

◆ Ad Veritatem ◆

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NOVEMBER MEETING

“To Walk The Talk”

CHRIS KEENA, ESQ.
ST. VINCENT DE PAUL SOCIETY



*Unchecked fear
and pride give
rise to delusions
that displace
even knowledge
we recognize
as true.*

Thomas More:
**A Portrait of
Courage**

This month's speaker is Chris Keena, Coordinator of the *Friends Outside* program of the St. Vincent de Paul Society. Chris has a law degree, served as a political consultant and is a former Mayor of the City of Mission Viejo. Frederick Ozanam, a young Parisian student at the Sorbonne founded the Society of St. Vincent de Paul in April of 1833 in response to taunts from atheists "What is Christianity doing to help the poor and suffering?" This movement spread quickly coming to the U.S. 155 years ago. Today the Society serves millions of the poor and suffering nationwide. The Orange County Council through its' thrift stores, Second Harvest Food Bank, Institute for Conflict Management, Catholic Detention Ministry and the *Friends Outside* program bring God's charity and love to thousands of people. Chris will give an overview of the work of the Society and discuss the unique *Friends Outside* program that is dedicated to reducing recidivism. For more information, contact Dave Belz 949 347-0447/dbelz@kuhnbelz.com, or Anne Nelson Lanphar 714 800-3225/alanphar@firstam.com.

Everyone is welcome! †

NOVEMBER MEETING:

TOPIC: “To Walk The Talk”

SPEAKER: **Chris Keena, Esq.**

WHEN: **Wed. Nov. 21st**

@ Noon (Lunch \$10)

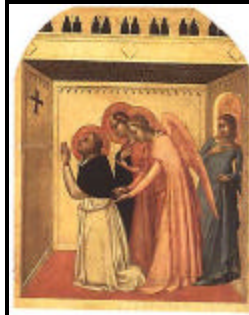
PLACE: **First American Title**

**3 First American Way
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*Editor's Note:
“Ad Veritatem”
is Latin for
“toward the truth.”*

Do All Saints Go Straight to Heaven?

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



QUESTION: *When a person is declared a ‘blessed’ (beatus) or ‘saint’ of the Church by the Holy Father, we know that person is in heaven. Does being a blessed or a saint*

mean that person went straight to heaven after death, or can even a saint spend some time in Purgatory?

ANSWER: By canonizing someone as a saint (beatification being a major preliminary step), the Church determines that he or she practiced the virtues of Christian life to an heroic degree, is now in heaven, and may be formally honored in the Church's Liturgy. The saint is pre-

Saints and Heaven (Continued on page 2)

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sented to the whole Church as a model Christian and invoked as an intercessor with God. But none of this means that the saint or blessed did not have to pass through purgatory before entering heaven.

Pope St. Gregory the Great (A.D. 540-604) pointed out that those in authority have greater merits because of the good they accomplish by teaching and ruling, and so merit a high degree of heavenly glory. Yet because their faults also are greater and more damaging to others, they owe a greater debt to divine justice in purgatory. So it's possible to have an immense heavenly reward, and yet still be necessary to expiate the temporal effects due to sin in purgatory.

St. Paul discusses this purification of suffering after death that some Christians must pass through, and which we call "purgatory," in 1 Corinthians 3:10-17. He describes this purification as taking place after death (verse 13, cf. Heb. 9:27), before being "saved" (verse 15) - that is, entering into the beatific vision - and that it involves suffering that is described as "passing through fire" (verse 15).

Our Lord reminded us that, "To

whom much has been given, much will be expected." This is quite true of those who have been given the grace of great sanctity. St. Margaret Mary was apparently told by our Lord that her confessor, St. Claude La Colombiere, "passed through" purgatory after death. St. Peter Damian refers to seeing saints in purgatory. The only saints traditionally understood to go "straight to heaven" are the martyrs, but even this is only a devout, though well-founded, tradition.

