


Ad Veritatem

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October 2002

A detailed portrait of Thomas More, a man with a serious expression, wearing a dark brown robe with a gold chain and a large gold medallion. He is seated at a desk, with his hands resting on a book. The background is a green curtain.

“More (had a) clear sense that his family duties should “count as business” and should be placed even before professional work.”

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

OCTOBER MEETING:

NOON WEDNESDAY OCTOBER 16, 2002

FR. RICHARD PEROZICH

**“UNDERSTANDING & PROMOTING CATHOLIC TEACHINGS
ON SEXUALITY”**

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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FR. RICHARD PEROZICH

“UNDERSTANDING & PROMOTING CATHOLIC TEACHINGS ON SEXUALITY”

OCT.
MEETING

Fr. Richard L. Perozich was born in McKeesport, Pennsylvania on July 19, 1951. In 1973, he received his B.S. Degree in Physical Therapy from the University of Pennsylvania. He became (and remains) a Licensed Physical Therapist which he practiced in Philadelphia, Memphis, and San Diego until 1981. In 1981, he worked at the United States Sports Academy in Mobile, Alabama and also earned his M.S. degree in Sports Science. He is a Certified Athletic Trainer. In 1987, Fr. Perozich entered St. Francis Seminary and then transferred to St. John’s Seminary in Camarillo earning dual Master’s Degrees in Divinity and Religion in 1992. He was ordained a deacon on March 14, 1992 and a priest on June 26, 1992. Fr. Perozich served as an associate pastor at Our Lady of Mt. Carmel parish in San Ysidro from 1992-94 and as pastor at Our Lady of Guadalupe in El Centro from 1994-95. He is currently the pastor as Our Lady of the Sacred Heart in San Diego. Father has served in a number of significant positions: Editor of the National Association Diocesan Ecumenical Officers Newsletter 1993-2001; Anglican Roman Catholic Dialogue 1992-94; San Diego Interreligious Council 1992-94; Spiritual Director to Courage and Encourage in San Diego 1996-present; Advisory Board Natural Family Planning 1995-present; and Legion of Mary Spiritual Director 1998-2001. His hobbies include: YMCA exercises, Padre Baseball, beaches of the world, mystery novels and cats.

WHEN: Noon
Wed. Oct. 16th

WHERE:
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COST:
\$10 for lunch

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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 17

THE RED MASS

WILL BE CELEBRATED AT HOLY FAMILY CATHEDRAL MONDAY, OCTOBER 21, 2002 FOR DETAILS SEE PAGE 15

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WHY IS MARRIAGE A SACRAMENT?

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

QUESTION: *Since marriage is a necessary, natural institution, it hardly seems necessary for it to be a sacrament. After all, marriage already existed before the sacraments. Why would Our Lord have to make marriage a sacrament?*

ANSWER: There are actually two points that need to be made in answering this question. One is about marriage, the other is about sacraments in general.

In a certain sense, marriage is the original sacrament. St. Paul said, "*Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. No one ever hates his own body, but nourishes and fosters it, just as Christ does the Church, since we are members of his body. For this reason a man will leave his father and mother and cleave to his wife, 'and the two shall be as one flesh.'*" This is a great sacrament, I mean it regards Christ and the Church" (Eph. 5:28-32).

Marriage symbolizes the union between God and the human race, a unity that is the purpose for which we were created. That's why St. Paul cites Genesis 2 and relates the natural institution of marriage directly to the spousal relationship between Christ and the Church. This union was intended "*from the beginning*" to be realized in Christ the Incarnate Son of God, the Bridegroom of the Church, his mystical Body. St. Thomas Aquinas points out that the marriage of our first parents, Adam and Eve, was a sacrament signifying the union of Christ and the Church to be consummated in the glory of heaven (*Summa Theologiae II-II, q.2, a.7*). This means that marriage was already in a sense a "sacrament" pointing to Christ even before Adam and Eve, the first married couple, fell into sin.

Many Catholics forget that there have always been sacraments, instituted by God to express faith in Christ and the effects of faith in Him. All the rites and observances of the Old Covenant, circumcision, sacrifices, and so on, were "*sacraments*" of faith in the coming Savior and Messiah. These Old Testament "*sacraments*" symbolized and pointed toward the effects of His future coming. Yet all of these were established by God after the fall, and after the promise of a Redeemer from sin and death. But marriage is different. It preceded the Fall and was the original sacrament or sign of that union between God and Man. In fact, it was from the start intended by God to be an efficacious, that is "*truly effective*," cause of grace. If there had been no Fall of Adam, sanctifying grace would have been transmitted simply by natural generation, the union of husband and wife. The priesthood and worship would have been a family matter under the priesthood of the Father of the household. So when Our Lord made the marriage a sacrament of the New Covenant, He was only bringing to perfection an institution which had always been in some sense a sacrament of God's love for the human race. It's interesting to note that the sacrament of marriage is the only sacrament which is discussed in the Catechism of the Catholic Church in terms of the whole history of our race, from creation before the fall until Christ (CCC 1601-1617). Marriage is the primordial sacrament.

