

# Ad Veritatem

Volume 9 Issue 1

St. Thomas More Society of Orange County

JANUARY 2004

*St. Thomas More pointed out that tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions.*

Thomas More:  
Portrait of Courage  
By Gerard Wegemer

## JANUARY MEETING:

WEDNESDAY JANUARY 21, 2004 NOON

FR. TAD PACHOLCZYK, PH.D.

**"CLONING: SCIENCE, ETHICS AND MORAL ISSUES"**

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

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

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## **JANUARY** **MEETING**

## **FR. TADEUSZ PACHOLCZYK** ***“CLONING: SCIENCE, ETHICS AND MORAL ISSUES”***

**WHEN:**

NOON

Wed. Jan. 21<sup>th</sup>**WHERE:**

**First American  
Title Ins. Co.  
2 First American  
Way, Santa Ana**

**FOR DIRECTIONS  
CALL (714) 800-3000**

**COST:**

\$10 for lunch

Fr Tadeusz. Pacholczyk, age 38, earned two degrees in advanced theology at the Pontifical Gregorian University in Rome, where the church sends its most promising priestly candidates for training. But before becoming a priest at the age of 34, he'd already done a post doctorate work at Harvard in neuroscience, and earned a Ph.D. in the same subject at Yale in just three-and-a-half years. He also has 4 undergraduate degrees — in molecular and cellular biology, in chemistry, in biochemistry, and in philosophy — all from the University of Arizona, where he graduated magna cum laude in 1988.

Fr. Pacholczyk received an “outstanding science foundation” at the UA, which he began attending part time when he was still a junior at Canyon del Oro High School. He was raised along with four sisters in a devout Catholic family, and though he accepted the faith “in a true sense” when he was about 15, he was not yet thinking about becoming a priest.

The solid science stands him in good stead in navigating the difficult subject of cloning and embryonic stem cell research, now embroiled in political and ethical debates.

**For more information, please contact either David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 or [alanphar@firstam.com](mailto:alanphar@firstam.com). EVERYONE IS WELCOME! †**

### **ST. THOMAS MORE MCLE CLASS**

SATURDAY JANUARY 24, 2004

**EARN MCLE CREDITS!****LEARN THE FAITH!****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! †**

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## UNBAPTIZED BABIES: HEAVEN OR LIMBO?

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

*Our Chaplain*

### A MESSAGE FROM OUR CHAPLAIN



**QUESTION:** *My grandmother, who was taught the Faith from the Baltimore Catechism, told me that there is no way that a baby who dies without baptism can go to Heaven. She said that such a baby goes to a place called "limbo" where it is happy, but only in a natural way and not by seeing God in the beatific vision like the saints. But I read in the new Catechism that we can hope that there is a way that they can go to heaven. Has the Church changed on this?*

**ANSWER:** Here's what the Catechism says: "The Church does not know of any means other than baptism that assures entry into eternal beatitude... As regards children who have died without baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them . . . the great mercy of God allows us to hope that there is a way of salvation for children who have died without baptism." (CCC 1257-1261) This is not essentially different from the Baltimore Catechism your grandmother learned. In fact, the Roman Catechism of the Council of Trent did not even mention limbo or the question of the salvation of unbaptized infants, so the older catechisms in use when your grandmother was a child, and even the new Catechism, supplement Trent's teaching on the issue of salvation and baptism.

There have been, since the time of St. Augustine, various attempts to explain theologically the fate of unbaptized infants. St. Thomas and his followers held and taught the classical explanation of limbo, which you were taught. At the time of the Council of Trent, Cardinal Cajetan held the view that the desire of the parents to have their child baptized would be sufficient in the case of the child's death.

Although there are other explanations, here's the traditional and very comforting interpretation of the doctrine of limbo. First, remember that limbo is a doctrine very well developed and supported by theologians down through the centuries who have, in the words of the Catechism, "*hope that there is a way of salvation for children who have died without baptism*" (CCC 1261). In his book (published in French in 1959) The Salvific Will of God Towards Infants and Small Children, the great Swiss Cardinal, Charles Journet (A.D.1891-1975), one of the few men made a cardinal because of his theological expertise, explained the doctrine of limbo in terms of salvation. According to Journet, children in limbo share in salvation because of the resurrection of Christ, in which it is absolutely certain they will share. Thus along with the natural happiness which is theirs because of their innocence, they will have the gifts of immortality and a happy social life with the rest of the human race, in particular with their parents. The fact that they don't share in the beatific vision does not deprive them of the other real and necessary elements of human happiness, or the happy association with those who do possess the beatific vision.