The saints themselves, St. Monica, for example, asked for prayers after their death. We shouldn't imagine that this is just false humility on their part, for that would not match up with the heroic sanctity we know they had. The saints are sinners like us - repentant sinners, of course. One final point: We should not be quick to privately "canonize" every good person we know who dies, assuming they are already in heaven. They may be, but they may not be. Let's never neglect to pray for all those who have "gone before us marked with the sign of faith." When they get to heaven, you can be sure they'll be praying for us! †

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SIMPLE TRUTHS



Fulton J. Sheen

"Many a tree as it stands in the forest looks fair, fine, solid and valuable, but when it is cut down and sawed for use reveals rottenness, cross grain and knots. Social conformity to low standards may give the appearance of goodness, but in the judgment of God the true character is revealed." †

AN APOLOGIA FOR THE SAINTS

By Michael Shonafelt, Esq.

One October afternoon, while driving in my car, I turned the F.M. dial to 99.5, just in time to listen to the “*The Bible Answerman*” at 3:00. Hank Hannegraaf, as usual, was on the air, cranking out his familiar cursory answers to questions running the gamut from how to witness to doorbell Mormons to the orthodoxy of Amillennialism.

A question on Catholicism grabbed my attention. The caller was a fledgling Catholic who called to defend prayer to the Saints. Hannegraaf, sensing the caller's inability to effectively articulate the Church's teaching on this subject, zeroed in for the kill. Hannegraaf explained the lack of biblical precedent for the doctrine. He then went on to state that since prayer was proper only to God, prayer to the saints was a form of idolatry and, therefore, unacceptable both as a theory and as a normative practice. The caller stammered out a feeble response, but was ultimately snuffed out by Hannegraaf who was thankful for the question, but had to move on to the next caller.

I then began to ponder how I would have handled the opportunity to articulate an apologia for the saints in the minute afforded me on a national broadcast such as “*The Bible Answerman*.” Surely, this forum would not have allowed enough time to render an adequate exposition of so rich and beautiful a doctrine as the communion of saints.

The first step would be to refute the evangelical response to the doctrine. Hannegraaf's argument was circular. Prayer is proper only to God. Therefore, prayer is an act of worship. Therefore, prayer is only proper to God. It is true that, for the typical evangelical Protestant, prayer is offered exclusively to God and is therefore exclusively an act of worship.

As Roman Catholics, however, we have two radically different meanings to the one word “*prayer*.” When we pray to God, we are engaging in an act of worship. When we pray to the saints, we are engaging in an act of communion with the members of the Church triumphant.

These two meanings of the word “*prayer*” are as different as the objects to which the prayers are addressed. Because evangelical Protestants can admit of no other meaning of the word “*prayer*,” they inevitably commit the fallacy of equivocation when they critique the doctrine of the communion of saints based upon their limited conception of the word “*prayer*.”

Also, Protestant Evangelicals are quick to associate the Catholic doctrine of the communion of saints with the pagan practice of necromancy and will refer to numerous citations in scripture where such practices are duly condemned by God.

Again, this argument is based upon a chronic myopia with regard to their understanding of the Church which transcends the boundaries of time and space. Orthodox Catholics do not seek to conjure spirits, hear whisperings in trumpets, or the tingling of bells. In as much as Our Lord is now seated at the right hand of God the Father, transcending time and space, so is His Church and its members who are connected to Christ the vine, and ours is a communion not only with those in Christ who dwell here below, but with those who now perfectly possess what they possessed below only in faith.

The Catholic doctrine of the communion of saints is intimately bound up with the notion of



(Continued from page 3) ***Apologia for the Saints***

“intercession.” This doctrine is readily accepted by the Evangelicals, as Saint Paul’s Epistles are replete with examples of Saint Paul imploring the intercessory prayers of his fellow disciples (Rom 15:13; Col 4:3; I Th I:11; Eph 6:18). A discursive reflection upon intercessory prayer and the reality of the mystical body of Christ and the communion of its members leads to the logical conclusion that intercession is as valid for those who have passed beyond the veil as it is for those still tabernacled in their mortal bodies.

