

◆ Ad Veritatem ◆

Volume 5 Issue 12

Official Publication of the St. Thomas More Society

December 2000

DECEMBER MEETING:

**Assemblyman
Bill Campbell**
*“Being Catholic
in Sacramento”*



*“Let us heartily
thank God as well for
adversity as for
prosperity, and
perhaps we have
more cause to thank
Him for our loss
than for our gain,
for His wisdom sees
better what is good
for us than we do
ourselves.”*

Thomas More

From Thomas
More: Portrait of
Courage

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

A native Southern Californian, Assemblyman William Campbell was born in Los Angeles and raised in Pico Rivera. He received his Bachelor of Science in electrical engineering at Loyola Marymount University and his Master in Business Administration at the Harvard Business School. Assemblyman Campbell is the Founder and Chief Financial Officer of BIMA Corporation, a franchisee of Taco Bell. Assemblyman Campbell and his wife Mary have been residents of Villa Park for over 20 years. They have three sons, Patrick, Chris and Brian. The Campbell family has always been very active in their community, including Indian Guides, Boy Scouts, Youth Soccer, Little League and St. Norbert’s Parish in Orange.

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.

We look forward to seeing you! †

DECEMBER MEETING:

TOPIC: *“Being Catholic
in Sacramento”*

SPEAKER: Assemblyman
Bill Campbell

WHEN: *Lunch* (\$10) Mtg
Noon Wed. Dec. 20th

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

Are Indulgences Biblical?

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



QUESTION: *How
can anyone hold that
the complicated sys-
tem of the Catholic
Church in giving out
indulgences can be
justified from the
Word of God?*

ANSWER: Pope Paul VI in the Apostolic Constitution *Indulgentiarum Doctrina* of 1967 provided the Church with a very clear and beautiful exposition of the teaching behind indulgences. This teaching is extensively offered again in the Catechism of the Catholic Church in the numbers considering the Sacrament of Penance. The Pope wisely points out, “If we wish to understand exactly the doc-

Indulgences (Continued on page 2)

Inside This Issue:

Chaplain’s Message	Page 1
Homecoming	Page 3
SPECIAL SEMINAR	Page 5
The Truth About Freedom	Page 7
Pope Addresses Catholic Jurists	Page 10
From the Library	Page 12

(Continued from page 1) **Indulgences**

trine of indulgences and its benefits in practice, we must remember truths which the whole Church, enlightened by God's Word, has always believed." The necessity of expiation for personal sins, the reality of the communion of saints, the power of binding and loosing given to the apostles and their successors, purgatory, heaven and the development of doctrine under the guidance of the Holy Spirit Who leads the Church "into all truth": all of these go into the understanding of the practice of granting indulgences to the faithful. A full answer would have to explain each of these doctrines, and how they interrelate.

Your question calls indulgences a "complicated system." Rather, indulgences are a practical result of a deep understanding of the ways of God with men. Are works of mercy, visiting the sick, clothing the naked, feeding the hungry sometimes very complicated to arrange? Is meditating on Scripture, singing God's praises with correct harmony and rhythm, giving or hearing a sermon complicated? Are these natural and even necessary aspects of Christian life? Do they have value in the sight of God?

Complicated things are usually the practical ones. Didn't St. Paul say, "I chastise my body and bring it into subjection, lest having preached to others, I myself might become a castaway" (1

Cor. 9:27)? Didn't he order that prayers be offered up for all sorts and conditions of men? Didn't he refer to the devotional practice of the early Christians of being baptized on behalf of the dead? Penance, prayer for others, even for the dead, works of mercy; all of these might seem complicated, but they are very practical responses to the needs and realities of the spiritual life. The Word of God involves the Christian in some very complicated activities, indeed. This is because the Word is practical, meant to be carried out in the extremely varied aspects of human life. Indulgences are just a practical outgrowth of the life of the Christian Church, who, in Her wisdom, encourages prayer, penance and works of mercy for the spiritual growth of the Body of Christ, which has been wounded by our own personal sins.

Our Lord Jesus Christ, unlike Mohammed or modern Protestant apologists, never promised that the Gospel would be simple and uncomplicated, only that it would be powerful, and so practical. The Catholic Church is like a good mother to Her children, both powerful and practical in Her application of the Gospel. †



**Thomas More Society
Executive Committee:**

David Belz
Kuhn & Belz

Steve Cotugno
Wonderware Corporation

Hon. Mary Erickson
Orange County
Superior Court

John Flynn
Nossaman Guthner
Knox & Elliott

Ron Gable
Economic & Financial
Analytics, Inc.

