

◆ Ad Veritatem ◆

Volume 6 Issue 9

Official Publication of the St. Thomas More Society

October 2001

OCTOBER MEETING

RENEE BONDI: *Her Story*



More himself led the family's night prayers, showing through daily example that his life had a clear purpose and direction.

Thomas More:
A Portrait of
Courage

Renee Bondi is a national speaker and recording artist who has appeared on several radio and television shows including the internationally televised *Hour of Power*, TBN's *Life Today* with James Robinson and EWTN's *Life on the Rock*.

Renee was a young teacher engaged to be married when she suffered a devastating challenge in her life: she was unexpectedly paralyzed in a freak accident. Her story has inspired thousands to develop a deeper relationship with God.

Awarded 2000 "Woman of the Year" by the California State Senate, Renee has recorded 3 inspirational albums, selling over 100,000 copies making her one of the top-selling independent recording artists in the country. She will be the keynote speaker for 30,000 teens at the National Catholic Youth Conference this December.

For more information, contact Dave Belz at (949) 347-0447 or dbelz@kuhnbelz.com, or Anne Nelson Lanphar at (714) 800-3225 or alanphar@firstam.com.

Everyone is welcome! †

OCTOBER MEETING:

TOPIC: **My Story**

SPEAKER: **Renee Bondi**

WHEN: **Wed. Oct. 17th**

@ Noon (Lunch \$10)

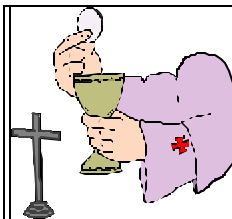
PLACE: **First American Title**

3 First American Way
Santa Ana

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

Is the "New" Rite Alright?

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



QUESTION:

A friend told me the rite of Mass celebrated in the Church since 1970 or so (he calls it the "Novus Ordo"

Mass), does not teach or express the traditional Catholic dogma that the Mass is a true sacrifice offered up to adore and thank God, to make reparation for sin and to obtain graces for the living and the dead. He says we should only attend the traditional Mass which was used before the new Vatican II Mass. He even gave me a study of the New Rite of the Mass written by several cardinals and theologians which criticized the rite, and begged Pope Paul VI not to impose it. What do you say?

The New Rite (Continued on page 2)

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(Continued from page 1) **The New Rite**

ANSWER: This question requires a detailed answer, but it's well worth the trouble to be informed.

First, it's necessary to make it clear that the Church, especially during the reign of John Paul II, does not forbid constructive criticism of the current form of the liturgy, just as the Church didn't forbid it before Vatican II, when there were many scholars writing about the need they saw for changes in the liturgy. High-ranking prelates like Cardinal Ratzinger have spoken frankly about their dissatisfaction with the way the liturgy has developed after Vatican II, just as Cardinal Ottaviani and others did during and after the council. Since 1988, when the Holy Father published the letter *Ecclesia Dei Adflicta*, the Church has had formal structures to accommodate what the pope calls "the legitimate aspirations" of those who are attached to the traditional liturgical worship of the Roman Rite. There are numerous dioceses where the Traditional Rite of Mass is celebrated every week, and it would be wonderful for the Church if it were even more readily available.

That being said, we must vigorously assert that the New Rite of the Mass does not contradict, but rather clearly asserts the traditional Catholic doctrine of the Mass and priesthood if (and unfortunately, this is a big "if") it is celebrated without illegitimate additions, omissions or abuses.

Let's take a look at what the Roman Missal of Paul VI says in this regard.

