


Ad Veritatem

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A detailed portrait of Thomas More, showing him from the chest up. He is wearing a dark, heavy robe with a large, ornate gold chain around his neck. The chain features a large, circular medallion with a cross and other heraldic symbols. He is looking slightly to the right with a serious expression. The background is a dark, draped fabric.

Even at the close of his trial, when he was asked for his final statement, [More] prayed that all who opposed him at this trial might continue as his "friends forever" and that they might "yet hereafter in heaven merrily all meet together."

Thomas More:
Portrait of Courage
By Gerard Wegemer

SEPTEMBER MEETING:

NOON WEDNESDAY SEPTEMBER 18, 2002

BISHOP JAIME SOTO, AUXILIARY BISHOP, DIOCESE OF ORANGE

"THE CULTURE OF LIFE IN A CLIMATE OF TERROR"

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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SEPT. **MEETING**

WHEN: Noon
Wed. Sept. 18th

WHERE:

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

COST:

\$10 for lunch

BISHOP JAIME SOTO ***“THE CULTURE OF LIFE IN A CLIMATE OF TERROR”***

Bishop Soto will review the current national climate of terror and security as well as the Church's teachings on the culture of life with particular attention to the death penalty. The horrific dimensions of the attack on the World Trade Center has become a frightful icon of terror and violence. The Church's hopeful vision of a culture of life remains stalwart in the face of such awesome violence.

Bishop Jaime Soto was born in Inglewood, California in 1955. His family moved to Stanton where he attended Saint Polycarp School. Bishop Soto graduated from Mater Dei High School in 1974 and then attended Saint John's Seminary College in Camarillo graduating in 1978 with a B.A in Philosophy and in 1982 with a Master's Degree in Divinity Studies. Ordained in June, 1982, he served as Associate Pastor at Saint Joseph Church in Santa Ana until July, 1984. He attended Columbia University School of Social Work in New York City graduating in 1986 with a Master's Degree in Social Work. In July 1986, he assumed the position as Associate Director of Catholic Charities of Orange and in 1989, he was appointed as the Episcopal Vicar for the Hispanic Community. He was named a Prelate of Honor by his Holiness, Pope John Paul II, in 1990 and given the title of Monsignor. In 1999, he was appointed as Vicar for Charities and ordained Bishop on May 31, 2000. He continues to serve on numerous boards and committees.

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

EVERYONE IS WELCOME! ✚

FIRST THURSDAY MASS

**ATTEND MASS ON THE FIRST THURSDAY
OF EVERY MONTH FOLLOWED BY LUNCH
AT THE BUSCH FIRM COMMENCING
THURSDAY OCTOBER 3RD.
*FOR DETAILS SEE PAGE 18***

THE RED MASS

**WILL BE CELEBRATED AT
HOLY FAMILY CATHEDRAL
MONDAY, OCTOBER 21, 2002
*FOR DETAILS SEE PAGE 14!***

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IS CREMATION PERMISSABLE?

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

QUESTION: *Our parish liturgy committee plans to install a "columbarium" for the ashes of the dead in our church. I'm puzzled by this because I thought cremation was forbidden for Catholics. What do you say?*

ANSWER: You're right to be puzzled, even though cremation is no longer strictly forbidden to Catholics.

Let me explain.

A MESSAGE FROM OUR CHAPLAIN

In the enormous city cemetery of Rome, the Campo Verano, where the Holy Father celebrates Holy Mass each year for All Souls, there are a number of temple-like structures housing the ashes of members of Masonic lodges. They're notable in this otherwise very Catholic cemetery because they lack any Christian symbols or expressions of faith in their inscriptions. These tombs were built in the last century by bitter enemies of the Pope and the Church, deliberately in the middle of blessed ground, to express "triumph" over the Papacy whose temporal possessions the Masons had managed to confiscate. These days they're ill-kept, and one can even see the ashes spilling out of some of the cracked urns lined up on the shelves within the structure (a fitting symbol of the hopeless death endured by those without faith in Christ). This kind of practice was the reason why the Church, for many years, forbade Catholics from being cremated.

Cremation was a symbol in the popular mind of rejecting the Catholic Faith and its teaching on heaven and the Resurrection of Christ and, eventually, of all the dead. Freemasons were often required by their secret sect to be cremated to assure that a Catholic funeral could not be performed. In the new Code of Canon Law, the Church of the Latin rite has changed the rule to allow cremation, "unless it has been chosen for reasons contrary to Christian teaching" (canon 1176 #3). Church burial must be denied those "who had chosen the cremation of their bodies for reasons opposed to the Christian faith" (canon 1184 #2). The Code of Canons of the Eastern Churches has the same basic norm (cf. canon 876 #3).

Both the law of the Latin and the Eastern Churches, however, express a *clear preference* for the traditional practice of burial. The Church "earnestly recommends" it in the Latin code (1176 #3), and full burial is called "the preference of the Church" in the Eastern code (876 #3). And both the Latin and Eastern codes of canon law prohibit burial within churches (cf. 1242 and 874 #3 respectively). The laws regulating funerals of the poor are found in canon 1181 of the Latin code. Even though the Church permits cremation, the practice is nonetheless discouraged. So for a parish to establish a columbarium for ashes is at least against the spirit of the Church's law, since such a project would have the effect of appearing to recommend or encourage cremation. ☩



Burial

Duccio di Buoninsegna
(1308)

OUR PLEA: JUSTICE OR MERCY?

ANNE NELSON LANPHAR, ESQ.

One of the hottest debates currently waging in this country revolves around capital punishment. I have always been a strong advocate of the death penalty but recently I have reviewed my position and found it wanting. This article will explain how and why I came to change my view.