*Unbaptized Babies (Continued on page 16)*

## TO BE CATHOLIC IS TO BE “PRO-LIFE”

BY GREGORY WEILER, ESQ.



THE HOLY FAMILY

Claudio Coello

(Date Unknown)

*“Since the First Century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion either as an end or a means, is gravely contrary to the moral law....” (CCC § 2271.)*

Our current wildly popular Governor of California and his equally popular TV Star/Kennedy wife have stated their affiliation with the Catholic Church but have touted their “moderate” “Pro-Choice” position on abortion. Numerous “Catholic” senators voted against the recently adopted of the ban on Partial Birth Abortion. The platforms of the State and National Democratic Party, voted upon by teams of ostensible Catholics, establish as a bedrock principle a woman’s unfettered right to terminate a pregnancy

The point of the story is that Arnold Schwarzenegger, U.S. senators and large segments of both political parties, consider themselves “Catholic” and yet believe, preach and presumably act contrary to Church teaching.

Let there be no mistake, misunderstanding, or even polite legal sophistry on the issue of abortion: if you are “Catholic,” you are, by definition, against all procured abortion (the death of an unborn when attempting to save the life of a mother is not an abortion exception, but rather has never been defined as an abortion). The Church has been unwavering and crystal clear on the issue of abortion since the first century (Catechism of the Catholic Church (“CCC”) §2270, *et seq.*).

“Since the First Century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion either as an end or a means, is gravely contrary to the moral law....” (CCC § 2271.)

“The inalienable rights of the person must be recognized and respected by civil society and political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being’s right to life and physical integrity from the moment of conception until death.”

“The moment the positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law...” (CCC § 2273)

You cannot be Catholic and support abortion as either lawful or just. Such positions are irreconcilable, like being Catholic and anti-Eucharist. A person is either Catholic and opposed to abortion, or in favor of “abortion rights” and not Catholic. On the issue of abortion, you can’t have it both ways - we have for too long allowed such confusion to erode the consciences of the faithful. The propriety of procured abortion is simply not debatable within the context of communion with the Catholic Church.

“The deliberate decision to deprive an innocent human being of his life is always morally evil and can never be licit either as an end in itself or as a means to a good end... Nothing and no one can in any way permit the killing of an innocent human being, whether fetus or embryo, an infant or adult, an old person, or one suffering from an incurable disease...” (Pope John Paul II - *Evangelium Vitae* §57).

The merits of abortion as birth control, population control, sex selection, economic efficiency, and myriad of other “societal goals” is certainly debatable. However, such debate must be outside the moral constraints incumbent upon us who profess a radical commitment to the good news, both cross and empty tomb. It is our very identity as Catholic Christians which is under assault when the “Pro-Choice Catholic” nonsense is promulgated.

*Catholic Means “Pro-Life” (Continued on page 6)*

(Continued from page 5) ***Catholic Means “Pro-Life”***

Critics will argue that such position is outside the openness encouraged by Vatican II or just plain unchristian. Neither the author nor the Church seeks to make the Church some exclusive club. The Catholic Church is the most non-exclusive club in the world: all of mankind is joyfully invited — not on our terms but on HIS. We must proceed through the narrow gate. Other critics argue that on the issue of abortion the Church is improperly impinging on our right to follow one’s own conscience. Without belaboring this point, one may support and defend abortion on grounds of conscience, but in light of the inherent barbarity of abortion and the crystalline nature of Church’s teaching regarding abortion, it is difficult to conceive how a well-formed conscience can legitimately take such a position.

Our response as Catholics to abortion proponents must be simple yet profound: Jesus would never harm these little innocents to whom He gave life. Yes, our Blessed Lord will forgive post-abortive women who are truly sorry and ask for forgiveness. Yes, our Lord will take the aborted little ones to His bosom but for 2,000 years His Church has stood as a bulwark against the exploitation of the helpless, innocent and oppressed, and this position will never change to conform to a quite dubious 1973 U.S. Supreme Court opinion and its silly progeny.

