Ad Veritatem

Volume 8 Issue 9

St. Thomas More Society of Orange County

OCTOBER 2003

St. Thomas More
believed that
"the active study of the
four last things (death,
judgment, heaven and
hell), and the deep
consideration of them,
is the thing that will
keep you from sin."

Thomas More:
Portrait of Courage
By Gerard Wegemer

OCTOBER MEETING:

WEDNESDAY OCTOBER 15, 2003 NOON

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

"THE SHOCK OF THE OLD: HOW TO READ & UNDERSTAND
THE OLD TESTAMENT"

DETAILS ON PAGE 3

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

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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

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

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St. Michael's Abbey

AD VERITATEM EDITORS
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OCT MEETING

FR. HUGH BARBOUR, O. PRAEM, Ph.D. "THE SHOCK OF THE OLD: **HOW TO READ & UNDERSTAND** THE OLD TESTAMENT"

WHEN:

NOON Wed. Oct. 15th

WHERE:

First American Title Ins. Co. Way, Santa Ana

FOR DIRECTIONS CALL (714) 800-3000

Norbertine Father Hugh Barbour, 42, is Prior of St. Michael's Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. In 1991, Fr. Hugh was appointed Censor Librorum for the Diocese by Bishop Norman 2 First American McFarland, a unique honor for such a young Priest. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh also has served as the Chaplain for the St Thomas More Society since its inception.

COST:

\$10 for lunch

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

BUSCH LAW PRIVATE CHAPEL FATHER JOHN HILTZ FREE LUNCH PROVIDED. 2532 DUPONT AVE, IRVINE TIME: NOON RSVP NOT REQUIRED **EVERYONE IS WELCOME!** 中

CALENDAR REMINDERS



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A Father Who Keeps His Promises

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WHICH "10 COMMANDMENTS"?

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

QUESTION: Why do Catholics not list the commandment not to make or adore graven images as one of the 10 commandments? A Protestant friend of mine says it is because Catholics venerate images, and so they leave this commandment out. I am confused, because it does not seem to me that our use of images is forbidden by this commandment.

ANSWER: The Catholic listing of the 10 commandments, in fact, includes the Protestant second commandment in the first, just as the Protestant listing combines our ninth and tenth commandments. If you examine the full test of the first commandment given in the Catechism of the Catholic Church (§2083), you will see that the commandment regarding the worship of idols is there.

Logically, there is just one commandment enjoining us to worship God alone, and to reject the worship of false gods. The making of the commandment about idols into a separate commandment was a Protestant innovation to oppose the use of sacred images, which had been vindicated by the Second Council of Nicea in A.D. 787.

Even so, Luther, in his catechism, did not use the now common Protestant division, but the ancient one used by the Fathers of the Church. In fact, if Protestants were to apply this commandment rigorously as meaning an absolute prohibition of images, then the practice of most of their churches would be as unacceptable to them as those of the Catholic Church. Many Protestant churches have crosses, stained-glass windows and nativity scenes, and in Lutheran churches in Europe, the crucifix is as common as in Catholic churches. The Second Council of Nicea taught: "The honor of the image passes to the original, and he who shows reverence to the image, shows reverence to the substance of Him depicted in it."

Even in the Old Testament, in the same book Exodus that gives us the 10 commandments, we read that God ordered beaten golden images of two cherubim be made to adorn the sides of the ark of the covenant. (cf. Exodus 25). In Numbers 21, God ordered Moses to make a bronze serpent and fix it as a sign, so that all who looked at it would be healed from the serpents' bites. Our Lord taught that this image was a representation of Himself on the Cross, a prophecy of the true Crucified One to foreshadow the spiritual healing brought by Christ, Who overcame the ancient serpent. Our Lord said, "And as Moses lifted up the serpent in the wilderness, so must the son of Man be lifted up, that whoever believes in Him may have eternal life" (John 3:14-15). In Acts 5, we read that the sick were carried out into the street so that they might be healed by even the shadow of St. Peter, surely the most basic of "images"!

The problem with idols is not that they are images, but that they are images of gods who do not exist; there are no actual beings to whom the reverence offered them can be referred. They are false gods. They are only statues, nothing

A
MESSAGE
FROM
OUR
CHAPLAIN



MOSES AND THE BRAZEN SERPENT Sebastien Bourdon (1653)

ORPHANS OF THE ENLIGHTENMENT: BELIEF & THE ACADEMIC LIFE*

By John E. Coons, Esq.
Professor of Law, Emeritus
U.C. Berkely, Boalt Hall School of Law

I was greatly flattered by John Flynn's invitation to your meeting. I've begun to realize that John is a man of parts. I did not have him as a student, but this may be as well, for I now suspect him of a gift for luring bluffers like me into saying more than they ought, and, indeed, more than they know. When John and I discussed possible topics on the phone, I worried about whether I knew anything relevant to your specific interests. He disarmingly suggested that I might reflect upon the experience of being a Catholic believer within the American academy.

That sounded okay. I should at least be able to report accurately my own obscure story and my interpretations of it. Then John set the hook; he requested a title. No doubt he supposed that a well-chosen label would convey the impression that my stories shared some subtle connecting theme. I responded with the blurb you all have seen; too late I realized that these words were not merely suggestive but outright pretentious. And there my troubles began; chosen by impulse, this title became the tail wagging my dog, leaving me struggling to justify or at least make sense of it.

I am not sure that I can; what I do know, however, is that the effort to do so has made the title seem more nearly true than I had any reason to expect when I chose it. On reflection I have, in fact, found myself oddly isolated within my profession, first, by its long philosophical alliance with the Enlightenment (as I understand that historic term), but second – and even more – by the timid and narrow materialism that in our time has become the Enlightenment's logical successor. I regret this implicit exile of mine from the mainstream; by nature I am intellectually gregarious, and I value serious dialogue on all those transcendental questions that contemporary faculties have simply taken off the table. Of course, the pain of this isolation is softened by the consolations available to the Catholic mind. And, in truth, though saddened, I am saddest of all for my wonderful non-believing colleagues to whom such consolations are unavailable. For these poor orphans there is no asylum.