After all, God is the God of the living, not the dead (Mark 12:26-27). To assert, as Evangelicals do, that the dead are cut off from us and are no longer able to intercede for us is to deny our communion with the members of the Church Triumphant. Such an assertion is a denial of Christ’s metaphor of the vine and the branches. For the evangelicals would have us believe that the dead are somehow cut off from the vine, no longer able to offer their prayers on our behalf as they gaze upon the face of God, and no longer in communion with us, the members of the Church militant.

If, as Saint Paul asserts, the dead are absent from the body, but present to the Lord, then their communion with the body of Christ is heightened and brought to perfection. What the dead possessed in faith, they now not only possess, but behold in the beatific vision. It cannot follow that they now are unable to intercede for their brethren here below.

Therefore, the union of wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted, but on the contrary, according to the perpetual faith

of the Church, is strengthened by a communication of spiritual goods.

For, by reason of the fact that those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness, lend nobility to the worship which the Church offers to God here on earth, and in many ways contribute to its greater edification.

They shared our humanity while their lives were more perfectly transformed into the image of Christ. God vividly manifests his presence in them and his face to men. He speaks to us in them, and gives us a sign of his kingdom, to which we are strongly drawn, having so great a cloud of witnesses over us (Heb. 12:2) and such testimony to the truth of the Gospel.

The lives of the saints are the gems of the Church. They are the “*Cloud of Witnesses*” described in the book of Hebrews who inspire us with the examples of their lives and intercede for us before God with their prayers. They are still our brethren, for the Church cannot be limited by time, space or death.

The saints knew well the larger role he would take on in the Church after their death. In life, Saint Dominic was known only to a society locked in time and space, namely, 13th Century Europe. Now, he is known to virtually all Catholics and his name has been on the lips of Catholics for over 700 years. As he lay dying in Bologna in 1221, he said to his brothers:

“Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life.” †



MORE’S FAREWELL TO HIS DAUGHTER MEG

In one of his last letters to Meg, Sir Thomas responds to his daughter’s concern over her lack of courage. ...In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More: “*That you fear your own frailty Margaret, does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His high wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, ‘My grace is sufficient for you.’...And our Lord said further, ‘Virtue is perfected in weakness.’ The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, ‘All is possible in Him who strengthens me.’*” †



Little Flower Power: St. Therese of Lisieux

By: John Flynn, Esq.



The language of the law is a language of strength and power, the power of the state, economic power. Lawyers are expected by clients, by their peers, by themselves, to communicate personal strength and power. Everything about the ideology of the profession resists ideas like “surrender” and “abandonment.” The very idea of embracing one’s own weakness sounds like hemlock for professional suicide.

What, then, can lawyers learn from Therese of Lisieux, a saint called the Little Flower, who championed a “*Little Way*” of sanctity, a saint who not only accepted her weakness, her spiritual childhood, but embraced it, rejoiced in it? Pope Pius XI called this Little Flower, a Carmelite nun who entered the cloister at 15, and died there at 24, never having left its walls, the “greatest of modern saints.”

The Little Way, it must seem to us as lawyers, is fine for cloistered nuns. Our way, however, is a way of power. Our way must be the Big Way. The Little Way is for little people, the weak, the powerless, those who have no access to the machinery of power. Theirs is the Little Way; ours is the Big Way. What can Therese teach us about life in the world, especially a lawyer’s world?

Her Life: The Story of a Soul

Marie Françoise Therese Martin was born January 2, 1873 at Alençon in Normandy, France. Both her father, Louis Martin, and her mother, Zélie Marie Guerin, who died when Therese was four, are candidates for sainthood, both having been deflected from religious vocations toward each other. Therese was one of nine children born to the Martins. Of the nine children, two were boys who died in infancy. Of the seven surviving girls, only five reached maturity. Therese was the youngest.

She entered the monastery of the Carmelite nuns at Lisieux, France, when she was 15 years old, and was given the name Sister Therese of the Child Jesus. One of her Carmelite sisters described her this way:

“Tall and robust, childlike, with a tone of voice and expression to match, hiding the wisdom, perfection and discernment of a 50-year-old. She is always composed, and in perfect control of herself in everything and with everyone. An innocent little thing to whom you would give

communion without confession, but her head is full of tricks to play on whoever she pleases. A mystic, a comic, she has everything going for her -- she knows how to make you weep with devotion or die with laughter at recreation.”