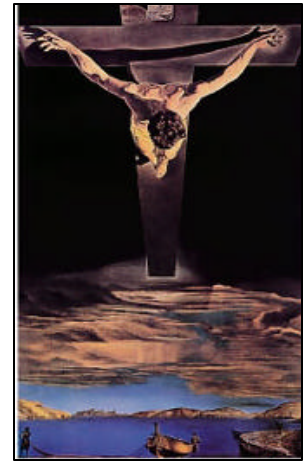
The Catholic Church teaches that societies have the right to utilize capital punishment under the same arguments that justify the use of deadly force in self-defense. The second argument in favor of capital punishment is the demand for justice for the victims and their families as well as society. One of the strongest practical arguments to support capital punishment is its deterrent effect with another argument centering on the cost involved in maintaining a murderer in prison for life.

A few years ago, Father Leo Celano spoke at the monthly meeting of our Society. At that time he was the Catholic chaplain at the California Youth Authority in Norwalk which serves as a "clearing house" for youthful offenders involved in serious crimes. Father pointed out that 80% of these boys (primarily ages 14-20) come from fatherless families – they come from gang areas where they have no real family security except for the gang which serves as their substitute family. They have little to no awareness of any alternatives to their life style and they have virtually *no hope* of even living to middle age. The most notable statement that Father made was that it was very difficult to talk to these boys about a loving God who is "Our Heavenly Father" when, to this audience, a "father" was a missing person that had abandoned them and obviously didn't care about them, or worse, was physically abusive.

Father Leo invited my husband Bob and me to become involved with the CYA to present some basic classes as a married couple – something that most of these boys have rarely witnessed. When we went to visit the facility, I was really scared – these young men are accused of serious crimes including murder. As we started through the facility, we saw a group marching through with 2 guards. I will never forget my first impression: "My God, they look like my sons; they look like the boys in our Scout troop! But their eyes are scared. They are *so young*! How can this be?" When I looked into their eyes, I saw boys – children. They were so young – they could not be this hopeless – they had barely started living.

I am not naive – I know these boys have committed serious crimes and they must be punished but will punishment alone change them or just make them more strongly cornered into their lives? If we don't show them alternatives, why should they and how can they, change? When looking back on my life, the highlight events that caused me to change occurred when I did not in any way deserve love but the other person gave it anyway. I specifically remember at age 11 being forgiven by my aunt for stealing a transistor radio. I was so scared and humiliated when I had to face her but her first act was to hug me and tell me she loved me, then she talked about why it was wrong and I did receive some punishment. From that day forward, I solemnly promised God and myself that I would never steal again. But it was her love given when I didn't deserve it that changed me, not the punishment.

My world and my background are so different from these boys, how can I possibly relate to them? How could I teach them? Was this worth doing or was this hopeless and wasting my time? By a very interesting series of coincidences, Bob and I learned about a prison ministry class conducted by the Los Angeles Diocese which has a number of Catholic lay people who assist the appointed chaplains in the youth and adult prisons throughout the LA area. The class was extremely well done and the chaplains told us so many things that surprised us – how the criminals have a strong internal code that no one hurts a teacher or a chaplain. The stories they told were inspiring and amazing. However, the most startling revelations came from the panel discussion – the panel was comprised of former convicts and family members of convicts. Amazingly each and everyone of the convicts made it absolutely clear how much the few words of kindness from the Catholic volunteer chaplains meant to them: the fact that someone remembered their name and actually cared enough to volunteer their time to come to this awful place



*Christ of St. John
of the Cross*

Salvador Dali
(1951)

*Fr. Leo pointed
out that trying to
reach these
juvenile offenders
by referring to
God as their
"Father" did not
work since their
idea of a father
was an abusive
person or some-
one who just
didn't care
about them!*

(Continued from page 5) ***Our Plea: Justice or Mercy?***

and visit them, touched them deeply. They emphasized that they would think about the kind word, or that the chaplain remembered their name, or the little touch on the shoulder, *for days!* Each of them gradually become involved with religious classes as a result of these volunteers who told them that they were worth saving, something that no one else had done! They knew what they had done was wrong, they made no excuses, but they emphasized that they had viewed themselves as worthless, not worth saving, not worth forgiving, until someone showed them that God did care.



***St. Thomas More
with his Daughter
Meg on the way to
his execution***

***“Just so, I tell you,
there will be more
joy in heaven over
one sinner who
repents than over
ninety-nine righteous
persons who need no
repentance.”***

Luke 15:7

One young man, Juan, now age 26 was a former gang member who had been arrested and convicted of a gang murder at age 16. He took the blame himself because he refused to name the others who were involved. At the time he thought that his gang would support him especially since he had honored the code of silence. He was sadly surprised when they did not come through for him as he expected – not one visit, not one letter, not one dollar, nothing. He said that the only person who stood by him through it all was his mother. He admitted he was a tough guy in prison – he believed it was either be tough or be a victim. He was often in trouble and ended up in solitary confinement. Because of the involvement of a Catholic chaplain, he gradually started to see himself and his life, for what they were. He came to a point where he wanted to try to change, to no longer be part of the gang in prison but was afraid – he was afraid of being killed by the rival gang whose member he was involved with killing. He was so afraid that he preferred to stay in solitary confinement. Gradually he withdrew from the others with whom he hung around and became mostly a loner. The Catholic chaplains helped him to come to believe in himself and in God and that he was not ever alone – God would be with him. Juan said that he was very afraid of going back to his home because he would be surrounded by the same gang – his own and the rivals. To prevent this, his mom moved from their home 2 years before his release. When he was released, he went to live in the new area with his mom and he started a new life. One evening he went to Baskin Robbins to get some ice cream when the employee called him his old gang name – Juan denied being that person and left. He said he drove to a side street and had to stop the car because he was shaking so badly – and he prayed.

