

Ad Veritatem

Volume 7 Issue 7

Official Publication of the St. Thomas More Society

July 2002

*The fickleness
of fortune, the
shortness of life,
and the prevalence
of suffering all
show that life itself
is but a journey
towards death.*

Thomas More:
Portrait of Courage
By Gerard Wegemer

JULY MEETING:

NOON WEDNESDAY JULY 17th

HONORABLE FRANK FIRMAT WITH A NOTABLE PANEL

"PRAYER AND THE IGNATIAN SPIRITUAL EXERCISES"

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

David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or
Anne Lanphar at (714) 800-3225 or email to alanphar@firstam.com.

VISIT OUR WEBSITE at www.stthomasmore.net

Thomas More Society Board of Directors:

David Belz
Kuhn & Belz

Hon. Michael Brenner
O. C. Superior Court

Steven Cotugno
Rational Software Corp.

Hon. Mary Erickson
O. C. Superior Court

John Flynn
*Nossaman Guthner
Knox & Elliott*

Ronald Gable
*Economic & Financial
Analytics, Inc.*

Donald A. Hunsberger
*The Law Offices of
Donald A. Hunsberger*

Deborah Knefel
*Anaheim Deputy
City Attorney*

Anne Lanphar
*First American Title
Insurance Company*

Hon. David McEachen
O. C. Superior Court

Michael Shonafelt
*Nossaman Guthner
Knox & Elliott*

Wallace Wade
O. C. District Attorney

Gregory Weiler
*Palmieri Tyler Weiner
Wilhelm & Waldron*

Counsel:
James Hayes
*Ashworth Hayes &
Moran LLP*

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

Ad Veritatem Editors:

Anne Lanphar
Ronald Gable

JULY **MEETING**

WHEN:

Noon on
Wed. July 17th

WHERE:

First American
Title Ins. Co.
2 First American
Way, Santa Ana
FOR DIRECTIONS
CALL (714) 800-3000

COST:

\$10 for lunch

FRANK FIRMAT LEADS A PANEL ON “PRAYER AND THE IGNATIAN SPIRITUAL EXERCISES”

This month we will have a presentation by some friends of the Thomas More Society who believe in and rely upon the power of prayer on a daily basis. This panel presentation on prayer will be led by Judge Frank Firmat and include Thierry Colaw, David McEachen and Mike Purcell. Each member of the panel has been through the transformative prayer experience known as “The Spiritual Exercises of Ignatius of Loyola.” The Ignatian Spiritual Exercises are a disciplined approach toward achieving a closer relationship with God and a greater understanding of our role in carrying Jesus to the world. This is obtained through intensive daily prayer, regular group interaction and the use of a spiritual advisor to guide the postulate.

For more information, please contact either David Belz at (949) 347-0447 or email to dbelz@kuhnbeltz.com, or Anne Lanphar at (714) 800-3225 or 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

CALENDAR REMINDERS



IN THIS ISSUE:

4

Message from our Chaplain

*Did the Church Encourage
the Persecution of the Jews?*

5

Forgiveness & Fear

A Personal Witness Story

7

Pope Cracks Down on Confession Crisis

*The Pope's Direction
regarding Confession*



*Forgiveness & Fear
Pg. 5*



*Is St. Peter Buried
under the Vatican?
Pg. 11*

10

Thought for the Day

The Spirit of Liberty

11

Truth or Myth?

*Is St. Peter Really Buried
under the Vatican?*

12

The Writings of More

The Fear of Loss of One's Soul

18

From the Library

Bert Ghezzi's Mystics & Miracles

DID THE CHURCH PROMOTE THE PERSECUTION OF THE JEWS?

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

A MESSAGE FROM OUR CHAPLAIN



QUESTION: *Is it true that some of the Fathers and Doctors of the Church taught that Jews should be persecuted and segregated? I have heard this about St. John Chrysostom and St. Thomas Aquinas. I was also told that the Nazi segregation of Jews and their requirement that Jews wear a badge were taken from Church laws set up in the Middle Ages.*

ANSWER: There's no doubt that there are many passages about the Jews from the Fathers and Doctors of the Church which would cause consternation if they were published today. Similarly, devout Jews would be embarrassed at some of the comments in the different versions of the Talmud about Jesus, Mary, Christians, and Gentiles. One thing is certain, the charge of "anti-Semitism" is thrown around far too easily.

St. John Chrysostom wrote a series of sermons preached "against the Jews," but patristic scholars have shown that he, like St. Paul in Galatians, was directing his preaching to Christians who clung to Jewish observances as an expression of a false doctrine of grace and salvation. Both St. John Chrysostom and St. Paul used biting sarcasm in their attacks on false doctrine, but they were not "anti-Semitic," in the modern sense of the term. As for St. Thomas, his norms for the treatment of Jews stemmed from the fact that Jews had a special status in the economic and social structure of the Middle Ages. They came directly under the sovereign and were under his protection. Segregating Jews was often as much a matter of protection as of discrimination. The ghetto was a practical reality mainly because Jews had to live in close proximity to the synagogue, since they had to walk, not ride on the Sabbath. This meant they couldn't live too far from the synagogue. This can be observed in all the major cities of the United States on any Friday evening, just as it could be observed in 13th-century France.

The requirement that Jews wear some distinguishing mark must be seen in the light of medieval culture in which a person's sex, social and religious status, his level of education, and his ethnic origin were immediately apparent by his manner of dress and even his beard and hairstyle. Our modern culture, in which the main difference indicated by clothing is one of individual taste, understandably can't appreciate the majority of other human civilizations in which outward appearances are not a matter of the preferences of the individual, but were imposed by law or custom on society.