Now, in the light of all this you might ask, "So what's new and different about Christ's institution of marriage as a sacrament of the New Covenant?" Christ came into the world to overcome sin and death, things about which Adam and Eve were happily unaware on their "*wedding day*," and so marriage in Christ is not only a sign of God's union with humanity, but most particularly as sign of the sacrificial love of the Cross.

Why is Marriage a Sacrament? (Continued on page 16)

A MESSAGE FROM OUR CHAPLAIN



The Holy Family

Claudio Coello
(1660-70)

SEX AND THE CITY OF GOD

JOHN FLYNN, ESQ.

In case it is not already clear, the title is a play on two other titles: the title of a popular HBO television series, and the title of St. Augustine's classic on the Church's role in the world. In reality, the title is a bit fraudulent (in keeping with the spirit of the times), because the article discusses neither the television series nor *The City of God* in any depth, but both (or the titles, at least) provide a springboard for the reflections that follow.

Sex and the City is about four women who live in New York, who profess to love men and who have lots of sex. The show is cleverly written, but, at times, we wonder whether its producers are not, in fact, secret agents for the Catholic Church. The four women are almost always unhappy and confused, but, even though the connection seems embarrassingly obvious (even, one suspects, to the writers), Carrie, Samantha, Charlotte and Miranda apparently see no connection between their unhappiness and their sex lives.

Catholics who undertake to write about sex are, in a certain sense, walking a fine line. For some Catholics, sexuality is the only moral issue; for others, it has ceased to be a moral issue with Catholic sexual morality viewed as a kind of holdover from medieval times, rooted in a very dark, neurotic psychology from which humanity is struggling to be liberated. (Anna Quindlen, one of the regular columnists for *Newsweek*, not long ago accused the Church of a "morbid preoccupation with sex," citing no evidence whatsoever. If morbid preoccupations with sex are your thing, try the checkout line at your local supermarket.)

Both points of view are wrong, of course. Sexual morality is not the only issue; but it remains a very, very important issue, perhaps more important than ever to the prospects for achieving human happiness. The failure to appreciate that simple truth is producing enormous human misery because of the seriously corrosive effect it has on human relationships.

Catholic sexual morality is not squeamish about sex, or opposed to sexual pleasure, but is premised on the belief that every aspect of human existence and human relationships is ordered to the love of God for the world, a very high order of love, one that is often very difficult and challenging, and one that sometimes demands a very painful kind of self-denial. Human sexuality cannot be put to any use that is opposed to this love.

CONTRACEPTION

This is one of the rules of the Church that is, unfortunately, probably honored more in the breach than in the observance. Paul VI's 1968 encyclical, *Humanae Vitae*, produced something of a firestorm within the Church at the time of its publication, but I wonder how many Catholics have read it, and how many have rejected it for the simple reason that it complicates their sex lives. Contraception has no other goal than to prevent the creation of new life. The Church has said, however, that we cannot lawfully separate the unitive and procreative values of sexual relations. Life and love, in other words, exist to each other in a state of unity.

If we concede that God created the world, and that the natural order of things re-

Sex & the City of God (Continued on page 6)



Magdalene

Carlo Dolci
(1660-70)

Catholic sexual morality is not squeamish about sex, or opposed to sexual pleasure, but is premised on the belief that every aspect of human existence and human relationships is ordered to the love of God for the world, a very high order of love, one that is often very difficult and challenging, and one that sometimes demands a very painful kind of self-denial.



Fetus in Womb

Leonardo da Vinci

The first fruit of the love of God, it seems fair to infer, is life itself, which makes relation possible. Every other human good depends on the existence of life, making way for all other goods.

(Continued from page 5) *Sex & the City of God*

flects the divine will, then sexuality has a divinely ordained purpose, and we have it in our power (so to speak) to discern what that purpose is, relying on reason, revelation and the Magisterium. Remember, too, that *all* the moral law is ultimately traceable to the law of first order, that is, the law of love. (Romans 13: 8-10.) The first fruit of the love of God, it seems fair to infer, is life itself, which makes relation possible. Every other human good depends on the existence of life, making way for all other goods. Life, even if it always bears the potential or actuality of suffering, must always be regarded as a good, since it makes all other goods possible, including the greatest good, the one from which all other goods flow, which is love. For that reason, among many others, we cannot lawfully separate the unitive and the procreative in our sexual relations, which must always be open to life.

