

# ◆ Ad Veritatem ◆

Volume 5 Issue 10

Official Publication of the St. Thomas More Society

October 2000

## OCTOBER MEETING:

### **The Legacy of C.S. Lewis: Engaging Secular Culture?**

This month our speaker will be Dr. J. Stanley Mattson, president and founder of the C.S. Lewis Foundation, who will address *"The Legacy of C.S. Lewis: Engaging Secular Culture."*

The C. S. Lewis Foundation is a California-based non-profit organization founded in 1986 to foster a renaissance of Christian scholarship and artistic expression throughout the mainstream of contemporary higher education. Inspired by the life and legacy of C.S. Lewis, the Foundation conducts regional Faculty Forums; has restored Lewis' home in Oxford, *"The Kilns,"* to serve as an international study center beginning this Fall; and sponsors dynamic, two-week lay Summer Institutes in Oxford and Cambridge.

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

*We look forward to seeing you!* ✚



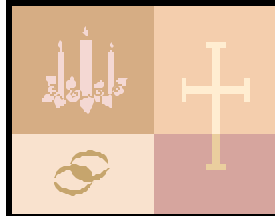
*"Only in God is my soul at rest... He is my rock and my salvation, my strong-hold; I shall not be disturbed."*

Thomas More from [A Portrait of Courage](#)

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

## **Why is Marriage a Sacrament?**

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



### QUESTION:

*Here's a simple question that I think will stump you. Since marriage is a necessary, natural institution, it hardly seems*

*necessary for it to be a sacrament. After all, marriage already existed before the sacraments. Why would Our Lord have to make marriage a sacrament?*

**ANSWER:** Well, I'm afraid you didn't stump me, but you did give me the opportunity to explain an important issue. There are actually two points that need to be made in answering your question. One is about marriage, the other is about sacraments in general.

In a certain sense, marriage is the original sacrament. St. Paul said, *"Husbands should love their wives as they do their own The Sacrament of Marriage* (Continued on page 2)

## OCTOBER MEETING:

### **TOPIC:**

*The Legacy of C. S. Lewis: Engaging Secular Culture?*

### **SPEAKER:**

**Dr. J. Stanley Mattson**

**WHEN:** Lunch (\$10) Mtg  
Noon Wed. Oct. 18<sup>th</sup>

**PLACE:** First American Title  
3 First American Way, Santa Ana

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(Continued from page 1) ***The Sacrament of Marriage*** bodies. He who loves his wife loves himself. No one ever hates his own body, but nourishes and fosters it, just as Christ does the Church, since we are members of his body. For this reason a man will leave his father and mother and cleave to his life, 'and the two shall be as one flesh.' This is a great sacrament, I mean it regards Christ and the Church" (Eph. 5:28-32).

Marriage symbolizes the union between God and the human race, a unity that is the purpose for which we were created. That's why St. Paul cites Genesis 2 and relates the natural institution of marriage directly to the spousal relationship between Christ and the Church. This union was intended "from the beginning" to be realized in Christ, the Incarnate Son of God, the Bridegroom of the Church, his mystical Body. St. Thomas Aquinas points out that the marriage of our first parents, Adam and Eve, was a sacrament signifying the union of Christ and the Church to be consummated in the glory of heaven (**Summa Theologiae** II-II, q.2, a.7). This means that marriage was already in a sense a "sacrament" pointing to Christ even before Adam and Eve, the first married couple, fell into sin.

Many Catholics forget that there have always been sacraments, instituted by God to express faith in Christ and the effects of faith in Him. All the rites and observances of the Old Covenant, circumcision, sacrifices, and so on, were "sacraments" of faith in the coming Savior and Messiah. These Old Testament "sacraments" symbolized and pointed toward the effects of His future com-

ing. Yet all of these were established by God after the fall, and after the promise of a Redeemer from sin and death. But marriage is different. It preceded the Fall and was the original sacrament or sign of that union between God and Man. In fact, it was from the start intended by God to be an efficacious, that is "truly effective," cause of grace. If there had been no Fall of Adam, sanctifying grace would have been transmitted simply by natural generation, the union of husband and wife. The priesthood and worship would have been a family matter under the priesthood of the Father of the household. So when Our Lord made the marriage a sacrament of the New Covenant, He was only bringing to perfection an institution which had always been in some sense a sacrament of God's love for the human race. It's interesting to note that the sacrament of marriage is the only sacrament which is discussed in the Catechism of the Catholic Church in terms of the whole history of our race, from creation before the fall until Christ (CCC 1601-1617). Marriage is the primordial sacrament.