In their November statement “Living The Gospel of Life: A Challenge to American Catholics,” the Catholic bishops wholeheartedly confirmed their pastoral responsibility under *Evangelium Vitae*. “As chief teachers in the Church, we must therefore explain, persuade, correct and admonish those in leadership positions who contradict the Gospel of Life through their actions and policies. Catholic public officials who disregard Church teaching on the inviolability of the human person directly collude in the taking of innocent life....they do not do this [open their hearts] by unthinking adherence to public opinion polls or by repeating empty pro choice slogans, but by educating and sensitizing themselves and their constituents to the humanity of the unborn child.” (Section 29)

For those public officials, judges and lawyers reading these remarks who are troubled by their oath to support and defend the Roe v. Wade Constitution, they should be troubled. It is a clear teaching of both the Catholic Church and the founding fathers of the United States that a positive law which conflicts with the natural law need not be complied with, and indeed should be opposed. “Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection [emphasis added].” (*Evangelium Vitae* §73) So much for our “personally opposed, but...” politicians have a “grave and clear obligation to oppose (such laws).” Like St Thomas More, our patron, who was saddened to see Richard Rich, his young protégé, betray his integrity “for Wales” (Rich committed perjury against More in exchange for an appointment as Attorney General of Wales), the Church is deeply wounded and concerned when it witnesses political leaders exchange their eternal salvation for some petty political office. Blasé Pascal, the author of the “great wager,” would certainly speculate that such politicians wager unwisely. But lest we forget, the actions of these “pro-choice” Catholic leaders and politicians result in the brutal deaths of millions of innocent souls. Therefore, they are morally complicit in these crimes against humanity, man’s war on himself, as are we who sit idly by like civilians during the Holocaust.

In the words of Our Lord: “What does it profit a man to gain the whole world but suffer the loss of soul?”

As the world continues to test the infinite mercy and tremendous love of our Heavenly Father, may He grant each of us the courage and wisdom to speak out for the weak, helpless and oppressed, especially the unborn in their time of brutal persecution. ✠



**GOD THE CREATOR**  
*Michelangelo*  
(1510)



## THE PATHS OF A PRODIGAL DAUGHTER\*

BY PIA DE SOLENNI

More than a quarter of a century ago, in January 1973, Norma McCorvey became one of the most influential figures in American history—except nobody knew who she was. She was naive, uneducated, poor and pregnant, with a baby she didn't want.

She was exactly the type of woman who could be manipulated into believing that giving a woman the right to choose an abortion was consonant with a woman's right to vote, to buy property, to choose her career, even to smoke. If a woman had all these rights, why couldn't she have the right to choose to end an unwanted pregnancy? All the other rights involved "choices."

It was not until more than a decade later that it was revealed that Norma McCorvey was the anonymous Texas woman named "Jane Roe," whose bid to obtain an abortion led to the landmark U.S. Supreme Court decision that legalized abortion in America.

In the years since *Roe vs. Wade*, McCorvey's life story has had something of a prodigal quality about it. The circumstances of her life leading up to *Roe vs. Wade* are now widely known, having been the subject of books and television shows. She also authored two books: "I Am Roe," (currently out of print), and "Won by Love" (Thomas Nelson, \$20).

Out of a troubled upbringing she grew into a troubled life - a thief, a runaway, an alcoholic, a drug addict. She had two children with two men before becoming pregnant with a third and seeking the abortion that led her to become the representative figure in *Roe vs. Wade*. (Although the high court used her case to legalize abortion, that ruling came long after she had carried the child to term.)

Throughout the 1980s and 1990s, McCorvey's life, because of her notoriety as Roe, continued to careen about. First, she was the "pro-choice" poster girl, trotted out to share stages with militant abortion advocates, and signing book and movie deals to tell her story. Later, she worked at two abortion clinics. She has come to clearly believe that she was exploited by both the original lawyer who took her case to the Supreme Court, and by abortion advocates in the years since *Roe vs. Wade*.

Three years ago, in August 1995, she made a startling announcement: She was baptized a Christian by the arch-foe of abortion, the Rev. Flip Benham, head of Operation Rescue. This past January, she was standing with the pro-life side in demonstrations marking the 25th anniversary of the Supreme Court decision that she once called, proudly, "my law." On Aug. 17, in still another twist, McCorvey announced she was received into the Catholic Church.