When Juan finished speaking, I was deeply moved. This young man, a handsome young man, came from such a difficult background with so few opportunities and was facing such difficult odds, I was astounded at his courage and faith. I realized how easy my life really was and it put my problems in a whole different light. I went up to him and gave him a small gold crucifix and chain. I hoped it would help remind him that he was never alone. As I turned to leave, he caught me and said that he couldn't take it. I was surprised but asked him to please wear it – he had helped me feel less afraid of this ministry and that the only way to keep Christ was to share Him. I must admit that tears filled my eyes during this discussion. He was also moved and gave me a big hug! There I was hugging a gang member convicted of murder! I realized something that I had not really thought about before: these people involved in serious crimes, are individual human beings each with a soul given to them by God, each of which is precious to God, each of which is capable through the grace of God *TO CHANGE and to be saved!*

Some time ago at Sunday Mass, one of our parish priests, Father John, spoke about capital punishment. He made a few outstanding points but the one that struck me hard was this: if we take the life of a criminal, aren't we cutting off the chance, the real chance, that this person could, through the grace of God, find God and repent? At this point, I remembered a movie I had seen years ago “The Scarlett and the Black” which was the true story of Monsignor O’Flaherty, a priest who lived in the Vatican during World War II and ventured out at night to help hide the Jews and Allied soldiers. His adversary was a Nazi officer who was subsequently convicted of war crimes and spent the rest of his life in prison. For twenty years, Monsignor visited this man whom everyone else had forgotten. Eventually the Nazi was converted and ultimately died a holy death. This conversion would not have happened if he had been executed. Do any of us have the right to alter God’s timing and to cut off the opportunity for any soul to be saved? Is there anything of more value than a human soul? Can any of us really say that there is no chance that a specific person could find God and save his soul? Judas lost his soul because he despaired that his crime was so bad that God couldn't possibly forgive him. His

Our Plea: Justice or Mercy? (Continued on page 16)

JOHN PAUL THE GREAT

What the 12 Million Mexicans Knew—and I Found Out Too!

The Pope's trip to the Americas has ended in Mexico with the canonization of the fabled Juan Diego of Guadalupe, the 464th saint recognized by the Church since John Paul's papacy began. The Pontiff has now recognized more saints than all his predecessors combined. His readiness to canonize is in service of an eagerness to evangelize. This is John Paul's desire: To raise up from as many nationalities, ethnic groups and indigenous peoples as possible a saint who is of them, from them and yet an exemplar of the universal church.

Keep the base and build the base.

Twelve million people lined the streets of Mexico City to greet John Paul the day he arrived--12 million! The Church may have suffered in the field this year, but the troops apparently remain.

What did his trip accomplish? Something big. He proved that no matter how healthy or capable-seeming the Pope is or is not, he is here, he is loved, he has power, he is a presence. The trip was a reply to those within and without the Church who have called for the Pope's resignation or retirement. John Paul said, through his actions, *God decides when a Pope "resigns," God will take the Pope from the earth, and as long as God keeps the Pope here, the Pope will fill the shoes of the Fisherman and do the work of the Lord.*

I don't think we'll be hearing any more calls for the Pontiff's departure any time soon.

By presenting the fact of his presence, the Pope demonstrated not his personal power but the enduring power of the Papacy itself, and of the Church, too, come hell or high water, come scandal or shame.

On the streets of Mexico City they sobbed as he went by. Did you see it on the news? The Pope was in the glass-enclosed popemobile, and as he passed, the people who jammed the streets and sidewalks reached out to him with their hands and burst into tears and sobs.

The Pope they were reaching for, of course, was not the sturdy, charismatic man in white who had wowed the crowds on his first trip to Mexico as Pope, 23 years ago.

This man is old, a caged lion bent and spent.

And still they sobbed and reached for him.

Why?

"The force of his presence was like a blow to the heart." That's how the actor Richard Burton described meeting Winston Churchill. I thought of that after I met the Pope.

It was late June 2000, and I was visiting Rome to speak to a business group. When I was invited to speak I called a friend of a friend in the New York Archdiocese and asked if I could get a ticket to an audience with the Pope. She took down the number I'd be staying at and told me to stand by.

I was to be in Rome for five days, and each day I hoped a call would come. The day before I left, the phone rang in my room, and a young woman with perfectly enunciated English told me that the next morning I would see the Pope. "Go to the big bronze doors of the Vatican," she said, "and wait."

That's what I wrote in my notes. No address, just big bronze doors, Vatican.

The next morning at sunrise I hailed a taxi and said in English: "The big bronze doors of the Vatican," and the driver said "OK!" as if he'd been told that destination before. We drove through silent streets. I was excited. You're supposed to get less enthusiastic about people as you get older, or at least less moved by them, and be less impressed by them, but that hasn't happened to me. And the Pope was the person I most admired in



ABOUT PETER'S SUCCESSOR, POPE JOHN PAUL II



BY:
PEGGY NOONAN

The Wall Street Journal
Friday, Aug. 2, 2002

John Paul the Great (Continued on page 8)

(Continued from page 7) **John Paul the Great**

the world--John Paul the Great. Writer, poet, evangelist, lover of children, comforter of the pained, inspirer of the caged and controlled, resister of fascism, defeater of communism, definer and denouncer of materialism, great foe of the culture of death. A great man of the ages, a man for all seasons and times.

We got to the big bronze doors, and I stood in front of them in the thin morning sun. I knocked. The sound of my knocking seemed tinny, almost comic against the weight of the doors. No one answered.

Soon a young man came by--early 20s, tight black jeans, tight black T-shirt, pierced earrings up and down his ears, pierced earring in his eyebrow, black spiky hair, sideburns shaved to points on the curve of his jaw. We waited silently, looked at each other and looked away. Finally I looked at my watch. "Guess they're not open yet," I said.

He nodded and said, "I'm early."