Thomas was clear on the essential point that Jews may not be forced to accept Christianity, nor may their children be educated as Christians against their parents' will. Rather, the sovereign must allow their religious observances, as long as they do not seek to undermine the faith of Christians. There is no similarity whatsoever between the evil anti-Jewish laws imposed by Hitler and others

Persecution of the Jews (Continued on page 14)

FORGIVENESS AND FEAR

ANNE LANPHAR, ESQ.

Forgiveness is an essential element of Christianity. Christians “expect” forgiveness from God. Personally we are grateful when another person forgives us for our offenses. However, extending forgiveness to someone who has offended us is very difficult. The worse the offense against us, the harder it is for us to forgive. Our human nature seems to drive us to demanding retribution and, if nothing else, to holding a grudge against the offender. Human nature seems to view forgiveness against our transgressor as somehow extending a benefit to the transgressor. In fact, holding a grudge or hating our enemy certainly does not adversely affect the enemy any more than forgiving them provides them any benefit—it only hurts us.

Christ **requires** that we forgive our enemies. In the Our Father, Christ directed us to pray to God requesting that our Father “... forgive us our trespasses as we forgive those who trespass against us.” Although we have said this prayer for years, we don’t seem to focus specifically on what this sentence is mandating: that God will forgive us *only to the extent that we forgive our enemies*. Accordingly, we must forgive the other person **FOR OUR OWN SAKE!**

Can we muster the strength to forgive an enemy on our own? No -- we need to pray to God for His grace to accomplish this super-human effort. And God always answers this prayer! Because of His gift to each of us of a free will, He must wait for us to reach out to Him seeking His help. The very act of reaching out to God with this request, no matter how reluctant we are, must please Him very much and He answers swiftly, bestowing His grace with great abundance. It is in forgiving that we find the true miracle: that we are the one set free — free of the hatred—and we find God.

A number of years ago a serious problem arose with a family member who had hurt me very deeply. Although alienated from the person, for years, I prayed for the person every day and, with God’s help, tried to forgive the person and to get past the offenses committed. For years, I sent Mass cards on special holidays but received no response of any kind.

Although I had prayed and God had helped me to forgive the person, I also prayed for that person to change and to reconcile with God. It was easy to forgive at a distance. What I failed to realize was that I also needed to pray to God to help me to change and to be open to welcoming that person back!

My offender called my home one evening when I was out of town to thank me for the recent Mass card. Bob, my husband, told the person when I would return. After picking me up from the airport, Bob told me the totally surprising news that the person had called and why. That very evening the person called again – but I was frightened – I had my son make up an excuse that I was unavailable so as to avoid taking the call. My fear surprised me. I had prayed for a long time for this person to change and now that they were reaching out, I did not want to talk to the person. I was afraid that the person would revert to the old ways and hurt me again. I was simply not ready for this. I felt vulnerable and I felt fear.

My son told me I should call the person – to reach out—to be a Christian. I knew he was right and that he was watching me to see what I would do. But I could not do it. I was afraid. I told my son that I would wait for another call from that person. This decision did not rest well on my conscience. I knew Christ wanted me to reach out—to call — but the fear, the fear of being hurt again, held me back.

My son works on Sundays so he has to go to Mass at 8 a.m. He doesn’t like to go alone. One Sunday morning, I was tired but felt it was important to push myself to get



I was very encouraged by this sermon, feeling God was telling me that he would “give me everything I needed” to do this. But then He did even more.



(Continued from page 5) ***Forgiveness and Fear***

up so that he would go. I prayed for the grace to get myself out of bed. God is generous with His grace and I made it up and out of bed.

At Mass, I told God of my fear and reluctance to now accept reconciliation with the person who had hurt me. I didn't hate them, but I was afraid of going back into a relationship; afraid of being hurt again; afraid to make that telephone call. God reached out with both arms to provide me with the answer and assurance that I needed.

The sermon was something very special – it dealt with fear. Father read the following article which was from “*Our Sunday Visitor*” magazine which seemed specifically aimed at me:

HE SUPPLIES EVERYTHING I NEED

By Marie Auburn

My father has Alzheimer's disease. At 78, he's still strong physically and enjoys working in the yard. But he doesn't remember my name anymore. As he told me once when he couldn't remember, “I've got it all right up here.” He tapped his forehead and nodded. “But up here isn't working so good.”

Two or three times a month I take him to my house so Mom can have some respite. I love my father, but there are days when I know I don't have the energy to care for him, emotionally or physically. Or I'd just rather be doing something else, something for *me*. But I'm learning to turn to God and say, “I don't feel like taking Dad out. I can't handle this today. Please give me what I need.”

Some days, I beg God for help all the way to my parents' home, the feeling of dread building as I drive. Every single time, though, as soon as I hug Dad and start talking to him, everything I need is there – the humor, the flexibility, the creativity, the patience, the emotional strength.

The first time I volunteered to keep Dad overnight, I sincerely hoped Mom would say, “No.” Instead, she said, “Thank you! Thank you!” I felt nervous about having Dad stay, unsure how he'd react out of his normal environment, worried about his periodic incontinence and my guest mattress, but mostly worried about cleaning decaying food from the hole in his palate, a souvenir of a cancer operation.

Then I remembered a story regarding a novice in Mother Teresa's order who spent her first day picking maggots from the flesh of a man found dying in a sewer. “It's not maggots!” I thought. “I can do this!” That perspective comes to my aid now every time I help Dad with this disgusting chore.

