Ad Veritatem

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December 2001

DECEMBER MEETING

ASSEMBLYMAN
BILL CAMPBELL
"BEING CATHOLIC IN
SACRAMENTO"

Usury and Contraception?

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



Pride that has been allowed to develop "carries with it a blindness almost incurable."

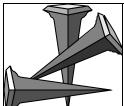
Thomas More:
A Portrait of
Courage



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 Uni-

versity 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.

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QUESTION: Someone told me that the Church's stand on artificial contraception might change. She gave me the example

of the Church's change in teaching on usury - what she called the taking of interest on loans. What exactly is "usury" and did the Church's teaching on it change?

ANSWER: "Usury" means the acceptance of a premium for a pure loan of money or goods. The Natural Law, as well as Sacred Scripture, forbids usury. In the Sermon on the Mount, our Lord tells us to loan or give our goods away without looking for a profit. But let's analyze what exactly constitutes usury.

<u>Usury and Contraception</u> (Continued on page 2)

DECEMBER MEETING:

TOPIC: "Being Catholic in Sacramento"

SPEAKER: BILL CAMPBELL

WHEN: Wed. Dec. 19th

@ Noon (Lunch \$10)

PLACE: First American Title
3 First American Way
Santa Ana

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

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The Church

has always

taught that

contraception

is a grave

offense

against the

law of God.

(Continued from page 1) Usury and Contraception

First, to require that another pay back more than the amount he has borrowed is unjust. This is a principle which can never change. Indeed, the Gospel norm assumes the opposite, that the lender will give

more than he is asked to, rather than that the borrower will pay back more than he received.

For many centuries, the Church forbade Christians from taking any profit on loans; many European states, following the Church's lead, also decreed usury to be illegal.

However, it was always permitted by the Church for the lender to hold something as collateral in case the loan was not repaid. From this reasonable practice developed the

acceptable practice of taking interest on loans for some reason other than the loan itself, for example: damage to the property loaned, loss of profit due to loaning, a reasonable risk of loss, and the borrower's delay in repaying. Exacting interest on a loan for these reasons was not viewed by the Church as usury since all these factors are part of the property of the lender, and he was not charging interest simply to get back more money than he loaned out. All of this was worked out theologically by the great moral theological

gian St. Antoninus of Florence, in the 1400s, as the age of bankers and the high-risk industry of world exploration began.

Prominent theologians who explained why interest may be illicitly earned on certain kinds of loans, but not on others,

> include St. Thomas Aquinas, Duns Scotus, Luis de Molina, and Pope Benedict XIV, in his encyclical <u>Vix</u> Pervenit (1745).

> In the case of contraception a similar development (not change) in Church teaching occurred over the years. The Church has always taught that contraception is a grave offense against the law of God. Gradually, however, it accepted the use of periodic continence, or what is now

known as "natural family planning," because abstinence during the wife's fertile time does not involve a perversion of the nature of the conjugal act. The Church's principle that the only morally acceptable way to avoid conception is to refrain from marital relations has always obtained, though it developed in sophistication as scientific knowledge of human physiology progressed. As Pope Paul VI pointed out in his encyclical Humanae Vitae, the Church has never changed its teaching on the sinfulness of contraception.

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SIMPLE TRUTHS



Fulton J. Sheen

"There is an estrangement of the human heart from God, as conscience bears witness. However much room there be for other guests in the soul, the Bethlehem story is still true: 'There is no room in the inn.' It is more often in souls that recognize their own misery and sinfulness that He is given room, as it was the stable rather than the inn which welcomed Him. What we call fate is actually opening the door, for He Who knocks never comes empty-handed." 🕆

CONTRACEPTION: THE TROJAN HORSE

By: Greg Weiler, Esq. (Reviewed and approved by Bishop Norman F. McFarland)

What is the Church's role in guiding our lives?

How extensive is it?

Does it extend to a couple's bedroom?

How do we apply Church teachings to popular trends or widely accepted practices?

How do we genuinely measure our willingness to conform our lives to the teaching of Christ in this day and age?

Is there a more controversial subject within the Catholic Church than obedience to the Church's teaching on artificial contraception? Which of us has not at

sometime or other utilized some means of contraception, the pill, IUD, condoms [this article will not address the abortaficient attributes of many forms of contraception]? How many readers have had vasectomies or tubal ligations? Statistics show that a vast majority of those reading this article believe their view on contraception and the sexual relationship of man and woman is superior to that of the Church. Otherwise orthodox Catholics believe that on at least this one issue, individual conscience reigns supreme, even in the face of unambiguous teaching of the

Church.(Contraception is "intrinsically evil," <u>Catechism</u> of the Catholic Church, hereinafter "CCC," 2370).