On the other hand, we have an obligation to be responsible about the planning of our families. The divine plan has left us the natural means by which to facilitate such planning, a means that undeniably requires a specific form of suffering, i.e., attention and self-denial, and, just as undeniably, produces an increase within us of the capacity for selfless love.

“CASUAL” SEX

One view opposed to that of the Church (oversimplified for rhetorical purposes, but not by much) argues that, if sex is an act of love, shouldn't we be having as much sex as possible, with as many people as possible? But sex, as we know, is not always an act of love. Women are raped, children are molested; millions of men and women, some complete strangers, have sex without any regard for the psychological and emotional harm that each might be doing to the other. Does your anonymous partner suffer from some mental or emotional illness that seeks comfort in sexual pleasure? One answer, of course, is that we are absolved of responsibility in such liaisons because one cannot possibly know, when a one-night stand occurs, whether our “partner” suffers from such vulnerabilities, but that is the point: We cannot know, and, although, in any given situation, the psychological and emotional harm may be relatively minimal, the law of love demands that we refrain from taking risks with another's well-being for the sake of satisfying our sexual desires.

“COMMITTED,” UNMARRIED SEX

But what about love in “committed,” but unmarried, relationships? This question is a bit tougher, but the Church, again, has the better answer. Everything created is ordered to divine love; sexual pleasure is reserved for those relationships that “echo” the eternal relationships that exist among the three persons of the Holy Trinity, relationships open to the generation of life, and “consecrated,” or sharing in the life of God. There is nothing in the will of God, reflected in the laws of the Church, that prohibits unmarried men and women from loving each other, or even, for that matter, that prohibits love between two men or two women. But sexual pleasure, however frustrating we might find it, is reserved for relationships that are, by their nature, “eternal,” open to life and consecrated.

HOMOSEXUALITY

The issue of gay sex seems at times to pit the Church against the world, and sometimes against itself. I do not think that we, as a Church, have done enough to acknowl-

Sex & the City of God (Continued on page 8)

THE ROLE OF THE LAITY IN THE CHURCH'S SAVING MISSION

As the Fathers at the 1987 Synod on the Laity pointed out, it is an inadequate understanding of the role of the laity which leads lay men and women to become so strongly interested in Church services and tasks that they fail to become actively involved in their responsibilities in the professional, social, cultural and political field (cf. *Christifideles Laici*, 2). The first requirement of the new evangelization is *the actual witness of Christians who live by the Gospel*: “Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven.” (Matt. 5:16). Since lay people are at the forefront of the Church’s mission to evangelize all areas of human activity – including the workplace, the worlds of science and medicine, the world of politics, and the diverse world of culture – they must be strong enough and sufficiently catechized “to testify how the Christian faith constitute the only valid response...to the problems and hopes that life poses to every person and society” (*Christifideles Laici*, 34). As my predecessor Pope Paul VI put it: “Take a Christian or a handful of Christians who in the midst of their own community show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one” (*Evangelii Nuntiandi*, 21). Through God’s grace, your particular Churches are all gifted with Catholic men and women eager to live a full Christian life and to work for Christ’s kingdom in the world around them. The Bishops must not fail them by a lack of pastoral leadership. In your ministry and governance you have to impress on everyone the importance of formation and adult catechesis, prayer and sacramental practice, a real commitment to the evangelization of culture and the application of Christian moral and social doctrine in public and private life. †



**FROM
PETER’S
SUCCESSOR,
POPE
JOHN
PAUL
II**



**Ad Limina Address to
the Bishops
of the United States**

*The Role of the Laity in
the Church’s
Saving Mission*

June 5, 1998

SIMPLE TRUTHS



Fulton J. Sheen

The spirit of community or togetherness is better achieved where
there is the surrender of self for another.

That is why Our Lord sent out His disciples two by two in order
that they could practice charity one to another. †

(Continued from page 6) *Sex & the City of God*

edge the suffering of gay Catholics (I acknowledge that my use of the term “gay” is bound to be at least somewhat controversial), beyond a kind of begrudging expression of sympathy. The truth represented by Catholic teaching on the matter is unalterable (gay sex is objectively disordered and cannot be permitted), but perhaps we can do more as a Church to acknowledge the great suffering of gay men and women, as well as their sense of alienation and isolation. Without giving the impression that their suffering can be legitimately abated by sexual intimacy, we can affirm the truth while extending the hand of friendship. If it is not accepted, the hand must remain extended. We have no choice, as followers of Christ, but to be Christ to our gay brothers and sisters.

