


Ad Veritatem

Volume 8 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2003

A detailed portrait of St. Thomas More, showing him from the chest up. He is wearing a dark cap, a thick brown fur collar, and a red robe. A gold chain with a large rose pendant is around his neck. He is looking slightly to the right with a serious expression. The background is a green draped cloth.

St. Thomas More pointed out that pride that has been allowed to develop "carries with it a blindness almost incurable."

Thomas More:
Portrait of Courage
By Gerard Wegemer

SEPTEMBER MEETING:

WEDNESDAY SEPTEMBER 17, 2003 NOON

PROFESSOR JOHN E. COONS (U.C. BERKELEY—BOALT HALL)

*"ORPHANS OF THE ENLIGHTENMENT:
BELIEF & THE ACADEMIC LIFE"*

DETAILS ON PAGE 3

"Ad Veritatem" is Latin for "Toward the truth."



WHO WE ARE

In 1966, 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 fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

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

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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VISIT OUR WEBSITE at www.stthomasmore.net

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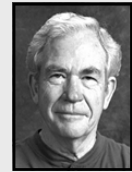
FR. HUGH BARBOUR,
O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITORS

ANNE LANPHAR
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SEPT.
MEETING

BOALT HALL PROFESSOR JOHN C. COONS
**“ORPHANS OF THE ENLIGHTENMENT:
BELIEF & THE ACADEMIC LIFE ”**



WHEN:
NOON
Wed. Sept. 17th

WHERE:
First American
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FOR DIRECTIONS
CALL (714) 800-3000

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\$10 for lunch

In 1950, John Coons received his Bachelor of Arts degree in history from the University of Minnesota (Duluth). In 1953, he graduated from Northwestern Law School, where he was Order of the Coif and managing editor of the Law Review. After practicing before the Armed Services Board of Contract Appeals, he returned to Northwestern, where he taught for 12 years. In 1968, he joined the faculty at the University of California, Berkeley—Boalt Hall School of Law where he is presently Professor Emeritus.

Professor Coons has been a visiting professor at the University of Tokyo and Arizona State University College of Law. He is the “godfather” of the voucher program and, in addition to authoring numerous academic articles and books, he has also written articles on parental consent issues for *First Things* magazine.

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!** †

RED MASS

MONDAY, OCTOBER 20, 2003
HOLY FAMILY CATHEDRAL
6:30 PM MASS
RECEPTION FOLLOWING
FOR DETAILS, SEE PAGE 15

FIRST THURSDAY MASS

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FATHER JOHN HILTZ
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EVERYONE IS WELCOME! †

**CALENDAR
REMINDEES**



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HOW DO I KNOW THE TRUE CHURCH?

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

A
MESSAGE
FROM
OUR
CHAPLAIN

QUESTION: *How can I trust the claims of the Catholic Church without knowing all her theology and without being able to justify some of the dark chapters in her history? How can I have an assurance that the Catholic Church is Christ's Church when there are so many facts and details I cannot know?*

ANSWER: The question you ask has deep roots in a wider cultural problem that must be overcome. Many modern theologians, such as Karl Rahner, assert that no one can really master theology any more because the information to be digested is too great for one person, and that the Church can no longer make universal creeds or catechisms because of the complexity and diversity of both the world and academic disciplines. This assertion, however, is not true.

Since the time of the Protestant Reformation, many in the West have been afflicted by what the Holy Father calls "*philosophies of suspicion.*" This means that the first question many people ask is not "*What is this?*" or "*Is it true?*" but, rather, "*How can I know for sure?*"

Protestantism was born out of this attitude, a modernist and unbiblical approach to divinely revealed Truth. The whole thrust of Protestantism is to establish an unassailable personal authority to determine truth and to give the individual an absolute assurance of his salvation.

We've all heard the standard evangelical Protestant questions: "*Have you been saved?*" and "*If you died tonight, do you know if you would go to heaven?*"

The problem is, these are the wrong questions to be asking. They are certainly not the questions Jesus and St. Paul and the other Apostles asked their hearers. The more crucial question is: "*How do you know that what you believe is true?*"

The normal, serene approach appropriate for human nature is to assume that knowledge, and knowledge of the truth will lead to happiness and salvation. If one examines the Sacred Scriptures, those who have faith accept God's word in simplicity because they are used to accepting what is presented in a reasonable and authoritative way. They ask questions: "*How can this be since I know not man?*" "*Can a man return to his mother's womb?*" "*Then who can be saved?*" They ask such questions because they are reasonable and want explanations, not because they are driven by anxiety about their salvation. The biblical man knows that the truth will make him free and will lead him to salvation, so he seeks truth first trusting that happiness and salvation will follow: "*Lord to whom shall we go? You have the words of eternal life,*" said St. Peter just after our Lord pronounced the most unprovable and mysterious words he ever uttered, in the sixth chapter of St. John's Gospel, words which Protestants cannot accept on their clear meaning. St. Peter professed the truth in the hope of salvation. He did not say first, "*I am a sinner in need of a savior,*" but "*Depart from me, I am a sinful man.*" First came the objective fact, the holiness of God and His truth, and only then the gift of salvation. Protestantism "*poisons the well*" by beginning with a doubt as to whether man can know any truth at all, and then resolving it with a "*leap of faith*" which cannot and must not be explained rationally. Catholicism assumes man's orientation toward the truth as part of his nature and presumes that the evidence, the testimony of the prophets and saints, their miracles and teachings, is sufficient to justify accepting the gift of faith which is offered to all by "*the light which enlighteneth every man coming into the*



CHRIST HANDING
THE KEYS TO
ST. PETER

Pietro Perugino
(1481-2)

How Do I Know? (Continued on page 16)

THE FOUR SIGNS OF CHRIST'S CHURCH ON EARTH:

ONE, HOLY, CATHOLIC & APOSTOLIC

BY MICHEAL SHONAFELT & ANNE NELSON LANPHAR

PART 1: "ONE"

The Nicene creed, written by the Council of Nicene in the fourth century, recites the basic tenets of the Catholic faith including the four external signs of Christ's church: "*I believe in **one, holy, catholic and apostolic** church...*"