Sadly it must be a premise to a discussion of contraception, based upon the actual conduct of Catholics in the West, that Church teaching alone is insufficient to affect conduct, to warrant obedience. It causes one to wonder if the Church's teaching on the Trinity, the Resurrection, the Real Presence of Christ in the Eucharist , the Communion of Saints, or other basic dogmas would be discarded in like manner if they affected our relationships at such a basic level. No, something beyond obedience is necessary for today's "enlightened" Catholic to accept the Church's teaching on contraception.

We do not have to look beyond our divorce rate, 1 million plus abortions per annum, pandemic use of pornography, high rate of co-habitation, out of wedlock births, fatherless families, and other related social

developments (these things are bad right?) which have occurred in the second half of the 20th Century to seriously question whether with contraception we have been sold a bill of goods -- have welcomed a Trojan Horse into the protected confines of our marriages and are now reaping the whirlwind.

So what is this bogeyman - this incredible harm suffered by individuals and couples when they elect to ignore the Church's (Christ's) teaching on contraception?

THE BEGINNINGS

Modern contraception really dawned in the late 1950's and 1960's. Couples were "liberated" from unwanted pregnancy, were free to plan their lives, free from what

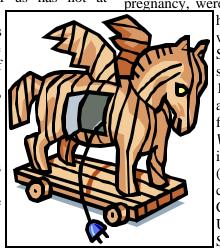
had hitherto been their responsibility which often accompanied sexual relations. Sexual relations and child bearing were separated - what a deal. It was in the late 1960's that Pope Paul VI was forced to address the issue of contraception in his famous encyclical *Humane Vitae*. Humane Vitae is both the most prophetic and ignored encyclical of the modern Church (although largely ignored and much criticized, I have found that most Catholics have never read the encyclical). Under the sure protection of the Holy Spirit and against incredible modern policy pressures, Pope Paul VI anticipated

with chilling accuracy the result of severing the intimacy of the beautiful union of husband and wife and openness to child bearing. He predicted greatly increased sexual infidelity, premarital and extramarital sex, vastly increased abortion, sexual exploitation of women, pornography and increased divorce. Nonetheless, from *Humane Vitae* to 2001 American culture has steadfastly maintained that contraception, abortion when convenient, divorce on demand, pre-marital sex, even the availability of sexually explicit material, are either good things or evils necessary for a free and progressive society.

CONTRACEPTION, WHY NOT?

Well, the question remains, why can't I be a faithful, loving, giving Catholic Christian in a happy marriage and

Contraception (Continued on page 4)



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(Continued from page 3) Contraception

use contraception to responsibly determine our family's size?

1. Human Sexuality Is Unique. Are sexual relations between husband and wife the same as sex between dogs, cattle, animals in general? While many would argue basically yes, we Catholics know that the love between spouses exceeds the biology between animals, to the same extent that humanity in general was created to a transcendent relationship with our Heavenly Father, i.e. we are children of God! (CCC 2367) The "reason" behind the Church's proscription on artificial contraception is based upon our unique status as God's children and even more specifically by reason of the incredibly wonderful relationship between spouses and God in the sacrament of marriage. The triune God is the source of eternal life, the Church on earth through its sacraments is a source of eternal life (Baptism and Eucharist) and husband and wife share the creative power and fatherhood of God and become with God a source of eternal life in a child. (CCC 2367)

The Church teaches that our marriages are called to mirror God's love for us. We are created to love not use one another. Does God give half way? Did God withhold any part of himself at Gethsemane or Golgotha? No, God gives fully and unconditionally. He communicates Himself to us not part way, not just spiritually, not just symbolically but entirely, body, blood ,soul and even divinity. Obviously we reject and debase His love in manifold ways. But the Church teaches, in fact beseeches us not to debase our marriages by introducing in the marital relationship what Steve Woods, a nationally renown Catholic social commentator, calls contraception the "great marriage buster." Simply put, contraception is selfishness manifest: "We need time for ourselves before kids," "we need time to get on our feet financially," "two kids are all we want or can afford,", "we want to travel," "we want to retire at 55," "I'm too tired or old," "I want the intense physical pleasure of sexual relations without worrying about a baby." Please note the extreme "self focus" of these reasons for contraception. Kids are viewed as a means or impediment to our happiness, something to be managed, rather than a blessing (Children are the "supreme gift of marriage." CCC 2378) Married couples are called to a sacramental relationship which includes but transcends mutual sexual pleasure. To artificially sever sexual relations from childbearing introduces "self" at the most basic level in a relationship. Selfishness, like any toxin is not easily controlled once introduced to a marriage.