My father occasionally leaves home bent on a mission only he and God can understand. It usually involves “seeing some guys from the place we were before.” One recent Saturday afternoon Mom called me, frantic, asking me to look for Dad. Driving toward their house, I prayed for God's protection for Dad and directions for me. Swinging through the business district, I spotted Dad, standing on a busy corner. He climbed into my car and said, “I'm surprised to see you here.” I replied, “I'm surprised to see you, too.” We both laughed like this was the funniest thing we'd ever heard, but silently I thanked the Holy Spirit for guiding me to Dad.

Beyond answering these day-to-day concerns, the Lord has blessed me with insight into the most difficult question: Why should my father, who had suffered through 12 cancer operations and the loss of a son to cancer, now be afflicted with Alzheimer's?

“It seems cruel to allow Dad's sufferings to continue so long,” I ranted to the Lord one day. “Dad can't even offer this up – he has no idea what's happening to him.”

Suddenly, I recalled a conversation from about five years before the Alzheimer's showed its ugly face. The doctor found another tumor in Dad's mouth, and somehow I couldn't shake the notion that Dad wasn't going to survive another surgery. So I asked Dad one night, “What do you think about this tumor? What is God trying to do?”

He didn't hesitate. “I want to go to heaven, I guess the Lord knows I need more purification before I can get there.”

Then I remembered, too, how Dad offered up all his own surgeries, radiation and chemotherapy for my brother when he was dying, for family members and friends struggling with many problems, Dad offered up his whole life, his past, present and future sufferings, to the Lord – not once, but many times. “Wow,” I thought, “God is just taking Dad up on his previous offer.” And I knew Dad wouldn't have it any other way.

God didn't have to satisfy my need to understand why, or give me a truly uncharacteristic patience, or lead me to Dad wherever he goes. That's just the kind of God He is. He always supplies my needs fully, beyond what I can imagine or deserve, “in a way worthy of his magnificent riches in Christ Jesus.” (Phil. 4:19)

I was very encouraged by this sermon, especially the *Our Sunday Visitor* article. It was as though the sermon was directed to me: that God was telling me that He would “give me everything I needed” to reach out to the person who offended me, to make the telephone call. But then He did even more.

Forgiveness and Fear (Continued on page 15)

POPE CRACKS DOWN ON CONFESSION CRISIS*

VATICAN CITY - Calling for a "vigorous revitalization of the sacrament of reconciliation," Pope John Paul II issued a new apostolic letter aimed at eliminating abuses of general absolution which he said causes "serious harm to the spiritual life of the faithful and to the holiness of the Church."

"In some places there has been a tendency to abandon individual confession and wrongly to resort to 'general' or 'communal' absolution," notes the Holy Father in his 16-page letter entitled *Misericordia Dei* (By the Mercy of God). The letter was dated Divine Mercy Sunday and released on May 2. It was issued "motu proprio," meaning that it promulgates regulations on the Pope's own authority.

General absolution means the priest gives absolution to a number of penitents at once without each one confessing his sins personally. Permitted in cases of "grave necessity," it has become a routine practice in some dioceses.

It was used most famously - and correctly - recently for Catholic firefighters heading into the World Trade Center on Sept. 11. Lacking time for individual confessions, the firefighters were in danger of death and so priests on the scene administered general absolution. As in all such cases, penitents who received general absolution are obliged to personally confess their serious sins as soon as possible, even though absolution has already been granted.

"Since the integral confession of serious sins is by divine decree a constitutive part of the sacrament, it is in no way subject to the discretion of pastors (dispensation, interpretation, local customs, etc.)," writes the Holy Father in the key part of the text. "In the relevant disciplinary norms, the competent ecclesiastical authority merely indicates the criteria of distinguishing a real impossibility of confessing one's sins from other situations in which the impossibility is only apparent or can be surmounted."

"Integral confession" means that penitents must confess all serious sins (also called "grave sins" or "mortal sins") committed since baptism which have not been previously confessed. *Misericordia Dei* reiterates that absolution can only be validly received after such an integral confession, together with contrition and a purpose of amendment. Specific mention is made that "penitents living in a habitual state of serious sin and who do not intend to change their situation cannot validly receive absolution."

CHRIST'S WILL

In framing the issue of general absolution in the context of "divine decree," John Paul is stressing that the Church does not have the authority to change what Christ himself willed.

The Church does not have the power to dispense from individual confession; she can only make provisions for cases where it is truly impossible. In this sense, *Misericordia Dei* echoes the 1994 letter *Ordinatio Sacerdotalis*, which taught that the Church does not possess the authority to ordain women to the priesthood.

"It is not in the power of the Church to substitute general absolution for personal confession," said Cardinal Joseph Ratzinger, prefect of the Congregation for

Crisis of Confession (Continued on page 8)



FROM
PETER'S
SUCCESSOR,
POPE
JOHN
PAUL
II



*National Catholic Register
May 12-18, 2002
by Raymond J. De Souza
Rome Correspondent

(Continued from page 7) **Crisis of Confession**

the Doctrine of the Faith, at the press conference presenting the document. "The Pope reminds us of this in this new 'motu proprio,' which thus expresses the Church's awareness of the limits of her power - expressing the link with the word of the Lord, which binds even the Pope."

"To equate 'general absolution' with the ordinary forms of the celebration of the sacrament of penance is a doctrinal error, a disciplinary abuse and a pastoral harm," added Cardinal Jorge Medina Estévez, prefect of the Congregation for Divine Worship and the Sacraments.

Misericordia Dei does three new things. It clarifies what constitutes the "grave necessity" under which general absolution can be administered, it requires national bishops conferences to draw up rules for when it can be done, and it assigns to the Congregation for Divine Worship and the Sacraments the responsibility for approving those rules on behalf of the Holy See.