"Do you have an appointment here?"

"Yes," he said. "I'm going to see the Pope."

He was from Canada, he said. He writes rock music and is an aspiring musician. He was in Rome for work and asked his bishop back home if he could see the Pope.

I told him I had done the same.

Little by little they came, our motley crew. A hearty, high-colored middle-aged man with an Australian accent, in a sober black suit, his wife and teenage children. They looked like the richest Catholics in Sydney. Then a Polish family in full native costume--dirndles, braided hair, pleated white dresses and blue cotton bows. Soon there were more than a dozen of us.

Suddenly, silently the great bronze doors opened, and we were gestured in by a man in a janitor's clothes. He hustled us up the stairs, past Swiss Guards in their black-and-red uniforms. Up a series of marble stairs, to the right and up some more, then a landing from which one looked down great marble halls. Then up another floor until we were ushered into a huge and stately room of white-gray marble.

Here waiting were more people. There were about 30 of us in all now, and we lined the room standing against the walls. The room filled with excited chatter. I had stuck with my heavy-metal Canadian, and the Australians had stuck with us.

My Canadian friend looked at me and said, with some urgency, "What do we do when we meet him? How do you meet the Pope?"

It hadn't occurred to me to think about this. I shrugged and said, like a happy American idiot, "I think you shake his hand."

"You do?" he said. "I thought you, like, kiss it, or bow."

"I don't know," I said, and turned to the Australian burgher to ask him when suddenly there was silence. Like a blanket of silence had fallen on us. And we all looked in the same direction and suddenly two great doors were opening soundlessly, and then there was a rustling noise, and we stood straight up.

And he entered. John Paul the Great. Massive and frail, full and bent--a man like frail marble. He was dressed in white robes, a white beanie on his white hair. He walked slowly, a cane in his right hand, his head tilting forward. The face expressionless--the Parkinsonian mask.

He stepped into the room and the room burst into applause.

And suddenly there was singing. It was a group of dark-haired young nuns dressed in blue. They almost levitated at the sight of him and they had burst into song. He stopped in front of them and his head went back and his chest filled. Then he took his cane and shook it at them merrily and said in a baritone that filled the room, "Philippines!"

Feel-ah-PEENZ.

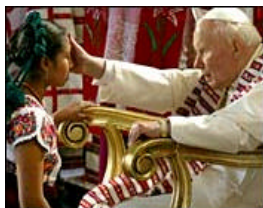
And the nuns exploded with applause because they were indeed from the Philippines



Mexican children welcome the Pope, waving his likeness.



12 million people line the streets of Mexico City to welcome the Pope.



Pope John Paul blesses an Indian woman during Mass.

John Paul the Great (Continued on page 9)

(Continued from page 8) **John Paul the Great**

and he had known. They one after another knelt on the floor as he walked past.

Now he looked at another little group and he shook his cane comically as he passed them and said, "Brah-SILL!"

And the Brazilians cheered and started to cry.

And the Pope moved on, shuffling now, and he walked by an extraordinary looking young man--coal black hair, thick and cut so that it was standing straight up. It looked like Pentecost hair. He was slim, Asian, in the dress of a seminarian. He had been watching things dreamily, happily, his hands in the attitude of prayer, and then the Pope stopped, turned and held his cane toward him.

"China!" he said.

And the young man slid to his knees, bent toward the floor and moved to kiss the Pope's shoe.

And the Pope caught him in an embrace as if to say *No, I am not your hero, you are my hero.*

And from nowhere came to me the electric charge of an intuition. I felt with certainty that I had just witnessed a future saint embrace a future cardinal of Beijing.

And my eyes filled with tears.

The Pope proceeded down the line, nodding and patting, and when he got to me I jerked into a kind of curtsy-bow and touched his right hand with my hands. Then I bent and covered his thick old knuckles with Chanel No. 23 Red Raspberry lipstick.

I couldn't help it. I think I said, "Papa." He nodded. He was probably thinking, "Oh Lord, another lipstick leaver." And then he pressed into my hand a soft brown plastic envelope bearing an imprint of the papal seal. When I opened it later I saw light and inexpensive rosary beads, the crucifix of which carried an aluminum Christ on the cross, his broken body ungainly and without grace. It is this depiction of Christ that the pope carries at the top of his crozier, the long silver staff he uses when he walks into the world.

I still have the picture of our meeting. I never saw anyone take it and was surprised to receive it in the mail. I look gooney. Like a happy gooney woman transported by bliss.

The last person in line was the Canadian rocker. When the Pope came to him, he bowed and kissed John Paul's hand. "I have written music for you," he said. He showed the Pope a sheet of music, beautifully done by hand and laminated. It had a title like "A Song for John Paul II."

The Pope looked at it and said, "You wrote?"

And the rocker, rocking, said, "Yes, for you."

The Pope took it, walked 10 feet away to where there was a big brown table, and signed it in a big flourish--Johannes Paulus II. And came and handed it back.

And then he walked on, and out of the room.

There was silence again until it was broken softly by my rocker. "This is the greatest day of my life," he said to me. And my eyes filled with tears again because I knew it was true and because it is a privilege to be there on the best day of another human being's life.

We were ushered out and I went into the streets of Rome and in time hailed a cab and told the cab driver all about it. I was so excited I left my eyeglasses on the seat. But I still had the rosary beads, and they're here with me right now, right in front of me on my desk.

So when I saw those sobbing, reaching Mexicans I knew what they knew. When you see the Pope something happens. You expect to be moved but it's bigger than that and more surprising. It feels like a gaiety brought by goodness. It feels like a bubbling up. I think some people feel humbled by some unseen gravity and others lifted by some unknown lightness.