PRIESTLY CELIBACY

I have less trouble understanding the controversy over unmarried sex and gay sex than I do what passes for controversy over celibacy. Why should there be any controversy at all? There is no evidence whatever to support the argument that priestly celibacy drives men to commit crimes against other men, or women and children. It also cannot be denied that priestly celibacy requires extraordinary self-denial, but that is precisely the point. Celibacy is about sacrifice (i.e., extraordinary self-giving). Just as celibacy, in its own way, is a gift to the Church, it is also a priest’s gift to God. Have we really reached the point in the Church’s history where we cannot accept the idea that it is legitimate to say to God, in effect, “I love you more than I love sex?”

The proposition that revoking celibacy will solve the problem of sexual abuse by priests is without the support of empirical evidence or logic. The argument for revoking priestly celibacy, reduced to essentials (my apologies for being so blunt, but nothing less seems sufficient) is that the priesthood is more in need of orgasm than of holiness. (By “holiness,” I do not mean faithful observance of the mere externalities of piety [neither do I mean that holiness is opposed to genuine piety], but a fidelity to the Church that is grounded in the authentic imitation of Christ’s crucified love.)

Catholic priests have committed terrible crimes, their victims have suffered more than we can comprehend, and the leadership of the Church, in some very spectacular cases, failed miserably to take care of their flock, sending wolves back into the midst of the sheep. What, then, is to be done? Some of our leaders have resorted to spin control, even going so far as to retain public relations firms. Is the Church really in need of spin control? Perhaps we need to suffer for a while, to repent, to be humbled, to endure criticism and even outrage. How little like Christ we have seemed lately, how undeserving we have seemed of the world’s admiration and trust. Time will tell whether zero-tolerance is the answer, even a partial answer. But zero-tolerance, as well as it plays to a world obsessed with sound bites and “one-size fits all” solutions, does not go far enough. As a Church, we need to re-examine the roots of Catholic teaching on sexuality, which is not, and never has been, grounded in neurosis, but in the promotion of a very high order of love. This, I think, is what the Pope has meant by his recent, repeated references to the need for greater fidelity within the Church.

Though there is an opposing school of thought on the issue, the problem is not that there is a gay subculture in the priesthood (though there is one). Do we honestly believe that any good will come from the ejection of gay priests, or rejection of gay candidates to the priesthood, who are and will be faithful to their vows? The problem, as already suggested, goes much deeper and has greater breadth, stemming from a pervasive failure to apprehend the role of sex and sexuality in the Church’s mission to make the love of God

Sex & the City of God (Continued on page 9)



*Coronation of
the Virgin*
Fra Angelico
(1440-1)

(Continued from page 8) *Sex & the City of God*

alive and visible in the world. When we relax our vigilance on the matter of sexual morality, we relax our commitment to the love of God, as revealed by the suffering and death of his Son. Sex has a purpose; when we use it for illicit purposes, we lose our strength to imitate the love of God. The way out of this terrible mess is to renew our trust in the wisdom of the Church on matters of sexual morality, to trust that it is rooted in the will of God to increase our prospects for happiness, our capacity for love, and for self-denial for the good of others. We must have a renewed confidence in the meaning of holiness, to take it seriously again, perhaps even, for many of us, to understand it for the first time. Holiness is not about the mere mechanics of piety, or paying lip service to all the right Catholic words and phrases. It begins with the faithful imitation of Christ's crucified love, which is essential to meaningful participation in the ritual life of the Church. The way out of this mess, therefore, is more authentic holiness. The abrogation of celibacy and the relaxation of the Church's teachings on sexual morality will gain us nothing.

TALKING TO THE WORLD

If we take seriously the idea that we have an obligation, one imposed by Christ himself, to evangelize the world, then we had better think hard about how to do it effectively. The mere invocation, without more, of the commandments, "the Church's Magisterium," or the self-evident nature of the world's "filth" is just lazy. Who will listen to such things and be converted? We end up talking only to each other, as if self-congratulations and mutual admiration have taken the place of authentic evangelization, by which we give witness with our lives. But how do we talk to the world about sexual morality? Stop the name-calling, first of all. Second, remember that the proponents of the prevailing sexual morality are your brothers and sisters, children of God, infinitely loved by God. Third, remember that you, like them, are a debtor to the Cross, and your common debt, in a very real way, overshadows all other differences between you and them. You are as much in need of divine mercy as they are. Finally, use your head: You have been enjoined by Christ himself to do so, who told us to be as clever as serpents and as innocent as doves. (Mt 10:16.) You have an obligation to tailor your vocabulary to that of your audience. One size does not fit all, as St. Paul himself affirmed. (1 Corinthians 9:19-22.)