*"The true Church is called One, because her children of **all ages and places** are united together in the **same** faith, in the **same** worship, in the **same** law; and in participation of the **same** Sacraments, under the **same** visible Head, the Roman Pontiff."* (Pius X Catechism). But can there be several true Churches? Answer: "*No, there cannot be more than one Church; for as there is but one God, one Faith and one Baptism, there is and can be but one true Church.*" (Ibid.) From prison, St Paul implored the early Christians to be "*...eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.*" (Ephesians 4: 3-5)

There is no evidence in Scripture that Christ ever even implied that there was more than one way to salvation. He was unequivocal and clear that He alone was "*the way, and the truth, and the life.*" (John 14:6) The Scriptures are replete with His making this clear and many disciples refusing to hear and falling away. (See John 6 and Christ's discussion of the Eucharist and true Presence). While Christ walked the earth, some who heard Him still failed to follow Him. How then could it be that after His death, future generations could be sure to hear the truth of His teachings if He relied solely on sinful and weak men? Is it likely that He would leave the earth without establishing His church and entrusting an authority structure created **in Him** that would last for all time?

The cornerstone of Christ's church is that it is "one" – the same across all nations and across all time, unified in Him and through Him: it has **unity** of government, **unity** of beliefs and **unity** of worship through the Sacraments. The Church's unity is first evidenced and grounded in its unity of government, the Magisterium. The Catechism of the Catholic Church states:

"The sole Church of Christ [is that] which our Savior, after his Resurrection, entrusted to Peter's pastoral care, commissioning him and the other apostles to extend and rule it... This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him." The Second Vatican Council's Decree on Ecumenism explains: "For it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the People of God." (Section 816)

The Scriptural proof of these assertions is pointed and has been accepted since the death of Christ, as evidenced by the writings of the early Church fathers. Saint Cyprian's treatise *De unitate Ecclesiae* (*On the Unity of the Church*) begins by emphasizing the need



**THE CHURCH:
MILITANT
&
TRIUMPHANT**

*Andrea Da Firenze
(1365-68)*

**The Nicene
creed, written
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"I believe in one,
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The Four Signs (Continued on page 6)

(Continued from page 5) *The Four Signs*

to follow Christ's commandments in order to escape eternal death and obtain eternal life. He then questions how can anyone purport to follow Christ if they promote heresies? He saw the promotion of heresies as the work of Satan who seeks to sow dissension in order to draw souls away from God under the guise of false Christianity. St. Cyprian pointed out that those promoting "*plausible lies*" use theological dissention to "*offer night for day, death for salvation, despair under the offer of hope, perfidy under the pretext of faith, antichrist under the name of Christ.*"

Christ established Peter as the visible head of His church on earth when He stated: "*And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."* (Matthew 16:17-19)

Further, Christ directed his apostles to teach *all* peoples: "*And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."* (Matthew 28: 18-20). Obviously the apostles, being men, could not live forever – therefore, Christ's direction to them to teach all nations was entrusting to them the salvation of the world, not just then but also all future generations, must have been an empowerment not just to them personally but to those who would follow in their office.

At the Last Supper, Christ's desire that all of his followers be united in Him, unified in one truth, one way, one church, was reflected in His prayer to His Father in which He states that He is praying *specifically* for the apostles that they may continue His work:

"I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth."

"Not for these only do I pray, but for them also who through their words shall believe in Me: that they may be one, as thou, Father, in me, and I in Thee: that they also may be one in Us: that the world may believe that thou hast sent Me." (John 17:20-21).

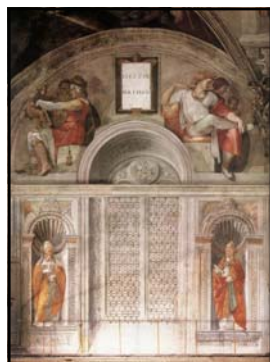
These Scriptural texts, which are the basis of the grant of authority to the apostles and their successors, are reinforced by the direction of Christ found in the Gospel of Matthew when Christ specifically directs His followers that the **ultimate authority for settlement of disputes** after His death is the church: "*If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you,*

The Four Signs (Continued on page 7)



PENTECOST

Duccio di Bouninsegna
(1308-11)



LUNETTE & POPES

Michelangelo
(1475—1512)

(Continued from page 6) ***The Four Signs***

*that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, **tell it to the church**; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”* (Matthew 18:15-18)

Christ made two clear promises that the Holy Spirit would lead His Church into all truth (John 16:13) and that He would be with her always, even unto the end of the world (Matthew 28:20). By creating an established authority and promising to protect it from the Evil One, He sanctified His Church and provided for all future generations. Unless He did so, future generations would have no way to know the truth as otherwise His message would most certainly become lost or at least ambiguous as passed from man to man, like the children’s game of “telephone,” where even the most simple messages become completely distorted within the transmission of not more than 4 or 5 people! Is it likely that Christ who loved us so much that He died for us, would desert us to our devices – that He would not establish a structure to help direct future generations to the truth? If a human parent would not desert his/her child to fend for themselves in the world, would Christ do less? It is simply not logical that Christ would desert us in such a manner.

The mark of unity of Christ’s true church is further evidenced by the *failure of unity* in the teachings of all other churches: since the “Reformation” the Protestant faiths have splintered into thousands of sects with none maintaining the original “truths” of any of their human founders, not even Lutheranism! For 2,000 years the Catholic church has maintained the deposit of faith, not because of men, but because of the divine hand of Christ! Not even the few bad Popes that the Church has endured ever changed or disavowed any of the fundamental teachings of the faith! Can there be there any stronger evidence of the divine presence of Christ in the Church than this?