2. Law Of The Gift

Pope John Paul II beautifully articulates the proper

relationship between Christians in the world and in particular the Christ imitating relationship between husband and wife: Paraphrasing Vatican II's Pastoral Constitution on the Church In the Modern World (Gaudium et Spes 24) the Holy Father teaches that the meaning of human life is to be found in self-giving, not self-assertion. To become a Father is to be liberated from the "terrible" freedom of self-centeredness and to be "conquered by love" (Karol Wojtyla, Radiation of Fatherhood).

"The Law of the Gift written on the human heart is an expression of the self-giving love that constitutes the interior life of God--Father, Son and Holy Spirit. To live the law of the gift is to enter, by way of anticipation, into the communion with God for which all humanity was created from the beginning" (George Weigel, Witness To Hope, a Biography of Pope John Paul II, 1999).

Simply put, a marital relationship should be based on the "law of the gift," a relationship in which each spouse gives to the other completely, without reserve, emotionally, financially, physically - yes, even our fertility. Whenever any component of the human person is withheld, the relationship suffers. Where is intimacy when one spouse withholds financial resources? emotional support?

Selfishness in any form erodes a marital union and leads to the many manifestations of marital disunion. With contraception, even strong marriages are deprived of the level of intimacy intended by our Heavenly Father. Weaker relationships are courged by selfishness which results at best in weak and graceless marriages. At worst, children witness a legal divorce which merely mirrors the failed intimacy which each spouse inadvertently withheld when such couple was using contraception.

Ultimately, intimacy is trust and in a truly selfless marriage there must be trust between husband, wife and God our Father. The Church teaches that true intimacy in a marriage requires this radical three party trust. Wife to Husband: "Here is my body, my life, I give you and God my being for if I conceive, our children are forever." Husband to Wife: "I give you myself, I'll always be here to care for you and our children - I'll love you always." Husband and Wife to God: "We trust You to care for us, to guard us, provide for us and our (Your) children, to lead us to You."

3. Selfishness.

While it would take pages to detail the manifold negative results of introducing selfishness into human sexual relationships, one does not have to be a rocket scientist to identify certain causes and effects.

<u>Contraception</u> (Continued on page 12)



LOVE AS THE FULFILLMENT OF LAW



By The Most Reverend Patrick J. McGrath, Bishop of the Diocese of San Jose, California

Homily at the Red Mass Diocese of Orange Holy Family Cathedral Monday, October 15, 2001

It appears to be an inevitable condition of society that the servants of the judiciary, the stewards of justice—you, the men and women of the legal profession, whether defenders of the accused or prosecutors for the people—are the butt of lawyer jokes and the diatribes of legislators and grandstanding politicians. I promise no lawyer jokes this evening! Why, I wonder, in a nation that prides itself on equality and justice for all—regardless of race, language, or creed—do we Americans in particular, not have greater esteem for the men and women whose lives are devoted to ensuring the impartial application of laws and the pursuit of justice? Now I suspect that the proble m is not the men and women of the bar, but rather resentment for the very law you seek to serve.

The necessity and constraint of law has, from the earliest stages of human history and social order, been controversial (to say the least.) Legal systems and ethical norms question our ability to rule our own lives, to take charge of our destiny and to captain our own fate. Codes and canons, regulations and rules imply that something is lacking in our innate abilities. It seems merely natural that we should rebel at the notion that external ordinance or force is necessary to ensure our correct behavior and to steer us in the direction of right choices. We quite simply, as a people, don't like being nudged, prodded or coerced into making the right decisions and choices.

A product of this bridling against the law is the myth, the dream, or vision of a perfect society, an ideal nation in which men and women rule themselves: pick and choose, accept or reject without laws and rules. (Devoutly to be wished). Aristotle, Plato, Henry David Thoreau and our own patron, St Thomas More, each dreamt and wrote of this ideal society where there is no need for government, courts or laws. In Utopia, people are free to choose, based solely on reason, logic and respect for the common good. Where there is reason, where there is dedication to the common good, there is no need for law.