Deborah Knefel
Anaheim Deputy
City Attorney

Anne Lanphar
First American Title
Insurance Company

Hon. David McEachen
Orange County
Superior Court

Michael Shonafelt
Nossaman Guthner
Knox & Elliott

Wally Wade
Orange County
District Attorney's Office

Greg Weiler
Palmieri Tyler Weiner
Wilhelm & Waldron

Our Chaplain:
Fr. Hugh Barbour,
O. Praem, Ph.D.
St. Michael's Abbey

Ad Veritatem Editors:

Anne Lanphar
Ron Gable

SIMPLE TRUTHS



Fulton J. Sheen

"The best way to help others is by identifying ourselves with their affliction, getting into them and feeling their pains as our own. It is not enough merely to have an intellectual understanding of another person's difficulty; we need to go a little farther to feel it as our own burden, as the Samaritan put the wounded man upon a beast of burden and took him to an inn." †



HOMECOMING

By Honorable Mary Fingal Erickson

I was baptized and raised a Catholic, the 6th of 10 children. I attended 10 years of Catholic school, and have always had a deep appreciation for the excellent academic and moral training I received. I was a teenager during the turbulent sixties. When I was in high school, the Jesus Movement hit the scene. I wondered if I was missing something as I saw the spontaneous, exuberant prayer and devotion to the Bible of these “*Jesus People*.”

In college, I became involved with an Evangelical Protestant ministry to college students. I was impressed with my friends’ prayer life, warm fellowship, and knowledge of Scripture. As I joined them on retreats, Bible studies and evangelism workshops, I slowly abandoned the distinctly Catholic aspects of my faith. Soon, I considered myself a former Catholic. Although I always rose to the Church’s defense when others criticized it, I had no answer for the objections my friends raised to “unbiblical” Catholic doctrines. Eventually I embraced a faith pared down to the “*Fundamentals*,” believing all the “*rest*” was optional, but not necessary for salvation. As long as I had accepted Jesus as my Savior and Lord, I was assured of salvation. (I never gave much thought to the fact that the Fundamentals had been formulated in the Creeds of the early centuries, in councils of Catholic bishops in union with the Pope.)

Through college and after law school I attended a non-denominational church, where I found fellowship and “*Bible based*” teaching. After my divorce in 1985, I joined a Presbyterian church. I was disenchanted with the fundamentalist approach to the faith, and felt a hunger for a “*traditional*” and “*historical*” church.

I found in the Presbyterian church a family of people who loved the Lord and His written word.

During my 14 years there, I was a divorce recovery workshop leader, leader of the singles Sunday school class, and lay minister. In the secular world, I was a busy trial attorney and a single mom pretty much living life on my own terms.

**I feel as if I
have fallen
in love--in a
new and
deeper way
with our
Lord who
gives
Himself to
us in the
Eucharist.**

Two events brought me literally to my knees and forced me to recognize that no matter how neatly I had my life planned out, God commanded my utter submission to His will and His plan, not mine. In 1992 a man I deeply loved died at the age of 42, just 12 weeks after being diagnosed with a brain tumor. In 1993, another beloved friend died in an accident just a couple of months shy of his 47th birthday. In the depths of my grief and inconsolable sorrow, I remembered the words of Jeremiah 10:23: “*I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps.*”

I turned the reins of my life over to God with the prayer: “*You are all I need. Where you lead, I will follow. Help me to do this Lord.*”

God definitely has a sense of humor and irony. In the spring of 1997, wandering the aisles of a (non Catholic) Christian bookstore, I picked up two books on basic Christian theology by someone I had never heard of before, Peter Kreeft. I was surprised to discover not only that he was a *Catholic*, but he had converted from a Protestant Reformed tradition. Intrigued by the title, I also bought **Catholicism and Fundamentalism** a book by another person unknown to me, Karl Keating. I soon discovered to my surprise and amazement that untold numbers of Evangelicals had been converting to the Catholic faith during my years “*away*,” and for reasons that made

Homecoming (Continued on page 4)

(Continued from page 3) **Homecoming**

sense to me, intellectually and theologically. I was confused. I was a happy Presbyterian, and on the eve of being nominated to serve on my church's board of elders!

In 1997, I read the Bible (Protestant version), from cover to cover. This was the same Bible I had studied for the last two and a half decades, and now verse after verse leaped out with Catholic meaning, in particular, John 6, the discourse on the Eucharist.