In 1894, three years before Therese died, the prioress of Therese’s Carmel ordered her to write the story of her life. She completed her autobiography, *The Story of a Soul*, in the last year of her life. On September 30, 1897, at the age of 24, she died from the effects of tuberculosis, after a year of enormous physical and spiritual torment. Following her death began a “*Hurricane of Glory*,” to use the phrase that was used in her canonization process: a downpour of miracles, conversions and spiritual graces, which fell upon those who had sought her intercession.

The Story of a Soul was first published one year to the day after her death. Two thousand copies were published; no one quite knew what to do with them. At first, they were sent to each Carmelite convent, in place of the usual notice of a Sister’s death. Soon, however, the Sisters lent them to friends and others, and requests for copies began to pour in from all over the world.

In the next seven years, *The Story of a Soul* was translated into six different languages. By 1915, nearly 1 million copies had been sold. The Church began the cause of Therese’s canonization in 1921. In 1923, Pope Pius XI beatified her, and on May 17, 1925, he canonized her. In 1927, Therese’s feast day, October 1st, was extended to the Universal Church.

The Little Way

A lawyer accustomed to seeing himself or herself as a kind of fortress is in for a lot of unnecessary trouble if that self-image governs his or her pursuit of holiness. We fall often, and, if we believe it necessary to rely upon our own strengths to gain Heaven, we will fall also to discouragement. Therese knew that discouragement follows refusal to accept our spiritual poverty: “*The sorrow which casts us down is the hurt to our self-love... [T]o brood gloomily over our own imperfection paralyzes our soul.*”

Our spiritual progress, Therese understood, depends upon the acknowledgement of our weakness:

Little Flower Power (Continued on page 6)

(Continued from page 5) ***Little Flower Power***

“Let us humbly take our place among the imperfect. Let us consider ourselves little and in need of God’s support at every instant. As soon as He sees that we are truly convinced of our nothingness, He extends His hand to us. If we are still trying to do something great, even under the pretext of zeal, our good Lord Jesus leaves us alone.”

What is the antidote for this kind of crippling self-criticism? We are not to dwell on our imperfections, but to fix our gaze upon Jesus Himself:

“When we see that we are wretched, we no longer wish to look at ourselves but we gaze at our only Beloved... We have merely to love Him, without looking at ourselves, without examining our faults to much... If you are nothing, do not forget that Jesus is All. Hence, lose your little nothingness in his Infinite All and think only of that All, who alone is lovable.”

The Little Way, therefore, is not merely a way of humility. The practice of the Little Way requires more than the mere acceptance of our weakness. We must not only accept it, we must embrace it, even find joy in it:

“I have many weaknesses but I am never astonished because of them. I am not always as prompt as I should like to be in rising above the insignificant things of this world. For example, I might be inclined to worry about some silly thing I have said or done. I then recollect myself for a moment and say: ‘Alas, I am still at the point from which I started.’ But I say this with great peace and without sadness. It is truly sweet to feel weak and little.”

What for many is a source of discouragement, our weakness, was for Therese a source of joy and confidence, since the Father cannot resist our weakness, any more than a parent can resist the littleness of the child: *“It is my weakness that gives me confidence,”* Therese liked to say, recalling St. Paul (2 Cor. 12:20):

“Be like a little child. Practice all the virtues and so always lift up your little foot to mount the ladder of holiness; but do not imagine that you will be able to ascend even the first step. No! the good Lord does not demand more from you than good will. From the top of the stairs, He looks at you with love. Very soon, won over by your useless efforts, He will come down and take you in his arms. He will carry you up. But if you stop lifting your little foot, He will leave you a long time on the ground.”