Unfortunately, the Utopians left out one critical reality in their calculations of the perfect society and the attainment of true freedom — the fatal flaw, as it were. Sin. These Utopian dreamers forgot to factor in the effects of human sinfulness The paramount sin that entered the world with Adam and Eve was pride. They put their own cravings, their own wants and wishes ahead of the good of all creation and friendship with God.

In the perversion of pride, humanity lost sight of God. Without God's friendship and under the constraint of sin, we creatures could no longer be assured that our choices are right choices, our actions are reputable actions, our ambitions and aims are fair and just.

Sin remains a reality of our human nature, radiating outward like ripples on a pond: pride-breeding anger, envy engendering greed, fear producing prejudice, and injustice. With the blindness of sin, the necessity of hw entered our world. The goodness, the justice, the peace and truth that are no longer ours by nature and instinct must now be cultivated and promoted by rules, regulation and law. If by sin we are no longer inclined to the true and the good, now by law we are pointed and led in the direction of justice and equity.

My friends, your service to the law, then, is a call and vocation: for to seek justice, to ensure peace, to respect and promote inalienable human dignity is to share in the work of God. Serving the law is in reality a call to serve your fellow citizens. To serve your neighbors as stewards of justice is the truest imitation of God. Law, above all, is in the service of humanity, not men and women forced into slavery to the law.

The law given on Sinai did not eradicate sin, so that the need for law and servants of justice remains strong in human society. To this day. Look at our world tonight. We are at war.

In the wake of an inconclusive but devastating war with the Soviet Union, Afghanistan stands today isolated and nearly friendless in the community of nations. Mullahs and bureaucrats stand on shaky ground, unsure of their position and their safety. And the spiral of insecurity blights the world. Where war failed to bring glory, perhaps a common enemy, they thought, would provide the illusion of unity. Threatened by muffled criticism at home, and denunciation abroad, some followers of the prophet Mohammed have made the age old swap—fear for respect, destruction for dialogue. Stung by the sharp words of friend and foe, they lash out widely, scattering threats and invective.

The Law and Love (Continued on page 6)

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(Continued from page 5) The Law and Love

I do not question that the national pride and religious sensibilities of Muslim people may be deeply offended by the Western world. But I believe, that the attacks and threats against our lives and the security of our families are callous distortions of God's call to justice. Can God be so vulnerable to the perceived attacks of men that only spilt blood and slaughter will assuage the Divine wrath? What ineffable truth is proclaimed in the cry for vengeance? Is it God who seeks vengeance, or his self-appointed agents on earth? When justice is rendered by a shot in the night, or a well-aimed airplane bomb, there is no place for appeal, no room for clemency.

As religious people, we share the anguish of our Muslim brothers and sisters at what they regard as disrespect for their beliefs. And we understand. It has happened to us. We Christians were certainly not less shocked and offended by irreverent portrayals of the Mother of God in the movie, <u>Hail Mary.</u> Christians took to the street to protest the depiction of Christ in the film version of Kafka's The Last Temptation of Christ.

But anguish, sorrow, indignation do not justify the open gates of repression, nor elevate extortion and murder to religious heights. It is unfortunate to say that even religious men and women are capable of irreligious cruelty. Believers, too, it would seem, are not freed from the fears and temptations of the non-believer. Faith does not strip us of our passions. But faith calls us to live up to a higher standard, to strive for justice, and to seek God's mercy.

Faith does not demand a race content to take insult and injury without protest. Outrage can be the just tool of faith. But indignation becomes ignominy when heavily salted with insecurity. As believers, we are called in Baptism to announce the truth, to proclaim from the rooftops the eternal *veritas* of God. But even truth suffers when offered on the tip of a sword. Truth is distorted and twisted when it becomes the banner under which armies march.

Those who lost their lives on September 11 were left without recourse, cut off from appeal. They were victims. Victimized by the age-old need to lash out at the symbol of our insecurity. Victim of man's need to construct strength through ruthless repression. Above all, September 11 is clear testimony to our need for law books, rules and regulations. The power to threaten and to kill must be muffled by the protection of law if any but the ruthless are to speak. If the righteous are to be secure in their right to protest, the impious must be equally secure.

