


# Ad Veritatem

Volume 7 Issue 8

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August 2002

A detailed portrait of Thomas More, a man with a serious expression, wearing a dark brown robe and a gold chain with a large medallion. He is set against a background of green draped fabric.

**“More points out, however, prosperity is not necessarily a sign of favor. Prosperity hinders conversion and causes vices to increase.”**

**Thomas More:  
Portrait of Courage**  
By Gerard Wegemer

## **AUGUST MEETING:**

**NOON, WEDNESDAY AUGUST 21<sup>ST</sup>**

**DR. ANGELA LANFRANCHI**

**“ABORTION & BIRTH CONTROL:  
MORAL, ETHICAL & PHYSICAL ISSUES”**

**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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VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)

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Anne Lanphar  
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## **AUGUST** **MEETING**

### **WHEN:**

Noon on  
Wed. Aug. 21<sup>st</sup>

### **WHERE:**

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

### **COST:**

\$10 for lunch

## ***“ABORTION & BIRTH CONTROL: MORAL, ETHICAL & PHYSICAL ISSUES”***

Dr. Angela Lanfranchi is our August speaker on “Abortion & Birth Control: Moral, Ethical & Physical Issues.” Dr. Lanfranchi received her undergraduate B.S. degree from State University of New York, Stony Brook, and her medical degree from Georgetown School of Medicine in Washington, D.C. She is a Board Certified Surgeon in both New York and New Jersey. Dr. Lanfranchi has specialized in breast cancer and related women’s issues for over 20 years and received a number of honors and awards as a result of her dedicated service. She currently serves as a member of the Medical Expert Advisory Panel for the State of New Jersey, Board of Medical Examiners. Although a radical in her youth, Dr. Lanfranchi returned to the Catholic Church a number of years ago. She is currently involved with The Coalition on Abortion/Breast Cancer and is a strong advocate within the medical community regarding acknowledging the relationship between breast cancer and abortion.

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

### **CALENDAR REMINDERS**



## **IN THIS ISSUE:**

**4**

**Message from our Chaplain**  
*The Perpetual Virginity of Mary*

**5**

**Ecumenism for  
Lawyers and Judges**  
*The Duty of Every Catholic*

**8**

**Thought for the Day**  
*What I Learned When You Thought  
I Wasn't Looking*



*Ecumenism*  
Pg. 5



*Are Ghosts Real?*  
Pg. 9

**9**

**The Defense of the Family  
is an Urgent Imperative**  
*The Pope Speaks*

**11**

**Truth or Myth?**  
*Are Ghosts Real?*

**12**

**The Writings of More**  
*More on Lying to the Rich*

**18**

**From the Library**  
*The Defamation of Pius XII*

## THE PERPETUAL VIRGINITY OF MARY

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

**QUESTION:** *I had a discussion with an Evangelical friend on the virginity of Our Blessed Mother. I pointed out that the Protestant reformers Luther, Calvin, and Zwingli taught the historic Christian doctrine of Mary's perpetual virginity. He didn't care and said that our salvation doesn't depend on belief about Mary's virginity. All we have to do, he said, is believe that Jesus is our personal Lord and Savior and we will be saved. He also said Catholicism isn't "true" Christianity. What should I tell him?*

**ANSWER:** The Reformers indeed taught the doctrine of Mary's perpetual virginity, but that usually doesn't impress modern-day Protestants like your friend. Protestants agree with the Catholic Church's teaching that faith in Christ is necessary for salvation. But faith in Christ includes faith in and assent to what He taught in His commandments and doctrines. Your friend's minimalist attitude toward what is necessary to salvation risks turning Christianity into a mechanical ideology: "Say the 'sinner's prayer' and you're in, nothing else matters. Just don't become a Catholic." Point out that if there are no conditions for salvation other than faith in Christ as one's Savior, then not being a Catholic cannot be a condition for salvation. If he says you can't be a Catholic and be saved, then he's added a condition and is being inconsistent. This may help him see that there's more to salvation than mere faith in Christ. Jesus reminded us that faith alone isn't sufficient: "Why do you say to me, 'Lord, Lord,' but do not do the things I command?" (Luke 6:46-47; cf. Matt, 7:21-23). This includes believing in all that He and the Apostles taught. And that includes the truth of Mary's perpetual virginity. You see, all of revelation is connected. One cannot say, for example, I'm willing to accept this doctrine but I won't accept that one. That's completely contrary to Christ's will. Your friend's point of view is common among Protestants, who have a tendency to reduce "faith in Christ" to simply the belief that He is our Savior. But let's remember what "Savior" means. It means that Christ is saving us from something, He is saving us for something, His salvation comes to us in a certain way and under certain conditions (e.g. believe, repent, be baptized, etc.). This also tells us who He is: God Himself. You see what a wealth of doctrinal implications are contained in the word "savior": sin, death, and hell, the commandments, grace, heaven, sacrifice, merit, sacraments, the Church, the Trinity, the Incarnation, His death, Resurrection, and Second Coming.

For those who know and love Christ, there is nothing about Him, His life, His friends, His teachings that is not of interest or help to them.

Christ came to "bear witness to the truth" (John 18:37) and to reveal many supernatural mysteries about God and the kingdom of God which we could never have known by the power of unaided human reason. Believing the truths about Christ contained in Sacred Scripture are part of having faith in Him. We can't separate faith in the person of Christ from faith in His life and message, in the prophets who preceded Him, and the Apostles and their successors who followed after Him. These Apostles, "the early Church magisterium," proclaimed the truth with the teaching authority Christ gave them: "He who hears you, hears Me" (Luke 10:16; cf. Matt. 16:18, 18:18).