What child does not find joy and confidence in the greatness, the “Bigness” of a loving Father? At the heart of the Little Way is joyful, confident love between the

child and the Father, which is grounded precisely in our littleness. The Little Way, then, is not a lonely path, it is a path of relation, between Father and child, a relation of joyful love.

It is this relationship of joyful love that inspires one of the chief attributes of Therese’s Little Way: confidence, to the point of audacity, if only we are willing to freely acknowledge our littleness:

“I feel always the same audacious confidence that I will become a great saint, for I do not count on my own merits since I have none, but I hope in Him who is Virtue and Sanctity itself. It is He and He alone who, being satisfied with my feeble efforts, will raise me to Himself and, covering me with His infinite merits, will make me a saint.”

This joyful love is the very life of the Little Way:

“I understand so very well that it is only through love that we can render ourselves pleasing to the good Lord, that love is the one thing I long for. The science of love is the only science I desire... I know of no other means to reach perfection than by love. To love: how perfectly our hearts are made for this! Sometimes I look for another word to use, but, in this land of exile, no other word so well expresses the vibrations of our soul. Hence, we must keep to that one word: love...”

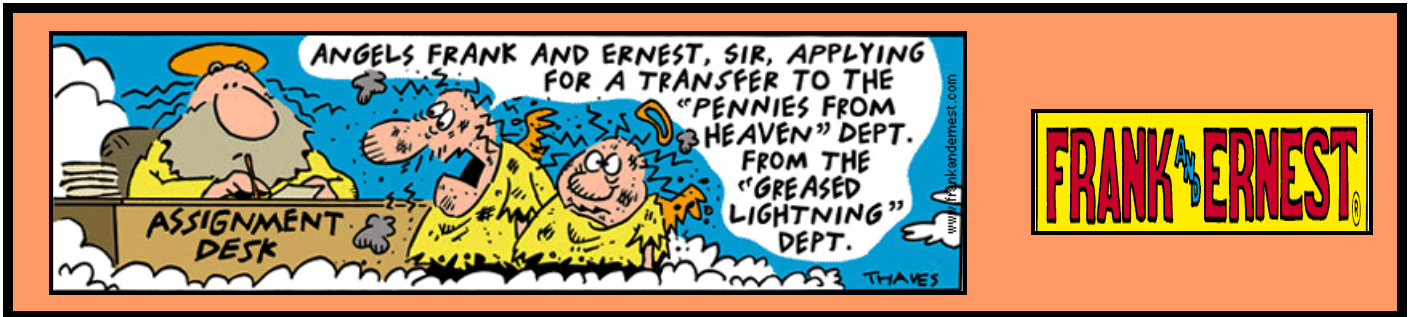
In one of the most famous of passages from *The Story of a Soul*, Therese describes the insight that brought her own vocation into perfect focus:

“Considering the mystical body of the Church I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. Charity gave me the key to my vocation. I understood that if the Church had a body composed of different members, the most necessary and the most noble of all could not be lacking to it, and so I understood that the Church had a heart and that this heart was burning with love. I understood it was love alone that made the Church’s members act, that if love ever became extinct, apostles would not preach the Gospel, and martyrs would not shed their blood. I understood that love comprised all vocations, that love was everything, that it embraced all times and places... In a word, that it was eternal!

“Then, in the excess of my delirious joy, I cried out: Oh Jesus, my love... my vocation, at last I have found it... my vocation is love!

“Yes, I have found my place in the Church,

Little Flower Power (Continued on page 8)



Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



What "WWJD" Really Means

Most people assume WWJD is for "What would Jesus do?" But the initials really have been changed to stand for "What would Jesus drive?"

One theory is that Jesus would tool around in an old Plymouth because the Bible says, "God drove Adam and Eve out of the Garden of Eden in a Fury."

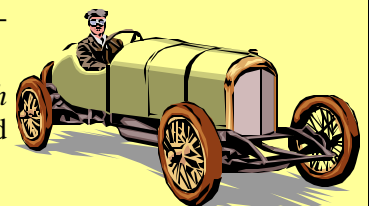
But in Psalm 83, the Almighty clearly owns a Pontiac and a Geo. The passage urges the Jesus to "pursue your enemies with your Tempest and terrify them with your Storm."