In a recent interview with Our Sunday Visitor, she described her decision to seek instruction and entrance into the Church as a "coming home." And she's glad to be home.

Well aware of her role in the abortion movement—that of being used—McCorvey explained that the attorneys in the *Roe vs. Wade* case, Sarah Weddington and Linda Coffee, had a hidden agenda - to legalize abortion-on-demand and advance the Equal Rights Amendment. McCorvey recalls the companion Supreme Court case *Doe vs. Bolton*: "Sandy [Mary Doe] was just trying to get her children back. It was a conspiracy to get abortion-on-demand. It was, after all, one of the last

*In January 1973, Norma McCorvey became the "Roe" in Roe v Wade and the "symbol" for abortion. In recent years she has converted to Catholicism and become a active pro-life crusader.*



PENITENT  
MAGDALENE

*El Greco*  
(1585—90)

Reprinted from:  
Our Sunday Visitor  
October 4, 1998

*Prodigal Daughter* (Continued on page 8)

(Continued from page 7) ***Prodigal Daughter***

straws to get either case to the United States Supreme Court to be even recognized. They weren't getting anywhere with that [ERA]; so why not challenge a woman's right to choose without the ERA? They saw an opening for women to hopefully get the ERA passed by getting abortion-on-demand."

Jane Roe, the poster girl for Ivy League feminists, scarcely knew what the ERA was. Nor did she know specifically what the First, Fourth, Fifth, Ninth and 14th Amendments were. Yet Jane Roe claims that she was being denied these rights by not being able to obtain a legal abortion.

"Coming home" has allowed McCorvey to view the actions of her onetime attorneys in a different light. "It's just a matter of forgiving them," she says. But she still puts them in serious company: "All of them who were involved with the 'conspiracy,' acting like Hitler did with the Jews ... [were] convinced that by getting abortion-on-demand they could control the world ... forcing states which did not allow abortion-on-demand to strike down their laws because they could say it's a constitutional right."

Although women's rights were unknown to Jane Roe, they became important to Norma McCorvey in 1989, when her house was shot at because she was a feminist and an advocate of women's rights. She also advocated abortion as a way to deal with unwanted children so that they wouldn't be abused.

The first turning point for McCorvey was after she had given a pro-abortion talk and a woman thanked McCorvey for her abortions. McCorvey asked the woman how many she'd had and the woman replied, "10 or 11. I lost count. Oh, well." This testimony forced McCorvey to consider exactly what her "law" had brought about.

On her way "home," her view on women's rights has changed considerably, and she sees abortion as an exploitation of those rights. She said: "I say this from a woman's point of view. Women should have the right to do as any other, but this does not give them the right to act as their own god and choose death for their children."

What does it mean to McCorvey to be "home" in the Catholic Church? She feels closer to God at Mass than she did in her Protestant worship services. "Catholics," she said, "are closer to each other, and closer to God."

She started praying the Rosary after reading a book that had been given to her, and she found that it "felt good." Her rosary and devotional medals, she quips, "are like my American Express; I never leave home without them."

McCorvey has no qualms about the structure of the Church. "The Pope is ordained by God to look over His people," she said. "Without him, there's no Church." She extends this line of thought to explain that since the Catholic Church is the first Church, the Church founded by Jesus, it must be the Church that everyone should follow.

She points out that her becoming Catholic does not mean that she is rejecting Protestantism or that she thinks any church is better than any other, because moving from one denomination to another has not changed much for Norma McCorvey. It's the relationship with God that she seeks. "This [the Catholic Church] is just the path to make me strong," she said.

Her story is far from being fully told. For many, her conversion to the cause of life is an almost providential sign of reassurance that the war against abortion is not futile, despite the militancy of U.S. law and court decisions. McCorvey is convinced that *Roe vs. Wade* will be overturned. She now devotes her time to this effort and has co-founded an organization called "Roe No More." For others still, her journey to the faith is a powerful symbol of hope for all women who have been victims of abortions and the abortion culture. Jane Roe is on the road less taken in a prodigal fife, and she is almost home. ✚



**ASSUMPTION OF  
MARY  
MAGDALENE**

*Jose Antolinez*  
(Date Unknown)



**ST. THOMAS MORE SOCIETY OF ORANGE COUNTY**

## **YOU ARE INVITED TO A SPECIAL MCLE SEMINAR**



### **“A LAWYER'S PROFESSIONAL RESPONSIBILITY: A CATHOLIC PERSPECTIVE”**

St. Thomas More was elected "*Lawyer of the Millennium*" by the Law Society of Great Britain in December 1999, and on November 4-5, 2000, he was celebrated as "*Patron of Statesmen*" at the Vatican by thousands of political and cultural leaders from around the world. In honor of our patron, St. Thomas More, this seminar will focus on ethics, elimination of bias and controlling substance abuse from the Catholic perspective.