And remember what Christ commanded the magisterium of His Church to do: "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you" (Matt. 28:19-20). Christ wants Christians to assent to and profess all the doctrines contained in the Deposit of Faith, including the doctrine of Mary's perpetual virginity. He reminds us that, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of My Father in Heaven" (Matt. 7:21). †

### A MESSAGE FROM OUR CHAPLAIN



## ECUMENISM FOR LAWYERS AND JUDGES

HONORABLE MARY FINGAL ERICKSON

### INTRODUCTION

Cardinal Edward Cassidy, former president of the Pontifical Council for Promoting Christian Unity, described the Catholic Church's commitment to ecumenism as "irrevocable." So how can the busy Catholic lawyer or judge participate in this ecumenical commitment of the Church?

I became formally involved in the Church's ministry of ecumenical dialogue when I joined the Diocese of Orange's Commission on Ecumenical and Interreligious Dialogue in the fall of 2000. Bishop Tod Brown, who is just now completing a three year term as Chairman of the United States Conference of Catholic Bishops' Committee on Ecumenical Dialogue, thereafter appointed me as Chair of the Commission. One thing I have learned above all else in this ministry is that it is not something reserved for the "experts." Nor is it just a passing fad.

Before returning to the Catholic Church three and a half years ago, I spent most of my adult life as a practicing Evangelical Christian (having been raised Catholic but changing church affiliations in college). For 14 years, I had been a member of Trinity United Presbyterian Church in Santa Ana, where I had raised my sons in the Christian faith and where they were baptized as teenagers. I struggled inwardly over leaving this beautiful fellowship of Christians who had welcomed me with compassionate and loving hearts when I arrived on the church doorstep wounded from my recent marital separation with two small children in tow. How could I leave a church where I had served as a Sunday school leader, divorce recovery workshop facilitator, and home Bible study member?

As part of my re-exploration of the Catholic Church, I read with great interest "conversion" stories of evangelicals who had become Catholic. Unfortunately, many of these stories detailed how these people were *rejected* by friends and family when they turned "Romeward." Perhaps this makes their stories more interesting to read, but it certainly was not my experience when I turned down a position as an ordained elder in the Presbyterian church to return to my roots in the Catholic faith. I was affirmed, prayed for, and extended the hands and arms of love and fellowship, which continues to this day.

The Catechism of the Catholic Church (CCC) summarizes the Church's teachings on ecumenical relations: "Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her....The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit." (CCC Section 820). The Church affirms that all Christians are our brothers and sisters in Christ, as it affirms the working of the Holy Spirit in using these other churches and ecclesial communities as means of salvation.

### A FEW BASIC PRINCIPLES

It is important to distinguish between the terms *ecumenical* and *interreligious* or *inter-faith*. I have frequently heard fellow Catholics refer to "interreligious" prayer services or Bible studies when speaking of interactions with *other Christians*. This is incorrect terminology. *Ecumenical* refers to relations with and dialogue among fellow Christians: those who profess faith in the Trinity, and confess Jesus as the Incarnate



*Apostle Paul  
Preaching on the Ruins*

by Giovanni Pannini  
(1744)

*The Church affirms  
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ecclesial  
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means of salvation.*

(Continued from page 5) *Ecumenism*

God. *Interreligious* refers to our relations with and dialogue among those of other *faiths*, such as Hindus, Buddhists, Muslims, Jews. *Non-Catholic Christians do not belong to a different faith or "religion."*

As noted above, the Catechism teaches that **all** Catholics are called to pray and work for the unity of Christians. Proselytism is rejected; common witness is affirmed. "Those who identify deeply with Christ must identify with his prayer...for unity. Those who seek holiness will be able to recognize its fruits also outside the visible boundaries of their own church." (*Directory for the Application of Principles and Norms on Ecumenism*, paragraph 25). Ecumenism does *not* mean doctrinal indifferentism. It does recognize, however, the principle of "hierarchy of truths." (CCC Sections 90 and 234.) A presupposition of Catholic principles of ecumenism is that the one true church is the Catholic Church, but the separated churches have significance in value and elements of sanctification and truth, and "inner dynamism." The Church recognizes that baptized Christians have more in common than that which separates them.

Okay, so now maybe you are saying, thank you for sharing that, but....

### ***WHAT ARE SOME PRACTICAL AND SIMPLE WAYS I CAN BE INVOLVED IN ECUMENICAL DIALOGUE?***

Section 821 of the Catechism lists some things that are required to respond adequately to the Holy Spirit's call to unity. Among them are a conversion of heart and holiness, prayer in common, fraternal knowledge of each other, ecumenical formation, dialogue not just among theologians, but meetings among Christians of different churches and communities, and collaboration among Christians in various areas of human service. All of these ways of ecumenism are available to us as lawyers and judges in Orange County.

#### ***Daniel's Inn***

This is a non-denominational group of Christian judges and lawyers who meet at various times and locations throughout the county for prayer, fellowship, and faith sharing. The format is fairly informal. A topic, such as forgiveness, is presented and discussed at each meeting. Attendees are enriched and blessed by the sharing that occurs. At one meeting that I attended, some of the Catholics shared about how the rosary is a means for meditating on the central mysteries of the Christian faith. I shared how I often use it, not in the traditional way of saying Hail Marys, but to count on each bead the name of one person for whom to pray, or one attribute of God on which to meditate. Some of the non-Catholics left our meeting with rosaries in hand.