The early Christians reflected the acceptance of the unity of the Church in the Magisterium as evidenced by the writings. Furthermore, it is through this authority structure that Christ established the Scriptures! The New Testament was assembled and disseminated as the true word of God to all generations through the Magisterium of the Church. If Scripture is the divine word of God, then one must assume that God entrusted *someone* on earth to assemble the books and so distribute them to the faithful directing them to believe in them as the truth. As stated by St. Augustine: “... *I should not believe the gospel except as moved by the authority of the Catholic Church.*”

Heresy is the antithesis or the reverse side of the concept of unity. Christ warned against “false prophets” *“Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’*

“Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.” (Matthew 7: 21-27) St. Paul also warned against schism and heresy: *“I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.”* (1 Cor 1, 10) St. Paul also specifically warns the faithful *against heresy* and directs them to avoid those who continue to espouse heresy after they have been corrected by the

The Four Signs (Continued on page 8)



APOSTLE ST. PETER

El Greco

(1606)

(Continued from page 7) *The Four Signs*

Church authorities: “A man that is a heretic after the first or second correction, **avoid.**” (Tit. 3, 10)

St. Thomas More lived during the Reformation and was adamant as well as eloquent in his defense of the unity of the Church. His scholarly and legally brilliant defense of the Church against the scurrilous attacks are valid and applicable today, five hundred years later! But More always went beyond just the academic arguments to also point out the human failings that misled men into sin. His persistently pointed out that pride was the underlying cause of most sins. With respect to the attacks on the Church, More pointed out that again pride was the most likely underlying cause: that men who were arrogant and full of pride could not humble themselves to be subservient to the church. More noted: “...(*Pride is as Saint Augustine sayeth is the very mother of heretics.*” More strongly believed that the real underlying issue was whether one had the humility to submit to the judgment and authority of the Church. He pointed out that it is what the Church Fathers did themselves and what they taught others to do as well.

More, always perceptive of human nature, also warned that heresy did not become accepted overnight but rather by a slow erosion caused by familiarity and gradual acceptance. More cautions that the faithful must be diligent and watchful lest this disease gradually infect them: “*For the fact is that wherever this plague rages today most fiercely, everyone did not catch the disease in a single day. Rather the contagion spreads gradually and imperceptibly while those persons who despise it at first, afterwards can stand to hear it and respond to it with less than full scorn, then come to tolerate wicked discussions, and afterwards are carried away into error, until like a cancer (as the apostle says (2 Tim 2:17) the creeping disease finally takes over the whole country.*” †

PART 2: “HOLY”

We say that we believe the Church is holy -- *credo in sanctam Ecclesiam*. When we reflect upon this truth, we may find ourselves face to face with an apparent paradox. How can the Church be holy if I am a member? The incongruity of personal sin juxtaposed against the holiness of the immaculate bride of Christ is perfected by the attacks of the skeptics who are more than willing to buttress their arguments against Catholicism with a litany of sins the Church has committed throughout the centuries. Perhaps we have also been perplexed from time to time by the historical failures of the Church, from her apparent complicity in the Spanish Inquisition to her alleged failure to cry out against the atrocities of the Third Reich.

But the Church is the body of Christ, notwithstanding the multiplicity of the sins of its members. The sins of the Church might be likened to the wounds inflicted upon the holy flesh of the Savior. Those wounds in no wise detracted from the holiness of Christ. In fact, they are the instruments-- *the very means* -- by which those members become perfected in holiness and glory in the final economy of salvation. The Church is holy because it transforms sin into grace. The Church changed the sin of Adam into the “*felix culpa*,” the happy fault, that paved the way to the incarnation, the crucifixion and the resurrection.

No one should marvel at the fact that members of the Church -- indeed, some of its most preeminent members -- have led less than admirable lives. The implicit statement in the oft-cited critiques of the Church’s detractors is that the Church should be made up of perfected souls, and the fact that it is not, somehow undermines its credibility -- or worse, its validity and its ultimate truth. The Church’s critics conveniently overlook the words of Christ, “*It is not the healthy who need the doctor, but the sick. Go and learn the meaning*



ST. PETER
El Greco
(1610—14)

The Four Signs (Continued on page 9)

(Continued from page 8) **The Four Signs**

of the words: 'Mercy is what pleases me, not sacrifice.' And indeed, I came to call not the upright, but sinners." (Matt., 9:13.)

We are a Church of sinners in transit to perfection in Christ. The Church's holiness lies in its mission in transforming darkness to light, imperfection to perfection and sin to grace by the means of its sacraments. Its holiness also lies in the fact that many of its members -- including the Blessed Virgin -- already share in the fullness of perfection in Christ. The Bride of Christ is both glorious in perfection and wounded in sin -- in both, the Bride is holy. As Cardinal De Lubac says,

"[the title of Bride] can signify that power which participates in the majesty and sanctity of Christ alike, wielding His authority and distributing His graces; or again, correlatively, it can signify the lost sheep which the Good Shepherd carries on His shoulders. And this second meaning has many further levels, involving a humanity once sinful, wretched and disintegrated but now freed by Christ from its "tortuous ways," made virginal by His kiss and made the chaste Bride of His Spirit a humiliated captive whom He has released from the haunts of the devil for entry into a real Promised Land. This is the Bride whose frailty is continually manifested in the spiritual prostitution form which He as continually liberates her"

In pondering the mystery of the Church as holy, and the seeming incongruity between holiness and sinfulness, we must also peer into the mystery from the eternal perspective. For the Church is essentially summed up in its eschatology. Its definition must encompass its final perfection when all of its members will be cleansed in the blood of the lamb, and resplendently bedecked in their white garments. That does not mean that the Church constitutes something yet to be. For, as De Lubac also states,

"the eschatological is not something simply absent from the present, any more than what is transcendent is exterior to everyday reality; on the contrary, it is the foundation of the present and the term of its movement – it is the marrow of the present, as it were, and exercises over it a hidden power [the Church] goes beyond the limits of time to assume the dimensions of eternity itself."