As long as men and women (even believing, religious men and women) fall short of the Divine image and likeness, a scheme of laws will be needed to protect the weak and to guide the powerful. Truth stripped of justice is sham, All who would turn away from the protection of law should recall the words of William Pit: "Where law ends, tyranny begins."

In his teaching and ministry, Jesus knew and taught that the law alone, valuable and necessary though it be, cannot save, cannot restore us to God's friendship. Only love, compassion, and caring can do that; but the law which serves the cause of truth, justice, and peace can and must lead us to love, to care, and to compassion.

The Lord Jesus did not casually brush aside the law; rather, he gave to law the depth and fullness which God intended. This fact is borne out in our Gospel reading for this evening, The *law* as interpreted by Christ commands not merely avoiding evil but calls us to share in the goodness and love of God. Genuine love for the law must lead to the divine law of love. Not the self-interested and selfish love of this world, but the boundless love of God.

Until the Lord returns, then, we shall continue to need the law - law to combat the perversity of sin; law that guides and shepherds humanity toward the truth of God's love.

Pope Paul VI recalled the necessity and nature of law, which must remain our guide and aid so long as we struggle against sin. He said: "The law is not for the law's sake, law is at the service of truth, justice, patience, and charity — virtues which constitute the essence of the Gospel and which today, more than ever, should stamp the character of those who serve the Church. Laws characterized by the progressive discovery of the dignity of human persons to which the Church, our mother and teacher, today leads us."

Since, then, we do not live in Utopia, that mystical and ideal creation of Thomas More, we must acknowledge our need for the guidance of the law—and above all law; is the law of Christ, the law of the Gospel. Each of us is called to be the minister of law and the subject of law. To be loved by God and to love like God. To receive the mercy of God and to share mercy with others. To grow in the grace and goodness of God and to challenge by our lives, our world to goodness.

In order to fulfill this service of law, we each must call upon the grace and goodness of God. Alone we are weak. But with God, we are mighty in the works of love which is the true goal of law. Let us think about it. \$\frac{1}{2}\$





Thought

For

The

Day



Crisis Pregnancy Led Woman To Deeper Faith by Alwen Bledsoe

Jennifer Pipp was a college junior when she was raped and discovered that she was pregnant.

But today Pipp tells her story which began in despair, as a story of faith.

In 1996 Jennifer Pipp, a Denver woman, was raped. A few weeks later she discovered she was pregnant. Then a junior at Franciscan University in Steubenville, Ohio, Pipp's next few weeks were "very difficult," she said. Overwhelmed by grief and anger, she prayed for a miscarriage. "I know now why people get abortions," she said. "However, it wasn't an option for me because it was an unfortunate thing that happened, but it wasn't the baby's fault. If you're pro-life, either you take a stance or you don't."

Her own mother became pregnant with her before marriage, said Pipp, "and I just kind of always thought, 'if she had had an abortion, I wouldn't be here.' So to do that to someone else—I just couldn't do that." That decision, though, meant nine months of facing the reality of the rape as well as the agony of finding an adoptive family and birthing a child she could not keep. "You don't know what the future holds," she said. "You don't know how this will all work out. It's a horrible situation to be put in."

Now, five years later, Pipp is telling her story publicly, and though it begins in despair, she tells it as a story of redemption. "It's very clear to me that even though there's a situation like that that's so horrible, it is amazing what God can bring out of it if you let him," she said. The first of 30-some "mothers in crisis" to live with the Sisters of Life in New York, Pipp said it was through them that her faith and healing first came alive.

John Cardinal O'Connor founded the Sisters of Life in June 1991 with eight women who took vows of poverty, chastity, and obedience in addition to their charism of protecting the sanctity of life. Taking the advice of a religious sister living in her dorm, Pipp contacted the Sisters of Life for counsel after she discovered she was pregnant. Instead of counsel, she received an invitation to live with the sisters. She accepted, and spent the summer trying to come to grips with the rape and pregnancy.

"You have to be totally honest with yourself and with everyone around you and with God," said Pipp. "If there's any of those missing, then somehow the healing process can be hindered. That's also the scariest thing — that you have to be honest. It's scary just growing and looking more deeply at the things that have hurt you."

On her way to healing, Pipp passed through extraordinary anger as well as "a real sadness" at the thought of having chosen to birth the baby, "but not being able to be her mom and be there for her day in and day out." She felt guilty and wondered, "Was it my fault? Could I have prevented it?" Often she thought, "God, I know that you do everything for the good, but I don't see what good you have in store for me in this situation."