So ends my introduction. Please do not expect what follows to constitute a well-ordered set of insights; I must rely too much on personal experience and even prejudice. Nonetheless, I will start with four generalizations that I think are defensible:

- As materialism (and its offspring, subjectivism) have become the academy's most fashionable premise, believers have experienced professional estrangement.
- 2. Believers within law faculties share this experience of estrangement but have come to it relatively late and in a distinctive manner.
- 3. This isolation of academic believers like myself is not all bad; much depends upon what one is estranged from. Paradoxically, it is the materialist who today finds himself isolated in the most cruel way from both colleagues and society; his own premises deny the hope of shared intellectual enterprise and leave us all strangers.
- 4. Given this state of affairs, Catholics who keep their intellectual powder dry may yet play the role of the saving remnant.

Again, these four balloon judgments rest principally on personal observations over

Orphans of the Enlightenment (Continued on page 6)



THE CHURCH:
MILITANT
&
TRIUMPHANT
Andrea Da Firenze
(1365-68)

And, in their view of things, one became liberated not merely from oppression by church or state, but - much more basically - from the claims of nature and God. Man was to be free to make himself according to his own private will.

*Professor Coons delivered this address at the September Meeting of the St Thomas More Society Page 6 Ad Veritatem

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the fifty-six years since I entered college. I will report the changes in academic culture as I observed them, beginning with the general academic outlook in the late 40s and 50s, then gradually focus more upon the law schools – especially Northwestern and Berkeley – that I know best. Finally, I will end with a few war stories that may fill some blanks.

In the late 40s, I attended an obscure but lovable public university in my hometown. I will try to reset its intellectual scene. The general atmosphere I now believe to have been typical of the times. Though religiously and ethnically mixed, it was a community of considerable social trust both within the university itself and between the university and the public. Whatever the professors were up to might have been over the heads of people like my parents, but they understood that it was all carried on in service of a permanent order of the true and the good whose reality no one doubted.

The physical aspects of that intellectual order – by which I mean the insights of science in its various forms – were understood to be in a state of constant and progressive change, but the underlying reality, including the source of the good itself and of our duty to seek it, was a truth that was shared and settled. Like their public constituencies (including my own parents) the professors quarreled among themselves over many important things, including religion. And, to be sure, there was what we call discrimination; in those days few Catholics were to be found as professors, much less deans or chancellors. But everyone agreed that there was a true and a good – and knew its author.

Within a decade or so, this consensus was to change. The typical faculty attitude (as opposed to that of the public that supported the university establishment) underwent a great sea change. I believe that this shift had been prepared by three centuries of western philosophy that finally found its opportunity to flood the culture of higher education; for all their cleverness and gifts, the faculty often had little sophistication outside their own specialties, hence little defense to these enthusiasms when they became fashionable. Of course, many professors did maintain independent paths, but the mass at the center shifted as a significant number of faculty lost their old and unreflective confidence that we live in an order of things that is supported by real authority with a claim upon our allegiance. For convenience, let me refer to these typical professors as "modal academics" and try to describe their world view before, and then after, this great defection.

Until the 1960s, these minds, as a practical matter, had managed to accept the general conception of authority that was common to the various versions of Judeo-Christianity, while simultaneously affirming the great project of the Enlightenment. The two were assumed to be compatible.

I think, in fact, that they were not. From their emergence in the 17th and 18th Centuries the gurus of modernity, some consciously, others not, strove to rescue the individual from the authority of religious belief. And, in their view of things, one became liberated not merely from oppression by church or state, but – much more basically – from the claims of nature and God. Man was to be free to make himself according to his own private will.

As this reading of reality successfully penetrated the consciousness of the 1960s, my modal academics found it impossible any longer to sustain both world views. Many abandoned their religious heritage, but others abandoned the Enlightenment as well. These latter not only answered the siren of autonomy but, with the enthusiasm of converts, proceeded to raise the ante beyond anything intended by the 18th Century. Whatever may have been their premises – and whether logically or not – the great Enlightenment minds had agreed with Christianity to this extent: the factual and moral



A TEACHER & HIS PUPIL

Claude Lefebvre

(Date Unknown)

Orphans of the Enlightenment (Continued on page 7)

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objects of human reason are real, and the free search for them constitutes our unique vocation. The new dispensation of the 1960s was to remove the old premise. That is, there are no real moral objects; what we can know is exhausted in the subjective perceptions generated by our individual neural systems. Reason's role, then, is not to hunt the real, but only to discover new techniques that satisfy individual preferences and maybe maximize them for society as a whole.

Why did so many of my fellow academics take this slide into subjectivism? The answer still eludes me, for an autonomy so exaggerated is in the end self-canceling. If the true and the good are private inventions, they cease altogether to be intelligible concepts. And so they have for many a good mind in the academy. Again, why? For some among us there must be a curious comfort in denying that anything might be lurking outside the lockbox of one's own mind. Children sometimes show this sort of anxiety about facing what might be out there. Like our modal academic, they adopt a strategy very much the reverse of Pandora's. Huddling alone inside the box they pull the cover shut, taking refuge among the phantoms of the ego – those goblins that earlier generations had recognized as the primordial enemy. They prefer their own demons to "The Hound of Heaven" that awaits them outside.

The public has found this academic loss of nerve quite absurd, and the old confidence in the university accordingly has eroded to be replaced by two convictions. First, the academic is less to be trusted, except in the technical things of science and the professions; second, it follows that we should support education principally for its practical benefits. We have become wary of the influence of the professor on the souls of our children; but these kids must still learn to make a living. Thus, the university survives, but law professors and physicists fetch twice the salary of historians.

The headlong flight from belief in an objective order of things has had its inevitable effects upon the culture of academe itself. For one thing, it has accelerated the diaspora of the scientific part of the community into its narrow uncommunicating specialties. As the fund of common wisdom shrinks, the lab rat professor more nearly approximates the norm, each doing his own lonesome windowless thing. Now, there is much to be said for an authentic diversity, but when diversity gets itself comfortably cabined in the skulls of intellectual hermits, its potential remains unrealized. We are strangers. I have no access to their worlds, nor they to mine. These secular monks desperately need the fresh air of catholicity – if only with a small "c."

Now, I think that this general academic rejection of responsibility to any external authority has had a distinctive effect upon law faculties, because of the peculiar nature of law and of the intellectual habits of the profession that serves it. The lawyers – at least we of the common law countries – were for very long heedless of the atomizing implications of Enlightenment philosophy. Paradoxically, the problem was in part our own sophistication. Unlike many continental academics we were already smugly aware that the law we know and profess is to a considerable degree fortuitous in content and vulnerable to change; we did not need to be told that the doctrines of consideration and contributory negligence and the rule against perpetuities were accidental aspects of our own parochial social contract.