In August of 1997, my career long dream of becoming a judge was realized when the governor appointed me to the bench. As a judge, I am vested by the state with authority to "bind and loose" in passing sentences, interpreting and applying the law, and deciding whether to admit or exclude evidence. I am bound in all of this to rely on not just the "black letter law" but the "tradition" of stare decisis, the written appellate court decisions. I began to realize how beautiful and logical was the Catholic Church's ancient teaching on Scripture plus Tradition plus Magesterium! While man's law and its interpreters are fallible, could it be that God's law and written word had an infallible interpreter?

In the early part of 1998, I read a biography of St. Thomas More, the patron saint of lawyers and judges, whom I had always admired. The articulate defense of the Catholic faith by this moral and intellectual giant deeply moved me.

Both my heart and my mind needed to be reconverted. The moment of "heart conversion" occurred when I attended a funeral Mass for a family member on February 17, 1998. The beauty of the liturgy, the comfort in the rituals, the red light glowing

near the tabernacle, the rich images of saints throughout the church, the familiar Scripture readings, and the image of my crucified Lord touched a deep forgotten place in my heart. I knew I was in His house, but didn't know how to get Home. A couple of months later, I declined the nomination to a position of the board of elders in my church..

I asked for the gift of faith, as I struggled the hardest with the Real Presence, and the Marian doctrines. I had been a "cafeteria" Christian as a Protestant believer. No way would I be a "cafeteria" Catholic. If the Church, I reasoned, was right about the Real Presence, then it must indeed be the teacher of the fullness of the truth, and God would answer my questions.

I became "hooked on apologetics," reading every conversion story I could get my hands on, and compiling what are now three binders full of tracts from Catholic Answers and other apologetics groups. I had been a history major, and began reading the Church Fathers. To borrow a quote from Cardinal Newman, I became "deep in history" and found I could no longer be Protestant.

One year later, I received the sacrament of Reconciliation. I feel as if I have fallen in love--in a new and deeper way with our Lord who gives himself to us in the Eucharist. I am ever grateful for my Protestant journey, which ignited my love for the Bible and for Christian fellowship. I have a deep love for my Presbyterian brothers and sisters who have prayed for me and loved me all these years, and who continue to count me as their sister in Christ. I long for the day when all Christians will be united around the Table of the Lord. May we all work for that unity Christ prayed for, in our daily lives and in our prayers. †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

THE THREE KINGS

In a small Southern town there was a Nativity scene that showed great skill and talent had gone into creating it. One small feature bothered me.

The three wise men were wearing firemen's helmets. Totally unable to come up with a reason or explanation, I left.

At a Quik Stop on the edge of town, I asked the lady behind the counter about the helmets. She looked

skeptically at me, "You Yankees never do read the Bible!" I assured her that I did, but simply couldn't recall anything about firemen in the Bible.

She jerked her Bible from behind the counter and ruffled thru some pages, and finally jabbed her finger at a passage. Sticking it in my face she said, "See, it says right here, 'The three wise men came from afar.'" †



You are invited to a Thomas More CLE Seminar

Saturday January 27, 2001



“A LAWYER'S PROFESSIONAL RESPONSIBILITY: THE LAWYER OF THE MILLENNIUM'S PERSPECTIVE”

St. Thomas More was elected "*Lawyer of the Millennium*" by the Law Society of Great Britain in December 1999, and he was celebrated as "*Patron of Statesmen*" at the Vatican on November 4-5, 2000, by thousands of political and cultural leaders from throughout the world. Occasioned by these events, our one-day seminar will investigate Thomas More's understanding of the foundations of law and the indispensable role that lawyers of integrity play in society.

About the Facilitator:

Dr. Gerard Wegemer is a professor at the University of Dallas and the Director for the Center of Thomas More Studies- he has published many articles and books on Thomas More and is a member of the Board of Editors for *Moreana*, the international journal on Thomas More and his times. He has graduate degrees in political philosophy and Renaissance literature. His most recent book is *Thomas More on Statesmanship* (1998), and he is editing a paperback series of More's most popular works.