Now, in the light of all this you might ask, "So what's new and different about Christ's institution of marriage as a sacrament of the New Covenant?" Christ came into the world to overcome sin and death, things about which Adam and Eve were happily unaware on their "wedding day," and so marriage in Christ is not only a sign of God's union with humanity, but most particularly as sign of the sacrificial love of the Cross. St. Thomas teaches that all the sacraments in ***The Sacrament of Marriage*** (Continued on page 9)

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## **SIMPLE TRUTHS**

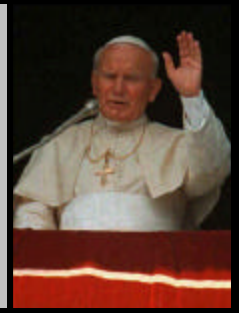


**Fulton J. Sheen**

**"The separation of people into sheep and goats will take place only at the last day. Until then we are forbidden to make any classification. It is very likely that there will be many surprises in Heaven. Many people will be there that we never expected to find, and many will not be there whom we expected to see; and finally, we probably will be most surprised to find ourselves there." †**

# John Paul II on the Ecumenical Style

By John Flynn, Esq.



The recent publication of *Dominus Iesus* by the Congregation for the Doctrine of the Faith has focused new attention on the nature of ecumenism and its relationship to the life of the Church. Ecumenism normally brings to mind the corporate dimension of faith, as if it were something that happens only to denominations and religions, something macroscopic as opposed to microscopic. There is an obvious corporate dimension to ecumenism, but there is more to it than the corporate. Dialogue is essential to conversion, to the spiritual formation of the faithful. Our unwillingness to participate in the work of dialogue not only impedes the progress of the Christian communions toward unity, but also blocks our own individual spiritual progress.

Pope John Paul II has written prolifically, and with great insight, on the meaning of ecumenism. This “article” consists mainly of passages drawn from the writings of John Paul II on ecumenism, and on the relationship between dialogue and conversion. The reader is invited to carefully consider the passages set forth below (many of which were included in an earlier article by the same writer) on the nature of renewal, to meditate on them, and take them to heart.

In *Sources of Renewal*, written while he was still Cardinal Karol Wojtyla, John Paul II identified, as the focal point of his study, the “consciousness of Christians and the attitudes they should acquire,” the “true proof of the realization of the Council.” (*Sources of Renewal* (San Francisco: Harper & Row, Publishers, 1980), 17-18.) A review of the Vatican II documents certainly leaves the reader with the impression that a transformation of attitude is in order, but what is the nature of the transformation, and to what end? The answer, as formulated by John Paul II, is closely related to the meaning of dialogue.

First of all, it is important to note that dialogue, in the writings of John Paul II, is a term of art, referring not only to the externalities of dialogue, but to a fundamental reorientation of one’s faith:

“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 Pope’s commitment to dialogue. Twenty-three years after *Sources of Renewal*, in *Ut Unum Sint*, his encyclical on ecumenism, John Paul II 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 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

*Ecumenical Style* (Continued on page 4)

(Continued from page 3) ***Ecumenical Style***

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.'*** (UUS, §§28-29, boldface 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, emphasis added.)

We are not, therefore, called to reject truth for the sake of a "unity" achieved by removal of the true and essential. The longer we suppress, or even avoid, truth for the sake of maintaining "peace," the more unstable the condition of the Church. Hence, the Pope 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, §36, emphasis added.)

Mary, for example, is often incorrectly perceived as a stumbling block to ecumenism, but the ecumenical movement is inspired by the Holy Spirit Himself, the Spirit of truth. (Jn 16:13.) Unity achieved at the expense of truth is counterfeit, and even destabilizing, to the Church and to her ecumenical goals. Indeed, there is a far greater danger to the ecumenical initiatives of the Church in downplaying Mary's role than in affirming her prominence. The more we "advance" ecumenically at the expense of truth, the greater the risk of later disruption, and even reversal, from defeated hopes and expectations when dialogue reaches such "issues" as Mary. We must have faith that truth, in the long run, will serve unity.