Thus, when secular prophets like Justice Holmes taught us what they misnamed "legal realism," few of us were shocked. We saw that Holmes was right about most practical things, and, if he sometimes made fun of natural law, at least we could thank him for the laugh. Only a handful grasped what was at stake, namely the virtual extinction of law's authority. When responsibility itself becomes our own invention, not only are the rules mere accidents (which, of course, many are), but there is no reason beyond personal convenience to obey them. No legal philosopher or social contract can obligate the citi-

Orphans of the Enlightenment (Continued on page 8)

For some among us there must be a curious comfort in denying that anything might be lurking outside the lockbox of one's own mind.



ST. AUGUSTINE TEACHING IN ROME Benozzo Gozzoli (1464)

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(Continued from page 7) **Orphans of the Enlightenment**

zen to respect a rule, unless that citizen is already answerable to the authority that gave him reason in the first place and told him to use it. This vacuum of true authority is today perfectly evident to almost every legal academic I know. Unhappily, most seem to have cast their lot with Holmes, thereby assuring society's moral dependence upon an ever-shrinking deposit of belief in some grander order of things. I cannot explain this death wish.

Now, I will double back a bit and ask what all this has had to do with my own life in the legal academy. I'm not sure there are lessons here; but there are a few stories. My mind locates them in discrete times and locations. The first set comes from my twelve years at Northwestern. I joined the faculty in '55, and, when I left in '67, it was still the traditional academic culture that I just described. Though in general the faculty was a lively and inquisitive bunch, the ultimate question about the source of authority seldom got asked; it was not avoided as being irrelevant or in bad taste – as might be the case today – but only, I think, as a diversion from the academic's task. The necessary foundation of law, however one conceived it, was agreed to be there simply by implication; we all aimed at some good that was real. So let us get on with Holmes' project of predicting what the court will do given these facts.

Among my colleagues I was nevertheless a religious curiosity. Maybe one or two were churched; none was Catholic. Indeed, with few exceptions, their knowledge of things Catholic was surprisingly scant. And, of natural law theory they knew no more than its caricature by Holmes. It would surprise me if any had heard of *Rerum Novarum*. But they turned out good lawyers and were as generous and good to me as they were to one another. They sought a common practical objective with little discord, and they let the big questions ride. Only one of them ever pricked me for my belief. He is today in his 90s, the last survivor of that old faculty – and we still talk. Last month he reminded me again that religion is bunk. It was a friendly observation.

I concede that outside the very welcoming atmosphere of the law school I sensed a vague intolerance at Northwestern for things Roman. Consider this sort of story: when Pope Paul VI announced his intention to visit the UN, I wrote the university president a careful letter urging that it would be in our interest to organize a grand ecumenical conference and invite the pope to Evanston where the World Council of Churches had been founded. Receiving no reply, I pressed a bit. At last some deputy sent a one-liner thanking me and suggesting that I let President Miller know should I ever learn that the Pope was coming to town.

Am I ungenerous and paranoid to remember such stupid stuff? Today Northwestern's history faculty is the proud home of that clever Catholic Gary Wills who would gladly lure the Pope to Evanston – for a lynching. I wish I could forget the faint animus in this place where four of my family studied and prospered.

A final Northwestern story: in the late 50s I so loved my job that I declined an offer from Notre Dame to move and to run the fledgling *Natural Law Forum* (now the *American Journal of Jurisprudence*). Too bad for Notre Dame which had to settle for some bloke named John Noonan; the two of us were to converge on Boalt Hall in the late 60s.

Imagine it. Just as the rest of the academy – with Berkeley at the front – was canonizing Timothy Leary, I walked into what could pass for a papist conspiracy. If Noonan weren't enough, one had David Louisell, Michael Smith, Arthur Sherry, Lawrence Sullivan and Stephen Kuttner – who were shortly to be joined by James Gordley and Laurent Mayali. At my first Boalt faculty meeting in the spring of '68 we invited David Daube to leave his fancy chair at Oxford, luring him with this elegant telegram:

"Catholics are fine but so are Jews

Kuttner's coming, how about youse?"

Daube was a Jew who knew and greatly admired the Church. He was even known to <u>Orphans of the Enlightenment</u> (Continued on page 9)



APOSTLE PAUL
PREACHING ON
THE RUINS
Giovanni Paolo
Pannini
(1744)



THE VILLAGE SCHOOL Jan Steen (1670)

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visit Lourdes. He fits into the theme today, because I should at least flag another of Boalt's religious aberrations – the magnificent Robbins collection of which David became a sort of living organ. Possibly you don't know that Boalt Hall has the largest, and far the best, collection of canon and religious law in the entire world. How we got it is a story for another time. In any case its lush facilities are in great vogue among canonists and church historians on sabbatical.

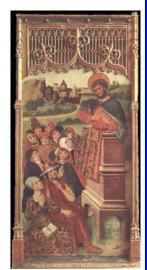
Summing up, Boalt proved to be literally saturated in Catholic sophistication. It was an intellectual atmosphere of the most surprising sort and one I think that was appreciated as much by the non-believers. In that era no subject was politically incorrect simply by virtue of its transcendent implications. The believers learned from the skeptics, and they from us in a natural, uncalculating and open-hearted forum. To be sure, on occasion it was noted that we were a bit short on Protestants, but, in due course, Phil Johnson rediscovered his Calvinist roots and to this day has managed, almost alone, to keep the Reformation alive and well at Boalt.

It was all too good to last, and some of it has not. Many of these names are gone. But a critical mass survives and contributes in a variety of ways. Catholics from around the campus still gather monthly to dine and dialogue at nearby Newman Hall – a tradition older than anyone can trace. Next Wednesday, Professor Mike Hout from Sociology will tell us how the scandals are affecting the attitudes of Catholic lay folk. And, within Boalt Hall a lively underground occasionally surfaces among the students. One of them, Patrick Brennan – a '93 graduate – became first my R.A., then my collaborator in what was, I hope, an identifiably Catholic book. Brennan is currently prying open the box in a distinguished secular law faculty and helping revive the study of law and religion.

These are hopeful vignettes, but I confess that the believing mass of faculty at Boalt has now diminished not only in numbers but in relative influence. Perhaps it was destined to do so as the faculty exploded in size during the last quarter century. The explicit and implicit rules for recruitment have, I think, played some part in this decline. I do not here refer to race, or even to gender – though it may well be that relatively few practicing Christian women appear in our applicant pool. I refer rather to three strictly intellectual protocols, two of them obvious throughout legal academia, the other originally peculiar to Boalt, though now discernible in modified forms at all blue ribbon schools.

