

# Ad Veritatem

Volume 7 Issue 6

Official Publication of the St. Thomas More Society

June 2002

*St. Thomas More  
pointed out that  
tyranny comes about  
through the  
negligence, greed  
and cowardice of  
respectable people  
in respectable  
positions.*

Thomas More:  
Portrait of Courage  
By Gerard Wegemer

## JUNE MEETING:

NOON WEDNESDAY JUNE 19<sup>th</sup>

MARIA SCHINDERLE, ESQ., DIOCESE OF ORANGE

**"HOW WE CAN HELP THE HOLY SPIRIT HEAL THE CHURCH"**

DETAILS ON PAGE 3



## Who We Are

In 1969, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a thirteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 940.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

*St. Thomas More, please pray for us. ✠*

### FOR MORE INFORMATION, PLEASE CONTACT

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**JUNE****MEETING**

**WHEN:** Noon  
Wed. June 19<sup>th</sup>

**WHERE:**

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\$10 for lunch

**MARIA SCHINDERLE*****"HOW WE CAN HELP THE HOLY SPIRIT HEAL THE CHURCH"***

Our guest speaker at the June meeting will be Maria Schinderle, an attorney for 23 years, who spent the majority of her legal career as a litigator with the firm of Even, Crandall, Wade and Lowe handling complex litigation, including insurance bad faith defense. In February 1988, Maria left private practice to become the Director of Human Relations for the Diocese of Orange.

Maria and her husband have been parishioners at St. Edward's parish in Dana Point for 22 years and have two children: a daughter at USC and a son at Santa Margarita Catholic High School.

At her parish, Maria has taught Confirmation religious education and been involved with Youth Ministry for the last 15 years. After attending Cursillo in November 1987, she has also been actively involved with the Cursillo Movement as well as numerous other charitable organizations in the Church and the County of Orange.

For more information, please contact either David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 or [alanphar@firstam.com](mailto:alanphar@firstam.com). **EVERYONE IS WELCOME!** ☩

**NO FIRST FRIDAY MASS**

THE BUSCH FIRM WILL NOT BE HOSTING  
FIRST FRIDAY MASS DURING SUMMER.  
WATCH THIS NEWSLETTER FOR  
FUTURE ANNOUNCEMENTS.

**RED MASS**

THE RED MASS  
WILL BE CELEBRATED AT  
HOLY FAMILY CATHEDRAL  
MONDAY, OCTOBER 21, 2002

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## WHAT IS THE BENEFIT OF PENANCES?

FR. HUGH BARBOUR, O. PRAEM, PH.D

**QUESTION:** *I've read some amazing things about the penances performed by the saints. Sometimes they go beyond what seems reasonable; not just fasting or keeping silence, but flogging themselves, wearing hairshirts, spiked belts, and so on. How can such things be justified, especially in the light of St. Paul's teaching in 1 Cor 6:19 that our bodies are temples of the Holy Spirit?*

**ANSWER:** Further on in the same epistle St. Paul says, "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway" (1 Cor. 9:27). Our Lord Himself fasted and kept vigils, even though He was sinless. His penances merited for us the grace to do penance for our sins, as He reminds: "Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance" (Rev. 3:19). The saints longed for the coming of the kingdom, and by their sometimes severe penances, they tried to hasten its appearance in themselves and in others. The trouble is not that some saints may have exaggerated this penitential spirit, but that we, with all our sins, do so little penance. We may not have to perform the hair-raising feats of some of the saints, but all of us can show that we share in a Christ-like love by chastising and mastering our bodies through penances compatible with our duties and station in life. Christian penance is not an expression of a belief that the body or its pleasures are evil. Rather penance is a kind of "house cleaning" of the temple of the Holy Spirit. Sin, even when it has been forgiven, still has an effect on the soul, leaving a scar or residue, like the mess left behind after the storm is over and the sky has cleared. Theologians speak of a residue left by sins called "*temporal punishment*," the debt owed in justice to God who has been merciful in forgiving our sins and remitting (eliminating) the eternal punishment they deserve. Nothing we could do could repair for the debt of eternal punishment, so we can't do penance for that. Only Christ could do that. But being a wise Father, God wants His children to do what they can, and since we can perform penances for the remission of temporal punishment, He requires this of us. God is just as well as merciful. There is also the so-called "kindling" in our souls, left by past sins, that can easily ignite the passions and result in more sins. The Latin term for this used by theologians is the *fomes peccati* (think of the verb "to foment" something, and you'll have a feel for the force of the phrase). By practicing virtue, "acts that go against our sinful inclinations," we can weaken sin's hold on us. If we're lazy, we can sleep a little less; if gluttonous, we can fast; if lustful, we can abstain for a time, with the consent of one's spouse. These actions are all types of fasting. It is precisely because our bodies are meant for God's service that we do penance, to make up for our abuse of the body which is really meant for His use and His dwelling. In doing penance we will also remind ourselves of the fact which Our Lord most often related to penance: We are not made for this world, but for the kingdom of heaven, as He said, "Do penance, for the kingdom of heaven is at hand" (Matt.4:17).