When: January 27, 2001 9 am—1 pm

Where: First American Title Insurance Company
1 First American Way, Santa Ana

(on MacArthur Blvd just east of the 55 freeway & north of the Hutton Centre)

Cost: \$30 (no CLE credit) \$60 (with CLE credit)

SEMINAR SCHEDULE:

8:30—9:00 am	Registration & Coffee	
9:00—10:00 am	Session 1: " <i>God's Law & Friendship: Thomas More's Ultimate Context for Legal Ethics</i> " (1 hr Legal Ethics)	Dr. Gerard Wegemer
10:15—11:15 am	Session 2: " <i>Prayer & Inner Peace in the Practice of Law: The Example of Thomas More</i> " (1 hr Substance Abuse)	Hon. David McEachen & Dr. Gerard Wegemer
11:15—12:00 Noon	Lunch (included)	
12:00—1:00 pm	Session 3: " <i>Lawyer as Servant</i> " (1 hr Elimination of Bias)	Panel Discussion by Judges & Lawyers
1:00—1:30 pm	Mass (optional)	

*Please let us know you are coming by calling and leaving a message
on the voicemail of Anne Lanphar (714) 800-3215
or email at alanphar@firstam.com. Thank you!*

Thought
For
The
Day



The Origin of the 12 Days of Christmas

Extravagant gifts is not what the song was originally about

by Clark Humphrey

You know the traditional song, "*The Twelve Days of Christmas*." The one you always thought was about an English rich person whose "true love" gives a more extravagant present on each of the twelve days after Christmas.

It wasn't really about that. At least not originally.

Like many British holiday traditions, the song has its origin in the years when the British crown outlawed the Catholic faith (1558 to 1829). Catholic families often had to resort to secrecy and subterfuge when they taught their traditions to their children.

"*The Twelve Days of Christmas*" was written in England as one of the "*catechism songs*" to help young Catholics learn the basics of their faith. In short, it was a memory aid. Since the song sounded like rhyming nonsense, young Catholics could sing the song without fear of imprisonment. The authorities would not know that it was a religious song. Actually, the catechism to which it referred was rather ecumenical so could probably be claimed to be protestant if cornered.

"The song's gifts had hidden meanings to the teachings of the Catholic faith. The 'true love' mentioned in the song doesn't refer to an earthly suitor, but it refers to God Himself. The 'me' who receives the presents refers to every baptized person. i.e. the church. The partridge in a pear tree is Christ Jesus, the Son of God."

Father Hal Stockert, in an article distributed by the Catholic Information Network, identified the twelve gifts in the song as follows:

- 1 Partridge in a Pear Tree: *The one true God revealed in Jesus Christ.*
- 2 Turtle Doves: *The Old and New Testaments.*
- 3 French Hens: *Faith, hope, and charity.*
- 4 Calling Birds: *The four gospels and/or the four evangelists.*
- 5 Golden Rings: *The first five books of the Old Testament (the 'Pentateuch'); which contain the law condemning us of our sins.*
- 6 Geese A-laying: *The six days of creation.*
- 7 Swans A-swimming: *The seven gifts of the Holy Spirit; the seven sacraments of the Catholic faith.*
- 8 Maids A-milking: *The eight beatitudes.*
- 9 Ladies Dancing: *The nine fruits of the spirit.*
- 10 Lords A-leaping: *The ten commandments.*
- 11 Pipers Piping: *The eleven faithful apostles.*
- 12 Drummers Drumming: *The twelve points of doctrine in the Apostle's Creed.*

So the next time you try to remember all the song's words, also remember that the song's not really a tribute to material excess on this often-materialistic holiday.

It's about keeping the Faith! †

FRANK ERNEST



E-mail: Boof@haverford.com
©2000 Triangles, Inc. NY, NEA, Inc.
www.comics.com

6-27
THAVES

The Truth About Freedom

By Father Richard John Neuhaus

Father Neuhaus is the Editor in Chief of First Things: A Monthly Journal of Religion and Public Life.

Originally Published in the Wall Street Journal

On October 8, 1993

Reprinted with Permission

This week Pope John Paul II issued his 10th encyclical, Veritatis Splendor ("The Splendor of Truth"). The tabloids blazoned that the pope is clamping down on sexual ethics. And yes, it turns out that he hasn't changed his mind on fornication and adultery, but that is rather to miss the point of this extended (179 pages) and closely reasoned argument about the nature of morality. Other reports focused on his criticism of ethical theories that go by cumbersome names such as "*proportionalism*" and "*consequentialism*." That is closer to the point, but still doesn't quite get it. Veritatis Splendor is much more than a pontifical salvo in intramural disputes among moral philosophers and theologians.

In this document, the pope offers not so much an analysis of the world's moral condition (which we all know is in a very bad way) as an examination of why we moderns no longer make moral sense to one another. Making sense assumes that there is some truth about the matter in dispute. But when it comes to morality, it is widely assumed today that there is no such thing as truth. Indeed, "*moral truth*" is thought to be an oxymoron. You have your "*values*" and I have mine, and there the discussion comes to a screeching halt. "*What is truth?*" asked Pontius Pilate. He, like many of our contemporaries, took that question to be a discussion-stopper. John Paul II argues that it ought to be a discussion-starter.