In numbers 1-5 of the General Instruction of the Roman Missal (a document of the magisterium which can be found in the front of any missal meant for liturgical use at the altar, and which is a kind of introduction that offers the principles and norms of all that follows), the traditional Catholic dogmas of the sacrificial nature of the Mass, the Real Presence and the sacrificing priesthood are reaffirmed in the clearest terms. Here's a selection from paragraph #2:

"The sacrificial nature of the Mass was solemnly proclaimed by the Council of Trent in agreement with the tradition of the universal Church. The Second Vatican Council reaffirmed this teaching . . . The teaching of the Council is expressed constantly in the prayers of the Mass . . . In this new missal, then, the Church's rule of prayer corresponds to the Church's enduring rule of faith. It teaches us that the sacrifice of the cross and its sacramental renewal in the Mass are one and the same, differing only in the manner of offering. At the Last Supper, Christ the Lord instituted this sacramental renewal and commanded his apostles to do it in memory of him. It is at once a sacrifice of praise and of thanksgiving, a sacrifice that reconciles us to the Father and makes amends to him for the sins of the world."

The New Rite (Continued on page 8)

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SIMPLE TRUTHS

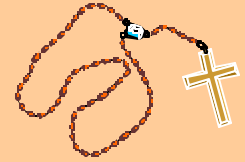


Fulton J. Sheen

"Spiritual fires never cool, because they are not fed by glands, but glow with the coals lighted at the furnace of Heaven, such as touched the lips of the prophet. Many of the false enthusiasms in the world today come from unhappy minds in unhappy bodies.

They find a spurious happiness in setting destructive fires, burning down the temples of worship and the home of morality." †

THE IMMACULATE CONCEPTION: Satan's Mighty Foe



By Father Paul A. Duffner, O.P.

**Reprinted with Permission from
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Our first parents were created by God, endowed with sanctifying grace, a supernatural gift of God enabling them to share in His own divine life. This gift of grace does not pertain to human nature, but perfects man's nature enabling him to attain the supernatural end for which he was created. Along with this sharing in God's own life there was an added gift that established perfect harmony within their whole being, so that all the powers, inclinations and dispositions of the body were perfectly submissive to the powers of the soul. Too, they were given special gifts which made them immune from suffering and death. These added gifts, like sanctifying grace, did not pertain to human nature and could be lost.

Whether or not Adam and Eve and their descendants would retain these added gifts would depend on the outcome of a trial to which our first parents were to be subjected. Without going into detail, we know the outcome of that trial. Because of their rebellion against the limitation that God placed on their freedom, Adam and Eve lost for themselves and their descendants the divine gift of grace by which they shared in God's own life, the immunity from suffering and death, and the harmony between body and soul, resulting in a rebellious tendency in their whole being to seek satisfactions in opposition to the control of reason and the will of God. In addition to this, heaven, for which they were created, was closed to mankind. All this came because the sin of Adam was not only a personal sin, but one in which the whole of humanity was on trial.

GOD'S PLAN OF REDEMPTION

We see, then, the tragic condition in which our first parents found themselves at the very dawn of the human race. Yet, God's plan was not frustrated. From all eternity He foresaw this outcome, and the manner in which He would restore to mankind the possibility of attaining eternal beatitude with Him in heaven. He would send His

only-begotten Son who would become a member of the human race, being born of a virgin maiden who would be His mother in the strictest sense of the word. She alone, of all the descendants of Adam would be preserved immune through the merits of her Son, from the stain of original sin. This doctrine was defined as a dogma of our faith by Pope Pius IX in the Apostolic Constitution "*Ineffabilis Deus*," Dec. 8, 1854, as follows:

"We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first moment of her conception, by a singular grace and privilege granted by almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful."