#### ***Lay Ministry***

In 1992 I was commissioned at Trinity Presbyterian Church as a lay minister in a ministry called Stephen Ministry (which also exists in many Catholic parishes, as well in Lutheran and Episcopalian churches). In this ministry I spent one hour a week listening to, and praying with and for, various women in need of a caring and praying Christian presence in their lives. These included single mothers, a married woman with young children, and a young single mother with AIDS who needed someone to help her die in peace. Twice a month I joined with other Stephen Ministers at Trinity for prayer, support, sharing, and continuing education in our skills as caring listeners.

Although in early 1999 I informed the ministry team that I was leaving Trinity to become active again in the Catholic Church, I have remained, at their request, an active Stephen Minister at the Presbyterian Church. (I am currently on a six month leave of absence due to other commitments.)

#### ***Friendships***

This is probably the area where all of us are most comfortable, and can have the greatest impact in terms of sharing our Faith **and** experiencing the blessings of our friends' faith journeys.

For the past three years, once a week I have been meeting at 7:30 a.m. with a Presbyterian friend for faith sharing and prayer. The witness of her faith, and her prayers, has been a great encouragement and strength to me during challenging times. And, as she has struggled with some difficulties in her life, she has found comfort in

*Ecumenism* (Continued on page 7)

(Continued from page 6) *Ecumenism*

some of the Catholic prayer books I have given her, for those times when “prayer from the heart” is hard to find.

Every few months I meet with another friend, whom I have known for 30 years since we were roommates in college. She and her family spent many years in Africa as missionaries with Wycliffe Bible Translators and are active in their church. I remember calling my friend, raised in the Baptist tradition, with some anxiety several years ago to tell her I had returned to the Catholic Church, that I no longer considered myself an Evangelical Christian. I was deeply moved by her response of joy and delight at this news. She told me that in Africa her family had had many positive contacts with Catholics, *working not in competition for souls, but in community and collaboration* for their earthly as well as spiritual needs. At one of our recent meetings she said “Mary, tell me about the Eucharist.” She has continued to express a tremendous hunger for this truth of our Faith as we meet. Recently, she told me about a journal called *Weavings*, published by the United Methodist Church, and entirely devoted to the subject of spirituality, a topic for which we share a passion. Each issue focuses on a different topic (such as Darkness, Creativity, The Desert) written by Catholics, Methodists, Episcopalians, and other Christians. I am greatly inspired by the poems and stories in this magazine.

#### ***Ignatian Exercises***

Thanks to the tireless efforts of Judge Frank Firmat, dozens of attorneys and judges have participated in a nine month journey of the Ignatian exercises. There are now Ignatian groups at Trinity Law School (an Evangelical Christian Law School), Laguna Beach Presbyterian Church, and Fuller Theological Seminary. I undertook the Exercises four years ago. We also explored the spirituality of saints such as John of the Cross, Teresa of Avila, Catherine of Siena, Thomas Merton, and Henri Nouwen. Our group consisted of Catholics, a member of an Episcopal church, a Calvary Chapel attendee, two Presbyterians, and a person who attended a non-denominational Evangelical church. Individually we each spent an hour a day in prayer and contemplation with the basic idea being that if prayer is a conversation with God, we shouldn't be doing all the talking! Once a week we met as a group for an hour to share our experiences in prayer and journaling. At the end of our nine month journey, one non-Catholic member of our group shared “I have come to a greater appreciation of Mary.” The Calvary Chapel member said, “I have come to have a greater understanding of my Catholic brothers and sisters.” The Catholics saw clear signs of the Holy Spirit being alive and well in the lives of our Protestant friends.

#### ***Financial Support***

A good way of being involved in ecumenism for those short on time is making a financial commitment to groups such as Habitat for Humanity or Wavecrest–Friends of L'Arche.

A L'Arche community for persons with developmental disabilities is scheduled to open in Fall 2002 in Orange County, and it is in need of financial support. Its board of directors includes members of Catholic, Episcopal, Presbyterian, and non-denominational churches. The L'Arche communities seek to be signs of hope and love, and “to reveal the unique value and vocation of each person.” One of its missions is “to create homes for persons with developmental disabilities where faithful relationships based on forgiveness and celebration are nurtured.” Emmanuel Episcopal Church, Fullerton, has sponsored events supporting this new venture in our county. For more information, email [info@wavecrestonline.org](mailto:info@wavecrestonline.org).

#### ***Worship and Prayer Services***

Gone are the pre-Vatican II days when this was frowned upon, if not forbidden. In Cleveland recently, while attending the National Workshop on Christian Unity, I participated in an evening prayer service led by a Methodist minister. It was probably the most blessed hour of my week. The workshop itself was opened by an ecumenical prayer service and liturgy of the Word at the local Catholic Cathedral. We filled the Cathedral with voices lifted as one body in praise to God both with song and prayer.

Occasionally I attend a worship or prayer service at Trinity. It is a joy to see familiar faces and friends there. I have also invited non-Catholic Christian friends to attend Mass with me. Try it with your friends; they just might

*Ecumenism* (Continued on page 14)

## **WHAT I LEARNED WHEN YOU THOUGHT I WASN'T LOOKING**

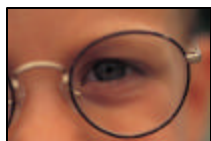


**THOUGHT**

**FOR**

**THE**

**DAY**



When you thought I wasn't looking, I saw you hang my first painting on the refrigerator and I immediately wanted to paint another one.

When you thought I wasn't looking, I saw you feed a stray cat and I learned that it was good to be kind to animals.

When you thought I wasn't looking, I saw you make my favorite cake for me and I learned that the little things can be the special things in life.

When you thought I wasn't looking, I heard you say a prayer and I knew there is a God I could always talk to and I learned to trust in God.

When you thought I wasn't looking, I saw you make a meal and take it to a friend who was sick, and I learned that we all have to help take care of each other.