At the same time, love and truth exist to each other in a state of harmonious unity, as two attributes of the one God. As John Paul II himself declared at the canonization of St. Teresa Benedicta of the Cross (Edith Stein):

"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." (Vatican Information Service [web site], October 11, 1998.)

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

"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

***Ecumenical Style*** (Continued on page 5)

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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 can truth be expressed in different forms, but the truths of the Church do not all have equal stature, a reality that also 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.)

How we respond to the complementary demands of love and truth posed by dialogue, in a very real sense, reveals the depth of our conversion, i.e., our spiritual maturity:

“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 mind’s 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.)

Referring to the “style” of thinking and perceiving that emerged from Vatican II, John Paul II 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 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.” (John Paul II, *Crossing the Threshold of Hope* (New York: Alfred A. Knopf, 1994), 162, emphasis in original.)

The ecumenical style is not like a style of clothing or speech. It is neither elective nor 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.)

Dialogue forces us to formulate the teachings of the Church in a manner that liberates the Church from the

***Ecumenical Style*** (Continued on page 6)

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unnecessary burdens caused by incomplete understanding:

“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.)

Dialogue is also indispensable to deeper conversion. Consider the heavy emphasis John Paul II lays upon the relationship of conversion to the ecumenical tendencies of the Church:

“Thanks to ecumenical dialogue we can speak of a greater maturity in our common prayer for one another. This is possible inasmuch as *dialogue also serves as an examination of conscience*. In this context, how can we fail to recall the words of the First Letter of John? ‘If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness’ (1:8-9). John even goes so far as to state: ‘If we say that we have not sinned, we make him a liar, and his word is not in us’ (1:10). ***Such a radical exhortation to acknowledge our condition as sinners*** ought also to mark the spirit which we bring to ecumenical dialogue...even after the many sins which have contributed to our historical divisions, ***Christian unity is possible, provided that we are humbly conscious of having sinned against unity and are convinced of our need for conversion.*** Not only personal sins must be forgiven and left behind, but also social sins, which is to say the sinful ‘structures’ themselves which have contributed and can still contribute to division and of the reinforcing of division.” (UUS, §§34-36, last emphasis added, all others in original.)

...

“Passing from principles, from the obligations

of the Christian conscience, to the actual practice of the ecumenical journey towards unity, the Second Vatican Council emphasizes above all the need for ***interior conversion***. ... ‘*There can be no ecumenism worthy of the name without a change of heart.*’

The Council calls for personal conversion as well as for communal conversion. The desire of every Christian Community for unity goes hand in hand with its fidelity to the Gospel. ***In the case of individuals who live their Christian vocation, the Council speaks of interior conversion, of a renewal of mind.*** (UUS, §15, first and third emphases added, second emphasis in original.)

...

***Each one therefore ought to be more radically converted to the Gospel and, without ever losing sight of God’s plan, change his or her way of looking at things.*** Thanks to ecumenism, our contemplation of ‘the mighty works of God’ (*mirabilia Dei*) has been enriched by new horizons, for which the Triune God calls us to give thanks: the knowledge that the Spirit is at work in other Christian Communities, the discovery of examples of holiness, the experience of the immense riches present in the communion of saints, and contact with unexpected dimensions of Christian commitment. ***In a corresponding way, there is an increased sense of the need for repentance; an awareness of certain exclusions which seriously harm fraternal charity, of certain refusals to forgive, of a certain pride, of an unevangelical insistence on condemning the ‘other side,’ of a disdain born of an unhealthy presumption.*** Thus, the entire life of Christians is marked by a concern for ecumenism; and they are called to let themselves be shaped, as it were, by that concern. (UUS, §15, first and third emphases added, second emphasis in original.)

The relationship of conversion to the ecumenical propensities of the Church is so close that the Pope has endorsed a term that identifies conversion with ecumenism itself:

“This *change of heart and holiness of life, along with public and private prayer for the unity of Christians*, should be regarded as the

***Ecumenical Style*** (Continued on page 7)

(Continued from page 6) ***Ecumenical Style***

soul of the whole ecumenical movement, and can rightly be called ‘*spiritual ecumenism*.’