Be prepared to explain how Catholic sexual morality is rooted firmly in the divine wish for human happiness, and that sexual recklessness undermines the prospects for such happiness.

One more thing: One of the greatest of the mistakes we make about divine love is that it relates to some issues more than it does others. The love of God, however, is one love. The same love that condemns the unnecessary use of capital punishment, and economic and environmental crimes, is the same love that condemns abortion and sexual immorality, yet so many of us in the Church behave as though it is one or the other, depending upon one's emotional proclivities or ideological outlook. It is not just a matter of different emphases, or "charisms"; it is a result of the failure to wholly accept the demands made by the Cross on our outlook and conduct.

Everything created by God is ordered to love. We are free now, as we have always been, to use created things in a manner inconsistent with the love of God. We have not been given the laws of sexual morality because God is opposed to sexual pleasure, or because God wishes to torment us with our frustrations. Catholic sexual morality flows from the desire of God for human happiness, for greater intimacy with Him, who alone is the unseen object of our deepest longings. †



The Holy Family

Rembrandt
(1630)

A CHILD'S WORDS

*A group of professional people posed this question to a group of 4-to-8-year-olds:
"What does love mean?"*



THOUGHT FOR THE DAY

"Love is that first feeling you feel before all the bad stuff gets in the way." Charlie, age 5

"When my grandmother got arthritis, she couldn't bend over and paint her toenails anymore. So my grandfather does it for her all the time, even when his hands got arthritis too. That's love." Rebecca, age 8

"When someone loves you, the way they say your name is different. You know that your name is safe in their mouth." Billy, age 4

"Love is when you go out to eat and give somebody most of your French fries without making them give you any of theirs." Chrissy, age 6

"Love is when someone hurts you. And you get so mad but you don't yell at them because you know it would hurt their feelings." Samantha, age 7

"Love is what makes you smile when you're tired." Terri, age 4

"Love is when my mommy makes coffee for my daddy and she takes a sip before giving it to him, to make sure the taste is OK." Danny, age 7

"Love is when you kiss all the time. Then when you get tired of kissing, you still want to be together and you talk more. My Mommy and Daddy are like that. They look gross when they kiss." Emily, age 8

"Love is what's in the room with you at Christmas if you stop opening presents and listen." Bobby, age 5

"If you want to learn to love better, you should start with a friend who you hate." Nikka, age 6

"Love is hugging. Love is kissing. Love is saying no" Patty, age 8

"When you tell someone something bad about yourself and you're scared they won't love you anymore. But then you get surprised because not only do they still love you, they love you even more." Matthew, age 7

"There are two kinds of love. Our love. God's love. But God makes both kinds of them." Jenny, age 8

"Love is when you tell a guy you like his shirt, then he wears it everyday." Noelle, age 7

"Love is like a little old woman and a little old man who are still friends even after they know each other so well." Tommy, age 6

"During my piano recital, I was on a stage and scared. I looked at all the people watching me and saw my daddy waving and smiling. He was the only one doing that. I wasn't scared anymore." Cindy, age 8

"Love is when mommy gives daddy the best piece of chicken." Elaine, age 5

"Love is when mommy sees daddy smelly and sweaty and still says he is handsomer than Robert Redford." Chris, age 8

"Love is when your puppy licks your face even after you left him alone all day" Mary Ann, age 4

"When you love somebody, your eyelashes go up and down and little stars come out of you." Karen, age 7

"Love is when mommy sees daddy on the toilet and she doesn't think it's gross." Mark, age 8

"You really shouldn't say 'I love you' unless you mean it. But if you mean it, you should say it a lot. People forget." Jessica, age 8

"God could have said magic words to make the nails fall off the cross, but He didn't. That's love." Max, age 5 ✝



DID THE SAINT HELENA FIND THE TRUE CROSS?

MICHAEL SHONAFELT, ESQ.

In one of the oldest accounts of a Christian pilgrimage, the *Peregrinatio Etheriae*, the story is told of the travels of a European nun, Etheria, in the Holy Land. The account is striking, not only because of its unquestioned antiquity (dating back to the late 300's A.D.), and its detailed descriptions of 4th century liturgical life in Jerusalem, but also because of its description of the use of wood of the True Cross of Jesus Christ and the "Titulus" (the sign that hung above Christ's head on the cross) in the Good Friday services of that time.