Perhaps God favors Dodge pickup trucks, because Moses' followers are warned not to go up a mountain "until the Ram's horn sounds a long blast."

Some scholars insist that Jesus drove a Honda but didn't like to talk about it. As proof, they cite a verse in St. John's gospel where Christ tells the crowd, "For I did not speak of my own Accord..."

Meanwhile, Moses rode an old British motorcycle, as evidenced by a Bible passage declaring that "the roar of Moses' Triumph is heard in the hills."

Joshua drove a Triumph sports car with a hole in its muffler: "Joshua's Triumph was heard throughout the land." And, following Jesus' lead, the Apostles carpooled in a Honda... "The Apostles were in one Accord." †



P E T I T I O N S


R We all need prayers—at some times more than others. If you or someone you know has a special need for prayer, please let us know and it will be placed in this newsletter so we can join in prayer for each other.

A

Y

E You can leave a message on voicemail (714) 800-3225 or email your request to alanphar@firstam.com

R



*Heavenly Father,
I offer you this day
all that I shall think or do or say,
uniting it with what was done
by Jesus Christ, your only Son.*

Amen †

(Continued from page 6) **Little Flower Power**

and it is You, oh my God, who have given me this place; in the heart of the Church, my Mother, I shall be love."

On the eve of Therese's death, Sister Genevieve asked Therese for a word of farewell. Therese left no doubt about the heart of her Little Way: *"I have said all. All is fulfilled. It is only love that matters."*

Our profession of faith means nothing if we do not also practice love; our profession of love for God likewise means nothing if we do not love our brothers and sisters: *"[I]f we want to live a life of love of God, we must not fail in love towards our neighbor."*

It is not enough, however, to love with our own small human hearts. Since the time of the Last Supper, Divine Love is the standard by which our love is measured:

"When the Lord commanded His people to love their neighbor as themselves (Lv 19:18), He had not as yet come upon the earth. Knowing the extent to which each one loved himself, He was not able to ask of His creatures a greater love than this for one's neighbor. But when Jesus gave his apostles a new commandment, His own commandment (Jn 15:12), as He calls it later on, it is no longer a question of loving one's neighbor as oneself but of loving him as He, Jesus, has loved him, and will love him to the consummation of the ages."

Joy, confidence, love. What about justice? To Therese, justice and love do not present a dichotomy. Is it so difficult to see that both justice and mercy are anchored in divine love? To sin, after all, is to offend love:

"Justice itself, and justice even more than any other Divine perfection, seems to me to be clothed in love... That justice which frightens so many souls is for me a source of joy and confidence. To be just means more than to be severe in punishing the guilty. It takes account of right intentions and wishes to reward virtue. I expect as much from the justice of our good Lord as from His mercy....It is because He is just that He is compassionate and full of mildness, slow to punish and rich in mercy. For God knows our weakness. He remembers that we are but dust. As a father is tender towards his children, so is the Lord compassionate towards us."

One of the hallmarks of Therese's spirituality (and that of many of the saints) was her love for suffering, an understandable stumbling block for many who otherwise

would find her so attractive. It is hard for us to comprehend a desire for suffering. To many it signifies a kind of psychological or emotional disorder. In fact, love for suffering is a very rare gift, given by God to those to whom He has entrusted a share in the Cross of his Son:

"Far from complaining to Jesus because He sends us crosses, I cannot fathom the infinite love that prompted Him to deal with us in this way... Suffering is, of all the things God can give us, the best gift. He gives it only to His chosen friends...I have often remarked that suffering makes us good; it makes us indulgent towards others because suffering brings us nearer to the good Lord."