We proceed along the road leading to the conversion of hearts guided by love which is directed to God and, at the same time, to all our brothers and sisters, including those not in full communion with us.” (UUS, §21, quoting Vatican II, *Decree on Ecumenism*, §8, first emphasis in original, second emphasis added.)

Finally, what is true of dialogue with other denominations and faiths *is equally true of dialogue within the Church:*

“Yet conversion is incomplete if we are not aware of the demands of the Christian life and if we do not strive to meet them. In this regard, the Synod Fathers noted that unfortunately ‘at both the personal and communal level there are great shortcomings in relation to a more profound conversion and with regard to relationships between sectors, institutions and groups within the Church.’ ‘He who does not love his brother whom he has seen, cannot love God whom he has not seen’ (1 Jn 4:20).” (John Paul II, Apostolic Exhortation, *Ecclesia in America* (1999), §27.)

Dialogue, however, cannot promote deeper conversion unless it is oriented to the Cross:

Dialogue cannot take place merely on a horizontal level, being restricted to meetings, exchanges of points of view or even the sharing of gifts proper to each Community. ***It***

***has also a primarily vertical thrust, directed towards the One who, as the Redeemer of the world and the Lord of history, is himself our Reconciliation.*** This vertical aspect of dialogue lies in our acknowledgment, jointly and to each other, that we are men and women who have sinned. ***It is precisely this acknowledgment which creates in brothers and sisters living in Communities not in full communion with one another that interior space where Christ, the source of the Church’s unity, can effectively act, with all the power of his Spirit, the Paraclete.*** (UUS, §35, emphases added.)

It is the vertical dimension of dialogue that imparts to the soul the knowledge that we are, as John Paul II has said, “all equally indebted to our Redeemer.” (John Paul II, *Dominicae Cenae* (1980), §13.) It is precisely our equality as debtors to the Cross that provides the true source of unity, ***overshadowing all other differences.*** If we do not see ourselves in the light of the Cross, if we do not permit ourselves this radical experience of the Cross, we cannot live in the truth, failing to perceive that our debt to the Cross is the overriding criterion by which to see ourselves in relation to our sisters and brothers.

Dialogue is the specific challenge to faith presented by Vatican II. It is not an option for the Catholic faithful. Our response to the challenge reveals the depth of our conversion. †

*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.*



## Scriptural Corner:

“Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.” **Mark 9:42**

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

“Scandal is anything said, done, or omitted which leads another to commit sin.” (St Pius X Catechism, 417). Scandal is called, and is, diabolical when the aim of the scandal-giver is to provoke his neighbour to sin, understanding sin as offence against God. Since sin is the greatest of all evils it is easy to understand why scandal is so serious and, therefore, why Christ condemns it so roundly. Causing scandal to children is especially serious, because they are so less able to defend themselves against evil. What Christ says applies to everyone, but especially to parents and teachers, who are responsible before God for the souls of the young. (Page 134)

*\*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. †*

## *St. Thomas More Society Retreat*

*“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.”*  
(Mark 14: 37-38)

**When:** Friday evening, November 10, 2000 (check-in 7:30 - 8:30 p.m.) through  
Noon on Sunday, November 12, 2000

**Where:** Marywood Retreat Center, 2811 Villa Real, Orange

**Cost:** \$135 (includes food and lodging)

**Summary:** The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, with opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

**Retreat Master:** Fr. Ed Broom & Fr. Larry Darnell (the Oblates of Mary)

**Contact:** Dave Belz at (949) 347-0447 or via email at [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com) †

*Please register me for the St. Thomas More Retreat for the weekend of November 10-12, 2000*

Name: \_\_\_\_\_ Telephone: (\_\_\_\_) \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_ email: \_\_\_\_\_

*Make checks payable to: St Thomas More Society*

*Mail to: David Belz, 28202 Cabot Road, Suite 215, Laguna Niguel, CA 92677*

**Thought  
for  
the  
Day**

### Just Do It Anyway

*By Mother Teresa*

People are often unreasonable, illogical, and self-centered;  
Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives;  
Be kind anyway.

If you are successful, you will win some false friends and some true enemies;  
Succeed anyway.