### **EVERYONE IS WELCOME!**

**WHEN:** January 24, 2004 8:30 am - Noon

**WHERE:** *First American Title Insurance Company*  
1 First American Way, Santa Ana 92707

**COST:** \$30 (no MCLE credit) \$60 (with MCLE credit)

**PREREGISTRATION REQUIRED:** Make check payable to "St. Thomas More Society" & mail to Anne Lanphar at First American (see address above) - must be received by January 19th

*Refund Policy: If notice of cancellation is received by Jan. 19th, refund will be permitted. To cancel, notify Anne Lanphar at (714) 800-3225.*

**Limited seating so make your reservation early!**

### **CLASS SCHEDULE**

8:00—8:30 am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
8:30—9:30 am	SESSION 1: <b>PREVENTION OF SUBSTANCE ABUSE &amp; ADDICTION</b> (1 hr Substance Abuse)	<b>FR. ROBERT SCHOLLA, PH.D. S.J.</b> <i>Chaplain at Loyola Law School Professor of Theology at Loyola-Marymount University</i>
9:45—10:45 am	SESSION 2: <b>ELIMINATING BIAS THE CHRISTIAN WAY</b> (1 hr Elimination of Bias)	<b>FR. SIMON O'DONNELL</b> <i>Prior at St Andrew's Monastery in Val-lyermo</i>
11:00 — Noon	SESSION 3: <b>DOES THE END JUSTIFY THE MEANS: IS WINNING EVERYTHING?</b> (1 hr Ethics)	<b>DAVID SCHIPPERS, ESQ.</b> <i>Schippers &amp; Bailey; Former Chief Investigative Counsel for US House of Representatives Committee on the Judiciary</i>
Noon	<b>MASS</b> (optional)	

### **DIRECTIONS:**

From 55 frwy take MacArthur Blvd offramp. Go west on MacArthur. Turn right (north) at Imperial Promenade and turn right at signal onto First American Way. At stop sign, turn right and proceed through the parking lot to the Home Office Bldg (3 story bldg facing due east toward the 55 frwy.)




## SOCIAL JUSTICE CORNER



[www.hopeafterabortion.com](http://www.hopeafterabortion.com)

There Is  
**Hope After Abortion**



Abortion's Aftermath  
Where to Find Help  
In Their Own Words  
The Jubilee Program

It's normal to grieve a pregnancy loss,  
including the loss of a child by abortion.  
It can form a hole in one's heart,  
a hole so deep that sometimes it seems  
nothing can fill the emptiness. [more](#)

Email a  
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this site

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Español  
Contact Us

## PROJECT RACHEL

Project Rachel is the name of the Catholic Church's healing ministry to those who have been involved in abortion. Its name comes from Scripture:

*In Ramah is heard the sound of moaning,  
of bitter weeping!*

*Rachel mourns her children,  
she refuses to be consoled  
because her children are no more.*

*Thus says the LORD:*

*Cease your cries of mourning,  
wipe the tears from your eyes.*

*The sorrow you have shown shall have its reward...*

*There is hope for your future. Jeremiah 31:15-1*

Project Rachel operates as a network of professional counselors and priests, all trained to provide one-on-one spiritual and psychological care for those who are suffering because of an abortion. Although most dioceses use the name Project Rachel, some programs are named differently. In addition to individualized counseling, some programs include support groups and retreats. Founded in 1984 by Victoria Thorn in Milwaukee, today Project Rachel programs can be found in 140 Catholic dioceses in the United States, as well as in dioceses in other countries.