THE PROMISED REDEEMER

This doctrine is implicitly revealed in the book of Genesis where there is implied the promise of a Redeemer for fallen mankind, a member of the human race born of a woman. Prophecies of the Old Testament make it clear that this Redeemer would be God Himself (Is. 35:4), and that He would be born of a virgin (Is. 7:14). Shortly after the fall of our first parents, having been deceived by the devil, God said to the Evil One: "*I will put enmity between you and the woman, between your seed (offspring) and hers; she will crush your head while you strike at her heel.*" (Gen. 3:15)

After quoting the above from Genesis, the Holy Father elaborated on this text as follows:

"The Fathers and writers of the Church, well versed in the heavenly scriptures . . . taught that by this divine prophecy the merciful Redeemer of mankind, Jesus Christ, the only-begotten Son of God, was clearly foretold; that His most Blessed Mother, the Virgin Mary, was prophetically indicated; and, at the same time, the very enmity of both against the Evil One was significantly
The Immaculate Conception (Continued on page 4)



(Continued from page 3) ***The Immaculate Conception*** expressed. Hence, just as Christ, the Mediator between God and man, assumed human nature, erased the handwriting of the decree that stood against us, and fastened it triumphantly to the Cross, so the most holy Virgin, united with Him in a most intimate and indissoluble bond, was, with Him and through Him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.”

NOTE: The **GREEK** version of the Bible has the masculine pronoun (he), thus ascribing the victory to the Son of the woman referred to, expressing the messianic interpretation held by many of the Fathers. The **LATIN** version (Vulgate) has the feminine pronoun (she); and since in the messianic interpretation of this text, the Messiah and His Mother appear together, the pronoun has been taken to refer to Mary; this application has become current in the church (Jerusalem Bible, Gen. 3:15).

In both the Greek and Latin versions of this text, the meaning of the two is basically the same, for Mary is but God's instrument. It is the power of the Son that conquers Satan, associating Mary with Him in the conquest. So while Satan was victorious over the first Eve, the second Eve (Mary), endowed with the power of her divine Son, will be the instrument God uses in His conquest of Satan, making the defeat of the Evil One all the more humiliating. Pope Pius IX contrasts Eve and Mary as follows:

“Eve listened to the serpent with lamentable consequences; she fell from original innocence and became his slave. The most blessed Virgin, on the contrary, ever increased her original gift, and not only never lent an ear to the serpent, but by divinely given power, utterly destroyed the force and dominion of the evil one.” (ibid.)

When we speak of Mary's foot crushing the head of Satan, that is, of course, symbolic language, for the devil is a spirit without a body. But he is a spirit intensely proud, confirmed in hatred of God and man. And nothing tortures his proud ego more than humiliation. The very humility of this virgin maiden - inferior to him by nature - but almost infinitely superior in grace and glory - to the glory that formerly was his, is a ceaseless torture for his proud being, causing the deepest envy of her power over him.

DIVINE PREPARATIONS

While Mary was predestined from all eternity to be the Mother of God by the decree of Divine Providence which determined the Incarnation of the Word (Lumen Gentium

61), the proximate preparation for her divine maternity began the first moment of her life in the womb of her mother by that unique privilege of her Immaculate Conception.

NOTE: There is, at times, confusion on the part of some as to the term Immaculate Conception. It has nothing to do with the miraculous conception of Jesus in the womb of Mary through the power of the Holy Spirit. Rather, it refers to the conception of Mary in the womb of St. Anne.

The fullness of time was near. Since the Divine Word was to assume human nature becoming a member of the human race, this divine Person would dwell only in a temple worthy of Himself, in the most pure womb of an Immaculate Mother. There is a principle in theology which is expressed by St. Thomas in these words: *“Those whom God chooses for a particular purpose, He prepares and disposes so that they may be found suitable for the purpose for which they are chosen”* (III,27,4). In keeping with this principle, God granted to Our Lady not only freedom from the stain of original sin and its debilitating consequences on human nature, but endowed her with a superabundant measure of grace and supernatural gifts beyond our power to comprehend, as befitted one who was to be the Mother of God and a close associate with the Word Incarnate in the work of redemption.