It's like some great white dove flutters from your chest, emerges and flies upward. And you didn't even know it was there. And all this leaves you reaching outward, toward one who is broken, ungainly, without grace. And it fills you with tears. Or so it seems to me. At least that was my experience. ✚



Pope greets the people of Mexico.



The Pope canonized Juan Diego, the first Indian saint.



The Pope blesses the people as he leaves Mass.

UNFOLDING THE ROSE



A young, new priest was walking with an older, more seasoned priest in the garden one day. Feeling a bit insecure about what God had for him to do, he was asking the older priest for some advice.

The older priest walked up to a rose bush and handed the young man a rosebud and told him to open it without tearing off any petals.

The young priest looked in disbelief at the older man and was trying to figure out what a rosebud could possibly have to do with his wanting to know the will of God for his life and ministry.

But because of his great respect for the older priest, he proceeded to try to unfold the rose, while keeping every petal intact. It wasn't long before he realized how impossible this was to do. Noticing the younger priest's inability to unfold the rosebud without tearing it, the older priest began to recite the following poem...

THOUGHT FOR THE DAY

It is only a tiny rosebud,
A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.
The secret of unfolding flowers
Is not known to such as I.
GOD opens this flower so sweetly,
Then in my hands they die.
If I cannot unfold a rosebud,
This flower of God's design,
Then how can I have the wisdom
To unfold this life of mine?
So I'll trust in Him for leading
Each moment of my day.
I will look to Him for His guidance
Each step of the pilgrim way.
The pathway that lies before me,
Only my Heavenly Father knows.
I'll trust Him to unfold the moments,
Just as He unfolds the rose. ✠

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

PLEASE PRAY FOR:

- ✠ Patricia Knefel (Deborah's sister) who is recovering from a very serious illness.
- ✠ Cindie Burnes, a young mother recovering from chemotherapy.
- ✠ Anaheim Public Utility employee Brian "Buck" Norwood who was severely burned.
- ✠ Mary Clare Ligh (sister of Fred Werve) who is suffering with cancer.
- ✠ For a special intention of Michael Shonafelt.
- ✠ For John Flynn & his wife (serious illness).
- ✠ David Belz & his family (serious illness).
- ✠ The families of recent murder victims
- ✠ Cassandra Williamson & Samantha Runnion.
- ✠ For the souls of their murderers. ✠

DID ADAM AND EVE REALLY EXIST?

MICHAEL SHONAFELT, ESQ.

He placed him on earth, great in littleness ... earthly and heavenly; temporal and yet immortal; visible and yet intellectual; half way between greatness and lowliness. —Saint Gregory of Nazianzus

Years of iconography have indelibly etched a picture of our first parents in our mind. There is Eve, bedecked in nothing more than a leaf and her flowing hair, with an apple in her hand. Adam is also there, similarly clad, regarding the apple with the look of unrestrained curiosity. While the image is laden with essential symbolism, its repeated presentation through the centuries has cast a pall of triteness over the image that threatens to relegate first man and woman to purely mythological realms within our mind.

Science has done further damage to the concept of Adam and Eve. The notion that human beings have somehow descended from primitive, bipedal primates ("hominids") has assumed the persuasive force of scientific fact. A spokesman for the Advancement of Science recently stated, "One hundred million fossils identified and dated in the world's museums constitute one hundred million facts that prove evolution beyond any doubt whatsoever."

Evolution's Damage to the Story of Adam and Eve

The problem with such pervasive acceptance of the theory of evolution lies in its premise. Evolution, at least as generally propounded by the scientific world, presupposes a mechanistic view of the world in which the blind forces of matter and chance work together to produce living beings of increasing organization and perfection. Since this view was first articulated in Charles Darwin's *Origin of Species* in 1859, man's understanding of himself in relation to the cosmos has undergone a dramatic—and tragic—transformation.

The convergence of this purely mechanistic account of man's being and the transformation of the society wrought by the industrial revolution ultimately led man to view himself less a mysterious creature of God "*beautifully and wonderfully made*" and more as a cog in a great, random and purposeless machine. Without doubt, the evolution theory also contributed to the moral decay of our age -- there is no need for morals in the random and mechanistic paradigm of Darwinian evolution.

Evolution has also caused profound rifts both within and without the scientific community. Many scientists, faced with a fossil record that does not fit the gradual evolutionary continuum of the Darwinian model, are positing new, modified theories. Recent DNA research compounds the problem and further reveals that Darwin's continuum of progression is simply wrong. Others declare that the theory of the evolution of species, because it is not subject to empirical observation, can never take on the authority of scientific fact. Some schools of Christian thought attempt to adapt evolution to theology, sometimes to their doctrinal peril. On the other hand, the creationists, digging in their heels, see no middle ground. To them, any concession to evolution is nothing less than a repudiation of Biblical truth.

Adam & Eve (Continued on page 14)

TRUTH OR MYTH?



God as Creator

Michelangelo's
Sistine Chapel
(1508-12)

SIMPLE TRUTHS



Fulton J. Sheen

"God is more merciful to the men who mock Him than men are merciful to the gods they make. When David sinned, God gave him the choice of being punished either by Him or by man.

David chose God - His mercy is greater. " †

THE WRITINGS OF THOMAS MORE



MORE ON PRAYING FOR ENEMIES

This same magnanimous outlook is evident in More's "A Devout Prayer [before Dying]," written sometime after July 1, the day of his trial, and before July 6, the day of his execution. The ending of this lengthy and moving prayer includes several petitions "for enemies."

Almighty God, have mercy on N. and N. etc, and on all that bear me evil will and would harm me. And by such easy, tender, and merciful means as Your infinite wisdom can best devise, grant that their faults and mine may both be amended and redressed; and make us saved souls in heaven together, where we may ever live and love together with You and Your blessed saints. O glorious Trinity, grant this for the sake of the bitter Passion of our sweet Savior Christ. Amen.