When you thought I wasn't looking, I saw you give of your time and money to help people who had nothing and I learned that those who have something should give to those who don't.

When you thought I wasn't looking, I felt you kiss me good night and I felt loved and safe.

When you thought I wasn't looking, I saw you take care of our house and everyone in it and I learned we have to take care of what we are given.

When you thought I wasn't looking, I saw how you handled your responsibilities, even when you didn't feel good and I learned that I would have to be responsible when I grow up.

When you thought I wasn't looking, I saw tears come from your eyes and I learned that sometimes things hurt, but it's all right to cry.

When you thought I wasn't looking, I saw that you cared and I wanted to be everything that I could be.

When you thought I wasn't looking, I learned most of life's lessons that I need to know to be a good and productive person when I grow up.

When you thought I wasn't looking, I looked at you and wanted to say, "Thanks for all the things I saw when you thought I wasn't looking." †

**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:**

- ✘ Anaheim Public Utility employee Brian "Buck" Norwood who was severely burned when he came in contact with an energized 12,000 volt circuit.
- ✘ 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.
- ✘ For the families of recent murder victims Cassandra Williamson & Samantha Runion.
- ✘ For the souls of their murderers.
- ✘ For a special intention of Michael Shonafelt.

†



## THE DEFENSE OF THE FAMILY IS AN URGENT IMPERATIVE\*

*Given on the 20th Anniversary of the Encyclical "Familiaris Consortio"*

Dear families of this beloved nation who have gathered in Rome to strengthen your faith and your vocation, I greet you one by one, clasping you in a great embrace. I greet the guest families from Eastern Europe whom I have met. I extend my greeting to Cardinal Camillo Ruini, president of the Italian Bishops' Conference and to the other cardinals and bishops present, as well as to the political and civil authorities.

I welcome you with affection to this square, the heart of the universal Church. This evening it has been transformed, thanks to the festive presence of so many Christian families, into a great domestic Church. I thank you for your warm greeting and for the joy you give me by your heartfelt welcome.

This meeting is a new stage of the journey that saw us gathered here in St. Peter's Square last year, with many of you and with many other families from across the world, to celebrate the Great Jubilee. We are here to confirm your journey and to keep our gaze fixed on Jesus Christ, the One who is our "Light, and who calls you to shed the light of your witness on humanity's way along the paths of the new millennium!" (Pope John Paul II, Address to the Third World Meeting of Families, Oct. 14, 2000, no. 9; *L'Osservatore Romano*, English edition, Oct. 18, 2000, p. 3).

***God describes the Incarnation and the Church with the analogy of Bride and Bridegroom.***

For this meeting you have chosen the theme: "Believing in the Family is Building the Future." This demanding theme invites us to reflect on the truth about the family and, at the same time, on its role for the future of humanity. Certain questions can guide us in this reflection: "Why believe in the family?" and further, "What family should we believe in?" and lastly, "Who should believe in the family?" To answer the first question, we must start from an original and fundamental truth: God firmly believes in the family. From the very first, from the "beginning," by creating the human being in His image and likeness, male and female, His intention was to center His plan on the reality of the love between man and woman (cf. Gn 1:27). The whole story of salvation is an impassioned dialogue between the faithful God, whom the prophets often describe as the betrothed or the bridegroom, and the chosen community, the bride, often tempted by infidelity, but always awaited, sought out and reclaimed by her Lord (cf. Is 62:45; Hos 13). So great and strong is the Father's confidence in the family that, with the family in mind, He also sent His Son, the Bridegroom, who came to redeem His Bride, the Church, and in her, every human person and every family (cf. Letter to Families, no. 18).

***Families are to be active leaders.***

Yes, dear families, "the Bridegroom is with you!" From His presence, welcomed and responded to, flows that special extraordinary sacramental power that makes your intimate union of life an effective sign of love between Christ and the Church, and makes you, as it were, responsible subjects and leaders of ecclesial and

*The Pope Speaks* (Continued on page 10)



FROM  
PETER'S  
SUCCESSOR,  
POPE  
JOHN  
PAUL  
II



\*Our Sunday Visitor  
Section: *The Pope Speaks*  
See [www.osvpublishing.com](http://www.osvpublishing.com)



*The Holy Family*

By Rembrandt  
(1630s)

***Dear families, as  
you face these  
great challenges,  
do not despair and  
do not feel alone:  
The Lord  
believes in you;  
the Church walks  
with you;  
people of good will  
are looking with  
confidence to you!***

(Continued from page 9) *The Pope Speaks*  
social life.

The fact that God established the family as the foundation of human coexistence and the paradigm of ecclesial life calls forth from you a determined and convinced response. In *Familiaris Consortio*, written 20 years ago this month, I said: "Family, become what you are" (cf. no. 17). Today I add, "Believe in what you are;" believe in your vocation to be a luminous sign of God's love.

This meeting enables us to thank God for the gifts He has lavished upon His Church and upon families, which in recent years have cherished the teachings of the council and those of *Familiaris Consortio*. We must also be grateful to the Church in Italy and to her pastors for having made a crucial contribution to the reflection on marriage and the family, with important documents such as "Evangelization and the Sacrament of Marriage," which, since 1975, has been a real turning point in family ministry, and, especially, the "Directory of the Family Apostolate," published in July 1993.