If you are honest and frank, people may cheat you;  
Be honest and frank anyway.

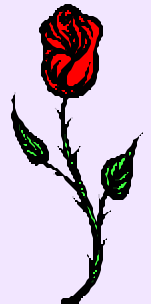
What you spend years building, someone could destroy overnight;  
Build anyway.

If you find serenity and happiness, they may be jealous;  
Be happy anyway.

The good you do today, people will often forget tomorrow;  
Do good anyway.

Give the world the best you have, and it may never be enough;  
Give the world the best you've got anyway.

You see, in the final analysis, it is between you and God;  
It was never between you and them anyway. †





## Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

### A New Interpretation

An elderly woman had just returned to her home from an evening of religious service when she was startled by an intruder. As she caught the man in the act of robbing her home of its valuables, she yelled, "Stop! Acts 2:38!" ("...turn from your sin...")



The burglar stopped dead in his tracks. The woman calmly called the police and explained what she had done.

As the officer cuffed the man to take him in, he asked the burglar, "Why did you just stand there? All the old lady did was yell a scripture to you."

"Scripture?" replied the burglar, "She said she had an AXE and two 38's!" †

(Continued from page 2) The Sacrament of Marriage

some way indicate the power of Christ's suffering and death. In the mutual offering of their lives and bodies one to the other, man and woman in marriage share in the love of Christ on the Cross. The liturgy of the Roman Catholic Church shows this beautifully in the Mass for the Celebration of Marriage, when the special "nuptial blessing" of the couple is given after the Our Father as the Body and Blood of the Lord are lying in sacrifice on the altar. It is then that the Church prays for the fruitfulness and fidelity of their union, uniting the mutual offering of the man and woman with the offering of Christ's Body. As any faithful Catholic married couple will tell you, there is always some cross to bear in wedded life. The Holy Sacrament of Matrimony unites these to the Cross of Christ, the Bridegroom of his Church. †



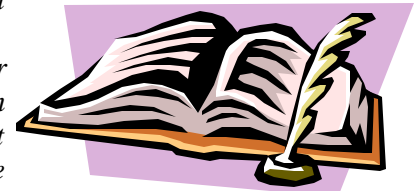
**Thomas More comforts his daughter just prior to his execution**

## The Writings of Thomas More

### MORE ON PRAYER

What follows is another brilliant image to help us realize the nature of prayer. More suggests that we imagine we have "committed a crime of high treason" against a prince who is willing to commute or even cancel the death penalty if we show ourselves contrite. His irony then brings into high relief the absurdity of slothful prayer:

"Now when you have been brought into the presence of the prince, go ahead and speak to him carelessly, casually, without the least concern...Then yawn, stretch, sneeze, spit without giving it a thought, and belch up the fumes of your gluttony. In short, conduct yourself in such a way that he can clearly see from your face, your voice, your gestures, and your whole bodily deportment that while you are addressing him you are thinking about something else. Tell me now, what success could you hope for from such a plea as this?"



**Thomas More: A Portrait of Courage**

**By: Gerard B. Wegemer**

**(Pg. 207) †**



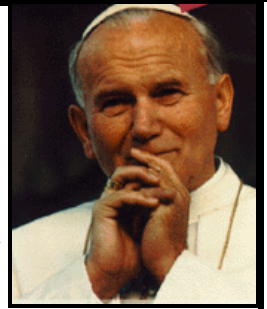
## Act of Entrust- ment to the Blessed Virgin Mary