Modernity, he notes appreciatively, has been very big on freedom. But now freedom has been untethered from truth, and freedom cannot stand alone without degenerating into license. License, in turn, is the undoing of freedom, for then, as Nietzsche and others recognized, all personal and social life becomes simply the assertion of power. If freedom is to be secured, power -- and freedom itself -- must be accountable to truth. Or, as John Paul puts it repeatedly, "*Authentic freedom is ordered to truth.*"

This, the pope emphatically insists, is not a new idea. The central text for Veritatis Splendor is the word of Jesus, "*You will know the truth and the truth will make you free.*" (John 8:32) From the giving of the Decalogue at Sinai, from Aristotle through to the American Founders ("*We hold these truths to be self-evident . . .*"), it has been thought that there is a necessary connection between freedom and truth. The apparently new thing about our

time is the proposal that freedom can get along without truth. That proposal, John Paul argues, is intellectually unconvincing, spiritually incoherent, and morally disastrous.

Clear thinking about moral truth founders on the rocks of relativism and subjectivism. In a radically individualistic culture, we do not discern and obey what is objectively true. Rather, each of us decides what is "*true for me.*" We create the truth. This, however, is really not so new, according to the pope. It is a way of thinking and acting that began with the unfortunate afternoon in the Garden of Eden and has resulted in herds of independent minds marching toward moral oblivion with Frank Sinatra's witless boast on their lips, "*I did it my way.*"

The "*postmodernist*" twist on this is to argue that all morality is created by culture. We are socially constructed, it is said, "*all the way down.*" Freedom may be high among your "*values,*" but that is only because you are the product of a culture that values freedom. Ergo, your freedom is a delusion. In fact, you are as captive to your culture as somebody else who is the product of a culture that values collectivism, or child sacrifice, or whatever. John Paul knows these arguments inside out, but he is not buying.

The human person, he contends, truly is free. He is created for freedom and, although hindered by the wound of sin, he is capable of freedom. That is the truth about the human person without which all talk about morality makes no sense. John Paul readily acknowledges the insights of psychology, anthropology and the behavioral sciences into the ways we are "*conditioned*" by culture, genes and factors yet unknown. But deep within each "*acting person*" (a key phrase in the thought of this pope) is an aspiration toward the good that he either follows or defies. Splendor opens with an extended and intriguing reflection on the rich young man who comes to Jesus and asks, "*Teacher, what good must I do to have eternal life?*" (Matthew 19:16) That, says the pope, is the question of everyman, no matter how tentatively or confusedly it is asked. And the answer of Jesus is the answer to everyman, "*If you wish to enter into life, keep the commandments.*" Life is to know the truth and do the truth. In the Christian account of things, life is ultimately fulfilled in following the One who said, "*I am the way, and the truth, and the life.*" (John 14:6)

The Truth About Freedom (Continued on page 8)

(Continued from page 7) ***The Truth About Freedom***

But, it may be objected, this is impossibly ethereal and offputtingly religious. Anyway, there is no going back to “*simpler days*” when it was possible to assert that “*We hold these truths*” as though there are actually truths to hold, and to be held by. We live in a pluralistic society; there is not agreement on what truths we hold; and so forth. Just so, says John Paul, and that is precisely why we need so urgently to engage in argument about the truth that undergirds human freedom and dignity. Our differences notwithstanding, we can make sense to one another because we have in common our human nature and the capacity to reason, and these are universal.

The pope is keenly aware that in contending for universal nature and reason he is going up against regnant views in many of our elite institutions -- views that have metastasized with remarkable virulence in popular culture. As freedom has turned against itself, so also reason has turned against itself, with the result that confidence in what is distinctively human has been severely undermined.

The idea that at the end of the second millennium the Catholic Church has turned out to be the premier institutional champion of humanism and reason in the contemporary world will strike many as improbable, if not preposterous. They should read Veritatis Splendor and other writings of this philosopher pope. Or, for that matter, they might consult again, or consult for the first time, Augustine and Aquinas.

John Paul is for sure no friend of “*secular humanism*,” nor is his defense of reason to be confused with the truncated and reductionist rationalism of the Enlightenment philosophies. True humanism, he contends, is directed toward the transcendent, toward the ultimate good, who is God. And reason participates in the fullness of truth through revelation. But to those who are made nervous by references to God and revelation, the pope is saying in this encyclical that we still have a lot to talk about. And we had better get on with it before humanity staggers more deeply into the night of moral nothingness.