We may, at present, be as so many lumps of dirty coal. However, by the grace of God and the administration of his Grace through the sacraments of the Church, that very same carbon will become a perfected diamond. Both the movement and the term of this transition is the Church. When viewed in this way, the Church can more easily be seen as holy, in spite of our groveling in the mire of sin. The great Catholic poet Gerard Manley Hopkins summed up the reality of the marvelous transition of what he ruefully called the "mortal trash,"

"Flesh fade, and mortal trash

Fall to the residuary worm; world's wildfire, leave but ash:

In a flash, at a trumpet crash

I am all at once what Christ is, since he was what I am, and

This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,

Is immortal diamond." †

PART 3: "CATHOLIC"

Christ impressed four marks on His true church on earth so it could be distinguished from false churches. The four marks are: "one, holy, catholic and apostolic."

The Church is "universal" or "catholic" as evidenced by the words of Christ Himself. This universality is across both time and place as indicated in the following passages:



**THE PILGRIMS MEET
THE POPE (DETAIL)**

Vittore Carpaccio

(1492)

The Four Signs (Continued on page 10)

(Continued from page 9) **The Four Signs**

And he said to them, "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned." (Mark 16:15-16)

And Jesus drew near and spoke to them saying, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world." (Matthew 28:18-20)

"And the gospel of the kingdom shall be preached in the whole world, for a witness to all nations." (Matthew 24:14)

"Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning from Jerusalem." (Luke 24:26)

As evidenced by these passages, Christ directed that His doctrines be taught to all nations. Since Christ's direction "...to teach all nations..." was made without reference to any limitation of time, by definition it extends across all ages since new nations continuously appear on the face of the earth.

Christ further emphasized His directions by also making negative statements whereby He announced penalties against those who refuse to accept His teachings.

"For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory." (Luke 9:26)

"And whatever town you enter...say to them, 'The kingdom of God is at hand to you.' But whatever town you enter and they do not receive you—go out into its streets and say, 'Even the dust from your town that cleaves to us we shake off against you' yet know this, that the kingdom of God is at hand.' I say to you, that it will be more tolerable for Sodom in that day than for that town...He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me." (Luke 10:8-16)

The two aspects of the universality (time and place) can not be dissociated. Therefore, it is important to review history to discern which church actually contains both aspects of the mark of universality.

The Greek word "*katholikos*" is an adjective which means "*universal*" or "*that which is found everywhere*." The first known reference to Christ's Church as the "*Catholic Church*" is found in the writings of St. Ignatius of Antioch in 107 A.D. where he writes: "*Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church*." Since there are no direct references to the Church as "*Catholic*" found in the Bible, this reference was apparently because it evidenced the most notable and apparent characteristic of the Church—that it was universal across the known world. This reference to the Christ's Church as the "*Catholic Church*" became the common reference in Christian writings as evidenced by the writings of St. Polycarp in 155 A.D.; St. Irenaeus of Lyons and Tertullian of Carthage in the late second century; St. Cyril of Jerusalem and Origen of Alexander in the mid-third century; St. Augustine in the fifth century; and many more throughout Christian literature. The Christian writings continually evidence that the Catholic Church had spread across the known world thereby evidencing the universality of place. This does not mean that every person in the areas were members of the Church but that the Church had spread to the area.

The Catholic Church is the only church which is universal as to time. The writings of the early Christians identified the Church as that which was under the jurisdiction of the Bishop of Rome, being the direct successor of St. Peter. The Catholic Church has existed since the time of Christ as evidenced by the unbroken chain of popes which have served as the head of the Church of Christ on earth.

An examination of the other Christian churches show that they lack universality either as to place and/or time. Most of the major Christian denominations have spread only to certain regions and have virtually no presence in major areas of the world. As to universality of time, the chart below summarizes the commencement date of each denomination thereby evidencing their lack of universality of time.

In conclusion, the *only* church which evidences the mark of universality of both time and place is the Catholic Church. †

The Four Signs (Continued on page 11)

(Continued from page 10) **The Four Signs**

NAME	FOUNDER	DATE	PLACE
Orthodox Churches	Michael Caerularius	1054	Constantinople
Lutheranism	Martin Luther	1520	Germany
Anglicanism	King Henry VIII	1534	England
Mennonite sects	Menno Simons	1550	Switzerland
Presbyterian	Calvin & Knox	1560	Switzerland & Scotland
Congregationalism	Robert Brown	1582	Holland
Baptist sects	John Smith	1606	Amsterdam Holland
Society of Friends	George Fox	1624	England
Methodism	John Wesley	1744	England
Unitarianism	Theophilus Lindsay	1774	England
Mormonism	Joseph Smith	1830	U.S.
Adventist sects	William Miller	1840	U.S.
Salvation Army	William Booth	1865	England
Christian Scientist	Mark Baker Eddy	1879	U.S.

PART 4: "APOSTOLIC"

Every Sunday, when we recite the Nicene Creed, we announce the four essential attributes of the Roman Catholic Church - - that she is *one, holy, catholic, and apostolic*. But what do we mean when we say, for instance, that the Church is "*apostolic*?"

In the textbook response, the term derives from the Greek "αποστολος" meaning "*messenger*" or "*emissary*." The apostles were the emissaries of Christ. They sat at his feet when he recited the beatitudes; they witnessed the miracle of the loaves and fishes; they lived day by day with the Lord, and were present at every moment of his earthly ministry; most importantly, they beheld His resurrection. Thus blessed and transformed by the presence of the Redeemer, they went off to "*make disciples of all nations; baptize in the name of the Father and the Son and the Holy Spirit*" and to teach all of the commands of Christ. (Matt. 28:19-20.)

In designating His emissaries, Christ did not merely send ambassadors, he also imparted powers. He gave them such authority that, "*whatsoever you bind on earth shall be bound in heaven; whatsoever you loose on earth shall be considered loosed in heaven.*" (Matt. 18:18.) He communicated to them the ability to reenact His actions at the Last Supper, "*do this in remembrance of me.*" (Lk. 22:14.) He also imparted the power to forgive sins, "*If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained.*" (Jn. 20:22-23.) Thus, as John Hardon, S.J., states,

The apostles were not only commissioned to carry on his work; they were consecrated to do so. Their right to teach, govern, and sanctify was rooted in their ordination to a share in Christ's priesthood, which took place at the first Lord's Supper. In virtue of this ordination, they received all the graces necessary to exercise their apostolate effectively for the people of God. (Hardon, *The Catholic Catechism*, (Doubleday 1981) p. 220.)