Lord, give me patience in tribulation, and grace in everything to conform my will to Yours, that I may truly say: "Thy will be done on earth as it is in heaven."

The things, good Lord, that I pray for, give me the grace to labor for. Amen

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 219) †

Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



HOW MANY CHRISTIANS DOES IT TAKE TO CHANGE A LIGHT BULB?

Charismatic: Only one. Hands already in the air.

Pentecostals: Ten. One to change the bulb, and nine to pray against the spirit of darkness.

Presbyterians: None. Lights will go on and off at predestined times.

Roman Catholic: None. Candles only.

Baptists: At least 15. One to change the light bulb, and three committees to approve the change and decide who brings the potato salad.

Episcopalians: Three. One to call the electrician, one to mix the drinks and one to talk about how much better the old one was.

Mormons: Five. One man to change the bulb, and four wives to tell him how to do it.

Unitarians: We choose not to make a statement either in favor of or against the need for a light bulb. However, if in your own journey you have found that light

bulbs work for you, that is fine. You are invited to write a poem or compose a modern dance about your light bulb for the next Sunday service, in which we will explore a number of light bulb traditions, including incandescent, fluorescent, three-way, long-life and tinted, all of which are equally valid paths to luminescence.

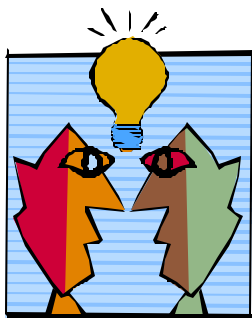
Methodists: Undetermined. Whether your light is bright, dull, or completely out, you are loved. You can be a light bulb, turnip bulb, or tulip bulb. Church wide lighting service is planned for Sunday. Bring bulb of your choice and a covered dish.

Nazarene: Six. One woman to replace the bulb while five men review church lighting policy.

Lutherans: None. Lutherans don't believe in change.

Quakers: None: the Inner Light is enough.

Amish: What's a light bulb? †



LUKE 15:3-7

³So he told them this parable: ⁴“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? ⁵And when he has found it, he lays it on his shoulders, rejoicing. ⁶And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’ ⁷Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

Comment from the Navarre Bible:*

⁵⁻⁶Christian tradition, on the basis of this and other Gospel passages (cf. Jn 10:11), applies this parable to Christ, the Good Shepherd, who misses and then seeks out the lost sheep: the Word, by becoming man, seeks out mankind, which has strayed through sinning. Here is St. Gregory the Great’s commentary: “He put the sheep on his shoulders because, on taking on human nature, he burdened himself with our sins.” (In Evangelia homiliae, II, 14).

The Second Vatican Council applies these verses of St. Luke to the way priests should approach their pastoral work: “They should be mindful that by their daily conduct and solicitude they display the reality of a truly priestly and pastoral ministry both to believers and unbelievers alike, to Catholics and non-Catholics; that they are bound to bear witness before all men of the truth and of the life, and as good shepherds seek after those too who, whilst having been baptized in the Catholic Church, have given up the practice of the sacraments, or even fallen away from the faith” (Lumen Gentium, 28). However, every member of the faithful should show this same kind of concern—expressed in a fraternal way—towards his brothers and sisters, towards everyone on the road to sanctification and salvation.

⁷This does not mean that our Lord does not value perseverance of the just: he is simply emphasizing the joy of God and the saints over the conversion of a sinner. This is clearly a call to repentance, to never doubt God’s readiness to forgive. “Another fall, and what a fall!...Must you give up hope? No. Humble yourself and, through Mary, your Mother, have recourse to the merciful Love of Jesus. A *miserere*, and lift up your heart! And now begin again.” (Bl. J. Escriva, *The Way*, 711). ✠



SCRIPTURAL CORNER

**The Navarre Bible, a renowned 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) *Adam & Eve*

Where does Catholicism fall in the evolutionary debate? Are we as Catholics to figuratively join hands with our putative, distant ape-like cousins from Oldivai Gorge? Or should we do as many of our separated brethren in conservative evangelical Protestantism and completely eschew the idea of development from primitive forms? Are we to adopt a strict, fixist interpretation of Genesis, or allow for a more symbolic interpretation of the creation story?

Catholicism and Evolution

To be sure, Catholicism has expressed greater openness to the possibility of the evolution of humanity from primitive hominids. Pope John Paul II recently announced that new knowledge in the field of physical anthropology shows that the evolution of species is “*more than just a hypothesis*.” The Catholic Catechism indicates more of an evolutionary order, than a traditional fixist order when it states:

But with infinite wisdom and goodness God freely willed to create a world “in a state of journeying” toward its ultimate perfection. In God’s plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the perfect alongside with the less perfect, both constructive and destructive forces of nature. (Catechism at ¶ 310.)



Expulsion of Adam & Eve from Paradise

**Michelangelo’s
Sistine Chapel
(1508-12)**

In a similar vein, Pope Pius XII, in the encyclical *Humani Generis* stated: *The magisterium of the Church does not forbid that the theory of evolution concerning the origin of the human body as coming from preexistent and living matter - - for the Catholic faith obliges us to hold that human souls are immediately created by God - - be investigated and discussed by experts as far as the present state of human science and sacred theology allow.* (*Humani Generis*: Denziger 2327 (3896).)

From the philosophical perspective, evolution can only be explained and maintained by *positing the existence of God*. This ironic assertion finds support in the fundamental philosophical axiom that a lower organism cannot, by its own power, bring forth a higher organism. Such a leap can only occur where the lower organism acts in conjunction with a higher cause, a cause which surpasses the effect to be produced. As Saint Thomas Aquinas explained in his *Summa Theologiae*, “*God alone, the Author of nature, can produce an effect into existence outside the ordinary courses of nature.*” Accordingly, it is philosophically possible that God, as Creator, could bring forth higher forms from more primitive life -- and, ultimately, that God could have created man from lower primates.