Canon 961 of the Code of Canon Law regulates general absolution, permitting it only in danger of death or "grave necessity," meaning that there are insufficient priests to hear all the confessions appropriately and that penitents would have to go a "long time" without sacramental grace or Communion.

"It refers to situations which are objectively exceptional, such as can occur in mission territories or in isolated communities of the faithful, where the priest can visit only once or very few times a year, or when war or weather conditions or similar factors permit," Misericordia Dei clarifies.

"The two conditions set down in the canon to determine grave necessity are inseparable," the letter adds. In practical terms, this means that only a lack of confessors is not sufficient for grave necessity, but that the faithful would also have to be denied access to the sacraments for a long time. The letter further specifies that a "long time" means at least one month. If it would be possible for the faithful to get to confession and Communion within a month should they wish, grave necessity does not exist. Therefore, "the large number of penitents gathered on the occasion of a great feast or pilgrimage, or for reasons of tourism or because of today's increased mobility of people, does not in itself constitute grave necessity."

Misericordia Dei also underscores what canon law already states, that no parish priest has the authority to determine what constitutes "grave necessity."

In danger of death, he ought to administer general absolution, but in all other cases, the determination of "grave necessity" is solely the competence of the diocesan bishop. As well, Misericordia Dei reiterates previous instructions - this time with papal weight - that churches ought to have confessionals "in an open area" and with "a fixed grill so as to permit the faithful and confessors themselves who may wish to make use of them to do so freely."

In 1998, Archbishop Julián Herranz's council instructed that both penitent and priest always have the right to confession behind the grill. So-called face-to-face confessions require the consent of both parties. A priest need not offer it, and may not force it upon a penitent. Conversely, a penitent may not demand it of a priest.

NATIONAL POLICIES

While existing law allows for the possibility for national bishops conferences to have common policies on general absolution, Misericordia Dei now makes that mandatory. The Congregation for Divine Worship and the Sacraments will act on behalf of the Holy See in giving approval to such norms, underscoring that this is a matter of the integrity of the sacraments. In purely legislative matters relating to bishops conferences, the Congregation for Bishops acts for the Holy See.

It would be possible for a national episcopal conference to say that situations of "grave necessity" never arise in their territory, as has been done by the Irish bishops.

"This is an attempt to assist the local bishop in the application of the law of the Church," said Archbishop Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts. Archbishop Herranz spoke of the bishop's mission as teaching, celebrating the liturgy and enforcing discipline. "It is not enough for a bishop to teach well and celebrate magnificent liturgies if he neglects discipline."

Crisis of Confession (Continued on page 9)

(Continued from page 8) **Crisis of Confession**

Archbishop Herranz noted that Misericordia Dei encourages priests to be generous in availability for confession.

"It is particularly recommended that in places of worship confessors be visibly present at the advertized times, that these times be adapted to the real circumstances of penitents, and that confessions be especially before Masses, and even during Mass if there are other priests available, in order to meet the needs of the faithful," the letter says.

Summed up Archbishop Herranz, "There has not been a crisis in confession, but a crisis of confessors."




The Patronage of St. JOSEPH


12th Annual

National Catholic Family Conference 2002


Long Beach Convention Center
Long Beach, CA

August 3-4, 2002


- * Nationally acclaimed speakers
- * New speakers & new talks
- * Adult, teen, and kid programs
- * Daily Mass
- * Confessions
- * Outstanding selection of vendors



(877) 526-2151 ☒ www.catholicresourcecenter.org




Scheduled speakers for Long Beach: Dr. Scott & Kimberly Hahn, Tim Staples, Jesse Romero, Kristine Franklin, Deacon Dr. Bob McDonald, Alex Jones, Fr. Bill Casey, Fr. Shannon, Bob Fishman, Fr. Pacwa, Shevawn Pearson, Johnny Romero.



To order call toll free outside California 1 . 8 7 7 . 5 2 6 . 2 1 5 1 within California 6 2 6 - 8 5 9 - 2 2 7 1
Or visit us online @ WWW.catholicresourcecenter.org

Copyright 2001



THE SPIRIT OF LIBERTY

On July 4, 1944 (one year prior to the end of World War II), the following speech was given by Judge Learned Hand, himself an immigrant to the United States, at an "I Am an American Day" ceremony in New York City's Central Park.



THOUGHT FOR THE DAY



We have gathered here to affirm a faith, a faith in a common purpose, a common conviction, a common devotion. Some of us have chosen America as the land of our adoption; the rest have come from those who did the same. For this reason we have some right to consider ourselves a picked group, a group of those who had the courage to break from the past and brave the dangers and the loneliness of a strange land. What was the object that nerved us, or those who went before us, to this choice? We sought liberty—freedom from oppression, freedom from want, freedom to be ourselves. This we then sought; this we now believe that we are by way of winning. What do we mean when we say that first of all we seek liberty? I often wonder whether we do not rest our hopes too much upon constitutions, upon laws, and upon courts. These are false hopes; believe me, these are false hopes. Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it. While it lies there, it needs no constitution, no law, no court to save it. And what is this liberty which must lie in the hearts of men and women? It is not the ruthless, the unbridled will; it is not freedom to do as one likes. That is the denial of liberty, and leads straight to its overthrow. A society in which men recognize no check upon their freedom soon becomes a society where freedom is the possession of only a savage few—as we have learned to our sorrow.