After telling us that we are the temples of God in whom the Holy Spirit dwells in 1 Corinthians 6:19, St. Paul says, "You are not your own. For you are bought with a great price. Glorify and bear God in your body." Performing acts of penance reminds us that we are not our own property, but God's, members of Christ's Body and citizens of the kingdom. ✠

A  
MESSAGE  
FROM  
OUR  
CHAPLAIN





## CLOUD OF WITNESSES: AN APOLOGIA FOR THE SAINTS

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 Answer Man*.” The host, Hank Hannegraaf, was cranking out his familiarly pat answers to questions posed by callers which ran the gamut from how to witness to doorbell Mormons to the orthodoxy of Amillenialism.

A caller with a question on Catholicism grabbed my attention. It was a fledgling Catholic calling 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, therefore, was a form of idolatry and, consequently, wholly unacceptable both as a theory and as a normative practice. The caller stammered 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 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 Answer Man*.” 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 for the one word “prayer.” When we pray to God, we engage 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 on the other side of the veil, 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 (or conjuring the dead) and will refer to numerous citations in Scripture where such practices are duly condemned by God. Again, this argument is based upon a fundamental misunderstanding about the true nature of the Church, which looks beyond the “terrestrial horizons” of time and space. True Catholics do not seek to “channel” spirits, hear

*Cloud of Witnesses* (Continued on page 6)



*When we pray to  
God, we engage in  
an act of worship.  
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members of the  
Church on the other  
side of the veil, the  
members of the  
Church Triumphant.*



(Continued from page 5) *Cloud of Witnesses*

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 here possessed only in faith.

The Catholic teaching on the communion of saints also is better understood in another way. The doctrine is intimately bound up with the notion of "intercession." The concept of "intercession" 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. (See Rom 15:30 ["I implore you ... be my allies in the fight; pray to God for me that I may be saved from unbelievers ..."]; Col 4:3 ["persevere in prayer ... and include a prayer for us ..."]; I Th 1:2 ["We always thank God for you all, and mention you in our prayers continually."]; Eph 6:18 ["To this end keep watch and persevere, always interceding for all God's people; and pray for me ..."].) A discursive reflection upon the ancient Christian practice of intercessory prayer, coupled with the reality of the Mystical Body of Christ and the communion of its members, leads to the logical conclusion that intercessory prayer is as valid for those who have died and now behold God in glory 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 suggest (as Evangelicals do when they reject the idea of the communion of saints) that the dead are cut off from us and are no longer able to intercede for us is to deny our fellowship with the members of the Church Triumphant. Such a denial is a repudiation 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, even as they gaze upon the face of God. It forces the conclusion that those in glory are no longer in communion with us, the members of the Church militant here on Earth.

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 must be heightened and brought to perfection. What the dead possessed in faith they now possess and behold in the Beatific Vision. It cannot follow that they now are unable to intercede for their brethren here below. As affirmed by the Church in the Second Vatican Council:

*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.*

(Vatican II, *Lumen Gentium: Dogmatic Constitution on the Church* (1964) VII, 50.)

The lives of the saints are the gems of the Church. For us, who slog through the daily struggle against sin on our earthly pilgrimage, they are the "great cloud of witnesses" (Hebrews 12:1) 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 transcends time, space and death.