The specific Boalt innovation, now thirty years old, is the program in Jurisprudence and Social Policy (JSP) which is, first of all, a prospering Ph.D. program integrated completely into the law school. It is staffed by philosophers, economists, and social scientists who are appointed as law faculty (with salary to correspond) and whose presence has significantly altered the school's academic orientation. Our institutional psyche has less of its focus today on the practicing profession and more on high theory – specifically theory of the sort currently dominant in American philosophy faculties. For better or worse Boalt sometimes resembles our apprehensive Pandora who cannot be lured outside her redoubt of secular liberalism. The steady stream of speakers at the JSP seminars seems to come exclusively from that rather tight circle of minds. I am unaware of any JSP regular or visitor who would represent a recognizable version of what you and I might call natural law theory. Nor has JSP ever asked Phil Johnson to speak.

The second intellectual protocol – one now universal in the high academy – is the remarkable deference paid to economic interpretations of law and to the minds that promote them. Sometimes one gets the impression that no outcome is bad if achieved by a truly free market. Now, economics is an indispensable servant but an utterly brutal master. And this is a truth historically congenial to the Catholic mind; instinctively it deploys economics as a means but never the end. We are to be skeptical of every final solution for the affairs of this world. I would be curious to know what proportion of the true believers in law and



SAINT PREACHING

Jorge Ingles

(1455)

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economics are Catholics. My impression is that they are few. If I am right, the number who would make it into our hiring pool is correspondingly diminished. Overall the prospect is unpromising.

I come now to the third modern academic protocol with somewhat less confidence that Catholics can and will avoid assimilation into what seems the fashionable view. I refer to the current disposition of law teaching to see justice largely in terms of the elimination of differences. In the intellectual world this hunger to equalize has tended to become an end in itself. Now, no one doubts that differences can represent disadvantage and that some disadvantages are wrong and deserve fixing. But surely they are not unjust merely because they are differences, nor because they are disadvantages.

Egalitarianism has, I fear, become the modal academic's substitute for the order of real goods that humans were bound to seek by reason and that most of us recognized until yesterday. Reason cannot function without some such conception of a correct way. Those who follow Hobbes in denying it have had to reinvent it in proxy form; unfortunately, in egalitarianism they have chosen the most formless and least perspicuous substitute available. Perhaps that was their point. But it can't be our point.

There is, of course, an equality that does deserve the name Catholic, but this equality does not consist in some hypothetical sameness that we might contrive through law. We are not to be made equal by man; we have already been created so by God. Human equality is best understood as a descriptive term and it means the following: All rational humans have, in the same degree, the capacity to achieve personal goodness and salvation by freely doing the best they can to discover and attempt what is truly correct. Ours is an equal opportunity God, and law can do nothing to alter this.

I am not confident, however, that most Catholic academics grasp the crucial significance of the distinction between the fact of equality and equality as a social goal. The reality of our descriptive equality obviously does not cancel the responsibility to oppose unjust discrimination. But, in their quest for justice, what should not concern Catholics – as it often seems to do – is the mere uneveness of our worldly stations.

For example, I get particularly nervous when Catholic sociologists fly into moral rage at any research that reports IQ differences among human groups. Such reports may well be mistaken; probably they are. What is even more wrong – and quite un-Catholic – is to attach a false importance to such ideas. We are not to behave as if brains were the ultimate good and a thing that must be distributed equally or else. Furthermore, like his secular counterpart, this Catholic egalitarian seems to forget that, if brains are in fact equal by sex and race, they are certainly not so among individuals. And, if being stupid or misinformed is understood as a moral reproach to one's human dignity, I wish to dissent. I am – so to speak – in the wrong pew. In my view, Catholics should make their peculiar contribution to justice without attaching a false significance to the uniform distribution of any contingent good – but especially of human intelligence.

Never mind. Having hung all this crepe, I would nevertheless conclude with the prediction that, with Catholic help, the great secular flight from authority and objectivity will run its course – in your time, if not mine. It will die largely of its own boring dead weight. Of course, those of us inside legal academia but outside the narrow secular box are obliged to hasten that day as we can. We are patiently to anticipate conversation with our colleagues – when they are ready. This is a responsibility we should prize and enjoy. \$\frac{1}{3}\$

SIMPLE TRUTHS



Fulton J. Sheen

"One of the most dangerous effects of reducing education to the amassing of knowledge rather than the acquisition of truth, is that it forgets the relationship between truth and character."

DRAGONS: NO CHILD'S PLAY

BY DEACON LAWRENCE R. MICHAELS

The St. George story ("Good Day, Good Knight," April 28--May 4) makes the dragon seem like a fantasy or imaginary addition to the life of the saint. Why would anyone believe in the saint if such an important element of his life is left as fiction? If Catholics would read the Book of Revelation as it was meant to be read, the story of St. George would be far more understandable.

In Chapter 12 of Revelation, a dragon named Satan attempts to kill the child of the woman "clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." The child was intended to be the presence of God among humanity and the dragon didn't want that to happen. The child was taken up to God and the woman escaped to earth. The dragon was then cast out of heaven by St. Michael. Once on earth, the dragon pursued the woman and made war on "all who obey God's commandments and bear witness for Jesus."

In the next chapter, a beast is introduced that looks like the dragon, but represents empires. The beast is worshipped by those whose names are not written down in the book of life of the Lamb of God. The Roman emperor Diocletian started a persecution in 303 A.D. to force a pagan religion on everyone, a religion related to gods who don't exist.

St. George refused to follow the edict of Diocletian and accepted martyrdom as a witness to Christ. Such a witness was important in making Christianity the official religion of the Roman empire a few years later, thereby [sic] "slaying the dragon."

The story of St. George is used to show how the witness to Christ could destroy the pagan religions. It is an application of what is known from the Book of Revelation to the witness of St. George. Such fulfillment of Scripture should be noted in any account of a saint so great and so important for our time as well.

Do we really want the true message of such a witness to be left as only an apparent fantasy? $^{\mbox{$^{\circ}$}}$

TRUTH OR MYTH?



ST. GEORGE FIGHTING THE DRAGON Sanzio Raffaello (1505)

MARK 7:20-23

²⁰And he said, "What comes out of a man is what defiles a man. ²¹For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, ²²coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. ²³All these evil things come from within, and they defile a man."