***Family founded on marital union is the only true criterion of what a family is.***

The second question leads us to reflect on a very timely aspect, because today such different opinions on the concept of family are being professed that one can be misled into believing that there is no longer any criterion to qualify or define it. As well as a religious dimension, the family also has a social dimension. The family's value and role are equally obvious from the social point of view. Today, unfortunately, we are witnessing the spread of distorted and particularly dangerous visions of the family, put forth by relativistic ideologies and universally peddled by the media. In fact, for the good of the state and of society, it is fundamentally important to safeguard the family founded on marriage, accepted as an act that seals the reciprocal commitment, expressed and supervised publicly, the full assumption of responsibility toward the other and to the children with its entitlement to rights and duties, as the primary social nucleus on which the nation founds its life.

If we lose the conviction that the family founded on marriage cannot in any way be equated with other forms of emotional relationship, we undermine the very structure of society and its juridical foundation. The harmonious development and progress of a people depend to a large extent on its ability to invest in the family, by guaranteeing at the legislative, social and cultural level the full and effective realization of its functions and duties.

Dear families, in a democratic system, it becomes fundamentally necessary to formulate the reasons that motivate the defense of the family based on marriage. It is the principal source of hope for the future of humanity, as is expressed well in the second part of the theme chosen for this meeting. Thus we hope that individuals, communities and social entities increasingly believe in the family founded on marriage, a place of love and authentic solidarity.

***Society and culture must seek to affirm the good of the family.***

In fact, if we are to look to the future with confidence, it is indispensable that everyone believe in the family, by embracing the responsibilities that correspond to his own role. Thus we responded to the third question with which we started: "Who should believe in the family?" First of all, I would like to stress that the first to guarantee the good of the family are the spouses themselves, either by living responsibly

*The Pope Speaks* (Continued on page 16)

## ARE GHOSTS REAL?

BY MICHAEL SHONAFELT, ESQ.

*“We believe an old woman when she says she ate an apple; but when she says she saw a ghost, we say ‘But she’s only an old woman.’ A most undemocratic and unscientific prejudice.” -- G.K. Chesterton.*

As a parent, I am often called upon by my children to give the definitive answer to the question: “Are ghosts real?” The query is always posed with some trepidation, and the hopeful anticipation of an answer that is firmly and decidedly in the negative. I give my usual response, geared more toward reassurance than instruction: “ghosts,” as in that category of phantasms that visit a child’s dream or in the literary phenomena of either Dickens or Shakespeare, do not exist. Then, I silently ponder the question further and render another answer, unspoken to the minions of my household: Yes, of course, ghosts exist.

In fact, scripture, the writings of the saints, and the corpus of Catholic tradition are all replete with examples of the dead appearing to the living. One need only ruminate on the issue for a moment to cull several express examples of this.

Both the Old and New Testaments acknowledge the phenomenon of apparitions of the dead. In Job 4:15, a “spirit” glides by Job’s face, and the hair on his body “stands on end.” In Maccabees 15:12-16, the deceased high priest Onias, “*a great gentleman of modest bearing and mild disposition,*” appears to Judas Maccabeus with “*a wonderful air of authority*” to encourage him in his struggle with the enemies of the Jews. In Matthew 17:2, Moses and Elijah appear with the Savior to Sts. Peter, James, and John. In Luke 24:24:39, the resurrected Lord appears to His disciples and exhorts them not to mistake Him for a ghost, because “*a ghost does not have flesh or bones.*”

One may find further examples in the lives of the saints. C. Bernard Ruffin’s account of the life of the recently canonized Padre Pio recounts the story of a nightly visit by an unknown friar feverishly sweeping the corridors of the friary at San Giovanni Rotondo. When the saint inquired as to how the stranger entered the locked doors, long after the chanting of the final hour of compline, the friar told of his death hundreds of years earlier in a fire that swept through the friary. The apparition requested masses for his soul’s repose, a task generously accepted by the saintly stigmatic. A subsequent search through the friary records confirmed the existence of both the fire and the friar. In another part of the world, an equally remarkable modern saint, Charbel of Lebanon, marked his presence after his death with an unearthly glow around his tomb. Stories abound of apparitions of this saint to this day.

In our own lives, we may have had occasion to know those who have seen deceased loved ones or perhaps we have even experienced such inexplicable phenomena ourselves. As my father-in-law lay dying last December, he called his mother’s name, as if she were in the room. I expected such an occurrence: even the most clinical of hospice protocols for the dying makes universal note of the phenomenon of the dying receiving visions of departed family members. How does one comport such experiences with the teachings of the Church?

The Church’s answer to this question is found in the writings of St. Thomas Aquinas. In his magnum opus, the *Summa Theologiae*, Aquinas wrote that, according to the order of nature, the separated souls are “utterly cut off” from communication with the living. This is due to the fact that, while we are in our mortal bodies, our sole

## TRUTH OR MYTH?



*The Lost Soul*  
by Michelangelo  
(1525)

*(E)ven the most clinical of hospice protocols for the dying makes universal note of the phenomenon of the dying receiving visions of departed family members. How does one comport such experiences with the teachings of the Church?*

*Truth or Myth?* (Continued on page 15)

## MORE ON LYING TO THE RICH

*In A Dialogue of Comfort against Tribulation\**, More utilizes a dialogue between an aged uncle, Anthony, and his confused nephew, Vincent. Vincent's doubts find resolution through the logical and kind answers provided by the wise old man.