The cross that Jesus bore upon his shoulder was fashioned from all the sins of humanity, committed in the course of all of human history. Driven by love which seeks to give all, to the point of immolation (not self-destruction, but total self-giving), Jesus bore the weight of the cross with a burning love that we will never, at least in this life, understand. Souls such as Therese, who saw with the eyes of Heaven, see divine love as clearly as it can be seen in life; such a soul wants nothing more than to be eternally united to this love, this beauty which bore the suffering. The desire for suffering, therefore, is nothing else but a desire for union with Divine Love, who is Jesus: *"It is suffering which makes us resemble him. A spouse of Jesus must resemble Jesus. And He is covered with blood and crowned with thorns."*

A couple of years ago, as I was reflecting on the core of the Little Way, between one step and the next it seemed that Therese herself whispered to me the true, irreducible meaning of the Little Way: *"Be little like Jesus."* I do not know why it was not more obvious before whose way it was that inspired the Little Way. But I knew, after that moment of revelation, that the Little Way was in fact the Way of the Cross.

And what about lawyers? We are perhaps in greatest need of the Little Way, for, to the degree that our professional outlook resists truthful self-assessment, our pursuit of holiness will be thwarted. The practice of the Little Way will do no harm to the image you communicate to your clients; in fact, your image will only improve. Remember, Therese's way is a way of confidence. But no longer will you communicate a confidence that is strained and artificial. The confidence you project will be genuine, authentic, impenetrable, so long as it is anchored in love for God, and abandoned to His perfect love. †



The Writings of Thomas More

MORE ON GOOD HUMOR

Yet he was merry to the end. Why? Because his good humor was not simply a matter of temperament; it was deeply theological, rooted in the cultivated virtues of a faith lived in the present moment, a hope that did not depend on appearances, and a charity rooted in eternity. Not only did More believe in God's providence, he also lived in the confidence that it works through *everything*. *Omnia in bonum*, "All things work to the good for those who love God" (Rom 8:28). This conviction helped him keep everything in perspective. When his children suffered disappointment, as we have seen, he explained in a homey but vivid and memorable way that they could not "go to heaven in featherbeds." When the leading bishops of England tried to convince an impoverished More to join them in attending Anne Boleyn's coronation, he told them in a lighthearted but earthy and extraordinarily pointed way that he would not prostitute himself for any reason or at any price. Lighthearted as it was, this response was as powerful as any that has ever been given to those responsible for public affairs.



Gerard B. Wegemer

Thomas More: A Portrait of Courage

Scepter Publishers (1995)

Page 222 †



Scriptural Corner:

⁸ And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; ⁹but he who denies me before men will be denied before the angels of God. ¹⁰And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven. ¹¹And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say. Luke 12:8-12

Comment from the Navarre Bible:*

⁸⁻⁹ This follows logically from Christ's previous teaching: worse than physical evils, worse even than death, are evils of the soul, that is, sin. Those who out of fear of temporal suffering deny our Lord and are unfaithful to the demands of the faith will fall into a greater evil still: they will be denied by Christ himself on the Day of Judgment; whereas those who are penalized in this life because of their faithfulness to Christ will receive the eternal reward of being recognized by him and will come to share his glory.

¹⁰ Blasphemy against the Holy Spirit consists in maliciously attributing to the devil actions which have God as their origin. A person who does that prevents God's pardon from reaching him: that is why he cannot obtain forgiveness (cf. Mt 12:31; Mk 3:28-30). Jesus understands and excuses the weakness of a person who makes a moral mistake, but he is not similarly indulgent to someone who shuts his eyes and his heart to the wonderful things the Spirit does; that was the way these Pharisees acted who accused Jesus of casting out demons in the name of Beelzebub; it is the way unbelieving people act who refuse to see in Christ's work a sign of the goodness of God, who reject the invitation God offers them and who thereby put themselves outside the reach of salvation (cf. Heb 6:4-6; 10:26-31).

*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**



WHY NEW YORKERS TURNED TO THE CATHOLIC CHURCH

NEW YORK – Ed Koch felt like his world was literally crumbling down, as the former three-term mayor watched his city’s two tallest buildings fall.

People in his law firm, watching the horror on TV, were screaming “*Oh my God*” throughout the morning. So it struck him: Koch needed God, right away, and he knew where to find him: at St. Patrick’s Cathedral—along with 4,000 others who sought solace and spiritual refuge there within hours of the attacks.