Some might think John Paul's sense of urgency slightly apocalyptic; others, more alert to the intellectual and cultural drift of our time, will welcome his argument as a bracing call to reaffirm reason and human dignity in the face of nihilism both theoretical and practical.

Human rights and duties, says the pope, are “*universal and immutable*.” That is the position the U.S. has taken against countries claiming that the idea of universal human rights reflects the “*cultural imperialism*” of the West. In fact, such countries may have a case. The human rights agenda is no more than an ideological imposition by the West, if the cause of freedom is divorced from the claims of truth.

The contention that there is no objective or universal truth has achieved a measure of official status among us by fiat of the Supreme Court. In *Planned Parenthood v. Casey*, for example, the court declared that it is up to each individual to determine “*the concept of existence, of meaning, of the universe, and of the mystery of human life*.” John Paul, by contrast, warns against “*the risk of an alliance between democracy and ethical relativism*.” When truth itself is democratized -- when truth is no more than the will of each individual or a majority of individuals -- democracy, deprived of the claim to truth, stands naked to its enemies. Thus does freedom, when it is not “*ordered to truth*,” undo freedom.

Moral truth, evident in a “*natural law*” that is accessible to all reasonable persons, includes commands both positive and negative. But not for nothing are the “*10 words*” delivered at Sinai framed in the negative. We cannot always do the good that we would, but we can always refuse to do evil.

Some acts are intrinsically evil, evil per se -- always and everywhere, without exception. As examples, the pope cites homicide, genocide, abortion, slavery, prostitution, and trafficking in women and children. He quotes Pope Paul VI: “*Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good, it is never lawful, even for the gravest reasons, to do evil that good may come of it*.” Evil must never be called good, nor good evil.

Here John Paul takes on those moralists, including Catholic theologians, who say that an evil act may be justified by the end to which it is directed (“*consequentialism*”) or by weighing the other goods at stake (“*proportionalism*”). It is never licit to do evil in order to achieve good. To those of a contrary view the question might be put: When is rape morally justified? Or the torture of children? Or Auschwitz? John Paul answer is never. Intentions may be noble, people may claim that they are acting “*in good conscience*,” circumstances may mitigate personal responsibility, but the act remains, always and everywhere, evil.

The moral person is prepared to die rather than do evil. The words of the Latin poet Juvenal, says John Paul, apply to everyone: “*Consider it the greatest of crimes to prefer survival to honor and, out of love of physical life, to lose the very reason for living*.” The encyclical includes an extended meditation on the meaning of martyrdom, drawing examples from the Hebrew Scriptures, the New Testament, and the chronicle of courageous resistance to tyranny. Martyr means witness. We are not all called to martyrdom, but we are called to bear witness to the truth that makes, and keeps, us free. And that, according to Veritatis Splendor, is the splendor of living in the truth. †



Scriptural Corner:

On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance, and lifted up their voices and said, "Jesus, Master, have mercy upon us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has saved made you well." **Luke 17:11-19**

Comment from the Navarre Bible:*

The setting of this episode explains how a Samaritan could be in the company of Jews. There was no love lost between Jews and Samaritans (cf. Jn 4:9), but shared pain, in the case of these lepers, overcame racial antipathy.

The Law of Moses laid down, to prevent the spread of the disease, that lepers should live away from other people and should let it be known that they were suffering from this disease. (cf. Lev 13:45-46). This explains why they did not come right up to Jesus and his group, but instead begged his help by shouting from a distance. Before curing them our Lord orders them to go to the priests to have their cure certified (cf. Lev 14:2ff), and to perform the rites laid down. The lepers' obedience is a sign of their faith in Jesus' words. And, in fact, soon after setting out they are cleansed.

However, only one of them the Samaritan, who returns praising God and showing his gratitude for the miracle, is given a much greater gift than the cure of leprosy. Jesus says as much: "Your faith has made you well" (v.19) and praises the man's gratefulness: "Get used to lifting your heart to God, in acts of thanksgiving, many times a day. Because he gives you this and that. Because you have been despised. Because you haven't what you need or because you have.

Because he made his Mother so beautiful, his Mother who is also your Mother, Because he created the sun and the moon and this animal and that plant, Because he made that man eloquent and you he left tongue-tied...

"Thank him for everything, because everything is good" (Bl. J. Escriva, *The Way*, 268).