Comment from the Navarre Bible:*

"In order to help us understand divine things, Scripture uses the expression 'heart' in its full human meaning, as the summary and source expression and ultimate basis, of one's thoughts, words and actions." (J. Escriva Christ is passing by, 164).

The goodness or malice, the moral quality, of our actions does not depend on their spontaneous, instinctive character. The Lord himself tells us that sinful actions can come from the human heart.

We can understand how this can happen if we realize that, after original sin, man "was changed for the worse" in both body and soul and was, therefore, prone to evil (cf. Council of Trent, *De peccato otiginali*). Our Lord here restores morality in all its purity and intensity. \P



SCRIPTURAL CORNER

*The Navarre Bible, a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries. Page 12 Ad Veritatem

St. Thomas More Society of Orange County Presents

A JOURNEY TO ENGLAND

In the Footsteps of St. Thomas More 9-Days: June 30 to July 8, 2004

Group Coordinators: Hon. Michael Brenner & Hon. David McEachen

Accompanied by Dr. Gerry Wegemer Scholar & Author of <u>THOMAS MORE: A PORTRAIT IN COURAGE</u>

Spiritual Director T.B.A.

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JOHN PAUL II'S ADDRESS TO BISHOPS IN ENGLISH-SPEAKING MISSION LANDS*

HIS HOLINESS POPE JOHN PAUL II

Dear Brothers in the episcopacy!

- 1. I am pleased to meet you on the occasion of this course of formation organized by the Congregation for the Evangelization of Peoples. I thank you for your visit. I greet each one of you, and through you I wish to embrace the entire Christian People entrusted to your care by Divine Providence, especially the priests, the men and women religious, the catechists and the laypeople actively engaged in spreading the Gospel. I offer a special word of greeting to Cardinal Crescenzio Sepe, Prefect of the Congregation for the Evangelization of Peoples. I thank him for the words addressed to me and for the zeal with which he, together with all his co-workers, is dedicated to the cause of the "missio ad gentes."
- 2. Dear and Venerable Brother Bishops! By means of your generous dedication, you make the presence of Christ in the world bear fruit and you enrich the various activities of his Church. Your participation in this unique phase of formation, promoted by the Dicastery of Propaganda Fide, constitutes a further sign of how much you desire to foster missionary activity throughout the earth. This is still an urgent apostolic undertaking in our day, and you are called to be its courageous and tireless supporters in the midst of daily difficulties and trials.

As I observed in my Encyclical Letter "Redemptoris Missio," in their ministry Bishops are responsible for the evangelization of the world, both as members of the Episcopal College and as Pastors of particular Churches (cf. No. 63). The proclamation of the Gospel in every part of the globe belongs to Pastors, who have been consecrated not just for a Diocese but for the salvation of all the world (cf. ibid.). "I sense that the moment has come," I wrote in that Encyclical, "to commit all of the Church's energies to a new evangelization and to the mission 'ad gentes.' No believer in Christ, no institution of the Church, can avoid this supreme duty: to proclaim Christ to all peoples" ("Redemptoris Missio," 3). The whole Church therefore, in her different parts, is urged to spread the Gospel to the most distant regions of every continent.

3. For you also, dear and venerable Brothers, the call of Jesus resounds forcefully: "Go into all the world and preach the Gospel to the whole creation" (Mark 16:15).

Among your duties is that of transmitting the gift of faith and encouraging your communities to be evangelizers. There is room for everyone in the Lord's vineyard. No one is so poor that he has nothing to give; no one so rich that he has nothing to receive.

May your soul hear every day the echo of the Redeemer's exhortation: "Duc in altum!" This is an invitation to cast "spiritual nets" into the sea of the world. In turn, those who trust in the Divine Master experience the wonder of the miraculous catch of fish. This is the promise of Jesus, who does not disappoint those who place their trust in him, like St. Paul and so many saints who in these millennia have made the Church glorious.

Yes, it is true! "God is preparing a great springtime for Christianity, and we can already see its first signs" ("Redemptoris Missio," 86). Therefore be trustful and look with confidence to the future in every circumstance. The Lord -- as he himself has assured us -- remains always with us.

4. Be holy! On different occasions I have noted that holiness is the urgent pastoral need of our times. It is a pressing requirement first of all for those whom God has

Address to Bishops (Continued on page 14)



FROM
PETER'S
SUCCESSOR,
POPE
JOHN
PAUL
II



Address delivered September 19, 2003 to the Vatican Congregation for the Evangelization of Peoples Page 14 Ad Veritatem

(Continued from page 13) Address to Bishops

called to serve him more closely. Indeed, in order to be vigilant guardians of the Lord's flock, in order to protect it from all kinds of dangers, in order to feed it with the food of the word and the Eucharist, Pastors themselves must be nourished by intense and constant prayer and must cultivate a deep intimacy with Christ. Only in this way will they become, for priests and for the faithful, examples of fidelity and witnesses of an apostolic zeal enlightened by the Holy Spirit.

Support and development of every apostolic undertaking is found in communion with God. Hence, you, dear and venerable Brothers, must be the first to strengthen your interior life by drawing from the fountain of divine grace, mindful always of the biblical image of Moses praying on the mountain: "Whenever Moses held up his hand, Israel prevailed" (Exodus 17:11).

5. No activity, no matter how important, should distract you from this spiritual priority that sets the tone for the apostolic mandate received with episcopal ordination. Jesus, the Good Shepherd, makes you his associates in serving the Christian people as fathers, teachers and pastors. Accompany the unceasing proclamation of the faith with coherent and joyful witness to the Gospel, for "it is primarily by her conduct and by her life that the Church will evangelize the world, in other words by her living witness of fidelity to the Lord Jesus -- the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity" ("Evangelii Nuntiandi," 41).

In your communities there are living memories of saints, martyrs, confessors of the faith, courageous preachers of the message of salvation, persons who by their very lives more so than by their words made the love of Christ visible and, we could even say, almost physically tangible. Follow in their footsteps! Be pastors who, by their example more than by their words, honor the Gospel and inspire in those around them the desire to know it better and to put it into practice.

May the Blessed Virgin Mary, Queen of the Missions, protect you. I assure you of a daily remembrance in my prayers and I cordially bless you, together with your communities. \$\P\$

MORE ON COURAGE

THE
WRITINGS
OF
THOMAS
MORE

In one of his last letters to Meg, Sir Thomas responds to his daughter's concern over her lack of courage. Sympathizing with her, he confesses his own lack of courage when confronted with the trials of life. "Surely, Meg," he says to her, "a fainter heart than thy frail father has can you not have." He then gives one of his most fundamental counsels—a counsel he gave many times, over many years, in many different ways, going back to the earliest of his poems. In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:



That you fear your own frailty, Margaret, does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His high wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, "My grace is sufficient for you."...And our Lord said further, "Virtue is perfected in weakness." The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, "All is possible in Him who strengthens me."