The story describes a scene, occurring at eight o'clock in the morning, of the faithful assembling in the Chapel of the Cross in Jerusalem for the ceremony of the adoration of the sacred wood. Deacons bring out a silver reliquary, which is opened to reveal a large portion of the True Cross and the Titulus, both of which are placed on a cloth-covered table. The bishop stretches out his hand over the holy relics, and the deacons keep watch with him while the faithful and catechumens queue up and, one by one, bow, and kiss the wood of the Cross. The same account refers to a curious incident during one such ceremony, when one of the faithful, bowing to kiss the Cross, surreptitiously bit off a piece of the wood of the Cross to bring home as a relic.

To this day, one may find reliquaries purporting to contain pieces of the True Cross, in churches all over the world. Each of these relics claims a provenance extending back in history to the Empress St. Helena, mother of the first Christian emperor of Rome, Constantine. According to legend, Helena discovered the True Cross and Titulus in the year 326 when she, at 80 years of age, made the first recorded Christian pilgrimage to Jerusalem to visit the sites of Christ's passion and preserve them from neglect and profanation. According to the account of Helen's archaeological expedition, enemies of Christ had hidden the Cross and Titulus in a cistern not far from Mount Calvary and covered it over with stones, so that the faithful might not come and venerate it. After being told by a resident about the Cross's precise location, Helena had the well excavated. There, she found the Cross and the Titulus. She had part of the Cross and Titulus taken back to Rome. Her son, the Emperor Constantine, erected a church to house the relics at Jerusalem. Another church, the Basilica Sessoriana, was dedicated in Rome to house Saint Helena's discoveries there. The floor of the Basilica Sessoriana was packed with soil from the Holy Land. The discovery of the relics prompted a surge of devotion to the Cross and the beginning of the liturgical feast of the Exaltation of the Cross.

Modern archaeological methods have been employed to determine whether the story of Helena's discovery has historical merit or is merely a pious myth. The remarkable account of *Peregrinatio Etheriae* certainly supports the story. It traces devotion to the True Cross back to the Fourth Century, some sixty years after Helena purportedly discovered the relics. Recent research also appears to weigh in favor of the historical truth of the story of Helen's discovery. As an example, excavations have uncovered the famed cistern where the Cross was purportedly found.

Perhaps the most fascinating recent development centers around a piece of obviously very old wood housed in the Chapel of the Passion Relics in the Basilica of Santa Croce in Gerusalemme in Rome, which occupies the site of the ancient Basilica Sessoriana, where the Emperor Constantine stored the relics of the Cross in the imperial capitol of Rome. The piece of wood, which is 25 by 14 centimeters in size, 2.6 centimeters thick

TRUTH OR MYTH?



St. Helena
Cinigliano de Cima
(1495)

St. Helena and the True Cross (Continued on page 14)

THE
WRITINGS
OF
THOMAS
MORE

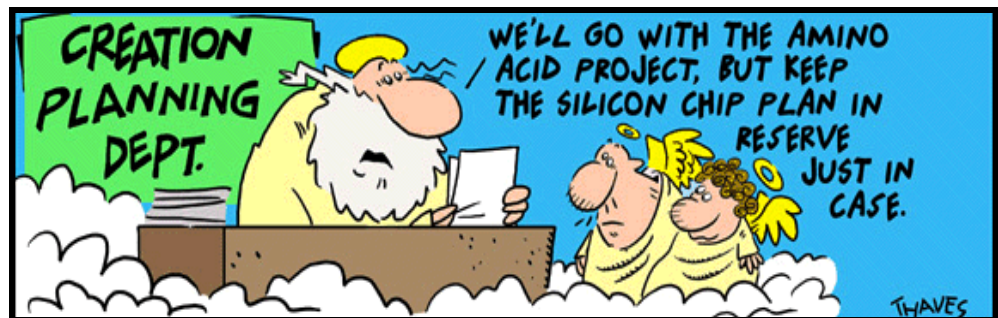


MORE ON FAMILY RESPONSIBILITIES

Placing such emphasis on his family duties was a distinguishing characteristic of More as husband and father. Yet, as we will see, he also respected Lady Alice's role as day-to-day manager of their busy household.

As a man who had long reflected on the demands of justice and the needs of human nature, More was absolutely clear that his family was his first responsibility. So important to him were his family duties that he was willing to change his career rather than neglect them. This he writes explicitly to his oldest daughter: "I assure you that, rather than allow my children to be idle and slothful, I would make a sacrifice of wealth, and bid adieu to other cares and business, to attend to my children and my family."