What, then, is the spirit of liberty? I cannot define it; I can only tell you my own faith. The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten—that there may be a kingdom where the least shall be heard and considered side by side with the greatest. And now in that spirit, that spirit of an America which has never been, and which may never be—nay, which never will be except as to the conscience and courage of Americans create it—yet in the spirit of that America which lies hidden in some form in the aspirations of us all; in the spirit of that America for which our young men are at this moment fighting and dying; in that spirit of liberty and of America so prosperous and safe, and contented, we shall have failed to grasp its meaning, and shall have been truant to its promise, except as we strive to make it a signal, a beacon, a standard, to which the best hopes of mankind will ever turn? In confidence that you share that belief, I now ask you to raise your hands and repeat with me this pledge:

I pledge allegiance to the flag of the United States of America, and to the republic for which it stands—one nation*, indivisible, with liberty and justice for all. ☩

* "under God" was added to the Pledge of Allegiance in 1954.

IS SAINT PETER'S TOMB REALLY BENEATH THE HIGH ALTAR AT SAINT PETER'S BASILICA?

BY MICHAEL SHONAFELT, ESQ.

In his weekly audience on June 26, 1968, Pope Paul VI declared that the bones of St. Peter, the foremost of the Apostles and first of the vicars of Christ, had been found beneath the high altar of Saint Peter's Basilica. Pope Paul's statement was laden with symbolic and archaeological importance. The thought that St. Peter's Basilica, the structural symbol of Catholicism itself, was actually built on St. Peter's mortal remains gave literal significance to Christ's statements that Peter would be the "rock" on which Christ would build His Church. Were the Pope's statements borne out?

We know that Saint Peter's Basilica occupies the site of the ancient Circus Maximus of the Emperor Nero. The Egyptian obelisk at the center of the great piazza is all that remains of that great structure. We also know that the emperors used the Circus Maximus for various sporting events and other more nefarious public spectacles, such as the public executions of Rome's criminals, which included numerous Christians. Adjacent to the Circus Maximus was the *civitas mori*, or "City of the Dead," where the bodies of those executed in the Circus were buried.

From Scripture, we also know that sometime in the 50s A.D., St. Peter traveled to Rome to preach the Gospel to the Jewish population living there. When a fire badly damaged the city in 64 A.D., rumors swept through the City that the emperor Nero was responsible. Tacitus, the greatest of the Roman historians, explains that "... Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the Romans." Few dispute that Saint Peter died a martyr's death in Rome, a victim of Nero's tirade.

The contemporaneous writer Seneca records in a letter that he had seen criminals being crucified upside down around the time of Peter's alleged execution. Some time after that account, Saint John's Gospel contained a passage in which Christ prophesied Peter's death: "When you are old, then you will stretch out your hands and another will bind you and take you where you do not want to go." A Roman tradition traceable back to the third century added the detail that Peter asked his persecutors to turn his cross upside down, because he was unworthy to die in the same manner as his Savior.

Around 200 A.D., a Roman churchman called Gaius wrote to a correspondent: "I can point out the trophies of the apostles. For if you would go to the Vatican, or to the Ostian Way, you will find the trophies of those who founded this church." This was the first time in written record that the name of Peter was explicitly associated with the Vatican hill, situated north-west of the main area of the city of Rome. Over one hundred years later, the Emperor Constantine built the first St. Peter's Basilica over what was commonly understood to be St. Peter's tomb.

The biblical and historical accounts were sufficient to warrant excavation. In the 1940s and 1950s archaeologists dug deep beneath St. Peter's. Over time, they revealed numerous ancient Roman tombs beneath the high altar. They found graffiti scrawled in charcoal on the walls: *Petrus roga Christus Iesus pro sanctis hominibus Chrestianis ad corpus tuum sepultis* ("Peter, pray Jesus Christ for the holy men buried near your body"). Directly beneath the area of high altar of Saint Peter's basilica lay an ancient Roman paved courtyard with a structure rising to a height of about six feet from the

TRUTH OR MYTH?



*The Crucifixion
of Peter*
by Caravaggio
(1601)

Truth or Myth? (Continued on page 13)

THE WRITINGS OF THOMAS MORE



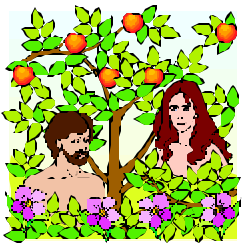
We are so inclined to pay so much attention to the body, which we can see and feel; in the feeding and fostering of it we take all our delight and invest all our resources. So little, alas, and so seldom do we think about our soul, because we cannot see it, except by spiritual understanding and most especially by the light of our faith—in meditation on what we spend, God knows, little time. Thus it is that we consider the loss of our body a much more frightening prospect, and far greater tribulation, than we do the possible loss of our soul. Our Savior tells us we should not fear those young lions that “kill the body, and after that have no more that they can do;” he tells us we should, instead, “fear him who, after he has killed, has power to cast into hell” (Lk 12:4-5). But we, in our dark night of tribulation, are so blind, for lack of full and steadfast belief in God’s word, that whereas in the daylight of prosperity we very little fear God with respect to our soul, our nighttime fear of adversity makes us fear terribly the lion and his cubs, for fear of the loss of our body. And whereas St. Paul in several places shows us that our body is only like a garment for the soul (see 2 Cor. 5:1-4 and 1 Cor. 15:44, 53, 54), the faintness of our faith in God’s Scripture causes us, in our nighttime fear of tribulation, to dread more than the loss of our soul (our substance), not only the loss of our body (the clothing of that substance), but also the even more external goods that serve as clothing for the body. How much more foolish are we, in that dark night’s fear, than would be a man who forgot about saving his body in his fear of losing his old weather-beaten raincoat, which is just a covering for his other clothes!