As Catholics, we are free to hold to such a possibility, while maintaining the three essential elements of the book of Genesis, namely,

- 1. the essential superiority of man in relation to the other animals by reason of his spiritual soul;**
- 2. the derivation in some way of the first woman from the first man; and**
- 3. the impossibility that the first man could have been the “son” of an animal.**

In creating man, God could have utilized lower life forms as the preexisting matter for the body of the first man, Adam. In stating this proposition, one cannot risk violation of the basic principles of *hylomorphism* (the relationship of the soul to the body), which establish that a human body is not a human body until it is infused with a human soul. In other words, one must maintain that the body of the first man (Adam) was created immediately as soon as God infused a living human soul into pre-existing matter. Accordingly, the hypothetical predecessor primates, while (perhaps) providing the pre-existent matter for the body of Adam, were no more the parents of Adam than the dust of the earth of Genesis.

The product of such a creation would bear the traces of this double causality in itself--such is the case with man. On the one hand, man bears the traces of animal origin while, on the other, man exhibits traits proper to another, higher order which requires, for its explanation, a higher cause than his animal nature.

Our Catholic faith is not troubled by the prospect of human evolution. On the contrary, the

Adam & Eve (Continued on page 18)



Invites the Entire Legal Community to the

Red Mass



Orange, California

Monday, October 21, 2002

Eucharistic Celebration at 6:30 P.M.

Reception with Dinner

following in the Holy Family Cathedral Hall

Jurists wishing to participate in the Procession, please contact Hon. Mary Fingal Erickson

History of the Red Mass

The first recorded Red Mass, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries it was held in the chapel of the Order of Advocates, La Sainte Chapelle, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron saint of lawyers.

In England, the tradition began about 1310, during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of Court. The priest and the judges of the High Court wore red robes, thus the Eucharistic celebration became popularly known as the Red Mass.

The tradition of the Red Mass has continued in the United States. Each year in Washington, D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration of the Red Mass at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the United States.

The first Red Mass in Orange County was celebrated in 1988 and has become as much a tradition in Orange County as it is in the United States and other parts of the world

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Crucifixion of Peter

Caravaggio
(1600-01)

*“Though justice be thy
plea, consider this,
That in the course of
justice, none of us
Should see salvation:
we do pray for mercy.”*

William Shakespeare’s
“Merchant of Venice”

(Continued from page 6) ***Our Plea: Justice or Mercy?***

fatal sin was that of despair. Can we despair that God can not forgive even the worst criminal? I also thought about the Good Shepherd: “Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, This man receives sinners and eats with them.” So he told them this parable: ‘What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” (Luke 15:1-10) Is there anyone more lost to God than a murderer?

As I continued to listen to Father’s sermon again, he was discussing the awful situation of society inadvertently executing an innocent person. I wondered if this really happened all that often and thought about the argument that the needs of the many outweigh the needs of the one. At that point, I happened to look up to the front of the Church and focused on the crucifix. It suddenly dawned on me that I was looking at the strongest possible evidence that human societies do make mistakes and execute innocent people – *Christ Himself was such a victim!* In fact, most of the Catholic martyrs were executed by lawful civil authority.

Furthermore, since the advancing of DNA and other forensic procedures, a ***significant number of totally innocent people*** have been released from death row and set free! Is our justice system so sure it cannot be in error? I think not.

But what about justice for the victims and their families?

JUSTICE. This is a complex word. In the *Merchant of Venice*, Shakespeare aptly points out:

*“Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy.”*

In the Eucharistic Prayer I at Mass the priest prays: “*Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness.*” Even in the Lord’s Prayer we say: “*Forgive us our trespasses AS we forgive those who trespass against us.*” I am not sure it is really wise for us to demand God’s justice - it might be wiser for us all to seek His mercy.

But is capital punishment really “justice”? The civil law, which follows the moral law, is clear that a person has the right to use as much force as necessary to defend himself from harm. A victim can not use excessive force nor can the victim seek revenge. If the victim exceeds these limits, the victim will be answerable under the law. Does society’s right to defend itself exceed these same limits that apply to an individual whose natural desire to use excess force or to seek revenge is at least understandable? If society has the means to place the criminal in life imprisonment, isn’t going further than necessary to take his life really a form of revenge rather than self-defense?

The Catholic Catechism states:

“2263 The legitimate defense of persons and societies is not an exception to the prohibition against the murder of the innocent that constitutes intentional killing. ‘The act of self-defense can have a double effect: the preservation of one’s own life; and the killing of the aggressor...The one is intended, the other is not.

2264 Love toward oneself remains a fundamental principle of morality. Therefore, it is legitimate to insist on respect for one’s own right to life. Someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow:

If a man in self-defense uses more than necessary violence, it will be unlawful: whereas if he repels force with moderation, his defense will be lawful...Nor is it necessary for salvation that a man omit the act of moderate self-defense to avoid killing the other man, since one is bound to take more care of one’s own life than of another’s. (St. Thomas Aquinas)

2265 Legitimate defense can be not only a right but a grave duty for someone responsible for another’s life, the common good of the family or of the state.

Our Plea: Justice or Mercy? (Continued on page 17)

(Continued from page 16) ***Our Plea: Justice or Mercy?***

2266 *Preserving the common good of society requires rendering the aggressor unable to inflict harm. For this reason the traditional teaching of the Church has acknowledged as well-founded the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty. For analogous reasons those holding authority have the right to repel by armed force aggressors against the community in their charge.*

The primary effect of punishment is to redress the disorder caused by the offense. When his punishment is voluntarily accepted by the offender, it takes on the value of expiation. Moreover, punishment has the effect of preserving public order and the safety of persons. Finally, punishment has a medicinal value; as far as possible it should contribute to the correction of the offender.

