mother's womb" (*Sermo* 293, PL 38:1327).

If we wish to contemplate the depth of Mary's faith, the Gospel account of the wedding feast at Cana is a great help. ... Mary does not withdraw her request, to the point of involving the servants in accomplishing the expected miracle: "Do whatever he tells you" (John 2:5). With her docility and depth of her faith, she looks beyond the immediate sense of Jesus' words. She intuits the unfathomable abyss and infinite resources of divine mercy and does not doubt her Son's loving response. The miracle is an answer to the perseverance of her faith. Mary is thus presented as a model of a faith in Jesus that rises above all obstacles.

In saying that Mary stood at the foot of the Cross, the Evangelist John (cf. 19:25) shows us that Mary remained full of courage at that critical moment. It was certainly the hardest stage in her "pilgrimage of faith". But she could stand there because she had remained firm in her faith. Put to the test, Mary continued to believe that Jesus was the Son of God and that by his sacrifice he would transform the destiny of mankind.

The Resurrection was the definitive confirmation of Mary's faith. In her heart, more than in any other, faith in the risen Christ acquired its most complete and authentic aspect, that of joy.

-- John Paul II, General Audience, May 6, 1998

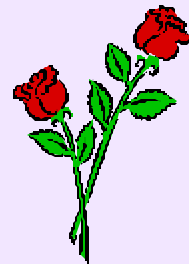
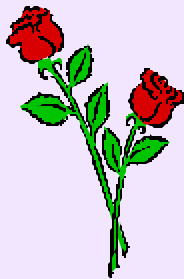
Scriptures for reflection

Luke 1:26-56: "Behold, I am the handmaid of the Lord . . ."; Matthew 12:46-50: "Whoever does the will of my Father in heaven is ... my mother." John 2:1-23 John 19:25: Mary, faithful to the end, at the Cross. Hebrews 11:1-12:2: examples of faith.

Catechism of the Catholic Church: 273, 492, 494, 505-6, 534, 2030 ☩

Thought for the Day

THE RESCUING HUG



This is a picture from an article called “*The Rescuing Hug.*” The article details the first week of life of a set of twins. Apparently, each were in their respective incubators, and one was not expected to live. A hospital nurse fought against the hospital rules and placed the babies in one incubator. When they were placed together, the healthier of the two threw an arm over her sister in an endearing embrace. The small baby’s heart rate stabilized and her temperature rose to normal.

Let us not forget to embrace those whom we love. †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

DRIVER'S PERMIT

A young boy had just got his driver's permit and inquired of his father, an evangelist, if they could discuss the use of the car. His father took him to the study and said to the boy, *"I'll make a deal with you son. You bring your grades up from a C to a B average, study your Bible a little, and get your hair cut and we'll talk about the car."*

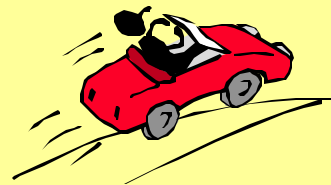
Well, the boy thought about that for a moment and decided that he'd best settle for the offer, and they agreed.

After about six weeks the boy came back and again asked his father about the car. Again they went to the study where his father said, *"Son, I've been real proud of you. You've brought your grades up, and I've observed that you've been studying your*

Bible and participating a lot more in the Bible study class on Sunday mornings. But I'm real disappointed seeing as you haven't got your hair cut."

The young man paused a moment and then said, *"You know Dad, I've been thinking about that, and I've noticed in my studies of the Bible that Samson had long hair, Moses had long hair, John the Baptist had long hair, and there's even strong argument that Jesus Himself had long hair."*

To which his father replied, *"You're right son. Did you also notice that they all WALKED everywhere they went?"* †



BRISTOL	Columbine		 55 FRWY
	MAIN ST.	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="border: 1px solid black; width: 100px; height: 30px; margin-bottom: 5px;"></div> <div style="text-align: center;">First American Financial</div> <div style="border: 1px solid black; width: 100px; height: 30px; margin-bottom: 5px; background-color: #cccccc;"></div> <div style="text-align: center;">Lender's Advantage</div> <div style="display: flex; align-items: center; margin-top: 10px;"> <div style="font-size: 2em; margin-right: 5px;">X</div> <div style="text-align: center;">PARK HERE</div> </div> </div>	
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DIRECTIONS TO MEETING: From the 55 Frwy, take MacArthur off ramp, go west to Imperial Prom. Turn north to First American Way then turn right. At stop sign turn right and follow around to front of 2 story bldg facing south (toward MacArthur Blvd)

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**PLEASE NOTE
TIME CHANGE!**



Our Next Meeting:

WHEN: Wednesday May 17th @ NOON (Lunch)

TOPIC: "Understanding Marian Doctrine"

SPEAKER: Fr Edward Bloom, O.M.B.

PLACE: First American Financial Headquarters

— Lender's Advantage Bldg., 3 First American Way, Santa Ana

FOR INFORMATION: Anne Lanphar 714 800-3225 alanphar@firstam.com

or Dave Belz @ 949 347-0447 dbelz@kuhnbelz.com

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