The apostles were also enabled to communicate the essentials of their office to their successors by the laying on of hands. In this manner, the powers imparted by Christ have been handed on throughout the generations. This reality becomes more personal when we realize that the bishop who confirmed us can ultimately trace his

The Four Signs (Continued on page 12)

(Continued from page 11) **The Four Signs**

apostolic succession to Christ Himself. The priest from whom we receive the Eucharist at each mass can trace the power of his priesthood to the moment the first apostle laid hands upon his successor.

The apostolic succession also manifests the truth of the Catholic Church by firmly establishing its link with the apostles and their teachings. Saint Irenaeus, bishop of Lyons, gives a first-hand account of his link with the apostles. In exhorting against the heresy of gnosticism, he made clear to the faithful that his authority in setting forth the true teachings of the Church came not from himself, but directly from the apostles. Irenaeus was, in fact, the disciple of Saint Polycarp, bishop of Smyrna, who, in turn, sat at the feet of the Saint John the Apostle himself. Saint Irenaeus wrote,

These [heresies] were not taught you by the bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach the word of God. It is yet present to my mind with what gravity he everywhere came in and went out; what was the sanctity of his deportment, the majesty of his countenance, and of his whole exterior; and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others who had seen Jesus Christ, the words he had heard from their mouths. I can protest before God that if this holy bishop had heard of any error like yours, he would have immediately stopped his ears and cried out, according to his custom, "Good God! That I should be reserved to these times to hear such things!"

In this manner, the early bishops, who could recite their pedigrees to the twelve apostles themselves, assert their authority to lay bear the heresies of their day, and to realign their faithful with the true doctrine of the Church. Also, in the writings of these Apostolic Fathers, we already see the hierarchical and sacramental structure of the Catholic Church. For example, Saint Ignatius of Antioch, a colleague of Saint Polycarp who preceded the latter to martyrdom, and who also sat at the feet of the Apostle John, writes,

Use one Eucharist; for the flesh of the Lord Jesus Christ is one and the cup is one, to unite us all in His blood. There is one altar, as there is one bishop, together with the body of the priesthood and the deacons my fellow servants, that whatever you do, you may do according to God. (Letter to the Philadelphians.)

Ignatius further denounces heretics "who confess not that the Eucharist is the flesh of our Savior Jesus Christ, which flesh suffered for our sins and which in His loving-kindness the Father raised up." In his letter to the Smyrnaeans, he states the "the sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him." Ignatius also constantly commends the faithful to their bishop. In the same letter, he writes, "Wherever the bishop appears, there let the people be, even as wherever Christ Jesus is, there is the Catholic Church." Ignatius also exhorts,

...let me urge on you the need for godly unanimity in everything you do. Let the bishop preside in the place of God, and his clergy in place of the Apostolic conclave, and let my special friends the deacons be entrusted with the service of Jesus Christ, who was with the Father from all eternity and in these last days has been made manifest.

He goes on to say:

In the same way as the Lord was wholly one with the Father, and never acted independently of Him, either in person or through the Apostles, so you yourselves must never act independently of your bishop and clergy. On no account persuade yourselves that it is right and proper to follow your own private judgment; have a single service of prayer which everyone attends; one united supplication, one mind, one hope, in love and innocent joyfulness, which is Jesus Christ, than whom nothing is better. (Letter to the Magnesians.)

In the present era, where Christianity has been splintered into a confusing tangle of sects, schisms, factions and cults, the guiding beacon of the true church is its apostolicity. Which of the Christian sects can claim a direct *physical* link with the apostles themselves? Only the Catholic Church, and no other. The apostolic nature of the Church, is, in essence, a human chain of joined hands, spanning the past two millennia, and linking with Christ in the upper room where He delivered His commands and imparted His priestly powers to the first apostles. Not one Protestant denomination can lay claim to such a pedigree.

We should rejoice and thank God daily that we are part of the blessed communion of the apostles and that we can partake daily of the unblemished deposit of faith which was handed on, like a torch, to each succeeding generation of bishops down to the present day. The apostolicity of the Church confirms its doctrinal purity and its holiness. More importantly, it places us in the immediate presence of Christ who awaits us in our tabernacles and longs for our daily communion. †

GOD SPEAKS IN HISTORY, CREATION AND REVELATION*

HIS HOLINESS POPE JOHN PAUL II



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



***Reflections on Psalm 147 at General Audience Castel Gandolfo, Italy Aug. 20, 2003**

God manifests himself in creation, history and Revelation, inviting every believer to raise a song of praise to the Lord, says John Paul II.

The Pope made that observation when addressing the 3,500 pilgrims at today's general audience, held in the courtyard of the papal summer residence of Castel Gandolfo.

The Holy Father dedicated his address to a reflection on the second part of Psalm 147, a poetic praise addressed to God by the People of Israel after the Babylonian exile and the rebuilding of Jerusalem.

As can be seen in this vicissitude of the People of Israel, God speaks through history, but he also speaks in other ways, such as through creation, the Pope said.

Psalm 147, for instance, depicts a wintry scene, in which snow is compared to wool, hoarfrost to the dust of the desert, hail to crumbs of bread thrown on the ground. This wintry picture, which "invites one to discover the wonders of creation," becomes even more eloquent when spring reappears, the Holy Father said.

"The ice melts, the warm wind blows and makes the waters flow, thus repeating the perennial cycle of the seasons and, therefore, the same possibility of life for men and women," he said. "Thus, the Lord acts with his Word not only in creation but also in history."

"He reveals himself with the silent language of nature, but he expresses himself in an explicit way through the Bible, and in his personal communication through the prophets, and fully through the Son," the Pope said.

"This is why our praise should rise to heaven every day," the Holy Father added. "It is our gratitude, which flowers at dawn in the prayer of lauds to bless the Lord of life and freedom, of existence and faith, of creation and redemption."