A Dialogue of Comfort Against Tribulation By St. Thomas More
(Translated & Forward by Gerard Wegemer)
Scepter Publishers ISBN 1-889334-14-6 ☩

Ad Risum Vertere Veritatem * **Latin for “To turn truth into laughter”*



TOP TEN REASONS WHY GOD CREATED EVE



10. God was worried that Adam would frequently become lost in the garden because he would not ask for directions.
 9. God knew that one day Adam would require someone to locate and hand him the remote.
 8. God knew Adam would never go out and buy himself a new fig leaf when his wore out and would, therefore, need Eve to buy one for him.
 7. God knew Adam would never be able to make a doctor's, dentist's or haircut appointment by himself.
 6. God knew Adam would never remember which night to put the garbage on the curb.
 5. God knew if the world was to be populated, men would never be able to handle the pain and discomfort of childbearing.
 4. As the Keeper of the Garden, Adam would never remember where he left his tools.
 3. Apparently, Adam needed someone to blame his troubles on when God caught him hiding in the garden.
 2. As the Bible says, "It is not good for man to be alone."
- And, finally, the Number 1 reason why God created Eve....*
1. When God finished the creation of Adam, He stepped back, scratched his head, and said, "I can do better than that." ☩

MATTHEW 18:10-11

See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven.

Comment from the Navarre Bible:*

Jesus warns that giving scandal to little children is a very serious matter, for they have angels who guard them, who will plead a case before God against those who led them to commit sin.

In this context he speaks of children having guardian angels. However, everyone, adult or child, has a guardian angel. "By God's providence angels have been entrusted with the office of guarding the human race and of accompanying every human being so as to preserve him from any serious dangers [...]. Our heavenly Father has placed over each of us an angel under whose protection and vigilance we are" (*St. Pius V Catechism*, IV, 9, 4).

This means that we should have a trusting relationship with our guardian angel. "Have confidence in your guardian angel. Treat him as a lifelong friend—that is what he is—and he will render you a thousand services in the ordinary affairs of each day" (*The Way*, 562). ✠



SCRIPTURAL CORNER

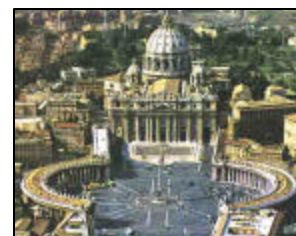
**The Navarre Bible,
a renown edition of
Sacred Scripture
prepared by
members of the
Faculty of Theology
of Navarre University,
consisting of the New
Vulgate, the Revised
Standard Version
and commentaries.*

(Continued from page 11) **Truth or Myth?**

floor. Although its upper portions had been badly damaged, its overall shape could be reconstructed. It had an upper and a lower niche, a pediment topped the upper niche and the lower was framed by two short columns. The remains of a slab of marble lay on top of the two columns. At that structure, called the *aedicula*, archaeologists discovered a grave. Innumerable ancient coins from all over Christian Europe lay all around the floor of this space -- evidence of a large number of pilgrims who had visited this site, dropping coins into the grave through the little rectangular window in the marble slab over it. A piece of red plaster from the area had Greek letters scratched onto its surface. The Greek inscription read "PETR[...], ENI," later translated by archaeologists as "Peter is within."

In the *aedicula*, archaeologists found the bones of a powerfully built man of 65 or 70 years of age at the time of his death. The bones were not complete; the feet were missing. So was the skull. The experts were not surprised at the absence of the skull, given the ancient tradition of housing the skulls of the martyrs in special reliquaries. The experts argued that the old Roman tradition of Peter's inverse crucifixion was accurate. His executors had hacked the body off the cross by severing the legs at the ankles. Red staining and fine threads of gold revealed that the relics had been wrapped in a fine woolen cloth, dyed in the emperor's purple and embroidered in gold. Whoever had been buried in this secret repository must have been regarded with great esteem.

Archaeologists have no doubt that the high altar of St. Peter's Basilica is, in fact, directly over the ancient tomb of the first pope. St. Peter, therefore, is both literally and figuratively the "rock" on which Christ built His Church. ✠



St. Peter's Basilica

(Continued from page 4) **Persecution of the Jews**

and the norms of the Christian Middle Ages. The motivation is entirely different in each case. With the Nazis, the intention was to persecute and ultimately annihilate. In medieval Christian Europe, it was to protect, define, and contain a minority regarded as a foreign community within the larger, homogeneous majority. One can argue the merits of the medieval approach, even from a Christian standpoint, but it's obvious that attempting to equate the two is intellectually and historically dishonest and offensive.



Here's a point of significant historical importance. The territories of the old Austro-Hungarian Empire of the Catholic Hapsburgs were where the majority of the concentration camps for Jews were located. The Hapsburg rule ceased after the First World War, on the insistence of the United States and other nations. In a world "made safe for democracy" a benign, free, centuries-old Catholic monarchy was not allowed to exist. Hitler hated the Catholic aristocracy and social order in Vienna, Prague, Budapest, and Krakow, which he regarded as pro-Jewish.

In recent years, upon the death of the last Hapsburg Empress, who lived in exile, her body was returned to Austria and buried with a full state funeral. The Chief Rabbi of Vienna went to the Catholic monastery of Klosterneuberg to pay his respects to the Catholic Empress.

There, before the assembled international press, he publicly thanked the Hapsburgs for their centuries of kind treatment and friendship with the persecuted Jews. (This writer was an eyewitness of the event.) It was the removal of the Hapsburg's Catholic leadership that led in large measure to the wholesale persecution of the Jews in modern Europe under Hitler.