2267 ***If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority should limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person.***

If the United States with its vast wealth and resources does not have sufficient means to provide bloodless alternatives to capital punishment, such as life imprisonment without the possibility of parole, what country of the world does?

An argument that is commonly advanced is that society does not want to pay the cost for keeping someone in prison for life: it is cheaper to kill them. Actually the facts do not support this assumption as it costs 6 times more for the process to execute a criminal through capital punishment than to support him in prison for his life! *"In Florida, which may be typical, each death sentence is estimated to cost approximately \$3.18 million, compared to the cost of life imprisonment (40 years) of about \$516,000."* (Dead Man Walking, Helen Prejean, C.S.J., page 129).

But our hearts bleed for the innocent victims and their families. As between the innocent and the guilty, isn't it better to take the side of the innocent – to help them recover? Of course, but are we really helping the victims by executing the criminal? Many family members claim that they need to see the execution to "have justice" or "closure." But hate and revenge NEVER gives peace or closure. As Christians we need to help the victim's family understand this and to look higher – to God and to trust God for justice and peace. The only true way to feel at peace is for these people to forgive the criminal! *Radical?* Yes, I guess Christ was radical. But these are *His* words! Of course, the only way to accomplish this is to truly give the hatred and anger to God. The Old Testament covenant of *"An eye for an eye, and a tooth for a tooth"* was replaced by Christ's new covenant requiring us to *"Love our enemies!"* I can not possibly imagine the pain of losing a loved one, especially a child, to a violent crime, but I firmly believe that we must help the family find true peace in Christ's covenant of forgiveness, not encouraging them to dwell in the bottomless pit of hatred. *"Deliberate hatred is contrary to charity. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. 'But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.'"* (Catechism of the Catholic Church, Section 2303.) As Christians shouldn't we gently and lovingly remind the victim's family of the true way through Christ rather than encouraging them to become additional victims of hatred and sin?

My last argument is very basic and more a practical risk analysis: we can not possibly be violating God's law by not using capital punishment, so why take the risk when we have a reasonable alternative?

Bishop Sheen used to say when he visited prisoners: *"The only difference between you and me, is that you got caught!"* Haven't we all committed serious sins for which we deserve punishment? Are we really so different? Are we so free from sin that we dare cast the first stone?

***Lord, though we are sinners, we trust in your mercy and love.
Do not consider what we truly deserve, but grant us your forgiveness.
Lord, our plea is for mercy. Amen. ✠***



***Beheading of
John the Baptist***

**Giovanni Tiepolo
(1732)**



***St Lucy before
the Judge***

**Lorenzo Lotto
(1532)**

(Continued from page 14) Adam & Eve

Catholic interpretation of evolutionary theories harmonizes the philosophical and scientific contradictions inherent in the theories--for evolution makes no sense in a godless paradigm. In fact, the above-mentioned, recent DNA research has resulted in science distancing itself from the Darwinistic model of a continuum of progression from lesser to more complex primates. Instead, genetic data paint a picture that is remarkable in alignment with Catholic teaching on Adam and Eve. Both mitochondrial and Y-chromosome DNA studies reveal that *all human beings* evolved from *one man*. Recent Y-chromosome research out of the University of Cambridge reveal that our origin from the Adam of the scientific world took place between 37,000 and 49,000 years ago.



**God Giving
Life to Man**

**Michelangelo's
Sistine Chapel
(1508-12)**

The Catholic response to evolution is also an ancient one, since in the Church, the possibility of evolution has been explored by theologians since the Patristic Era. This may explain, in part, why the Catholic Church has not reacted to Darwin's theory with the vehement rejection of the evangelical Protestants. As Father John Hardon, S.J., states: "*Charles Darwin (1809-82) undoubtedly sparked a new era in anthropology and allied sciences, but Darwinism as such had only minimal impact on Catholic thought, whereas it struck many believers in evangelical Protestantism like a tornado. [Evolution] directly affected the interpretation of the Bible, notably, the first three chapters of Genesis. Christians who had only the biblical text as their guide, and no extrabiblical tradition or, less still, an authoritative Church, were left only with the literal words of Scripture.*" (Hardon, *The Catholic Catechism*, (Doubleday 1981) p. 91.)

Whereas evangelical Protestantism has long viewed the theory of evolution as a threat, Catholicism, without going so far as to officially espouse the theory, has asserted that the theory, nonetheless, presents no real contradictions either philosophically or theologically. To the contrary, the theory of evolution, as interpreted by the Church, upholds the *ordo universi* and actually points to the creative force of God, without Whom the theory crumbles. One may even argue that the dynamic unfolding of perfection through history manifests God's providence and glory in a manner at least as dramatic -- if not more so -- as the fixist interpretation of creation.

In any case, the capstone of such a rendition of creation is humanity made in the image of God. As the Thomist philosopher Norbert Luyten, O.P., states:

In a way, every lower organism is like a promise and an announcement of something superior...Everything seems to suggest that the upward striving tends toward the realization of one superior goal: Man! All this restless striving of life for millions and millions of years, through all these different and strange forms was oriented to the final appearance of man. †

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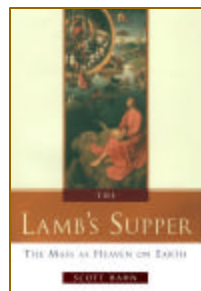
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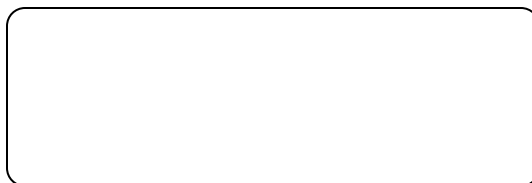
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