That began to change, though, as the sisters' unconditional love and commitment to prayer began to seep into her. "They made it possible for her to hope," said Pipp's mother Kathleen Fleming. "It was very grim. She'd kind of had it with men, had it with life in general, and the sisters very sweetly and gently said 'You know, it's OK. You'll get through this.'" More than anything, said Pipp, the sisters helped her to be at peace with her decision to place her baby for adoption as they taught her to pray and "surrender totally to God." Though Pipp was not required to participate in the sisters' life of prayer, said Sister Lucy Marie Vasile, S.V., she would arise at 5 a.m. and join them for all of their community prayer — about four hours a day. She began to grow in "a deepening peace and a joy in coming to understand God's love for her and then in being able to give that love to others, (especially) her daughter whom she was carrying in her womb," said Sister Vasile.

"You have to be able to love your daughter deeply to surrender her to another family," she

Crisis Pregnancy (Continued on page 8)

Page 8 Ad Veritatem

Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



Wise Women



Do you know what would have happened if it had been three Wise Women instead of three Wise Men?

They would have asked directions, arrived on time, helped deliver the baby, cleaned the stable, made a casserole, and brought practical gifts!

(Continued from page 7) Crisis Pregnancy

said. Pipp had found an adoptive Catholic family committed to raising her baby in the faith after she prayed before a traveling image of Our Lady of Guadalupe that had come to Steubenville. "You have to find a family — it's too hard," she prayed. Soon after, she received a letter from a Catholic family and a picture of the family around that same image of Our Lady of Guadalupe, said Pipp. The adoptive family was present for the birth in September. The next day, said Pipp, "I sat in the room (holding the baby) and just cried." She told the child, "I love you so much that this is what's best for you."

Closure had begun to come in two ways: in the letter she wrote to the baby so she would someday know who her biological mother was, that she loved her, and why she placed her for adoption; and in confronting the rapist who Catholic Charities located when the baby was placed for adoption.

"I'll never forget that day," said Pipp, remembering talking with him on the phone in the Catholic Charities office. "I was really shaky and there was a lot of anger there, too, that I had to work through."

She asked him, "Why did you do this to me? I had plans. I didn't need this obstacle."

He cried through the entire conversation and apologized, she said, and though he couldn't provide her with an answer, the confrontation gave her the freedom to move on. Perhaps the greatest closure and healing has come in her marriage and in the births of her two sons.

Though she and David Pipp were best friends, she kept her pregnancy a secret until she was in her fourth month. "It was really one of those things where she was having a hard time with who she was," said David. "When she told me she was pregnant, we were sitting in a restaurant at two or three in the morning. She said, 'What's so rough about this,' to quote her, 'is that I've been used. I have baggage and no one's going to want to be with me." But, he proved her wrong, and the two began to date that March.

"There was just a real openness there and a real friendship, and he stayed with me the whole time," said Pipp. The two were married the following July and recently celebrated their fourth anniversary. They have two boys — David, 3, and John, 1.

"Working through this piece by piece has made me a better mom and a better wife because I'm not carrying excess baggage from my past," said Pipp.

Pipp first went public with her story in June when the Sisters of Life awarded her the first-ever John Cardinal O'Connor Award for her courage and personal sacrifice for life. "It was very humbling," said Pipp, especially because the cardinal had become a father figure for her, often placing his hands on her stomach and praying for the child, or simply bringing a hug when she most needed it. "He also just accepted me where I was and just loved me, and that was just a freedom to allow me to grow. I can get through this because I'm loved just because of me."

Pipp's story, said Sister Vasile, taught the community "that we can love in the midst of making a very difficult decision which entails suffering. We can do that because God aids us in that, but we also need other people. Christ called us to live with other people in community. We became her family and she became our sister in Christ."

"It was sheer joy to watch God unfold in a young life as courageous as hers," she said. "We were the privileged bystanders of God's miraculous grace working in her life and the lives of those she touched." T

You are invited to a Thomas More CLE Seminar

Saturday January 19, 2002



"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 on November 4-5, 2000, he was celebrated as "Patron of Statesmen" at the Vatican by thousands of political and cultural leaders from around 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.