Accusations about modern "Catholic" anti-Semitism usually only prove the historical ignorance and unreasoning anti-Catholicism of the accuser. ✚

SIMPLE TRUTHS



Fulton J. Sheen

"A saint is one who puts forth the same amount of energy in developing justice, charity, joy, and peace as the very prosperous business executive puts forth in making money. It may even take less energy to be a saint than a millionaire, because the saint is assured of the help of God, while the millionaire is not because he has to rely on his own efforts. ✚"

(Continued from page 6) **Forgiveness and Fear**

I love being a Eucharistic Minister. I was not scheduled to serve at this particular Mass. However, they were one Minister short so I went forward to serve. I was given the Cup of Christ's Blood to distribute. I must admit, I often selfishly hope that the Blood will not be fully taken by the congregation so that I can have more of It myself but this rarely, if ever, happens.

However, at this Mass, although everyone had been served, I had an incredible amount of the Blood left in my Cup. As I walked to the sacristy, I drank it with great pleasure feeling that I must be closer to Him. In the sacristy another Minister had a significant amount of the Blood left in her Cup, but did not want to drink it and offered it to me. I readily accepted.

As I walked back to my pew, I had to smile through the tears as I realized Christ was telling me, "I am with you. Here, pour Me inside you. Know that I am with you. I will give you whatever you need. I will be there with you and no one can hurt you."

When I got home, I waited a little while, but then I placed the call.

He was with me. ✠



Lord,
Hollow me out and make me your instrument.
Then play me, Lord;
Play your song of love to the world. Amen



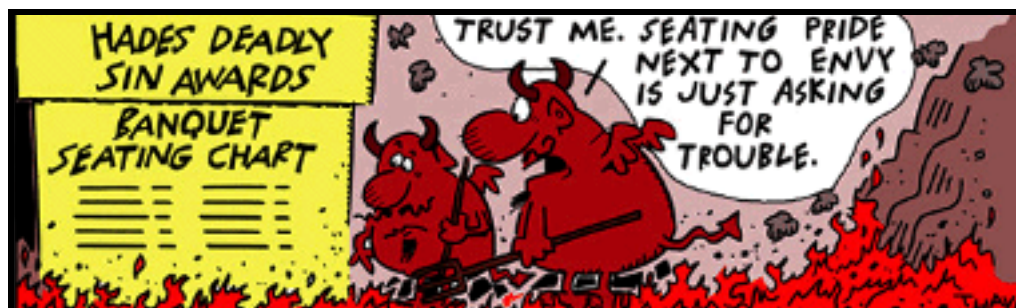
Heavenly Father,
I offer you this day
all that I shall think or do or say,
uniting it with what was done
by Jesus Christ, your only Son.
Amen

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

PLEASE PRAY FOR:

- ✠ Anaheim Public Utility employee Brian "Buck" Norwood who was severely burned when he came in contact with an energized 12,000 volt circuit.
- ✠ 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 whom is age 6. ✠

PRAYER PETITIONS



FRANK ERNEST

Reprinted from the National Catholic Register

Please feel free to copy and distribute.

Basics of Catholic Living

Quick Tip Own these books: The Bible (get a Catholic edition), and the Catechism of the Catholic Church (available through several publishers, first released in the 1990s).



Season 1 Advent, starting four Sundays before Christmas, is a time to prepare for Christmas. Use it as a time to invite people to return to Church.

Quick Tip Authors to try: Fulton Sheen, G.K. Chesterton, C.S. Lewis, St. Thérèse of Lisieux, Newer: Mother Teresa (books of her sayings), Pope John Paul II (especially *Crossing the Threshold of Hope*), Scott Hahn, Karl Keating, Peter Kreeft.

An Act of Faith

O my God, I believe in you, and all that your Church teaches, because you have said it, and your word is true.

An Act of Hope

O my God, I hope in you for grace and for glory because of your mercy, your promises and your power.

An Act of Love

O my God, I love you above all things, and for your sake I love my neighbor as myself.

Precepts of the Church

- Attend Mass on Sundays and holy days of obligation.
- Confess your sins at least once a year.
- Humbly receive your Creator in holy Communion at least during the Easter season.
- Provide for the material needs of the Church, according to your abilities.
- Observe the prescribed days of fasting and abstinence (Ash Wednesday, Good Friday and the Fridays in Lent). (See the Catechism, Nos. 2041-2043.)



Season 2 Christmas season lasts until Epiphany Sunday. Make a New Year's resolution to better follow the precepts of the Church.



Season 3 Lent lasts from Ash Wednesday to Easter Sunday. Make a daily sacrifice. Try going to Mass every day.



Quick Tip

The poor are very close to Christ — and he will judge us on how we serve them.
Volunteer: Contact your parish or local Knights of Columbus.
Donate: Body and soul are one. Choose service organizations based on effectiveness and fidelity to the Church.



Season 4

Easter season is longer than Lent because Christ's Resurrection is the basis of our faith. Reserve Sundays only for your family. Read the Gospel for 10 minutes daily.

Season 5 Ordinary time includes May, the month dedicated to Mary; October, the month of the rosary; and November, the month dedicated to the dead. Get a Catholic calendar and follow special days like the feast of St. Francis of Assisi, Oct. 4.



Quick Tip

Family planning using moral (and effective) new methods (not rhythm) means a woman won't feel used or suffer side effects, and a man will be inclined to think of her less as a sex object, and to take more responsibility for the consequences of sex. To learn more: **One More Soul** www.onemoresoul.com (800) 307-7685

The Ten Commandments

1. I am the Lord your God; you shall not have strange gods before me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not bear false witness against your neighbor.
7. You shall not steal.
8. You shall not covet your neighbor's wife.
9. You shall not covet your neighbor's goods.
10. You shall not covet your neighbor's goods.