Thomas More: A Portrait of Courage Gerard Wegemer Pg 224 ♥

Volume 8, Issue 10 Page 15



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

Red Mass





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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Page 16 Ad Veritatem

(Continued from page 4) Which 10 Commandments?

more. The Psalmist tells us in Psalm 115 (Psalm 113 in older Catholic bibles), "Our God is in the heavens; He does whatever He pleases. Their idols are silver and gold, the work of men's hands. They have mouths, but do not speak; eyes but do not see." An image of Christ the Lord, though, is an image of the true God; He really does exist, so the reverence shown His image is really directed to Him. An image of the Blessed Mother is an image of one who really is in heaven and who really does pray for us, one of whom it was truly said, "All generations will call me blessed" (Luke 1:48).

So go ahead. Look at, venerate, kneel before sacred images. Kiss the crucifix in your room at home, or on your rosary beads. Touch your statue of Our Lady with devotion. You are honoring holy beings who really exist. If giving your wife or mother a kiss isn't idolatry, then kissing her picture after she has left this world isn't, either. The same goes for Our Lord and the saints. After all, we love and honor them don't we? Let's not allow a kind of religious prudery to keep us from showing our affection and honor to those whom God has honored far more than we ever could. The Second Council of Nicea states, "For the more frequently they are seen through the forms of images, so the much more quickly are those who contemplate them raised to the memory and desire of the originals, to kiss and render honorable veneration to them...let an oblation of incense and lights be made to them as was the pious custom of the ancients."

It's great to be Catholic, to be free to make use of all the possibilities of our human nature, physical and spiritual, in expressing our faith, hope and love. By taking on visible human flesh, Our Savior freed us from the bondage of the law and made us able to say in our own degree with the Beloved Disciple, "That which was from the beginning, which have heard, which we have seen with our eyes, which we have looked upon and touched...we proclaim" (1 John 1:1-3). \$\frac{1}{2}\$

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

- ♦ Duain Cruzat (serious disease).
- ♦ Baby Fiona Flagsted (brain tumor).
 - ♦ Keith Wilson (serious illness).
 - ♦ Evelyn Munoz (deceased).
 - ♦ Julia Nelson (serious illness).
- ♦ Milos & Edith Myrik (serious illness).
 - Brian Lanphar (died).
 - ♦ Scott Smith (illness).
 - ♦ 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.

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

- **♦** All members of the US Armed Forces.
- ♦ Baby Thomas Council (serious illness).
 - ♦ Kristin Burkett (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 problems).
 - ♦ Cindie Burnes (serious illness).
 - ♦ Michael Shonafelt (special intention).
 - ♦ John Flynn & his wife (serious illness).
 - ♦ Ron Gable (special intention). 🕆



2003 COMMENCEMENT ADDRESS AT MARQUETTE UNIVERSITY

BY ARCHBISHOP TIMOTHY M. DOLAN

Graduates, congratulations! I realize this happy morning you look back with legitimate satisfaction, joy, and thanksgiving. But you also look ahead, as you begin a new stage of your lives, which is why we call this ceremony "commencement" and not "conclusion." My words to you this morning will be simple, yet sincere, as I invite you to look ahead not only to the challenges, goals and excitement before you in this life, but to look forward to your eternal goal of ultimate union with God. We today rightly celebrate your achievements and accomplishments, but also show appropriate wisdom by recalling the sobering inquiry of Jesus, "For what does it profit a man if he gain the whole world but suffer the loss of his soul?"

Right after I was ordained a priest almost 27 years ago, I received a telephone call from a grade-school classmate who wanted to visit me. I had not seen "Eddie" in 12 years, but had heard that life had not been very good to him, that his years of service in Vietnam had particularly scarred him, and that he had become a drug addict surviving on the back streets of St. Louis. How surprised I was when he showed up at the rectory looking happy, healthy and confident, more shocked when he introduced me to the young woman he wanted to marry.

He sensed my amazement and began to explain. "Tim, you know that I've been through tough times. I had lost everything -- family, friends, faith, future. One day I almost lost my life. Another addict and I were in the basement of an abandoned warehouse shooting up heroin. I watched as he loaded up our two syringes with a triple, lethal dose and locked his glazed-over eyes onto mine. 'Let's cut-to-the-chase,' the other addict whispered. 'Neither of us can find any purpose to life. Unless one of us can come up with a reason to live in the next 30 seconds, let's go out on a high with this triple dose of gold.'

"I was desperate, sure," recalled Eddie, "but not ready to end it all, so my scrambled brain went into overdrive to discover some purpose or meaning to life. And what came to mind, Tim, was the third question and answer you and I learned in second grade from our catechism: 'Why did God make you? God made me to know him, love him, and serve him in this world, and to be happy with him forever in the next.'"

Eddie continued: "That's what I blurted out just as the other guy said, 'Time's up,' and began to look for his vein. 'Say that again,' he asked. 'God made me to know, love and serve him in this world, and to be happy with him forever in the next.'" Eddie had tears in his eyes as he finished the story. "The other guy shrugged and said, 'Sounds good to me,' and we both dropped our syringes. That 'wisdom' I remembered from second grade saved - and changed -- my life."

It's precisely that wisdom we claim today, graduates. It is the wisdom of St. Augustine, who wrote, "We come from you, O Lord, and our hearts are restless until they return to you for all eternity." It is the wisdom that, while dramatically preached by Jesus and his Church, is treasured as well by Judaism, Islam, Eastern religions, Native Americans and philosophers of no particular creed at all: namely, that we have within us the spark of the divine, that we are destined for eternity, that life is so beautiful, so noble, so sacred, that it will never end; that our highest goal is eternal union with God.

It is the wisdom that saved Eddie's life, a wisdom that is your priceless legacy as graduates of this Catholic university. The self-help guru, Stephen Covey, claims that a habit of a successful person is to have a clear, constant goal and focus in life. There's ours: immortality.