When: Saturday, January 19, 2002 9 am—1 pm Where: First American Title Insurance Company

1 First American Way, Santa Ana

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SEMINAR SCHEDULE:

8:30—9:00 am Registration & Coffee

9:00—10:00 am Session 1: Legal Ethics

10:15—11:15 am Session 2: Substance Abuse

11:15—12:00 Noon Lunch (included)

12:00—1:00 pm Session 3: Elimination of Bias

1:00—1:30 pm Mass (optional)

Please let us know you are coming by leaving a message on the voicemail of Anne Lanphar (714) 800-3215

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The Writings of Thomas More

MORE ON CONSCIENCE

More lived up to Bishop Tunstall's expectations, even when Tunstall himself would have preferred otherwise. Towards the end of More's life, for example, Tunstall and two other bishops sent him twenty

pounds, asking him to accept the money for a gown and then to join them in attending Anne Boleyn's coronation. The response he gave them shows how forcefully and yet humorously he could express himself in an effort to get others to face the full truth of a situation. A brilliant piece of rhetoric, this response was deigned to shock through its earth directness while appealing to reason through its comic vividness. It runs as follows: "My lords, in the letters which you lately sent me, you asked two things of me. Since I am so well content to grant you the one, therefore I thought I



might be the bolder to deny you the other. As for the first, because I took you for no beggars, and myself I knew to be no rich man, that one I thought I might fulfull. But the other reminded me of an emperor that had decreed a law that whoever committed a certain offense (which I now do not remember) should suffer the pains of death—unless the person were a virgin, since he had such a reverence for virginity. Now it so happened that the first offender was indeed a virgin. When the emperor heard this, he was greatly perplexed since he wanted an opportunity to have that law executed. When his council had sat and solemnly debated this case, suddenly there arose one of his council, a good plain man, who said, "Why make so much ado, my lords, about so small a matter? Let her first be deflowered, and then after may she be devoured."

Lest the bishops miss the point of this little tale, More went on to draw out its meaning. "And so," he continued, "although your lordships have in the matter of the King's marriage so far kept your selves pure virgins, yet take good heed, my lords, that you continue to keep your virginity. For some there are who, by first getting your lordships to be present at the coronation, will then get you to preach for its legitimacy, and finally will get you to write books to all the world in defense of it. These desire to deflower you, and when they have deflowered you, they will they not fail soon after to devour you. No, my lords, it lies not in my power if they devour me, but God being my good Lord, I will provide that they shall never deflower me."

There are few better examples in all of More's writings than this one to show his courageous and artful way of expressing the truth as he saw it, of challenging others to confront issues before the tribunal of conscience.

Gerard B. Wegemer Thomas More: A Portrait of Courage Scepter Publishers (1995) Page 53 🕆







Scriptural Corner:

¹¹When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshipped him. Then opening their treasures, they offered him gifts, gold and frankincense and myrrh. ¹²And being warned in a dream not to be return to Herod, they departed to their own country by another way. Matthew 2:11-12

Comment from the Navarre Bible:*

¹¹The gifts they offered —gold, frankincense and myrrh—were those most valued in the East. People feel the need to give gifts to God to show their respect and faith. Since they cannot give themselves as a gift, which is what they would wish, they give instead what is most valuable and dear to them.

The prophets and the psalmists foretold that the kings of the earth would pay ho mage to God at the time of the Messiah (Is 49:23). They would offer him their treasures (is 60:5) and adore him (Ps 72:10-15). Through this action of the wise men and the offering of their gifts to Jesus these prophecies begin to be fulfilled.

The Council of Trent expressly quotes this passage when it underlines the veneration that ought to be given to Christ in the Eucharist: "The faithful of Christ venerate this most holy sacrament with the worship of latria which is due to the true God...For in this sacrament we believe that the same God is present whom the eternal Father brought into the world, saying of him, 'Let all God's angels worship him' (Heb 1:6; cf. Ps 97:7). It is the same God whom the Magi fell down and worshipped (cf Mt 2:11) and, finally, the same God whom the Apostles adored in Galilee as Scripture says (cf. Mt 28:17)." (Decree, *De S.S. Eucharistia*, chap. 5).