The saints knew well this transcendent role they would assume in the Church after their deaths. During his lifetime, for example, Saint Dominic was known only to a relatively small society locked in time and space, namely, 13th Century Europe. Now, he is known to Catholics worldwide and his name has been on the lips of the faithful 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." †

## PRIESTHOOD: A GREATER LOVE\*

"The greatest love" is the title of this interesting *Recital*, during which we have had the opportunity to hear various testimonies on the priesthood, 30 years after the promulgation of the Second Vatican Council's Decree, *Presbyterorum Ordinis*, on the ministry and life of priests.

I thank those who prepared it with care and competence. In particular, I thank the Cardinal Prefect, Jose T. Sanchez and the Secretary, Archbishop Crescenzo Sepe of the Congregation for the Clergy, who in promoting the International Symposium of these days have also wished to organize this significant artistic event, which is rich in priestly spirituality. I also thank the artists, the technicians of the live television broadcast as well as those who have taken part both here in the Paul VI Auditorium and directly linked it with Jerusalem, Fatima, Ars and Wadowice. I thank RAI which, collaborating with the Vatican Television Center and Telepace, have made broadcasts possible to many nations of the world.

I then address a deferential greeting to our brothers and sisters of the other Christian denominations who have wished to take part in our meeting.

I would like to thank my successor, Cardinal Macharski, the Metropolitan Archbishop of the Church of Krakow, and all those who had a part in my priestly journey. At this point I would also like to offer my testimony as a priest for almost 50 years. However, I first want to greet you all affectionately, dear Brothers in the priesthood. I embrace each with cordial gratitude: the diocesan and religious priests, especially those who are elderly, sick or weary. Thank you for your witness which is often silent and not easy; thank you for your fidelity to the Gospel and to the Church. I know the joys and worries of your daily apostolic work. I am close to you with my prayers and affection. A sign of my spiritual closeness, dear priests, is also the *Letter* which I write and send to you every Holy Thursday. It is lovely today to think again together about the gift of the priesthood, which links us all in the bond of the sacrament of Holy Orders.

### Who is the priest? What is the priesthood?

**The priesthood is a vocation.** No one can claim this dignity himself, but only those who are called by God. The author of the *Letter to the Hebrews* puts it very clearly when he affirms that *the divine vocation to the priesthood* does not only concern priests of the Old Testament, but first and foremost *Christ himself* the Son who is consubstantial with the Father, made a priest according to the order of Melchizedek, the one priest "forever" of the new and eternal Covenant. In the Son's vocation to the priesthood *a dimension of the Trinitarian mystery* is expressed.

At the same time, Christ's priesthood is a *consequence of the Incarnation*. Born of Mary, the eternal, only-begotten Son of God enters into the order of creation. He becomes a priest, *the one* priest, and this is why those who possess the sacramental priesthood in the Church of the New Covenant participate in his unique priesthood.

**The priesthood is a gift.** The Bible states: "One does not take upon himself, but he is called by God" (Hebrews 5:4).

**The priesthood is the nerve center of the Church's whole life and mission.**

**The priesthood is a mystery**, which is greater than man. Before such a reality it is necessary to repeat with St. Paul: "how unsearchable are his judgments and how in-

*Pope's Address to Priests* (Continued on page 8)



FROM  
PETER'S  
SUCCESSOR,  
POPE  
JOHN  
PAUL  
II



\* Address given by  
Pope John Paul II during  
Congregation for the Clergy  
International Symposium on the  
Thirtieth Anniversary of the  
Promulgation of  
the Conciliar Decree  
*Presbyterorum Ordinis* 1995

(Continued from page 7) **Pope's Address to Priests**  
scrutable his ways!" (cf. Romans 11:33).

On 1 November next I will be entering *my 50th year as a priest*. Thinking about the story of my vocation, I must confide that it was an "adult" vocation, although in a certain sense it was foreseeable in the period of my adolescence. After my matriculation at Wadowice Secondary School in 1938, I began to read Polish philology, at the Jagiellonian University, Krakow; this corresponded to my interests and leanings at the time, but these studies were interrupted by the Second World War, in September 1939. In September 1940 I started work, first in a stone quarry and then in the Solvay factory. *My priestly vocation matured in me precisely in that difficult situation*. It matured amidst my country's suffering; it matured in physical work among the workmen; it also matured thanks to the spiritual direction of various priests, especially that of my confessor. In October 1942 I presented myself at Krakow's major seminary and was admitted. From that time, although I continued working as a factory-hand in the Solvay factory, I became a clandestine student of the Faculty of Theology at the Jagiellonian University and numbered among the students of the major seminary in Krakow. *I was ordained a priest on 1 November 1946* by Cardinal Adam Stefan Sapieha, in his private chapel.