I don't know of anyone who has expressed it more eloquently than the founder of the **Commencement Address** (Continued on page 18)



ST. JEROME & ST. AUGUSTINE Carlo Crivelli (1490)

Page 18 Ad Veritatem

(Continued from page 17) **Commencement Address**

Jesuits, St. Ignatius Loyola, who called it "The First Principle and Foundation." It goes like this:

We are created to praise and serve our Lord, and by this means to save our soul. Everyone and everything on earth is created to help us reach the end for which we are created. Hence, we make use of all things insofar as they help us reach our eternal destiny, and get rid of whatever hinders us from attaining our ultimate goal.

It is certainly this "First Principle and Foundation" that inspired the missionary fervor of one of the most renowned of the sons of St. Ignatius Loyola, Père Jacques Marquette, the patron of this university, whose death on this very day, May 18, 1675, led a companion to observe that, "Père Marquette was not a man of this world, but a citizen of heaven, one about to receive an award at his return from an embassy on which he had served his master brilliantly."

It is certainly this wisdom that is the mission statement of this great university we now claim as our alma mater. This is a university dominated by the spires of a church called "Gesù," with a tiny chapel to Joan of Arc at its heart: where every brick on this campus exists, not only to prepare us for this life, but also for the next; where every theology and philosophy course reminds us of what Pope John Paul II calls "the most sublime romance ever," that God, since your very conception, has loved you so much that he longs to enjoy your company forever; where every history course points to the culmination of all history, God's kingdom; where every literature class hints at the most gripping drama ever, that of our salvation; where even every math class points to the most profound of equations, that "Godplus-me-equals-infinity"; where every exam actually prepares us for the only one that really counts, when we stand before the judgment seat of God.

So, my classmates, as today we commence, I invite you to think of the end, our eternal destiny, and to thank our God who passionately desires us to spend eternity with him. As the novelist, Walker Percy, wrote: "This life is too much trouble, far too strange, to arrive at the end of it and then to be asked what you make of it, and then have to answer, 'scientific humanism.' That just won't do! A poor show! Life is a mystery, love a delight. Therefore, I take it as axiomatic, that one should settle for nothing less than the infinite mystery and the infinite delight, that is, God. In fact, I demand it." **1**

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



WHERE IS GOD?

Two brothers, aged 8 and 10, were always playing pranks and getting into mischief. When things went wrong in town, at school, at fairs, and at church, they were inevitably behind it. Their parents were beside themselves with anxiety. What if their children should "step over the line" and get in trouble with the law?

They decided to send the boys to talk with the pastor of the church.

The 8-year-old had the first appointment, walking the four blocks from home to the church. When he sat in the chair across from the pastor's desk, the pastor regarded him with a deep scowl, and after a minute said, "Young man, where is God?"

The boy remained silent in his chair.

The pastor raised his voice, "Young, man, I said where is God?"

Still the boy remained quiet, but his eyes widened, and he swallowed nervously.

The pastor leaned over his desk and yelled, "Young man, I asked you a question! Now where is God?"

In terror the boy leaped from his chair, ran home, vaulted up the stairs to his bedroom, and hid in his closet.

The 10-year-old, hearing the noise, ran into his younger brother's bedroom and found him shivering in the closet.

"What happened?" he said, starting to get scared himself.

"Oh, man, we're in deep trouble," said the 8-year-old, "God's missing, and everyone thinks we did it." \$\P\$



5TH ANNUAL CATHOLIC LOBBY DAY KEYNOTE ADDRESS

LISA D. RAMIREZ, ESQ.
CATHOLIC CHARITIES OF ORANGE COUNTY

First, I want to thank all of you who have traveled so far throughout the State of California, who sacrificed work, time with family and for some even sleep to be here today. Your presence reflects your commitment to live out your faith not only in word, but in deed. Thank you.

Your presence and participation in Lobby Day is a powerful testimony to the elected officials, those involved in developing public policy and people throughout the State of California that we as Catholics are committed to bringing "together the guidance of the Gospel and the opportunities of our democracy to shape a society more respectful of human life and dignity, and more committed to justice and peace."

And yet we recognize that these are difficult times. These are times:

- Where our State faces a budget shortfall of historic proportions.
- Where as a result, programs and services to the most vulnerable of our society
 the poor, the elderly and disabled are at risk.
- Where parental rights to educate and protect their children in harmony with sound moral and religious convictions are being threatened.
- Where we as a society prefer vengeance and retribution to reconciliation, rehabilitation and restoration for those who commit crimes.
- Where policies continue to push some of society's most industrious and earnest immigrants into living in the shadows and on the margins of fear and suspicion.
- Where it is becoming increasingly more difficult for those who are poor and hungry to qualify for public assistance for basic needs such as food and housing and yet easier to obtain multiple abortions at the government's expense.

Therefore, it becomes ever more important that we, as Church, seek, as the Proverbs so eloquently state, to "speak out for those who cannot speak; for the rights of all the destitute" (Proverbs 31:8) in our state and our nation. Our call to faithful citizenship and to work for justice is essential to our Church's teaching. It is integral to our service to the poor and vice versa, and remains as urgent as ever.

But why?

When we do good and seek justice, we fulfill our responsibility to those who suffer. We also benefit our entire communities, because, as Church teachings continually make clear, the sufferings of the poor and vulnerable endanger the goodness of society for all. These sufferings cannot ever be ignored or excused. Those who are poor and vulnerable belong in the center of our community and our concern. Our integrity as a society is reflected in the well being of those who are the poorest among us.

"The Holy Father states firmly and urgently, 'there should be no more postponement of the time when the poor Lazarus can sit beside the rich man to share the same banquet and be forced no more to feed on the scraps that fall from the table (cf. Lk 16:19-31). Extreme poverty is a source of violence, bitterness, and scandal; to eradicate it is the work of justice and therefore of peace'." (United States Catholic Conference (1999) *In All Things*

ST. LAWRENCE
DISTRIBUTES FOOD
TO THE POOR
Fra Angelico
(1477)

Keynote Address (Continued on page 20)

Page 20 Ad Veritatem

(Continued from page 19) Keynote Address

Charity. A Pastoral Challenge for the New Millennium. Washington, D.C.: Author)

In his arrival address to the United States in 1995, the Holy Father stated, "[The poor and disadvantaged] too have a role to play in building a society truly worthy of the human person – a society in which none are so poor that they have nothing to give and none are so rich that they have nothing to receive." (Arrival Statement, Newark 1995. From Political Responsibility: Reflections of the 1996 Elections by the Administrative Board of the USCC)

"The rich inheritance of Catholic social teaching represents a tradition of principles and vision that goes back more than one hundred years. It also echoes the Gospel's call for us to help make the reign of God real in our world. This call is as old as the Old Testament prophets' exhortation of the people of their day to be more just. It is as contemporary as Jesus' Sermon on the Mount and his description of God's criteria for judging us on the last day as he states in Matt. 25."