At one point, Vincent points out that the rich are often misled by those around them who tell them what they want to hear—that it is acceptable to make merry here on earth throughout one's life and still obtain heaven. He questions why any learned person would mislead the wealthy in such a manner. Anthony's responds:

I suppose, good Nephew, that no man who is very wise, and especially not one who is also very good, will advise anyone exactly thus. But whoever will do so is, I'm afraid, flattering the person, either for money or out of fear. They are thinking, perhaps, something along these lines, "This man makes much of me now, and even gives me money to fast and watch and pray for him. But I fear that he would stop doing so if I were to go tell him now that all that I do for him will do him no good unless he also fasts and watches and prays for himself. And if I were to go even further and say that my diligent intercession for him is, I trust, a means by which God will sooner give him the grace to amend his life, to fast and watch and pray and take affliction in his own body for the bettering of his sinful soul, he would be absolutely furious. He would not want to have any grace at all that might make him leave off any of his merrymaking and, instead, sit and mourn for his sins." Such, you see, is the thinking of some individuals who are not unlearned and who have worldly wit at their disposal. Rather than risk losing money by telling the truth, these flatterers tell tales to the high and might that dangerously deceive them...

They deal with him, actually, in much the same way as a mother does sometimes with a little boy who will not cooperate with her by getting up in the morning on time, but instead stays in bed out of sheer laziness. When he does get up, he cries because he's stayed in bed so long, he's afraid he'll get a beating at school for arriving there late. So she tells him it's still early and he's got plenty of time to make it. She says, "Go, my good son, I promise you I've already sent a note to your teacher. Take your lunch with you—you're not going to get any kind of beating!" Thus she sends him out the door all cheered up so that he won't cry in her sight, at home, and she gives hardly another thought to the matter, though he will, of course, be tardy and get a beating when he arrives at school. Surely thus, I'm afraid, act many priests, including chaplains to the nobility, in their giving of comfort to rich and powerful people whom they would hate to displease. I cannot commend their so doing, but I surely fear that so they do. †

\*(Translated & Forward by Gerard Wegemer) Scepter Publishers ISBN 1-889334-14-6

### THE WRITINGS OF THOMAS MORE



## Ad Risum Vertere Veritatem\* \*Latin for "To turn truth into laughter"



### A PRAYER BEFORE EATING

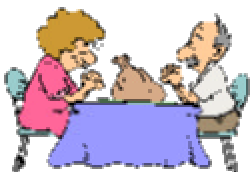
Little Johnny went with his mom and dad to his grandmother's house for dinner. When little Johnny received his plate he started eating right away.

"Johnny, wait until we say our prayer," said his mother.

"I don't have to," the boy replied.

"Of course, you do," his mother insisted. "We say a prayer before eating at our house."

"That's our house," Johnny explained. "But this is Grandma's house, and she knows how to cook!" †



## MATTHEW 7:13-14

<sup>13</sup>Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. <sup>14</sup>For the gate is narrow and the way is hard, that leads to life, and those that find it are few.



## SCRIPTURAL CORNER

### Comment from the Navarre Bible:\*

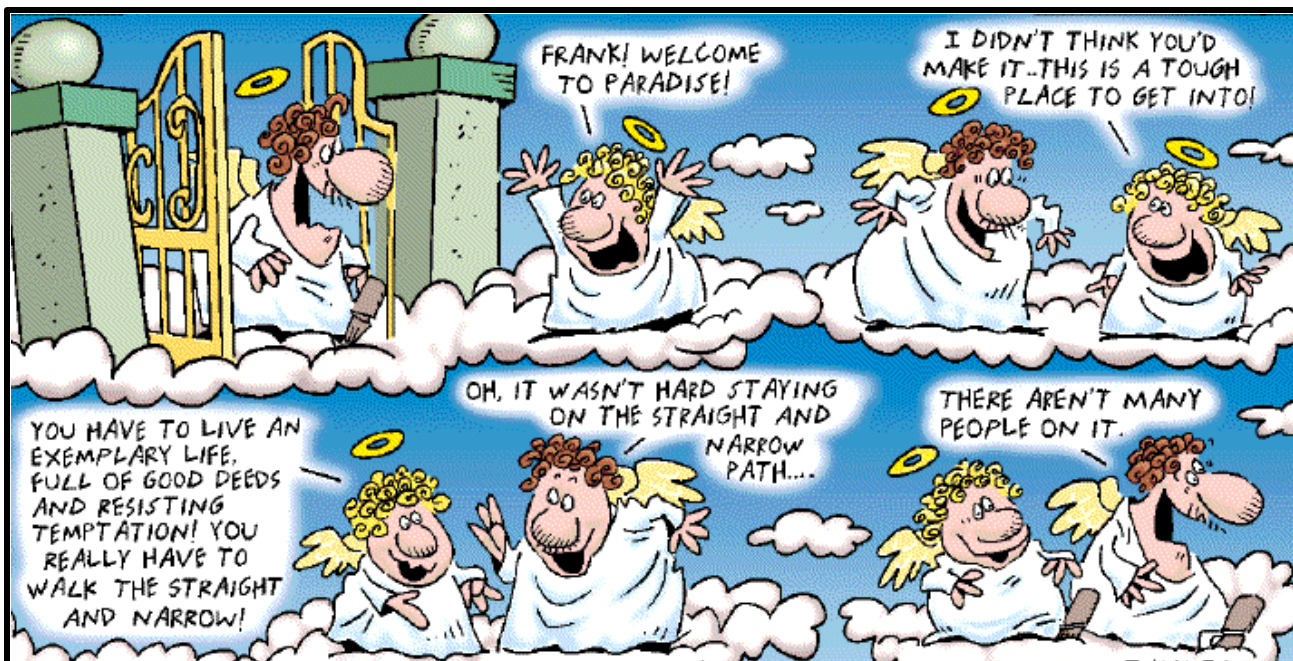
“Enter”: in St. Matthew’s Gospel this verb often has as its object the “Kingdom of heaven” or equivalent expressions (life, the marriage feast, the joy of the Lord, etc.). We can interpret “enter” as an imperious invitation.