Were it not revealed by God, we would never have imagined that a human person could be raised to the dignity of being the Mother of God, nor can we conceive the fullness of grace that enriched her soul. This is beautifully expressed by Pope Pius IX in the Apostolic Constitution *“Ineffabilis Deus”* in which he proclaimed the Virgin Mary's Immaculate Conception:

“Before time began, the Eternal Father chose and prepared for His only-begotten Son a Mother in whom the Son of God would become incarnate, and from whom, in the fullness of time, He would be born into this world. . . . Wherefore, far and above all the angels and saints so wonderfully did God endow her with the abundance of all heavenly gifts, . . . that this Mother, entirely free from all stain of sin, all fair and perfect, would possess a fullness of holy innocence and sanctity, than which under God, one cannot imagine anything greater, and which, outside of God, no mind can fully comprehend.”

SATAN'S FRUSTRATION

With the victory of Satan over Adam the kingdom of Satan on earth was established. As a consequence every descendent of Adam comes into this world under his dominion (in a certain degree) until liberated by the waters of baptism. It must have been an extremely painful humiliation, therefore, that one human person - inferior to

The Immaculate Conception (Continued on page 5)

(Continued from page 4) ***The Immaculate Conception***

him by nature - would never for an instant come under his control. As Fr. Valentine Long, OFM expressed it, "*it shall remain his eternal frustration that the human soul he craved above all others to contaminate, escaped him.*"

In the Apostolic Constitution quoted above, Pius IX stated that the Virgin Mary united with her divine Son "*most completely triumphed over Satan, and crushed his head.*" That victory would not have been complete if Mary had not been preserved free from original sin, for then she would have come under the dominion of Satan.

The enmity between Mary and the devil, between her seed (Christ) and the devil's seed (his followers) would not be complete, if for a single instant she came under his power. That Satan, whose angelic nature is far superior to human nature, would be powerless to influence, harm, or dominate a human person, is a painful humiliation. So Mary from the first moment of her earthly existence, even before her human powers of intellect and will could function, began to torture the evil one. Already the Redeemer-to-come was using her to crush his head. Thus it was that Divine Providence decreed that from the first instant of her existence in this world she came as Satan's foe.

It would be inconceivable that one heralded before her existence as the Mother of the divine Redeemer, should for an instant share the inclination to evil of our fallen nature, an inclination to rebel against the God whose Son she would one day give birth. And by the same token, it would be a dishonor to the incarnate Word - who would identify Himself as TRUTH itself - to be born of a woman who for an instant came under the dominion of the "*father of lies.*" (Jn. 8:44)

MARY REDEEMED BY CHRIST

The question might be asked: If Mary was conceived without sin, why did she need to be redeemed? Since Mary was a member of the human race, a child of Adam, born by human generation as are all human persons, she was in need of redemption. However, the redemption of Mary was different from all others, not only because of the plenitude of graces given her because of her special calling, but by the merits of Christ she was not **cleansed** from sin, but **preserved** from contracting sin. In other words, the redeeming merits of Christ in her were not **curative**, but **preventative**. And this, theologians stress, is a higher and more perfect redemption; for it is a

greater saving grace that prevents one from contracting an illness, than to cure that illness once it is contracted.

Again the question might be asked: How could Mary be redeemed by Christ before He (the God-man) existed? We have to remember that we are dealing with the mystery of the Mystical Body of Christ which extends beyond space and time. If, at Mary's conception, the God-man did not exist, the Divine Person (the Word) who was to become incarnate did exist. And by reason of the redeeming graces that the Word incarnate would merit for mankind, the Blessed Trinity prepared a fitting dwelling for Him in the immaculate body and soul of Mary.



The whole of mankind, both those who lived and died **before** Christ and those who lived **after** Him, are saved only by the merits of Christ the Redeemer. For example, we who live after Christ are saved by living our faith in Him who came to redeem us; while those who lived before Christ were saved by living their faith in Him who **was to come**, that is, in the promised Redeemer. They were saved by the merits Christ would gain for them when He came. But they did not enter heaven until Christ was born, died and ascended into heaven. When Christ ascended into heaven He took with Him all the souls of the just who lived since the creation of the world.