***The priest is a man of the Eucharist.*** In the span of nearly 50 years of priesthood, what is still the most important and most sacred moment for me is the celebration of the Eucharist. My awareness of celebrating *in persona Christi* at the altar prevails. Never in the course of these years have I failed to celebrate the Most Holy Sacrifice. If this has occurred, it has been due entirely to reasons independent of my will. *Holy Mass is the absolute center of my life and of every day of my life*. It is at the heart of the theology of the priesthood, a theology I learned not so much from textbooks as from living examples of holy priests. First and foremost, from the holy Cure of Ars, Jean Marie Vianney. Still today I remember his biography written by Fr. Trochu, which literally overwhelmed me. I mention the Cure of Ars, but he is not the only model of the priesthood who impressed me. There were other holy priests who I admired, having known them either through their hagiographies, or personally, because they were contemporaries. I looked to them and from them I learned what the priesthood is, both as a vocation and as a ministry.

***The priest is a man of prayer.*** "I nourish you with what I myself live on," St. Anselm said. The proclaimed truths must be discovered and adopted in the intimacy of prayer and meditation. Our ministry of the word consists in expressing what was first prepared in prayer.

However, this is not the only dimension of priestly prayer. Since the priest is mediator between God and men, many turn to him asking for prayers. *Thus prayer, in a certain sense, "creates" the priest, especially as Pastor*. And at the same time every priest "creates himself" constantly, through prayer. I am thinking of the marvelous prayer of the Breviary, *Officium Divinum*, in which the whole Church, through the lips of her ministers, prays together with Christ; I am thinking of the vast numbers of requests and prayer intentions that are constantly presented to me by various people. I take note of the intentions mentioned to us by people from all over the world and I keep them in my chapel on my *prie-dieu*, so that they are constantly in my mind, even when they cannot literally be repeated every day. There they stay and it can be said that the Lord Jesus knows them, for they are among the notes on my *prie-dieu* and also in my heart.

***Being priests today.*** *The theme of priestly identity* is always timely, because it is a question of our "being ourselves." During the Second Vatican Council and immediately afterwards, much was said about this. The problem probably originated in a certain pastoral crisis, in the face of secularization and the abandonment of religious practices. Priests began to wonder: *are we still necessary?* And many priests displayed symptoms of a certain loss of their own identity.

From the start, as the author of the *Letter to the Hebrews* wrote, the priest was "*taken from among men and made their representative before God to offer gifts and sacrifices for sins*" (cf. Hebrews 5:1). This is the best definition of the priest's identity. Every priest, according to the gifts bestowed upon him by the Creator, can serve God in various ways and with his priestly ministry, can reach various sectors of human life, bringing them closer to God. However, he remains and must remain a man chosen among others and "made their representative before God."

**Pope's Address to Priests** (Continued on page 9)



(Continued from page 8) **Pope's Address to Priests**

Priestly identity implies fidelity to Christ and to the People of God to whom we are sent. It is not only something intimate which concerns the priest's self-awareness. It is *reality that is constantly examined and verified by men*, because the priest is "taken from among men and made their representative before God to offer gifts and sacrifices for sins."

But how can a priest totally fulfill his vocation? You know the secret well, dear priests: it is *by trusting in God's support and constantly striving for holiness*. This evening I would like to wish each of you "the grace to rekindle daily the gift of God you have received with the laying on of hands (cf Timothy 1:6), to feel the comfort of the deep friendship which binds you to Jesus and unites you with one another, the comfort of experiencing the joy of seeing the flock of God grow in an ever greater love for him and for all people, of cultivating the tranquil conviction that the One who began in you the good work will bring it to completion at the day of Jesus Christ (cf Philippians 1:6)" (*Pastores Dabo vobis*, n. 82).

*May Mary most holy Mother of priests, sustain you with her example and intercession.* †

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## GOING TOO FAST



### THOUGHT FOR THE DAY

About ten years ago, a young and very successful executive named Josh was traveling down a Chicago neighborhood street. He was going a bit too fast in his sleek, black, 12 cylinder Jaguar XKE, which was only 2 months old. He was watching for kids darting out from between parked cars and slowed down when he thought he saw something.