The way of sin is momentarily pleasant and calls for no effort, but it leads to eternal perdition. Following the way of a generous and sincere Christian life is very demanding—here Jesus speaks of a narrow gate and a hard way—but it leads to Life, to eternal salvation.

The Christian way involves carrying the cross. “For if a man resolve to submit himself to carrying this cross—that is to say, if he resolve to desire in truth to meet trials and to bear them in all things for God’s sake, he will find in them all great relief and sweetness wherewith he may travel upon this road, detached from all things and desiring nothing. Yet, if he desire to possess anything—whether it comes from God or from any other source—with any feeling of attachment, he has not stripped and denied himself in all things; and thus he will be unable to walk along this narrow path or to climb upward by it” (St. John of the Cross, *Ascent of Mount Carmel*, book 2, chap. 7, 7). †

*\*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.*

## FRANK AND ERNEST



(Continued from page 7) **Ecumenism**

say yes! And attend church with them once in a while.

Every January 18 through 25 our Diocese celebrates the Week of Prayer for Christian Unity. Participating ecclesial communities with the Diocese of Orange are the Episcopal Church, United Presbyterian Church, Evangelical Lutheran Church, and Lutheran Church (Missouri Synod). Activities include praying and sharing together, with a key event being a joint worship service followed by a reception.

### SUMMARY

That's what ecumenism is all about really, not proselytizing, criticizing, or being caught up in apologetics. It is about focusing on and celebrating what we share in common, which is far greater than that which divides and separates us. In my involvement in these various expressions of ecumenical ministry, I have come to a deeper understanding of and love for my Catholic faith and the truths it teaches. But perhaps more importantly, I have come to a deeper awareness of the workings of the Holy Spirit in all persons who acknowledge Jesus as God Incarnate, our Savior and our risen Lord. On the night when he was betrayed, Jesus prayed for unity among his disciples (John 17:20-24). We should do no less. "Those who identify deeply with Christ must identify with his prayer...for unity. Those who seek holiness will be able to recognize its fruits also outside the visible boundaries of their own church." (*Directory*, paragraph 25)

### SUGGESTED READING

*Catechism of the Catholic Church* Second Edition, see Sections 816-822.

*Catholic and Ecumenical: Why the Catholic Church is Ecumenical and What She is Doing About It*, Frederick Bliss S.M. (Sheed & Ward, 1999).

*Directory for the Application of Principles and Norms on Ecumenism*, released June 8, 1993 by the Pontifical Council for Promoting Christian Unity (see July 29, 1993 issue of *Origins*).

*Do They Share a Common Future? Catholics and Evangelicals* edited by Thomas P. Rausch, S.J. (Paulist Press, 2000).

"*Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*" (See [www.firstthings.com/ftissues/ft9405/articles/mission.html](http://www.firstthings.com/ftissues/ft9405/articles/mission.html)).

*Et Unum Sint* ("That All May Be One") - Encyclical of John Paul II (1995).

*Introduction to Ecumenism*, Jeffrey Gros, FSC, Eamon McManus and Ann Riggs (Paulist Press, 1998)

*Origins*-CNS Documentary Service ([originsonline.com](http://originsonline.com)). *Origins* is published weekly except during the summer, and is an excellent source of original documents such as Papal statements, statements by the Bishops, and speeches. †

## SIMPLE TRUTHS



Fulton J. Sheen

**"Dante in his description of hell said that when he first entered it, he found some spirits that were neither rebellious nor faithful, but existed solely for themselves. They were 'hateful, distasteful to God and to His enemies.' When these indifferent souls steal, they do not restore; when they have moral collapse, disgusting to the moral sense, they do not repent, but creep back into an old respectability; they judge themselves by the accepted standards of the group in which they move; social refinement is regarded as the flower and the aroma of virtue; secular conventions are given the force of Divine commands; and finally, they may call themselves stupid but never sinful." †**

(Continued from page 11) **Are Ghosts Real?**

mode of knowledge is through the senses. The senses are necessarily keyed in to material phenomena and cannot perceive “separated substances,” which are divorced from matter. Yet, Aquinas acknowledges that through supernatural intervention, such appearances can, and do, occur: “according to the Divine providence separated souls sometimes come forth from their abode and appear to men.” (*Summa Theologiae*, Q. 69, art. 3 (Benziger 1920).) In particular, Aquinas relates the story of the martyr, Felix, who appeared to the people of Nola when they were besieged by barbarians. Aquinas also acknowledges appearances of the deceased to those on the road to perdition, “for their instruction and intimidation.” Finally, Aquinas accepts the possibility of suffering souls appearing to men to seek prayers and suffrages.

In his 1990 book, Everything You Ever Wanted to Know about Heaven But Never Dreamed of Asking, Peter Kreeft elaborates on Aquinas and writes of the “three categories of ghosts:

(1) The Sad Ghosts: *“which seem to be working out some unfinished earthly business, or suffering some purgatorial purification until released from their earthly, business. These ghosts would seem to be the ones who just barely made it to Purgatory, who feel little or no joy yet and who need to learn many painful lessons about their past lives on earth.”*

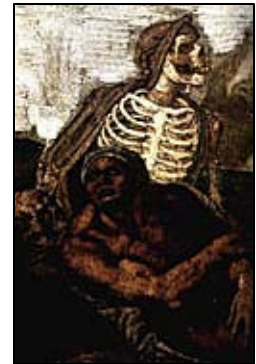
(2) The Malicious Ghosts: *“These are probably the ones who respond to conjurings at séances. They probably come from Hell. Even the chance of that happening should be sufficient to terrify away all temptation to necromancy.”*

(3) The Happy Ghosts: *“Third, there are the bright, happy spirits of dead friends and family, especially spouses, who appear unbidden, at God's will, not ours, with messages of hope and love. They seem to come from Heaven. Unlike the purgatorial ghosts who come back primarily for their own sakes, these bright spirits come back for the sake of us the living, to tell us all is well.”*

(Peter Kreeft, Everything You Ever Wanted to Know about Heaven But Never Dreamed of Asking (Ignatius Press: San Francisco, 1990), 27-50.) The “happy ghosts” generally appear as we remember them. If they were to reveal the full resplendence of their beatitude, we might, as C.S. Lewis wrote in the *Weight of Glory*, be “tempted to worship them.”