FURTHER REVELATIONS

While only Scripture and Tradition (which includes papal pronouncements) determine the content of our Faith, the following incidents are landmarks in the modern spread of this doctrine of the Immaculate Conception.

In **1830**, the Blessed Virgin asked St. Catherine Laboure, of the Daughters of St. Vincent de Paul in Paris, that a medal be made in her honor on which would appear her image with outstretched arms, with the words: "*O Mary conceived without sin, pray for us who have recourse to thee.*"

In **1846**, at the sixth Provincial Council of Baltimore, the Bishops of this country issued a proclamation declaring the Mother of God, under the title of her Immaculate Conception, as Patroness of the Catholic Church in these United States of America.

In **1854**, in the Apostolic Constitution "*Ineffabilis The Immaculate Conception*" (Continued on page 6)

(Continued from page 5) ***The Immaculate Conception***

Deus,” Pope Pius IX declared the doctrine of the Immaculate Conception of Mary a dogma of the Catholic faith.

In **1858**, the Mother of God appeared to the child, Bernadette, in Lourdes identifying herself in the words: *“I am the Immaculate Conception.”*

Those words of Our Lady in Lourdes, identifying herself, are mysterious and profound. She did not say *“I am she who was immaculately conceived,”* but *“I am the Immaculate Conception.”* That was Our Lady's definition of herself. So much is implied in those words: *“I am she in whom this unique mystery took place . . . I am she who alone, among all human persons, was never under the power of Satan . . . I am the second Mother of mankind, chosen by God to have a unique role in undoing the evil caused by the first mother of mankind. . . . I am the one extolled in the inspired Canticle: ‘You are all-beautiful, my beloved, and there is no blemish in you.’”* (C of C 4:7) Just as Eve cooperated with Adam in causing the wounds of fallen human nature and closing heaven to mankind, so Mary cooperated with Jesus in winning healing and saving graces for the whole of mankind and opening again the gates of heaven.

A BRIEF REFLECTION

If the only-begotten Son of God required and prepared so perfect, so pure and so holy a temple in which to dwell in the Virgin Mary, in whose body He was to live for nine months, does that not tell us something about the temple He wants us to prepare for Him when we received Him in Holy Communion. We should ask our Immaculate Mother to help us prepare for His coming, not merely the few minutes before receiving Him, but throughout the day, or throughout the week for those who receive Him only weekly. If much that we do during the day could be seen in the light of that sacramental encounter, how much more fruitful it would be.

Remember too, that God not only endowed Mary with the necessary graces and dispositions to fulfill worthily the role of Mother of His Son, but also the role of the Mother of all mankind. Because of her fullness of grace, her maternal heart burns intensely to bring all followers of her Son—more closely to Him still; and those who have wandered astray, she seeks more than we can ever know, to bring them back into the fold.

*“O Mary conceived without sin,
pray for us who have recourse to thee.”* †



YOU ARE INVITED TO THE 2001 RED MASS

This year the Red Mass will be celebrated by Bishop Tod Brown on
Monday October 15, 2001 at 6:00 p.m.
at Holy Family Cathedral in Orange.

All members of the legal community are invited to join us
for the Red Mass followed by dinner and a reception.

R.S.V.P. If you plan to attend, please R.S.V.P. to David Belz
@ (949) 347-0447 Ext 100 or via email at dbelz@kuhnbelz.com †



THE HOLY FATHER

*The Roman Pontiff, as the successor of
Peter, is the perpetual and visible principle
and foundation of unity of both the bishops
and of the faithful. LUMEN GENTIUM, 23*



HOLY FATHER'S PRAYER INTENTIONS FOR OCTOBER

The Holy Father's general prayer intention for October is:

*“That we may know to recognize and revere the cultural and spiritual riches of the
different ethnic groups and religious minorities present in every country.”*

His missionary intention is:

*“That at the dawn of the third Christian millennium,
the missionary impetus of the first Pentecost may be renewed.”* †



Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



CATHOLIC DEFINITIONS

AMEN: The only part of a prayer that everyone knows.