A single phone call to a Project Rachel program (see map--LINK) puts you in touch with those who can help. Also, the **National Office of Post-Abortion Reconciliation and Healing** (NOPARH) sponsors a nation-wide referral service for those seeking help after abortion. For a referral contact NOPARH at **800.5WE.CARE**, or access its website at [www.marquette.edu/rachel](http://www.marquette.edu/rachel)

In addition, Rachel's Vineyard is a retreat program which helps those suffering after abortion in a group setting, usually over a weekend. Retreats often are sponsored by local Project Rachel offices, as well as counseling centers and retreat houses. For information or retreat schedules contact [www.rachelsvineyard.org](http://www.rachelsvineyard.org) or call 1-877-HOPE-4-ME. ☩

## FETUS AS A PATIENT

Discourse to International Congress  
Pope John Paul II, April 3, 2000

Ladies and Gentlemen,

1. I am happy to have this opportunity to welcome you to the Vatican on the occasion of your International Congress. I thank Professor Cosmi for his kind words on your behalf, and I assure you of the interest with which the Holy See follows developments in your field of competence.

Let me first say how pleased I am with the Convention theme: "Fetus as a Patient". With its focus upon the fetus as the subject of medical intervention and therapy, your Congress considers the fetus in its full human dignity, a dignity which the unborn child possesses from the moment of conception.

2. In recent decades, when the sense of the humanity of the fetus has been undermined or distorted by reductive understandings of the human person and by laws which introduce scientifically unfounded qualitative stages in the development of conceived life, the Church has repeatedly affirmed and defended the human dignity of the fetus. By this we mean that "the human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life" (Instruction *Donum Vitae*, 79; cf. Encyclical Letter *Evangelium Vitae*, 60).

3. The fetal therapies now emerging in the medical, surgical and genetic fields offer new hope of saving the lives of those suffering from pathologies which are either incurable or very difficult to treat after birth. They thus confirm the teaching which the Church has upheld on the basis of both philosophy and theology. Faith in fact does not diminish the value and validity of reason; on the contrary, faith sustains and illuminates reason, especially when human weakness or negative psycho-social influences lessen its perspicacity.

In your work therefore, which should always be based upon scientific and ethical truth, you are called upon to reflect seriously on certain proposals and practices emerging in the technologies of artificial procreation. In my Encyclical Letter *Evangelium Vitae*, I noted that the various techniques of artificial reproduction, apparently at the service of life, actually open the door to new attacks on life.

Apart from the fact that they are morally unacceptable, since they separate procreation from the fully human context of the conjugal act, these techniques have a high rate of failure. And not just failure in relation to fertilization, but failure affecting the subsequent development of the embryo, which is exposed to the risk of death, generally within a very short space of time (cf. *Evangelium Vitae*, 14).

4. A case of special moral gravity, often deriving from these illicit procedures, is so-called "embryonic reduction", or the elimination of some fetuses when multiple conceptions take place at one time. Such a procedure is gravely illicit when multiple conceptions occur in the normal course of marital relations, but it is doubly reprehensible when they are the result of artificial procreation.

Those who resort to artificial methods must be held responsible for illicit conception, but whatever the mode of conception - once it happens - the child conceived must be absolutely respected. The life of the fetus must be protected, defended and nurtured in the mother's womb because of its inherent dignity, a dignity which be-



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



***The Fetus as Patient*** (Continued on page 12)





### STUDIES OF EMBRYOS

**Leonardo da Vinci**  
(1509-14)

(Continued from page 11) **The Fetus as Patient**

longs to the embryo and is not something conferred or granted by others, whether the genetic parents, the medical personnel or the State.

5. Distinguished guests, you are specialists in accompanying the wondrous and delicate beginnings of human life in the mother's womb. Therefore, you know best how Catholic moral teaching strengthens and supports a natural ethic, based upon respect for the inviolability of every human life. Catholic moral teaching sheds a guiding light on questions connected with the delicate process of life's dawning, so full of hope and rich in promise for later life, and a field now ripe for the marvelous discoveries of medical science. I trust that your work will always be inspired by a clear recognition of the dignity proper to every human being, each of whom is an incomparable gift of the creative love of God.

Today I wish to pay tribute to your scientific discoveries and the ways in which you apply them to protecting the life and health of the unborn child. I invoke upon you and your work the unfailing help of Almighty God, and as a pledge of divine assistance I gladly impart my Apostolic Blessing. ☩

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



## FORBIDDEN FRUIT

After creating heaven and earth, God created Adam and Eve. And the first thing he said was, "Don't."

"Don't what?" Adam replied.

"Don't eat the forbidden fruit," God said.