As his car passed, no child darted out, but a brick sailed out and-WHUMP! It smashed into the Jag's shiny black side door! SCREECH...!!!! Brakes slammed! Gears ground into reverse, and tires madly spun the Jaguar back to the spot from where the brick had been thrown.

Josh jumped out of the car, grabbed the kid and pushed him up against a parked car. He shouted at the kid, "What was that all about and who are you? Just what the heck are you doing?!"

Building up a head of steam, he went on. "That's my new Jag. That brick you threw is going cost you a lot of money. Why did you throw it?"

"Please, mister, please...I'm sorry! I didn't know what else to do!" pleaded the youngster. "I threw the brick because no one else would stop!" Tears were dripping down the boy's chin as he pointed around the parked car. "It's my brother, mister," he said. "He rolled off the curb and fell out of his wheelchair and I can't lift him up." Sobbing, the boy asked the executive, "Would you please help me get him back into his wheelchair? He's hurt and he's too heavy for me."

Moved beyond words, the young executive tried desperately to swallow the rapidly swelling lump in his throat. Straining, he lifted the young man back into the wheelchair and took out his handkerchief and wiped the scrapes and cuts, checking to see that everything was going to be OK. He then watched the younger brother push him down the sidewalk toward their home.

It was a long walk back to the sleek, black, shining, 12 cylinder Jaguar XKE - a long and slow walk. Josh never did fix the side door of his Jaguar. He kept the dent to remind him not to go through life so fast that someone has to throw a brick at him to get his attention.

We are each called to be the face of Christ in this world. ☩



### PRAYER PETITIONS



*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*

*We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar's voicemail (714) 800-3225 or email your request to [alanphar@firstam.com](mailto:alanphar@firstam.com)*

### PLEASE PRAY FOR:

- ✠ Delray Tuttle & her husband, William Riddle. They lost triplets by premature birth and William broke his back in an accident.
- ✠ Judge Frank Firmat and his family.
- ✠ Mary Clare Ligh (sister of Fred Werve) who is suffering with cancer. She is 47 with 3 children, the youngest of which is age 6.
- ✠ Our dear clergy. ☩

## **“DRAGONS: NO CHILD’S PLAY”**

*From National Catholic Register*

*May 12-18, 2002*

The St. George story (“Good Day, Good Knight,” April 28--May 4) makes the dragon seem like a fantasy or imaginary addition to the life of the saint. Why would anyone believe in the saint if such an important element of his life is left as fiction? If Catholics would read the Book of Revelation as it was meant to be read, the story of St. George would be far more understandable.

In Chapter 12 of Revelation, a dragon named Satan attempts to kill the child of the woman “clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” The child was intended to be the presence of God among humanity and the dragon didn’t want that to happen. The child was taken up to God and the woman escaped to earth. The dragon was then cast out of heaven by St. Michael. Once on earth, the dragon pursued the woman and made war on “all who obey God’s commandments and bear witness for Jesus.”

In the next chapter, a beast is introduced that looks like the dragon, but represents empires. The beast is worshipped by those whose names are not written down in the book of life of the Lamb of God. The Roman emperor Diocletian started a persecution in 303 A.D. to force a pagan religion on everyone, a religion related to gods who don’t exist.

St. George refused to follow the edict of Diocletian and accepted martyrdom as a witness to Christ. Such a witness was important in making Christianity the official religion of the Roman empire a few years later, thereby [sic] “slaying the dragon.”

The story of St. George is used to show how the witness to Christ could destroy the pagan religions. It is an application of what is known from the Book of Revelation to the witness of St. George. Such fulfillment of Scripture should be noted in any account of a saint so great and so important for our time as well.

Do we really want the true message of such a witness to be left as only an apparent fantasy?

*Deacon Lawrence R. Michaels,  
Escondido, California †*

**TRUTH  
OR  
MYTH?**



**SIMPLE TRUTHS**



**Fulton J. Sheen**

**"The tragedy of today is that the world is not only tearing up the photographs of a good society, but also tearing up the negatives.**

**By denying truth, the world gives up the search for it,**

**just as the person who believes**

**that blindness is normal will never seek a cure." †**

## THE WRITINGS OF THOMAS MORE



One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the Gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that “neither pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter’s consent.” Any such imposition would constitute tyranny.