BULLETIN: 1. Parish information, read only during the homily. 2. Catholic air conditioning. 3. Our receipt for attending Mass.

CHOIR: A group of people whose singing allows the rest of the congregation to lip-sync.

HYMN: A song of praise, usually sung in a key three octaves higher than that of the congregation's range.

RECESSIONAL HYMN: The last song at Mass, often sung a little more quietly, since most of the people have already left.

INCENSE: Holy Smoke!

JESUITS: An order of priests known for their ability to found colleges with good basketball teams.

JONAH: The original "Jaws" story.

JUSTICE: When kids have kids of their own.

KYRIE ELEISON: The only Greek words that most Catholics can recognize besides "gyros" and "baklava."

MAGI: The most famous trio to attend a baby shower.

MANGER: 1. Where Mary gave birth to Jesus because Joseph wasn't covered by an HMO. 2. The Bible's way of showing us that holiday travel has always been rough.

PEW: A medieval torture device still found in Catholic Churches.

PROCESSION: The ceremonial formation at the beginning of Mass, consisting of altar servers, the celebrant, and late parishioners looking for seats.

RECESSIONAL: The ceremonial procession at the conclusion of Mass—led by parishioners trying to beat the crowd to the parking lot.

TEN COMMANDMENTS: The most important "Top Ten List" not given by David Letterman.

USHERS: The only people in the parish who don't know the seating capacity of a pew. †

The Writings of Thomas More

MORE ON TRUSTING GOD

The following letter was written by More to his daughter Margaret from prison:

“Mistrust Him, Meg, will I not, even through I feel myself faint. Indeed, although I should feel my fear even to the point of overthrowing me, yet shall I remember how St. Peter, with a blast of wind, began to sink for his faint faith, and shall do as he did—call upon Christ and pray Him to help. And then I trust He shall set His holy hand unto me, and in the stormy seas, hold me up from drowning...”

“And finally, Margaret, this I know well, that without my fault He will not let me be lost...Therefore, my own good daughter, never trouble your mind over anything that ever shall happen to me in this world. Nothing can come but what God wills. And I make myself very sure that whatsoever that be, even if it seems ever so bad at sight, it shall indeed be the best...”

“Serve God and be merry and rejoice in Him. And if anything happens to me that you would not approve, pray to God for me, but trouble not yourself: as I shall full-heartily pray for us all that we may meet together in heaven where we shall be merry forever...”



Gerard B. Wegemer

Thomas More: A Portrait of Courage

Scepter Publishers (1995)

Page 181 †

(Continued from page 2) **The New Rite**

There could scarcely be a more explicit affirmation of Catholic dogma. The texts of the New Rite of the Mass must be interpreted in this light. In the Third Eucharistic Prayer, we read, “. . . we offer you this holy and living sacrifice. Look with favor on your Church’s offering and see the victim whose death has reconciled us to yourself.”

In the Fourth Eucharistic Prayer, we read, “Father, we now celebrate this memorial of our redemption . . . we offer you his body and blood, the acceptable sacrifice which brings salvation to the whole world. Lord, look upon this sacrifice which you have given to your Church . . . Lord, remember those for whom we offer this sacrifice . . .”

One point in the Mass when its sacrificial nature and ends are explicitly pointed out is at the prayer over the gifts. A random glance through the Missal will show how traditionally Catholic these prayers are. On Wednesday of the fourth week of Lent, we pray, “Lord God, may the power of this sacrifice wash away our sins, renew our lives and bring us salvation.” On the fifth Sunday of Lent, we pray, “Almighty God, may the sacrifice we offer take away the sins of those you enlighten with the Christian faith.” At the Chrism Mass of Holy Thursday, we pray, “Lord God, may the power of this sacrifice

cleanse the old weakness of our human nature.” On Saturday of the octave of Easter, we pray, “Let the continuous offering of this sacrifice by which we are renewed bring us to eternal happiness.” On Pentecost Sunday, we pray, “Lord, may the Spirit you promised lead us into all truth and reveal to us the full meaning of this sacrifice.”