**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. †*

The Writings of Thomas More

MORE ON WIT

More considered a well-trained wit to be one of the greatest helps available in this world. Nevertheless, he saw clearly that it cannot ensure the preservation of virtue. Lucifer, after all, became so enamored with the power and beauty of his brilliant wit that he failed to remain loyal to his first love. Similarly, Adam and Eve became so caught up in the attractive power of their own "*fond fantasies*" that they neglected to attend to the true demands of life. Such is the drama of freedom, More would say. And the best defense of that freedom is vigilance in virtue, aided by the best mother wit one can fashion.



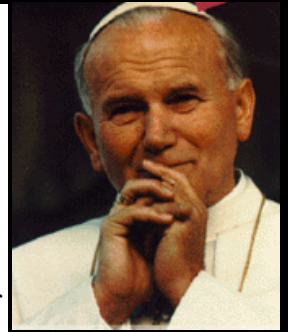
Thomas More: A Portrait of Courage

By: Gerard B. Wegemer

(Pg. 91) †



POPE ADDRESSES CATHOLIC JURISTS ON THEIR JUBILEE



VATICAN CITY, NOV 24, 2000 (VIS) - More than 500 members of the International Union of Catholic Jurists were welcomed by Pope John Paul this morning in the Clementine Hall where, in his address to them, he stressed that their *"Catholic character is not a sign of separation of closing, but rather a sign of openness and a manifestation of the service which jurists wish to render to the entire human community."*

Addressing the jurists as they celebrate their Jubilee, the Pope went on to say that *"we must, however, recognize that the danger of particularism weighs on law. If, on the one hand, particularism acts legitimately to safeguard the specific genius of each people and each culture, often on the other hand, ... it involves not only separations but also situations of unjustified rift and conflict."*

The Holy Father underscored that *"law is born of a deep human need which is present in all men, the need for justice, which is the realization of a balanced order of interpersonal and social relations, suitable for guaranteeing that each person has his due and no one is deprived of what is his due."*

"Recognizing the good of everyone and promoting it," he added, "is a specific duty for all men. The order of justice is not a static order, but a dynamic one, precisely because the life of individuals and communities is itself dynamic. ... (This order) demands the continual and passionate exercise of wisdom, what the Latins called 'iurisprudencia', a wisdom which engages all of a person's energies and whose exercise constitutes one of the most noble virtuous practices of man. The possibility of giving one's due not only to relatives, friends, fellow citizens or brothers in the faith, but to every human being, simply because he or she is a person, simply because justice demands it, this is the honor of law and of jurists."

"It is law," said the Pope, "which shows the unity of mankind and the equality between all human beings."

Noting *"the efforts of the international community in recent decades to proclaim, defend and promote basic human rights,"* he affirmed that jurists should be among the first to defend these rights. He stated that *"our world needs men and women of courage, who publicly oppose the countless violations of rights" and who "denounce all situations where human dignity is disdained."*

In particular Pope John Paul decried those situations where people are juridically deprived of freedoms of thought and of religion, and where *"legislators or magistrates have lost the awareness of the specific juridical and social value of the family or where they show themselves ready to put other forms of life in common on the same legal level."* He also denounced legislation recognizing a *"pretended right"* to abortion and euthanasia. Both of these, he asserted, deprive people of the most basic of human rights, the right to life.

"Law which detaches itself from anthropological and moral foundations carries within it many dangers," said the Holy Father in conclusion. "For the world of jurisprudence, it is important to pursue a hermeneutical path and to constantly bring the foundations of law to the mind and conscience of everyone." †

Pope
Addresses
Catholic
Jurists

PLEASE SUPPORT OUR SPONSORS!

E
F
A

Economic and Financial Analytics, Inc.

18837 Brookhurst Street, Suite 204, Fountain Valley, CA 92708
Additional Office Locations : Riverside * San Diego * Ventura
(714) 964-9147* FAX: (714) 964-9167

Ronald C. Gable, M.A., CFP

Forensic Economics and Finance:

- ◆ Economic Loss/Damages In:
 - Personal Injury
 - Wrongful Death/Termination
 - Professional Malpractice
 - Business Disputes
- ◆ Post-Mortem A-B-C Trust Asset Division
Analysis for Surviving Spouse:
 - Capital Gains
 - Liquidity
 - Income
- ◆ Financial Planning:
 - Standard of Care
 - Suitability
 - Evaluation of Securities Integrated
with Income Tax, Retirement Plan,
Estate Plan & Family Considerations

John (Jay) McCauley, Esq.