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 34) †



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



WHY GOD MADE MENOPAUSE

With all the new technology regarding fertility, a 65 year-old woman gave birth to a baby. When she was discharged from the hospital, her relatives came to visit.

"May we see the new baby?" one asked.

"Not yet," said the 65 year-old mother.

Soon, 10 minutes had passed and another relative asked, "May we see the new baby now?"

"Not yet," said the mother.

Another 20 minutes later, they asked again, "May we see the baby now?"

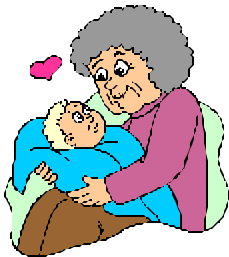
"No, not yet," replied the mother.

Growing very impatient, they asked, "Well, when CAN we see the baby?"

"When he cries," she told them.

"WHEN HE CRIES??" they demanded. "Why do we have to wait until he CRIES??"

"Because," she told them, "I forgot where I put him...." †



MATTHEW 19: 3-9

³And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" ⁴He answered, "Have you not read that he who made them from the beginning made them male and female, ⁵and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one? ⁶So they are no longer two but one. What therefore God has joined together, let no man put asunder." ⁷They said to him, "Why then did Moses command one to give a certificate of divorce, and to put her away?" ⁸He said to them, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. ⁹And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery; and he who marries a divorced woman commits adultery."

Comment from the Navarre Bible:*

⁴⁻⁵"Marriage and married love are by nature ordered to the procreation and education of children. Indeed children are the supreme gift of marriage and greatly contribute to the good of the parents themselves. God himself said: 'It is not good that man should be alone.' (Gen 2:18), and 'from the beginning (he) made them male and female' (Mt 19:4); wishing to associate them in a special way with his own creative work, God blessed man and woman with the words: 'Be fruitful and multiply' (Gen 1:28). Without intending to underestimate the other ends of marriage, it must be said that true married life and the whole structure of family life which results from it is directed to disposing the spouses to cooperate valiantly with the love of the Creator and Savior, who through them will increase and enrich his family from day to day" (Vatican II, *Gaudium et spes*, 50).

⁹Our Lord's teaching on the unity and indissolubility of marriage is the main theme of this passage, apropos of which St. John Chrysostom comments that marriage is a lifelong union of man and woman (cf. *Hom. On St. Matthew*, 62). On the meaning of "except for unchastity", see the note on Matthew 5:31-32. †



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.*

PLEASE PRAY FOR:

*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

- ✘ Mary Erickson (personal intention).
- ✘ David Belz's niece who is awaiting a desperately needed liver transplant.
- ✘ For employment for John Thompson.
- ✘ Selma Mann's family (2 medical conditions).
- ✘ 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).



PRAYER PETITIONS



*Modern
archaeological
methods have
been employed to
determine
whether the story
of Helena's
discovery has
historical merit
or is merely a
pious myth.*



Crucifix
Michelangelo
1492

(Continued from page 11) *St. Helena and the True Cross*

and has a weight of 687 grams, is believed to be the piece of the Titulus of the Cross, brought to Rome by St. Helena in 325.

The Titulus of Santa Croce is inscribed on one side with three lines, of which the first is mostly destroyed. The second line is written in Greek letters and reversed script, the third in Latin letters, also with reversed script. One can read the words:

z´nh
BSUNERAZA(H)N.SI
RSUNIRAZAN .I



The Latin line of this script, read from right to left, reads: I. NAZARINUS RE, clearly a fragment of the Latin phrase "Iesus Nazarenus Rex Iudaeorum," (Jesus Christ King of the Jews). The Greek line is a Greek transcription of the Latin line. The remains of the first line can be identified as Jewish script. Readable are only the letters Heh, Nun and Tzadi, which very well might have been parts of the Hebrew text of the inscription (YSU´) HN´Z(RY MLK HYHUDIM) (Yeshu H´Nozery Melek H´Yehudim). The old relic recalls in haunting fashion, the words of the Gospel of John:

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

Pilate answered, "What I have written, I have written."

The Titulus has several features, which, taken together, compel a conclusion that it is the true "titulus damnationis" (sign of the condemned) of the Cross of Christ.

First, the Latin is written in the "Zierstil" (decorative style) of early Roman imperial inscriptions of the first century in use in the Roman Empire, a period that happens to coincide with the governorship of Pontius Pilate.