On the feast of Corpus Christi, the new Missal contains the beautiful sequence hymn before the Gospel, the *Lauda Sion*, written by St. Thomas Aquinas, which contains his full teaching on the Sacrifice of the Mass and the Real Presence. On the ninth Sunday of the year, we pray, “. . . by this Eucharist, forgive our sins.” On the feast of Christ the King, we pray, “Lord, we offer you the sacrifice by which your Son reconciles mankind. May it bring unity and peace to the world.” On the feast of St. Anthony Abbot, we pray, “Lord, accept the sacrifice we offer at your altar in commemoration of St. Anthony . . .” On the feast of St. Ignatius Loyola, we pray, “Make us truly holy by this Eucharist which you give us as the source of all holiness.”

On the feast of St. Dominic, we pray, “Lord . . . by the power of this sacrifice give us the grace to preach and defend our faith.” On the feast of St. Gregory the Great, we pray, “Lord, by this sacrifice you free the world from sin. As we offer it in memory of St. Greg-

The New Rite (Continued on page 10)

OCTOBER: THE MONTH OF THE ROSARY



Confronted with persecutions throughout their faith's long history, Christians have always turned to the strength of prayer – most notably to the Rosary.

“The Rosary is a distinctly Christian form of meditative prayer that gets you thinking deeply about the basics of Christianity,” says Kevin Orlin Johnson, Ph.D. author of Rosary: Mysteries, Meditations, and the Telling of the Beads, and many other books about Christian faith and practices. *“It clarifies ‘basic Christian principles of right and wrong, of justice, compassion and vindication.’”*

The Rosary consists of meditating deeply on fifteen specific “Mysteries,” key episodes in Christ's life and work. Vocal prayers, usually counted on beads, are repeated during these meditations.

Historically, Catholic Christians have rallied to the Rosary whenever threatened by hostile forces. Johnson cites particularly the Battle of Muret on September 13, 1213, when a Christian force defeated the Albigensian heretics who had terrorized the south of France. *“And above all,”* he says, *“there's the Battle of Lepanto on October 7, 1571, when a rag-tag band of Christians from many nations defeated a massive Turkish fleet that was invading Europe.”* *“It looked hopeless,”* Johnson says; *“the Turks had already conquered most of eastern Europe, and their ruler Selim II Mest was vowing to put a crescent on the dome of St. Peter's.”*

“Pope Pius V rallied a last crusade of defense, and he called on all Christians to unite in prayer through the Rosary,” Johnson says. *“Like Christ himself in the garden of Gethsemane, Christians across Europe were praying for deliverance from an enemy who would kill them happily, in hatred of the Faith.”*

The Christian victory was decisive, almost miraculous. October 7 has been the Feast of Our Lady of the Rosary ever since, and October itself is the “month of the Rosary” even today.

“Protestants are taking up the devotion, too,” Johnson says, *“in increasing numbers. It's an effective shield against hatred,”* he says, *“and it works both ways. It helps you to stand firm against hateful acts by others, and it keeps you from giving way to that kind of hatred yourself.”*

From PRNewswire, September 12, 2001 †



Scriptural Corner:

And he came to her and said, “Hail, full of grace, the Lord is with you.” Luke 1:28

Comment from the Navarre Bible:*

“Hail, full of grace”: literally the Greek text reads “Rejoice!” Obviously referring to a unique joy over the news which the angel is about to communicate.