610 Newport Center Drive Suite 1010, Newport Beach, CA 92626
(949) 644-2922 FAX (949) 644-9627
info@mccauleylaw.com
Website: www.mediate.com/mccauley

Alternative Dispute Resolution

- ✕ Harvard Law School (JD, cum laude, 1980)
- ✕ Adjunct Professor, Arbitration & Mediation Loyola Law School
- ✕ AV rated attorney with 20 years experience in complex business, employment and real estate litigation
- ✕ Former Partner— Paul, Hastings, Janofsky & Walker
- ✕ Arbitrator, American Arbitration Association
- ✕ Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
- ✕ Associate Member, International Academy of Mediators
- ✕ Co-Chair, Orange County Bar Association ADR Committee
- ✕ Judge Pro Tem, Orange County Superior Court (since 1989)
- ✕ Frequent speaker, Continuing Education Programs on Design of Alternative Dispute Resolution Systems



First American Title Insurance Company



Let **First American**
be your single source
for business information
and related products
and services

SINGLE SOURCE

www.firstam.com

CAREER DEVELOPMENT

Joseph H. Torres, M.Ed.

Vocational Rehabilitation ◆ Expert Witness Services

VOCATIONAL ASSESSMENTS

- ◆ Employability Analysis
- ◆ Academic/Vocational Assessment
- ◆ Transferable Skills Analysis
- ◆ Career/Vocational Counseling
- ◆ Labor Market/Training Facility Research
- ◆ Development of Rehabilitation Plans
- ◆ Mexico Plans
- ◆ Job Seeking Skills
Preparation
- ◆ Job Placement

PHYSICAL ASSESSMENTS

- ◆ Physical Tolerance Assessment
- ◆ Functional Capacity Evaluation
- ◆ Work Hardening Programs
- ◆ Upper Extremity Evaluations
- ◆ Manual Dexterity Evaluations

Bilingual/Bicultural ~ English/Spanish

ADMINISTRATIVE OFFICE:

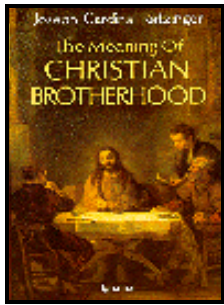
902 N. Grand Ave., Suite 101-C
Santa Ana CA 92701
(714) 667-8020 Telephone
(714) 667-8711 Fax
Email: careerdv@pacbell.net

FIELD OFFICES:

18837 Brookhurst St. #204 Fountain Valley 92708
10016 Pioneer Blvd # 109 Santa Fe Springs 90670
7676 Hazard Center Dr., 5th Floor, San Diego 92108
5870 Arlington Ave, Riverside 92504

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A 501(c)(3) CORPORATION.
DONATIONS ARE TAX DEDUCTIBLE. †

From the Library



THE MEANING OF CHRISTIAN BROTHERHOOD

By: Joseph Cardinal Ratzinger

Written over three decades ago, Cardinal Ratzinger's profound treatise on the true meaning of Christian brotherhood is perhaps even more timely and important now as a clear statement on the biblical grounds for cooperation among believing Christians. In treating Christian brotherhood from the perspective of salvation history, Ratzinger opens up the meaning of both the Old and New Testament in this most essential area. After establishing the distinctively Christian sense of brotherhood (vis-à-vis Judaism, Hellenism, Stoicism, the Enlightenment, and Marxism), he shows how fraternal charity can only be perfected through God's fatherhood, Christ's divine sonship, and our brotherhood in Christ.

"Having read this book many times, I have found it to be invaluable in understanding the message of Scripture, the significance of the Catholic Church and Ratzinger's theology. He has captured the very heart and soul of Scripture."

-- Scott Hahn, University of Steubenville

"The timely republication of this work opens up vistas that have been obscured recently by controversy and confusion. Cardinal Ratzinger's treatment of election and rejection is like reading the surprising solution of a mystery story. This work is even more meaningful now when disunity leads to deep conflict within the Church."

-- Benedict J. Groeschel, C.F.R., Author, *The Reform of Renewal*

Ignatius Press

ISBN: 089870446

Pages 115

Price: \$ 9.95 †

AD VERITATEM

St. Thomas More Society

28202 Cabot Road

Suite 215

Laguna Niguel, CA 92677

Attn: David Belz

dbelz@kuhnbelz.com

Our Next Meeting:

WHEN: Wednesday December 20th @ NOON (Lunch) \$10

TOPIC: "Being Catholic in Sacramento"

SPEAKER: Assemblyman Bill Campbell

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

OUR WEBSITE: www.stthomasmore.net †