John Paul II was continuing his series of weekly meditations on the Psalms and canticles of the Old Testament. The meditations may be read at

www.zenit.org/english/audience. †



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MATTHEW 16: 13-20



SCRIPTURAL CORNER

¹³Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do men say that the Son of man is?” ¹⁴And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” ¹⁵He said to them, “But who do you say that I am?” ¹⁶Simon Peter replied, “You are the Christ, the Son of the living God.” ¹⁷And Jesus answered him, “Blessed are you Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. ¹⁸And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. ¹⁹I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven.” ²⁰Then he strictly charged the disciples to tell no one that he was the Christ.

Comment from the Navarre Bible:*

In this passage St. Peter is promised primacy over the whole Church, a primacy which Jesus will confer on him after his resurrection, as we learn in the Gospel of St. John (cf. Jn 21: 15-18). This supreme authority is given to Peter for the benefit of the Church. Because the Church has to last until the end of time, this authority will be passed on to Peter’s successors down through history. The Bishop of Rome, the Pope, is the successor of Peter.

The solemn Magisterium of the Church, in the First Vatican Council, defined the doctrine of the primacy of Peter and his successors in these terms:

“We teach and declare, therefore, according to the testimony of the Gospel that the primacy of jurisdiction over the whole Church was immediately and directly promised to and conferred upon the blessed Apostle Peter by Christ the Lord. .. (T)o Simon, Christ had said, ‘You shall be called Cephas’ (Jn 1:42). Then, after Simon had acknowledged Christ with the confession, ‘You are the Christ, the Son of the living God’ (Mt 16:16), it was to Simon alone that the solemn words were spoken by the Lord: ‘Blessed are you, Simon Bar-Jona. For flesh and blood have not revealed this to you but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in heaven.’ (Mt 16:17-19). And after his Resurrection, Jesus conferred upon Simon Peter alone the jurisdiction of supreme shepherd and ruler over his whole fold with the words, ‘Feed my lambs....Feed my sheep.’ (Jn 21:15-17).

“(Canon) Therefore, if anyone says that the blessed Apostle Peter was not constituted by Christ the Lord as the Prince of all the Apostles and the visible head of the whole Church militant, or that he received immediately and directly from Jesus Christ our Lord only a primacy of honor and not a true and proper primacy of jurisdiction: let him be condemned.

“Now, what Christ the Lord, supreme shepherd and watchful guardian of the flock, established in the person of the blessed Apostle Peter for the perpetual safety and everlasting good of the Church must, by the will of the same, endure without interruption in the Church which was founded on the rock and which will remain until the end of the world. Indeed, ‘no one doubts, in fact it is obvious to all ages, that the holy and most blessed Peter, Prince and head of the Apostles, the pillar of faith, and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and the Redeemer of the human race; and even to this time, and forever he lives,’ and governs, ‘and exercises judgment in his successors’ (cf. Council of Ephesus), the bishops of the holy Roman See, which he established and consecrated with his blood. Therefore, whoever

Scriptural Corner (Continued on page 16)



THE HANDING OVER OF THE KEYS

Sanzio Raffaele

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



*St. Thomas More Society of Orange County
Invites the Entire Legal Community to the*

Red Mass

**HOLY FAMILY CATHEDRAL
ORANGE, CALIFORNIA**

MONDAY, OCTOBER 20, 2003

EUCCHARISTIC 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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(Continued from page 4) **How Do I Know?**

world.” For those who need proof of the Christian faith by miracles, or insist on proof without miracles, St. Thomas Aquinas has this masterful, serene, and very Catholic advice:

“It is a well-known fact, related in pagan histories, that the whole world worshipped idols and persecuted the faith of Christ; yet now behold . . . the wise, the noble, the rich and the powerful have been converted at the words of a few simple poor men who preached Christ. Now was this a miracle or was it not? If it was, then you have what you asked for, a miracle. If you say that it was not a miracle, then I say you could not have a greater miracle than the conversion of the whole world without miracles, and we need to seek no further.”

This miracle happens every day, all over the world. Ultimately, that is all any of us needs to know about the Catholic Church. †

(Continued from page 14) **Scriptural Corner**

succeeds Peter in this Chair holds Peter’s primacy over the whole Church according to the plan of Christ himself [...] for every church, that is, the faithful who are everywhere, to be in agreement’ with the same Roman Church [...].

“(Canon) Therefore, if anyone says that it is not according to the institution of Christ our Lord himself, that is, by divine law, that St. Peter has perpetual successors in the primacy over the whole Church; of if anyone says that the Roman Pontiff is not the successor of St. Peter in the same primacy: let him be condemned [...].

“We think it extremely necessary to assert solemnly the prerogative which the only-begotten Son of God deigned to join to the highest pastoral office. “And so, faithfully keeping to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, for the exaltation of the Catholic religion, and for the salvation of Christian peoples, We, with the approval of the sacred council, teach and define that it is a divinely revealed dogma: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, doctrine concerning faith or morals to be held by the universal Church, possesses through the diving assistance promised to him in the person of St. Peter, the infallibility with which the diving Redeemer willed his Church to be endowed in defining doctrine concerning faith and morals; and that such definitions of the Roman Pontiff are therefore irreformable because of their nature, but not because of the agreement of the Church.

“(Canon) But if anyone presumes to contradict this our definition (God forbid that he do so): let him be condemned” (Vatican I, *Pastor Aeternus*, chaps. 1, 2 and 4). †

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*

- ◆ Ryan Ronk (serious injury).
- ◆ Massimo (child with serious illness).
 - ◆ Pope Paul John II.
 - ◆ John Flynn IV (life changes).
- ◆ Lieutenant Seth Wolcott & his family.
 - ◆ US Air Force Pilot John Flynn.
- ◆ All members of the US Armed Forces.
- ◆ Baby Thomas Council (serious illness).
 - ◆ Kristin Burkett (serious illness).
 - ◆ Ronald Moore (pass the bar exam).
 - ◆ Diana Todora (pass the bar exam).
 - ◆ Robyn Belz (serious illness).