## Act of Entrustment to the Blessed Virgin Mary

### Pope John Paul II

October 8, 2000



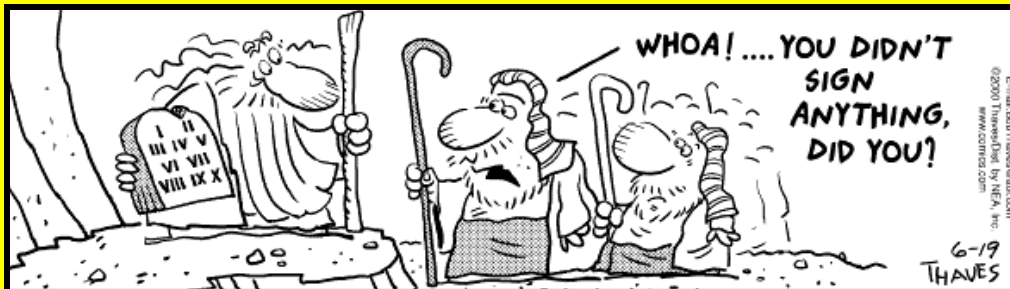
1. *“Woman, behold your Son!”* (Jn 19:26). As we near the end of this Jubilee Year, when you, O Mother, have offered us Jesus anew, the blessed fruit of your womb most pure, the Word made flesh, the world’s Redeemer, we hear more clearly the sweet echo of his words entrusting us to you, making you our Mother: *“Woman, behold your Son!”* When he entrusted to you the Apostle John, and with him the children of the Church and all people, Christ did not diminish but affirmed anew the role which is his alone as the Saviour of the world. You are the splendour which in no way dims the light of Christ, for you exist in him and through him. Everything in you is fiat: you are the Immaculate One, through you there shines the fullness of grace. Here, then, are your children, gathered before you at the dawn of the new millennium. The Church today, through the voice of the Successor of Peter, in union with so many Pastors assembled here from every corner of the world, seeks refuge in your motherly protection and trustingly begs your intercession as she faces the challenges which lie hidden in the future.

2. In this year of grace, countless people have known the overflowing joy of the mercy which the Father has given us in Christ. In the particular Churches throughout the world, and still more in this centre of Christianity, the widest array of people have accepted this gift. Here the enthusiasm of the young rang out, here the sick have lifted up their prayer. Here have gathered priests and religious, artists and journalists, workers and people of learning, children and adults, and all have acknowledged in your beloved Son the Word of God made flesh in your womb. O Mother, intercede for us, that the fruits of this Year will not be lost and that the seeds of grace will grow to the full measure of the holiness to which we are all called.

3. Today we wish to entrust to you the future that awaits us, and we ask you to be with us on our way. We are the men and women of an extraordinary time, exhilarating yet full of contradictions. Humanity now has instruments of unprecedented power: we can turn this world into a garden, or reduce it to a pile of rubble. We have devised the astounding capacity to intervene in the very well-springs of life: man can use this power for good, within the bounds of the moral law, or he can succumb to the short-sighted pride of a science which accepts no limits, but tramples on the respect due to every human being. Today as never before in the past, humanity stands at a crossroads. And once again, O Virgin Most Holy, salvation lies fully and uniquely in Jesus, your Son.

4. Therefore, O Mother, like the Apostle John, we wish to take you into our home (cf. Jn 19:27), that we may learn from you to become like your Son. *“Woman, behold your son!”* Here we stand before you to entrust to your maternal care ourselves, the Church, the entire world. Plead for us with your beloved Son that he may give us in abundance the Holy Spirit, the Spirit of truth which is the fountain of life. Receive the Spirit for us and with us, as happened in the first community gathered round you in Jerusalem on the day of Pentecost (cf. Acts 1:14). May the Spirit open our hearts to justice and love, and guide people and nations to mutual understanding and a firm desire for peace. We entrust to you all people, beginning with the weakest: the babies yet unborn, and those born into poverty and suffering, the young in search of meaning, the unemployed, and those suffering hunger and disease. We entrust to you all troubled families, the elderly with no one to help them, and all who are alone and without hope.

5. O Mother, you know the sufferings and hopes of the Church and the world: come to the aid of your children in the daily trials which life brings to each one, and grant that, thanks to the efforts of all, the darkness will not prevail over the light. To you, Dawn of Salvation, we commit our journey through the new Millennium, so that with you as guide all people may know Christ, the light of the world and its only Saviour, who reigns with the Father and the Holy Spirit for ever and ever. Amen. †



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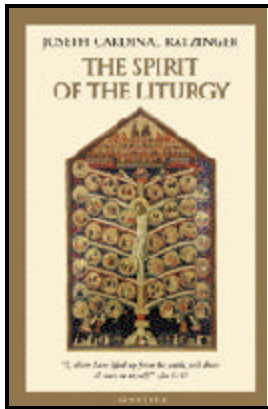
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—**Cardinal Joseph Ratzinger**

Ignatius Press

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