The lawyer in More was quick to draw out the absurdity of this position. “Happy, therefore,” he retorted, “are thieves and murderers, who will never be so insane as to agree to a law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen.”

More went on to show the extreme political danger of Luther’s position. Without the guidance of good law, he pointed out, a country “would rush forth into every kind of crime.” Indeed, if Luther’s teaching about law were to be widely accepted, it would result in “the utter and inescapable destruction of all peoples.”

Closely associated with this complete disregard for law was Luther’s position that the believing Christian “cannot lose his salvation by any sins, however, great.” As More saw it, this teaching served to “invite the whole world to security in sinning.” It would “add spurs to those who rush toward all the worst actions” by “promising them impunity through faith alone...for the worst crimes.” It would also “destroy the possibility of all human endeavor and all attempts at virtue.” By “raging against good works,” Luther would only “lure people to vice and unteach virtue.”

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 98-99) ✚

## Ad Risum Vertere Veritatem\*

*\*Latin for “To turn truth into laughter”*



### ARK HUMOR



Noah opens up the ark and let all the animals out, telling them to “Go forth and multiply!”

He's closing the great doors of the ark when he notices that there are two snakes sitting in a

dark corner.

So he says to them, “Didn't you hear me? You can go now. Go forth and multiply.”

“We can't multiply,” said the snakes, “We're adders.” ✚



## JOHN 21: 15-17

<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." <sup>16</sup>A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know I love you." He said to him, "Tend my sheep." <sup>17</sup>He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." John 21: 15-17

### Comment from the Navarre Bible:\*

<sup>15-17</sup>Jesus Christ had promised Peter that he would be the primate of the Church (cf. Mt 16:16-19 and note on same). Despite his three denials during our Lord's passion, Christ now confers on him the primacy he promised.

"Jesus questions Peter, three times, as if to give him a triple chance to atone for his triple denial. Peter has learned his lesson from the bitter experience of his wretchedness. Aware of his weakness, he is deeply convinced that rash claims are pointless. Instead he puts everything in Christ's hands. "Lord, you know well that I love you." (J. Escriva, Friends of God, 267). The primacy was given to Peter directly and immediately. So the Church has always understood—and so Vatican I defined: "We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ our Lord. [...] And it was upon Simon Peter alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: 'Feed my lambs; feed my sheep'" (*Pastor aeternus*, chap. 1).

The primacy is a grace conferred on Peter and his successors, the popes; it is one of the basic elements in the Church, designed to guard and protect its unity: "In order that the episcopate also might be one and undivided, and that [...] the multitude of the faithful might be kept secure in the oneness of faith and communion, he set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this two-fold unity, and its visible foundation" (*Pastor aeternus*, Dz-Sch 3051; cf. Vatican II, Lumen Gentium, 18). Therefore, the primacy of Peter is perpetuated in each of his successors: this is something which Christ disposed; it is not based on human legislation or custom.

By virtue of the primacy, Peter, and each of his successors, is the shepherd of the whole Church and vicar of Christ on earth, because he exercises vicariously Christ's own authority. Love for the Pope, whom St. Catherine of Siena used to call "the sweet Christ on earth," should express itself in prayer, sacrifice and obedience. ☩



## SCRIPTURAL CORNER

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



**FRANK ERNEST**

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## How (and Why) to Pray



**Quick Tip** God likes to converse with you the way you like to converse with others. He doesn't want you to sit in on and hardly notice him.



**Quick Tip** Prayer is made of ACTS: A-Adoration, C-Confession (know your sins), T-Thanksgiving, S-Supplication (your requests of God).



**Reason 2** Don't you talk frequently and for significant amounts of time to those you love?

**Reason 3** As a baptized person, you are the representative of Christ's love at home, at work and in social situations. You will only represent him well if you've prayed.

### Next month: Catholic Living

**Quick Tip** Know when you pray, or sit respectfully. Your body and soul are one. The way you carry your body is important.