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 on Anne Lanphar’s voicemail (714) 800-3225, or email your request to alanphar@firstam.com

- ◆ Myron Cohen (serious illness).
- ◆ Terry & Julie N (special intention).
- ◆ Darren M (questioning the Faith).
- ◆ Fr. Matt Munoz (special intention).
- ◆ Ryan McEachon (special intention).
 - ◆ John Thompson (employment).
- ◆ Selma Mann’s family (2 medical conditions).
 - ◆ Cindie Burnes (serious illness).
 - ◆ Michael Shonafelt (special intention).
 - ◆ John Flynn & his wife (serious illness).
 - ◆ Ron Gable (special intention).
 - ◆ Evelyn Munoz (deceased). †

TETZEL'S CUP AND OTHER "PROBLEMS" WITH INDULGENCES

BY MICHEAL SHONAFELT, ESQ.

Few things have brought more contempt upon the Catholic doctrine of indulgences than the purported practice of "selling" relief for the temporal punishment for sins as a means of funding the rebuilding of St. Peter's Basilica in the early 16th century. Popular historical accounts claim that the preaching of the Dominican friar, Johan Tetzel, and his legendary, if not fictional, couplet "*Once the coin into the coffer rings, a soul from purgatory heavenward springs!*" served as a catalyst for Martin Luther's final break from the Roman Catholic Church. Since this notorious coupling of lucre and forgiveness, the Catholic doctrine of indulgences has served as an irreconcilable point of departure for millions of Protestants.

Like so many of the disputed doctrines and practices of Catholicism, much of the controversy about indulgences rests on a fundamental misunderstanding concerning the Catholic Church's real position on the doctrine. As the Catholic Catechism teaches, a proper understanding of indulgences sees them, not as money for forgiveness, but as a means of applying the richness of the treasury of graces of the saints in the body of Christ to the remission of the temporal punishments resulting from one's personal sins. (Catholic Catechism (*Libreria Editrice Vaticana* 1994) at ¶ 1471, p. 370.) This concept is in no way alien to the ancient teachings of the Church or the doctrine of sin and punishment articulated throughout the Old and New Testaments.

Time and space do not allow for a proper treatment of indulgences here. Nevertheless, this article attempts to address some of the elements of indulgences, as properly understood, and *hopefully* dispel some of the old myths concerning this ancient and beautiful doctrine.

(1) *The Church Has Never Condoned the Granting of Indulgences on the Mere Gift of Money:* Like Tetzel's Cup, history may provide accounts of abusive practices concerning the "selling" of indulgences. The Catholic Church never officially accepted this practice, however. Instead, the Church throughout its history encouraged the commission of acts of charity as a means of penance for sins. In many cases, such acts took the form of almsgiving, or a contribution to a pious cause, such as the building of a hospital or church. Such good works were secondary to the spirit of contrition and charity in which they were to be performed. Unfortunately, these practices, while innocent in themselves, too easily gave rise to widespread abuse, and the connection between true penance and the payment of alms was too easily lost. On the one hand there was the danger that giving of money would be regarded as the "price" of the indulgence, and that those who sought to gain it might lose sight of the more important conditions namely, contrition and penance. On the other hand, those who granted indulgences at times were too easily tempted to make them a means of financial gain. Recognizing the danger, the Council of Trent in its decree "*On Indulgences*" (Sess. XXV) finally and definitively abolished the practice of payment of any kind as an indulgenced practice.

(2) *Indulgences Have Nothing to Do with the Forgiveness of Sins:* Another common misunderstanding is that indulgences result in the forgiveness of sin. Taken to its extreme, this misconception would place salvation on a par with the obtaining of indul-

TRUTH OR MYTH?



PORTRAIT OF
MARTIN LUTHER

*Lucas Cranach
the Elder*

(1543)

(Continued from page 17) **Indulgences**

gences. In fact, indulgences relate solely to *penance* for sins already confessed and forgiven. (Catholic Catechism at ¶ 1471, p. 370.) As the Catholic Catechism notes, every sin entails an attachment to created things. While forgiveness removes the eternal consequences of sin, it does not necessarily remove the inordinate attachments that inhere in our souls. Put another way, the commission of a sin incurs not only a pardonable guilt, but also a need for amends through the uprooting of the sinful attachment that led to the sin. The purification of our soul from such attachments must take place before our souls can stand before God in the beatific vision. That purification is wrought through, among other things, patiently bearing the trials and sufferings of this life, through acts of love for God and our neighbor, or through the pains of purgatory. Indulgences are directed to this purification process, not to forgiveness.

(3) *Contrary to the Belief of Many, the Doctrine of Indulgences Has Biblical Roots:* To understand indulgences, one must understand the notion of penance as a means of “expiating” (i.e., removing) the temporal consequences of sin, *after* the sin is forgiven. The Scriptures are replete with examples of the temporal ramifications of sin, as distinct from the guilt arising from sin. In fact, at the first instant of human sin, God spoke of the temporal punishments which would necessarily arise, including the “multiplication” of the pain of childbearing, and the necessity of earning one’s bread only by the sweat of his brow. (Gen. 3:16-19.) Elsewhere, the prophet Nathan made clear to King David, that, although his sin of adultery was forgiven, the child to be born of his illicit union “must surely die.” (2 Sam. 12:13-14.) Again, God “pardoned” those who did not hearken to His voice in the desert, but would not let them see the Promised Land. (Num. 14:13-23.) Finally, no one reasonably can deny that death persists as a punishment to all Christians, notwithstanding the forgiveness of Christ. Yet, Scripture makes clear also that the prayers and acts of love and kindness of some may serve to remit the temporal punishment for the sins of others. (See 1 Kgs. 11:11-13 [God remitted Solomon’s punishment for “the sake of [his] servant David”]; Gen. 18:16-33 [God willing to remit the city’s punishment for the sake of the righteous few]; Luke 7:1-10 [the faithfulness of the centurion gives rise to healing of the centurion’s servant].) On this point, Proverbs states, “By loving kindness and faithfulness iniquity is atoned for . . .” (Prov. 16:6.)