Of course, the Church unequivocally teaches that, notwithstanding the possibility of the dead communicating with the living, the living *must not seek to communicate with the dead*. This is the forbidden occultic practice of necromancy, which is never justified in the order of grace and which is fraught with opportunities for deceit from the devil. We are encouraged, on the other hand, to pray frequently *for* the souls in Purgatory and pray *to* those souls in glory, as fellow members of the Church who have “*fought the good fight*,” to seek their prayers, inspiration and intercession. If we happen to be blessed with an apparition of just such a soul, it should only be according to God’s purpose and will, not our insistence.

Finally, the reality of “ghosts” should not give rise to fear, but to joy. The presence of ghosts among us bears eloquent testimony to the transcendence and immortality of the soul and the ultimate destination of our earthly pilgrimage. It also reminds us of the multi-dimensional character of the Catholic Church, which extends beyond space and time to encompass the holy souls in Purgatory and the blessed in Heaven, all of whom are our brethren, with whom we possess and enjoy a truly remarkable communion. †



***(T)he Church unequivocally teaches that, notwithstanding the possibility of the dead communicating with the living, the living must not seek to communicate with the dead. This is the forbidden occultic practice of necromancy...***

(Continued from page 10) *The Pope Speaks*

their daily commitments, joys and comforts or by adding their voice, together with associations or groups and cultural initiatives, to social and legislative petitions capable of sustaining family life. Everyone knows and appreciates the work done in these years by the Forum of Family Associations. I express my appreciation of all they have done and also of the initiative called Family for Family, which intends to build up relations of solidarity between Italian families and families in the countries of Eastern Europe.

Politicians and government leaders have a special responsibility. They have to put into effect the norm of the constitution and seriously consider the solid requests of the people, the majority of whom have families whose union is founded on the bond of matrimony. It is therefore right to anticipate legislation that focuses on the dignity of the human person and on the proper application of the principle of subsidiarity between the state and families, legislation that can lead to the solution of questions that are important and in many ways crucial for the country's future.

It is particularly important and urgent to arrange for a scholastic and educational system that has at heart the family and its freedom to choose. This does not mean, as some people erroneously think, taking from the state schools to give to private schools, but rather it means to overcome an obvious injustice that penalizes all families by preventing their effective freedom of initiative and choice. Thus there are additional burdens for those who desire to exercise their fundamental right to control the educational approach for their children by choosing schools that are carrying out a public service, even if they are not state schools.

A major improvement in the quality of social policy programs would also be desirable because they should increasingly consider the centrality of the family, to sympathize with its needs for choices in the area of residential planning, the organization of work, the determining of salaries and criteria for taxation. Special attention should be paid to the legitimate concern of the many families that report an increasing deterioration in the media, which, as a vehicle for violence, vulgarity and pornography, are proving less and less attentive to the presence of minors and their rights. Institutions and social forces cannot leave families unaided in their efforts to guarantee their children a healthy, positive environment that is rich in human and religious values.

***Do not feel alone in your uphill battle.***

Dear families, as you face these great challenges, do not despair and do not feel alone: The Lord believes in you; the Church walks with you; people of good will are looking with confidence to you!

You are called to be the moving spirits of the future of humanity, to shape the vision of the new millennium. In this task may the Blessed Virgin Mary, our Mother, guide and assist you; she is present in our midst in one of her more venerated images. As I invoke her heavenly protection, I entrust your every hope to Our Lady of Loreto, Queen of the Family, who, with her husband, Joseph, in the home of Nazareth, experienced the joys and fatigues of family life. Dear husbands and wives, may the Lord strengthen you in the faithfulness you promised with your marriage vows on your wedding day. The Pope and the Church pray for you. I warmly bless you, together with your children. ✠



***The Holy Family***

**By Claudio Coello  
(mid 1600s)**



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# THE DEFAMATION OF PIUS XII

By Ralph McInerney

**FROM  
THE  
LIBRARY**

Why do John Cornwell in *Hitler's Pope* (1999) and Gary Wills in *Papal Sins* say such nasty things about Pope Pius XII? McInerney's fact-crammed response to those best-sellers presents Pius as the best friend Jews had during the Holocaust, responsible for the rescue of 860,000 of the 2 million European Jews who survived. Moreover, Pius' good offices were well known at the time and praised by Jewish political and religious leaders. Cornwell and Wills are reviving the anti-Catholicism of Rolf Hochhuth's hit play, *The Deputy* (1963), which cast Pius as Hitler's anti-Semitic accomplice. Hochhuth slandered Pius, McInerney postulates, to displace Germany's collective guilt--a guilt that Catholic theology, McInerney points out, doesn't acknowledge. Cornwell and Wills are differently motivated. Disaffected Catholics, they despise Church teaching on sexual morality and attack Pius and his successors to undermine papal authority. One needn't be Catholic to find McInerney's argument most compelling. Unless the events and statements he cites really didn't happen and weren't written, the memory of Pius XII deserves an apology. —Ray Olson, *Booklist*



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**SPEAKER:** Dr. Angela Lanfranchi

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