**Reason 4** Prayer will transform your day and make it fruitful and fulfilling.

**Reason 5** Only God can make you truly happy. Not your spouse, not your body, not your intellect. Know him.

**Reason 6** Do you want to go to heaven? Then get ready with habitual prayer.

**Quick Tip** Start by remembering God is present and telling him in your own words why you believe in him, hope in him and love him.



**Reason 7** Read Luke 10:35-42. Jesus says there is but one thing necessary.



**Quick Tip** If you get "stuck," you can slowly repeat the words of a simple prayer like: "O God, I adore your divine goodness from the depths of my littleness."

**Reason 8** Mental prayer is the only thing that will soften your heart besides suffering.



**Quick Tip** Read a brief passage from the Gospels and picture it happening. You can even imagine Christ sitting with you.

**Reason 9** Christ doesn't want you to pray because you have to. He wants you to pray because he loves you and this is good to you.

**Reason 10** Faithful prayer can give you in a moment what otherwise takes years of experience to gain.

Content: Father Lawrence Gamet, LO (gamet@ncreg.org). Art: Thomas Papenfuss (papenf@ncreg.org). Editor: Fr. John Beckwith (beckwith@ncreg.org). Art: Tom Papenfuss (papenf@ncreg.org).

**THE ROSARY** is made up of five decades — five groups of 10 beads, each preceded by a single bead. Each decade is dedicated to a different mystery of salvation history. The person praying the rosary meditates on the mystery of each decade while praying one Our Father on each single bead and one Hail Mary on each of the 10 beads. At the end of each decade, the Glory Be is prayed. Pray the Joyful Mysteries on Monday and Tuesday, the Sorrowful Mysteries on Tuesday and Friday, and the Glorious Mysteries on Wednesday, Saturday and Sunday.

**The Five Joyful Mysteries**  
1. The Annunciation (see Luke 1:26-38)  
2. The Visitation (Luke 1:39-56)  
3. The Nativity (Luke 2:1-30)  
4. The Presentation (Luke 2:22-38)  
5. Finding the Child Jesus in the Temple (Luke 8:41-52)

**The Five Sorrowful Mysteries**  
1. The Agony in the Garden (see Luke 22:39-46)  
2. The Scourging at the Pillar (John 18:31-33)  
3. The Crowning with Thorns (John 18:35-38)  
4. The Carrying of the Cross (Luke 23:26-32)  
5. The Crucifixion (John 19:25-37)

**The Five Glorious Mysteries**  
1. The Resurrection (see Matthew 28:1-10)  
2. The Ascension (Acts 1:6-11)  
3. The Descent of the Holy Spirit on the Apostles and Mary (Acts 2:1-41)  
4. The Assumption of Mary into Heaven (Revelation 12:1-18)  
5. The Coronation of Mary (Revelation 12:1-6)



Our Father who art in heaven, hallowed be thy name. Thy Kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread, and keep us from temptation, save us from those who hate our souls, and deliver us from evil. Amen.

Hail Mary: full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Glory be: Glory to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and will be forever. Amen.



**Reason 1** If you had the chance to talk to Mother Teresa, wouldn't you? Christ is infinitely greater and you have the chance every day.

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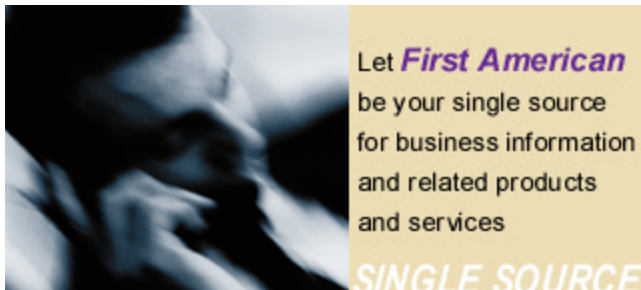
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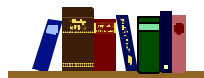
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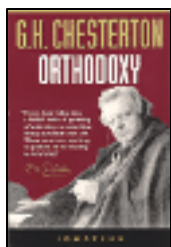
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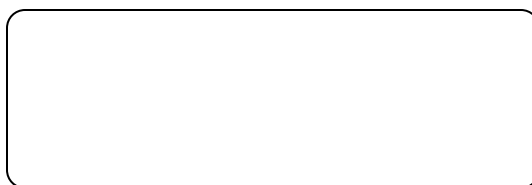
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