"The principles of Catholic social teaching, illuminated in our hearts by the Holy Spirit, increase our desire and capacity to love. When enlivened by our action, especially among those who are poor or less economically advantaged, these principles are inspired by the Good News of Jesus Christ and are embodied in our transformative education and community-based efforts to "renew the face of the earth."

Love must inspire justice.

In the words of the prophet Isaiah in Isaiah 40, as people of faith we are called to "Comfort, give comfort to my people, says your God." (Isaiah 40:1) Therefore, the good news in these difficult times is that in coming together and through the comfort we can offer to one another, lives are touched and we are all changed. It is in the coming together of the body of Christ that we can make a difference, not just today, but everyday.

Unlike seasoned lobbyists or special interest groups, whose aim is to protect specific interests and to ensure that their portion of the budget is protected, we come as humble people of faith to influence our leaders according to what is morally sound and in the best interest of the common good.

We have not come from all over California today to merely discuss the finances of the State government in technical and financial terms, but to raise our voices on behalf of the voiceless and least among us - those un-represented in the political debate such as the unborn, the poor, the incarcerated and the immigrant. Our hope and our challenge today is to influence as many of our leaders as possible.

At the same time, we recognize the task before our elected officials is a difficult one. However, we must urge them to reflect on these very human questions:

Are the least among us adequately protected?

Who can best bear the burden before us?

How can we best promote the common good?

The challenge of bringing comfort to the poor and vulnerable is greater than ever. But we work with an all-loving God, who cares for them. And in closing, we cannot forget the ending words of *Isaiah 40*: "...those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles..."

May the Comfort and Peace of our Lord be with you as you go forth today to protect life and human dignity. Thank you. $\$



ST. MARTIN
DIVIDING HIS
CLOAK
Sir Anthony
van Dyke
(1618)

PRECIOUS LIFE SHELTER

Precious Life Shelter is an emergency, transitional and single parent efficiency program providing a safe, environment for the expectant woman having no place to live. The woman may be facing an immediate financial, physical, or emotional crisis which threatens her with a loss of housing, food, and/or necessities for daily living. Precious Life Shelter offers the three phase program for the pregnant woman, 18 years or older, that has decided to have her child and needs a place to stay. We are a drug / alcohol free program, with random screening; we are <u>not</u> a drug / alcohol rehab facility. Our program will help her realize that both her life and that of her baby are *precious*. Located in Los Alamitos, convenient to hospitals, doctors, churches, shopping centers, bus lines, and the 405 and 605 Freeways.



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VOLUNTEERS AND FUNDS

Funds are always needed to expand existing programs, pay operational expenses, and upgrade equipment, sponsorship for women, and vouchers for public transportation for residents. The shelter continues to develop and expand its programs to help residents toward attaining permanent housing and self-sufficiency. It will work with women in a family reunification program to get their children out of foster care and into their custody, also.

Precious Life Shelter is not a United Way agency, but can be specifically designated to receive United Way contributions. Precious Life Shelter is funded mainly from private donations of money and services. In 1992, the first full time staff person was hired thanks to a grant from the Orange County Housing Authority and state Emergency Shelter program. At present there are 2 full time paid staff, four part-time staff and over 200 volunteers.

Private monetary donations are encouraged through mailings within the surrounding communities. Donors give, on a monthly basis, amounts ranging from \$5. to \$200. This enables the shelter to meet operating expenses. Supporters and professionals provide health and education services free from the community which makes it possible to conserve working capital to meet the necessities of the women whom the Shelter serves. \$\Psi\$



PRECIOUS LIFE SHELTER

MAIL DONATIONS TO: P. O. BOX 414 LOS ALIMITOS, CA 90720

VOLUNTEER SERVICES: (562) 431-5025

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.

But do this with gentleness and respect. 1 Peter 3:15

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THE CARPENTER



Once there were two brothers who lived on adjoining farms, and one day they fell into conflict. It was the first serious rift in 40 years of farming side-by-side, sharing machinery and trading labor and goods as needed without a hitch.

Then the long collaboration fell apart.

It began with a small misunderstanding and it grew into a major difference and finally, it exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox.

"I'm looking for a few days' work" he said. "Perhaps you would have a few small jobs here and there I could help with? Could I help you?"

"Yes," said the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor. In fact, it's my younger brother! Last week there was a meadow between us. He recently took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll do him one better. See that pile of lumber by the barn? I want you to build me a fence an 8-foot fence - so I won't need to see his place or his face anymore."

The carpenter said, "I think I understand the situation. Show me the nails and the post-hole digger and I'll be able to do a job that pleases you."

The older brother had to go to town, so he helped the carpenter get the materials ready and then he was off for the day.

The carpenter worked hard all that day -- measuring, sawing and nailing.

About sunset when the farmer returned, the carpenter had just finished his job. The farmer's eyes opened wide, his jaw dropped. There was no fence there at all. It was a bridge . . . a bridge that stretched from one side of the creek to the other! A fine piece of work, handrails and all!

And the neighbor, his younger brother, was coming toward them, his hand outstretched...

"You are quite a fellow to build this bridge after all I've said and done."

The two brothers stood at each end of the bridge, and then they met in the middle, taking each other's hand. They turned to see the carpenter hoist his toolbox onto his shoulder.

"No, wait! Stay a few days. I've a lot of other projects for you," said the older prother

"I'd love to stay on," the carpenter said, "but, I have many more bridges to build."

Let Christ be your carpenter! ♣

THOUGHT FOR THE DAY







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A FATHER WHO KEEPS HIS PROMISES

GOD'S COVENANT LOVE IN SCRIPTURE
BY SCOTT HAHN

FROM
THE
LIBRARY

The eloquent teachings of Scott Hahn have moved thousands of Catholic Christians to a more vital expression of their faith. In A Father Who Keeps His Promises, the popular Catholic apologist explores the "covenant love" God reveals to us through the Scriptures, and explains how God patiently reaches out to us—despite our faults and shortcomings—to restore us into relationship with his divine Family.

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TOPIC: "THE SHOCK OF THE OLD: HOW TO READ & UNDERSTAND THE OLD TESTAMENT"

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