St. Gregory Nazianzen has also commented on this verse, as follows: "Let us remain in adoration; and to him, who, in order to save us, humbled himself to such a degree of poverty as to receive our body, let us offer not only incense, gold and myrrh (the first as God, the second as king, and the third as one who sought death for our sake), but also spiritual gifts, more sublime, than those which can be seen with the eyes" (*Oratio*, 19)

¹²The involvement of the wise men in the events at Bethlehem ends with yet another act of respectful obedience and cooperation with God's plans. Christians should also be receptive to the specific grace and mission God has given them. They should persevere in this even if it means having to change any personal plans they may have made.

*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. 🕆





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(Continued from page 4) Contraception

Extramarital sex prior to effective contraception was not pandemic; likewise, abortion absent societal acceptance of contraception was a rarity; sexual exploitation of women in the form of pornography and unwed pregnancies (an unfortunate byproduct is the fact that contraception is not foolproof) are now rampant.

While most couples would protest that contraception in their marriage doesn't foster selfishness, but rather liberation from unwanted and unneeded responsibility, the Church teaches that such beliefs are disingenuous. Selfishness is an inevitable consequence of contra-ception and its mere use an obstacle to the intimate relationship between husband and wife and divine participation in their marriage (Humanae Vitae §14 and CCC 2370). Contraception is a refusal to recognize children as a gift from God, a refusal of the self sacrifice necessary when raising children, a lack of trust that God will provide for the needs of additional children and a refusal to accept the burdens inherent in childbearing. It is this type of selfishness which fosters a materialism which the Holy Father has identified as a great evil facing this country. Is it not a culture that views children as a burden, a culture that views them as something to be prevented, a culture that views them as an obstacle to happiness, a culture which also can tolerate their destruction? Hence the term "contraceptive mentality," a cornerstone of what the Holy Father calls the "Culture of Death."

4. Parenthood, a Model of Christian Life.

The Church teaches that fertility, fruitfulness, children are both a gift and end of marriage (CCC 2366). Children are the living proof of the Church's central teaching that we are fully human when we give of ourselves totally. What better example of the joy of complete self donation than that of a parent's love for their children, usually the first time in a couple's life that they are willing to give everything to another, even unto death. It is no accident that the Creator of the universe charges us to marry and multiply. For it is in the love between spouses, manifest

in children, that we transcend ourselves and glimpse the love achieved in Christ's sacrifice for us. What greater gift than parents giving their lives for their children. Every parent knows of the exhausting joy of caring for their children, the late nights, the seemingly endless diapers, the toil of feeding, clothing, and transporting, the ever present sense of responsibility, the labor of love for our offspring. Parenthood is the grandest object lesson in the Paschal mystery, the realization of the basic paradox of Christianity: We are filled when we are emptied.

Contraception is the naked exertion of human will over the divine goodness and gift of children. Western culture teaches that children are valuable only if they are wanted, or only if they can enjoy our Western culture 's degree of affluence and education. The Church teaches that each child is a marvelous gift of God, notwithstanding circumstances, e.g. handicaps, poverty, lack of education etc. As Catholics we are confronted with a choice of viewing children as either Mother Theresa did, or as Planned Parenthood does.

CONCLUSION

God has a plan for marriage, a beautiful transcendent life of fruitfulness, self donation and radic al trust between spouses and God. Contraception simply conflicts with "the Plan," by introducing selfishness into marital relations. Like the unwitting defenders of Troy, statistics show that a majority of Catholic couples embrace contraception as a gift without realizing the harm of the "great marriage buster." This article was intended as an articulation of the reasons underlying the Church's teaching on contraception. Ironically, notwithstanding the reasoning, the issue really boils down to whether Western culture 2001 or the Church of Christ is correct on the issue of contraception. As a Catholic committed at a basic level to the way, the truth and the life, which do you trust with your happiness, your marriage, your salvation? Read *Humanae Vitae*, read Evangelium Vitae, pray over the "Law of the Gift" and above all, trust God as a vital participant in your marriage. 🏗

PETITIONS

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.

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

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

Please pray for
John Flynn and his wife who is suffering from a serious illness.



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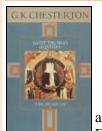
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From the Library





SAINT THOMAS AQUINAS

"The Dumb Ox"

By: G. K. Chesterton

G. K. Chesterton's brilliant sketch of the life and thought of Thomas Aquinas is as relevant today as when it was first published in 1933. Then it earned the praise of such distinguished writers as Etienne Gilson, Jacques Martain, and Anton Pegis as the best book ever written on the great thir-

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Publisher: Image ISBN: 0-385-09002-1 Pages: 197 Cost: \$ 10.95

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