Second, the Titulus matches early descriptions of the part of the relic that remained in Jerusalem. For example, the pilgrim Antoninus of Piacenza, who visited the Holy land in 570 AD, described "the title which was placed above the head of Our Lord." He noted, "This wood of the cross was of a nut tree." In fact, according to the botanist Elio Corona, the portion of the Titulus we have today is of wood of a nut tree of the species "*Juglans regia*" which is common in the Eastern Mediterranean and the Middle East. The fact that the wood of the Titulus in Rome matches the early description of the portion left in Jerusalem makes it more than probable that Helena found and divided it.

Third, the words of the inscription on the Titulus depart from the account of the Gospel of John, both in their order and in the Greek translation of the Latin inscription. Experts have opined that these characteristics preclude a conclusion that the inscription was made by any forger, who would not likely be bold enough to depart from the Gospel accounts. In fact, the Greek inscription not only departs from the Greek accounts of the Gospels, but it also presents an exact translation of the Latin line. This suggests that the inscription was ordered, in the first instance, by a Latin speaker (i.e., a Roman), an inter-

St. Helena and the True Cross (Continued on page 16)



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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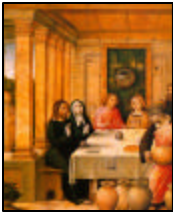
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*Marriage Feast
at Cana*

Juan de Flandes
(1500)

(Continued from page 4) *Marriage as a Sacrament*

St. Thomas teaches that all the sacraments in some way indicate the power of Christ's suffering and death. In the mutual offering of their lives and bodies, one to the other, man and woman in marriage share in the love of Christ on the Cross. The liturgy of the Roman Church shows this beautifully in the Mass for the Celebration of Marriage, when the special "*nuptial blessing*" of the couple is given after the Our Father as the Body and Blood of the Lord are lying in sacrifice on the altar. It is then that the Church prays for the fruitfulness and fidelity of their union, uniting the mutual offering of the man and woman with the offering of Christ's Body. As any faithful Catholic married couple will tell you, there is always some cross to bear in wedded life. The Holy Sacrament of Matrimony unites these to the Cross of Christ, the Bridegroom of his Church. †

(Continued from page 14) *St. Helena and the True Cross*

pretation that squares with what took place at the crucifixion.

Fourth, the wood, while very weathered at its original edges, has signs of being cut at a later date. This condition seems to confirm the tradition according to which the relic was hidden for 295 years in the old cistern close to the Calvary before it was discovered and cut into two pieces by St. Helena who brought one half to Rome. The division is indicated by the clean cut on the left side and the missing part of the inscription.

Fifth, in the middle of the Titulus are chalky-grayish remains of color, with traces of black in some of the letters. This is characteristic of the Roman "titulus damnationis," used in crucifixions in the Roman Empire. The wood of such tituli generally was painted with white chalk, then the executor painted the reason for the punishment with black or red letters.

The evidence produced by modern research seems to preclude the likelihood that the Titulus is the work of a forger. Instead, the relic appears to be authentic. With this in mind, viewing the Titulus connects one, in a tangible way, to the very day when Christ was lifted up on the Cross to redeem the cosmos and confirms the historicity of that event. To the practicing Catholic, this ultimately cannot add to what is already known in faith, and only whispers of the reality we experience fully in the Sacrifice of the Altar. †



*Crucifix
belonging to Pope
John Paul II*

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LIFE-GIVING LOVE: EMBRACING GOD'S BEAUTIFUL DESIGN FOR MARRIAGE

BY: KIMBERLEY HAHN

**FROM
THE
LIBRARY**



God has a beautiful design for your marriage. Have you discovered it? Blueprints for building a family seem to abound today. But the countless plans proposed don't all agree, and married couples are often left confused. Where can we turn for a true vision of what it takes to build happy, healthy, holy families?

Kimberley Hahn takes us back to the One who designed marriage in the first place. God's wonderful plan for the family is clearly revealed in the time-tested teachings of the Catholic Church.

Hahn offers a fresh but deeply rooted perspective on the true meaning of marital love and its implications for a number of significant issues: natural family planning, contraception, infertility, abortion, sterilization, and miscarriage. She draws from Scripture and Church teachings as well as poignant personal experiences from dozens of families who share their stories. Their testimony will help you rediscover the path of prayer, sacrifice, and self-discipline that God intends for married couples--the path of life-giving love.

In **Life-Giving Love**, Kimberley Hahn invites all families to embrace Catholic teaching on life issues. With personal testimony and practical advice, she shows that God's design for union and procreation in marriage far from being a rigid, burdensome law is really a truth that allows us to be all we were created to be. The book opens readers to appreciate the beauty of God's plan for married life.

Publisher: Charis Books ISBN: 1569552924 Price \$13.99 (Amazon price: \$11.19) †

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