Quick Tip

Classic Movies: A Man for All Seasons, Bedknell, Song of Bernadette, Miracle of Our Lady of Fatima, I Confess, Angels With Dirty Faces. Newer Movies: Babette's Feast, Francesco, Charlots of Fire, Kids: Veggie Tales series, Lives of the Saints (CCC of America, [800] 935-2222).

Answers to your questions

Catholics United for the Faith

www.cuff.org
(800) 693-2484

Catholic Information Services

www.kofc.org/fai/fai/
(203) 772-2130

Catholic Answers
www.catholic.com
(619) 397-7200

Consult: National Catholic Register
(www.ncregister.com) Art: Tim Rauth. Photo: Reuters.

The Christmas Life

Want Christmas to last all year? It can.

Getting Presents

A life of Mass, confession and prayer will bring you frequent gifts — and happy surprises about yourself, your loved ones and the world we live in. Guaranteed.

Giving Gifts

There are many loving sacrifices in the Christian life: in our time, money, sexuality and

good deeds. Experience the incomparable joy of self-giving — year-round.

Family Happiness at

Christmas comes because Christ is the reason for our gathering. Prayer and faith will transform family life in every season.

The Life of Jesus

The story of the humble Savior inspires us every year. His life has many such stories to inspire us — enough to fill every day of the year.



PLEASE SUPPORT OUR SPONSORS!

E
F
A

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

Ronald C. Gable, M.A., CFP

Forensic Economics and Finance:

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

John (Jay) McCauley, Esq.

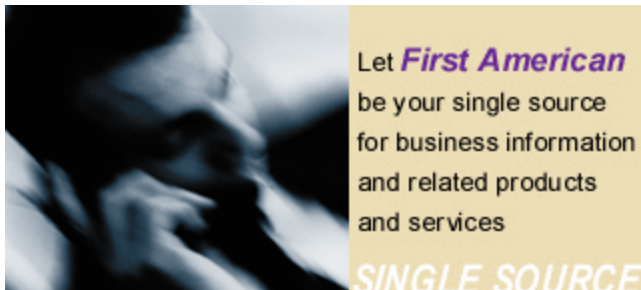
19900 MacArthur Blvd, Suite 960, Irvine, CA 92612
(949) 644-2922 FAX (949) 553-7737
info@mccauleylaw.com
Website: www.mediate.com/mccauley

Alternative Dispute Resolution

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



***First American Title
Insurance Company***



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

SINGLE SOURCE

www.firstam.com

CAREER DEVELOPMENT

Joseph H. Torres, M.Ed.

Vocational Rehabilitation ♦ Expert Witness Services

VOCATIONAL ASSESSMENTS

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

PHYSICAL ASSESSMENTS

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

Bilingual/Bicultural .. English/Spanish

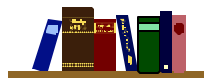
ADMINISTRATIVE OFFICE:

902 N. Grand Ave., Suite 101-C
Santa Ana CA 92701
(714) 667-8020 Telephone
(714) 667-8177 Fax
Email: careerdv@pacbell.net

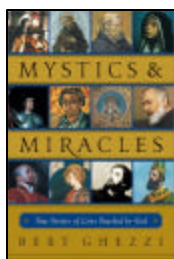
SERVICE OFFICES:

Fountain Valley
Long Beach
Santa Fe Springs
San Diego
Riverside

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A CALIFORNIA NON PROFIT
CORPORATION AND TAX EXEMPT UNDER IRC 501(C)(3).
DONATIONS ARE TAX DEDUCTIBLE. †



FROM THE LIBRARY



MYSTICS & MIRACLES THE STORIES OF LIVES TOUCHED BY GOD

By Bert Ghezzi

When one of the novices in his monastery decided to give up the religious life for one of wealth and luxury, Martin de Porres did everything—including pass through locked doors—to convince the young man of his true call.

When given the divine gift of healing, Lutgarde of Aywieres asked God, “Why did you give me such a grace, Lord? Take it away, please!” Then she impishly added, “But give me something better!”

And when a barrel of medicinal wine miraculously appeared in her behalf, the feisty teetotaler Catherine of Siena told Christ to undo the wonder. “Who asked you for this miracle anyway?” she cried, with just a pinch of deviance.

This collection of engaging stories explores the vibrant personalities known as mystics—seemingly ordinary people who led extraordinary lives. These wonder-workers show us what can happen when God touches human beings—and that there’s more to life than what we can see and touch and feel.

“Bert Ghezzi has rescued mysticism from the midst of trendy spiritualities. In Mystics and Miracles, he shows us how God breaks suddenly and powerfully into the lives of ordinary people—like you and me—and changes them forever. If your prayer leaves you longing for more of God, read this book, slowly.” —Mike Aquilina, editor, New Covenant

“Bert Ghezzi combines a wonderfully engaging style with real spiritual substance that feeds the soul. I highly recommend it.” —Charles J. Chaput, O.F.M., Cap, Archbishop of Denver

Publisher: Loyola Press

ISBN: 0-8294-1772-9

Price \$ 19.95 †

St. Thomas More Society of Orange County

28202 Cabot Road, Suite 215
Laguna Niguel, CA 92677
Attn: David Belz

NON-PROFIT ORG.
U.S. POSTAGE
PAID
ANAHEIM, CA
PERMIT NO. 8355

RETURN SERVICE REQUESTED



Our Next Meeting:

WHEN: Wednesday July 17th @ NOON (Lunch \$10)

TOPIC: “PRAYER AND THE IGNATIAN SPIRITUAL EXERCISES”

SPEAKER: Honorable Frank Firmat with a Notable Panel

VISIT OUR WEBSITE at www.stthomasmore.net