“Full of grace”: by this unusual form of greeting the archangel reveals Mary’s special dignity and honour. The Fathers and Doctors of the Church “taught that this singular, solemn and unheard of greeting showed that all the divine graces reposed in the Mother of God and that she was adorned with all the gifts of the Holy Spirit,” which meant that she “was never subject to the curse,” that is, was preserved from all sin. These words of the archangel in this text constitute one of the sources which reveal the dogma of Mary’s immaculate conception (cf. Pius IX, *Ineffabilis Deus*; Paul VI, *Creed of the People of God*).

“The Lord is with you!”: these words are not simply a greeting (“the Lord be with you”), but an affirmation (“the Lord is with you), and they are closely connected with the Incarnation. St. Augustine comments by putting these words on the archangel’s lips: “He is more with you than he is with me: he is in your heart, he takes shape within you, he fills your soul, he is in your womb.” (*Sermo de Nativitate Domini*, 4)

Some important Greek manuscripts and early translations add at the end of the verse: “Blessed are you among women!” meaning that God will exalt Mary over all women. She is more excellent than Sarah, Hannah, Deborah, Rachel, Judith, etc., for only she has the supreme honour of being chosen to be the Mother of God.

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

**Thought
For
The
Day**



*Most Americans as well as people around the world watched and listened to the horror that took place on September 11th. Many people asked the question "Where Was God?"
An interview with a Holocaust survivor inspired the following words:*

WHERE WAS GOD?

God was in the rescue workers who were running into the buildings as most people were running out.

God was in the flight attendant who called her husband as her plane was being hijacked to tell him that she loved him.

God was in the two men who carried a wheelchair-bound woman down 70 flights of stairs to safety.

God was in the people who stood bleeding, in line to give blood.

God was in the strangers in cars, picking up strangers stranded in the city and taking them home to their families.

God was in the people who were begging to volunteer, to do anything to help.

God was in the thousands, if not millions, who are flooding blood banks thousands of miles away to help people they had never met.

God was in the people who were comforting someone even when they didn't know what to say.

God was in the people who watched and cried for people who may remain anonymous in name, but never in their sacrifice.

God was in my neighborhood where I saw flags waving from every home.

God was in the men and women, looking at 110 stories of rubble, and seeing only the opportunity to find survivors.

God was with the heroes, most of whom will never be on the news, whose stories will only be told to their closest friends and family, but who saved someone's mother, father, sister, brother, daughter, son, husband, wife, grandmother, grandfather, aunt, uncle, cousin, lover, colleague, acquaintance, teacher, mentor or friend with a single act of kindness, compassion and bravery.

God was not in the hearts of the people that caused these inhumane events.
However, God was indeed there, where He was needed the most.

GOD BLESS AMERICA! †



(Continued from page 8) **The New Rite**

ory, may it bring us closer to eternal salvation." And on All Souls' Day, we pray, "All-powerful Father, may this sacrifice wash away the sins of our departed brothers and sisters in the Blood of Christ."

There are countless other texts from the post-Vatican II Mass, the missal, the Liturgy of the Hours, the rites of ordination, the rites of consecration of a church and an altar, the blessing of a chalice and paten, and from the rite for Eucharistic exposition and benediction, which clearly assert the traditional Catholic dogma on the mystery of the Blessed Eucharist. Anyone who denies this fact is either ill-

informed or dishonest.

If a Catholic really loves the Church and desires a return to the Traditional Mass, he must do so with a respect for the truth. He must respect the integrity of the Catholic Faith of those who do not share his insights, and are satisfied with the current liturgy. "Traditionalist" literature which attacks the validity of the New Mass, or which holds it to be "intrinsically evil," never mentions the texts offered here. Thus, such critiques are irresponsible and doctrinally unsound. They are an example of the old logical principle, "He who proves too much, proves nothing." †

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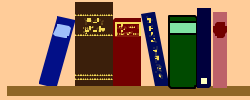
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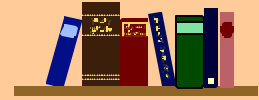
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