Koch, who’s Jewish, said the Catholic faith has long served him well in times of trouble.

He said it makes sense that hordes of Catholics, non-Catholics and non-Christians are turning to the Catholic Church in the wake of the worst terrorist attack in history. “*Unlike a lot of other religions, Catholicism is not a salad bar,*” Koch told the Register. “*It’s very clear what Catholicism means and what it is about. You either are, or you are not, a practicing Catholic. Those who are not Catholic see this, and they admire it. That’s one reason people turn to the Catholic Church at a time like this.*”

Koch said leadership in the form of carefully-appointed cardinals and other archbishops also leads people to seek the Catholic Church in times of trouble. He explained that good leaders make the Church familiar to people of all faiths. In New York, he said, there has been little doubt about it for decades: The Catholic Church is the foundation for healing in times of trouble.

“*In New York, we have always had pre-eminent occupiers in the office of cardinal,*” Koch said. “*Catholic leaders receive respect because they speak out, and they speak the truth, and this is highly regarded by the public. The Catholic Church also does more social service than any other organization, so in times of crisis, people are accustomed to the Church being there for them. When I had an AIDS crisis in New York, there was nobody I could turn to other than Cardinal O’Connor, Mother Teresa and the Catholic Church.*”

Rapid Response

Within hours of the attacks, Catholics all over the world began organizing impromptu prayer and rosary sessions. Morning Masses, once attended mostly by a spattering of retirees, were reported packed.

“*People have been turning to the Christian faith in general, in the wake of this, but people are turning in droves to the Catholic Church in particular,*” said Father William Byrne, pastor of the Catholic Student Center at the University of Maryland. “*I think that’s because non-churched individuals are more likely to turn to the Catholic Church because we’re so visible. You can tell who a Catholic priest is by the way he dresses. We have very consistent teachings and are very clear on what we believe. To the unchurched, it fits their idea of what a church should be. It’s what they need at a time like this.*”

Father Bryne lost a close friend—37-year old Michael Lunden—who was working as a bond trader on the 105th floor of the North Tower. But he said he hasn’t had time to think much about the attacks or let the death of his friend sink in. He said it’s because so many Catholics, non-Catholics and non-Christians are coming to him for help. At regular Masses, he has seen a sustained increase in attendance since the attacks of between 25% and 30%.

Father Bryne said other times of crisis have led to conversions and increased attendance at prayer services and Mass. But this, he said, is different because the numbers are much greater and the people are coming back. He said the crisis has softened some of the most defiant nonbelievers like no other event he has seen.

Koch makes a similar observation and said it reminds him of World War II, which he served in amid heavy combat.

“*I was there and I saw it,*” Koch said. “*There were no atheists in foxholes.*”



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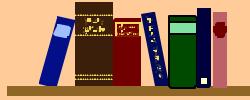
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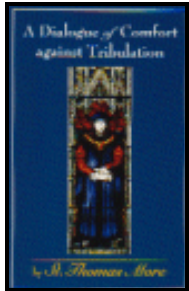
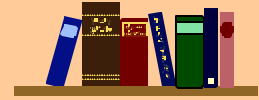
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Vincent is paralyzed by fear of an impending Turkish invasion which could force him to betray his faith or die a martyr. As he pours out his fears, Anthony response as only the calm and clear-headed More could do: on the comfort of God in difficulties, the benefits of suffering, atonement for evil acts, faintheartedness and the temptation to suicide, and scrupulosity. Anthony thus summarizes his purpose: *“I will supply you ahead of time with a store of comfort, of spiritual strengthening and consolation, that you can have ready at hand, that you can resort to and lay up in your heart as an antidote against the poison of despairing dread...”*

Put into modern English and edited by Mary Gottschalk, Dialogue...is introduced by Gerard B. Wegemer, author of the spiritual biography, Thomas More: A Portrait of Courage. (Scepter, 1995) and editor of another of More's spiritual works, The Sadness of Christ (Scepter, 1993).

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