(4) *The Catholic Church Has Never Discarded the Doctrine of Indulgences:* While many believe the Church discarded the doctrine of indulgences, it never did. In fact, the doctrine is and always has been one of the immutable teachings of the Church. As mentioned above, the Church has taken great care to safeguard the doctrine against abuse, by among other things, ending the practice of payment of alms as an element of the expiation process. Indulgences, as properly understood, are part and parcel of the Church’s doctrines of grace, sanctification and the communion of the saints.

(5) *The Expiatory Graces of All the Members of the Church are Shared by the Entire Body of Christ:* Indulgences apply the spiritual goods of the saints, the abundance of their prayers and good works, to expiate the temporal punishment of one’s sins. This is perhaps the least understood, but most appealing aspect of the doctrine of indulgences. If, as Saint Paul asserts, the dead are absent from the body, but present to the Lord, then their communion with the body of Christ is heightened and brought to perfection. It forms a “perennial link of charity” and “an abundant exchange of all good things.” As the Catholic Catechism notes, “[i]n this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause the others.” (Catholic Catechism at ¶ 1475, p. 371.) †



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THOUGHT FOR THE DAY



LIFE IS A PIECE OF CAKE

Sometimes we wonder, "What did I do to deserve this?" or "Why did God have to do this to me?" Here is a wonderful explanation!

A daughter is telling her Mother how everything is going wrong. She's failing algebra, her boyfriend broke up with her and her best friend is moving away. Meanwhile her Mother is baking a cake and asks her daughter if she would like a snack. The daughter answers, "Absolutely Mom, I love your cake."

"Here, have some cooking oil," her Mother offers.

"Yuck!" responds her daughter.

"How about a couple of raw eggs?"

"Gross, Mom!"

"Would you like some flour then? Or maybe baking soda?"

"Mom, those are all yucky!"

To which the mother replies: "Yes, all those things seem bad all by themselves. But when they are put together in the right way, they make a wonderfully delicious cake! God works the same. Many times we wonder why He would let us go through such bad and difficult times. But God knows that when He puts these things all in His order, they always work for good! We just have to trust Him and, eventually they will make something wonderful! God is crazy about you. He sends flowers every spring and a sunrise every morning. Whenever you want to talk, He'll listen. He can live anywhere in the universe, and He chose your heart." †

MORE ON THE POPE'S AUTHORITY

THE WRITINGS OF THOMAS MORE



After being condemned in his trial, More made a final statement before being condemned to death. Aware that his words would echo throughout England, throughout Europe, and throughout subsequent history, Sir Thomas More now brought into full play all of the rhetorical power and legal expertise that a lifetime of training had placed at his disposal. Challenging the very ground on which Audley and the rest of the judges intended to condemn him, he said:

"Inasmuch, my lord, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government of which, or of any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual preeminence by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative guaranteed, it is therefore in law among Christian men insufficient to charge any Christian man."

Thomas More: A Portrait of Courage

Gerard Wegemer

Pg 215 †

FRANK & ERNEST



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You can plan to attend or to support the 25th Anniversary Annual Auction and Dinner Event to be held at 6:00 p.m. on Saturday, October 11th at the fabulous new Hyatt Regency Huntington Beach Spa and Resort. This single event helps to raise almost one-third of *Casa Youth Shelter’s* annual operating budget. For ticket information, reservations, or information about how you can help, please call Lydia at (562) 594-6825.

*Casa Youth Shelter is a private 501(c)3, non-denomination agency.
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For more information, visit our website at
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Fax: (562) 594-9185

*When we were lost and could not find our way to you,
you loved us more than ever.
Eucharist Prayer*

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



GOLF & THE POPE

Shortly after the Pope had apologized to the Nation of Israel for the treatment of Jews by the Catholic Church over the years, Ehud Barak, the leader of Israel, sent back a message to the College of Cardinals. The proposal was for a friendly game of golf to be played between the two leaders or their representatives to show the friendship and ecumenical spirit shared by the Catholic and Jewish faiths. The Pope met with his College of Cardinals to discuss the proposal.

"Your Holiness," said one of the Cardinals, "Mr. Barak wants to challenge you to a game of golf to show that you are old and unable to compete I am afraid that this would tarnish our image to the world."

The Pope thought about this and as he had never held a golf club in his life asked, "Don't we have a Cardinal to represent me?"

"None that plays golf very well," a Cardinal replied. "But," he added, "there is a man named Jack Nicklaus, an American golfer who is a devout Catholic. We can offer to make him a Cardinal, then ask him to play Mr. Barak as your personal representative. In addition to showing our spirit of co-operation, we'll also win the match."

Everyone agreed it was a great idea. The call was made and, of course, Nicklaus was honored and agreed to play as a representative of the Pope.

The day after the match, Nicklaus reported to the Vatican to inform the Pope of the result. "I have some good news and some bad news, Your Holiness," said the golfer.

"Tell me the good news, Cardinal Nicklaus," said the Pope.

"Well, Your Holiness, I don't like to brag, but even though I've played some pretty terrific rounds of golf in my life, this was the best I have ever played, by far. I must have been inspired from above. My drives were long and true, my irons were accurate and purposeful, and my putting was perfect. With all due respect, my play was truly miraculous."

"How can there be bad news?" the Pope asked.

Nicklaus sighed, "I lost to Rabbi Tiger Woods by three strokes." †



SIMPLE TRUTHS



Fulton J. Sheen

"Spiritual fires never cool, because they are not fed by glands, but glow with the coals lighted at the furnace of Heaven, such as touched the lips of the prophet. Many of the false enthusiasms in the world today come from unhappy minds in unhappy bodies. They find a spurious happiness in setting destructive fires, burning down the temples of worship and the home of morality." †

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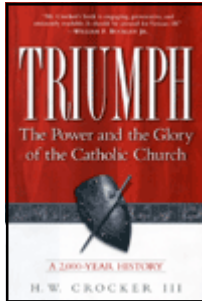
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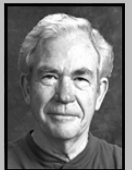
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