"Forbidden fruit? We have forbidden fruit? Hey, Eve we have forbidden fruit!"

"No way!"

"Yes, way!"

"Do NOT eat the fruit!" said God.

"Why?"

"Because I am your Father and I said so!" God replied, (wondering why He hadn't stopped creation after making the elephants).

A few minutes later, God saw His children having an apple break and was He ticked!

"Didn't I tell you not to eat the fruit?" God, as our first parent, asked?

"Uh huh," Adam replied.

"Then why did you?" said the Father.

"I don't know," said Eve.

"She started it!" Adam said,

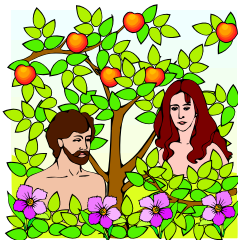
"Did not!"

"Did too!"

"DID NOT!"

Having had it with the two of them, God's punishment was that Adam and Eve should have children of their own. Thus, the pattern was set, and it has never changed!

But there is reassurance in this story... If you have persistently and lovingly tried to give children wisdom, and they haven't taken it, don't be hard on yourself. If God had trouble raising children, what makes you think it would be a piece of cake for you? ☩





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**February 14, 2004**

**TIME:**  
**Registration**  
**7:15am**  
**Conference**  
**8:30am-4:30pm**

**ADMISSION:**  
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 Ultimate (Sacred) Heart***

***Saturday,  
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**Marcus Grodi**



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One of the greatest challenges of the Church is passing authentic Catholic teaching on to each new generation. In our own time, this need is perhaps greater than at any time in history. Our present holy father, John Paul II, has traveled the world over calling all Catholics to be faithful to Jesus Christ and the Truth of His Church.

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**FR. WILLIAM CASEY, C.P.M.** ...is Father General of the Fathers of Mercy in South Union, Kentucky. The primary mission of the Fathers of Mercy is to conduct parish missions and retreats throughout the country with the Holy Eucharist as the primary focus. Fr. Casey's talks emphasize the need for spiritual renewal and the importance of making a good confession. While most of his talks are geared towards adults, Fr. Casey has been successful in exciting young people to consider the Sacrament of Holy Orders.

**MARCUS GRODI...** Marcus is the Founder/President of the Coming Home Network International, a non-profit Catholic lay apostolate aimed at helping Protestant clergy as well as laity come home to the Catholic Church. He also hosts a weekly live television program on EWTN called The Journey Home, and he is the author/editor of the book *Journeys Home*.

**MICHAEL CUMBIE...** Is an evangelical convert to Catholicism. Before entering the Catholic Church in 2001, he had been ordained to the priesthood in the Charismatic Episcopal Church in 1993. Michael now shares with others his incredible spiritual journey into the fullness of the Faith and teaches about the importance of authentic liturgical worship.

**This Conference is an excellent opportunity  
to prepare for Lent and Easter.**

### **Schedule**

- 7:15am Registration
- 8:30am Opening Mass
- 10:00am To Love Christ is to Love the Church... **Fr. Bill Casey**
- 11:00am The Beauty of Catholic Liturgical Worship...**Michael Cumbie**
- 1200pm -1:30pm **Lunch**
- 1:30pm Coming Home to Rome...  
**Marcus Grodi**
- 2:30pm "The Passion of The Christ"  
Film Clip & Surprise Guest Appearance
- 3:30pm Evangelization in a Post-Christian World... **Fr. Bill Casey**
- 4:30pm Closing of Conference

### **Registration Form**

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## “MY PEACE I GIVE TO YOU” (JOHN 14:23-31)

### WEEK OF PRAYER FOR CHRISTIAN UNITY

The Week of Prayer for Christian Unity takes place every year from January 18 through 25. The Diocese of Orange actively participates in this most important week of prayer. These dates, proposed almost a hundred years ago, cover the days between the feast of St. Peter and the feast of St. Paul). **All** Catholics are called to pray and work for the unity of Christians. That which unites us as Christians is greater than that which divides us.

The Catechism teaches us that “Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her....The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.” (Section 820 of the Catechism of the Catholic Church) The Scriptural theme of this year’s Week of Prayer for Christian Unity is taken from John 14 which focuses on peace.

This year’s Ecumenical worship service will take place at the **Center for Spiritual Development in Orange, the Motherhouse Chapel, on Sunday evening, January 25, 2004, at 7 p.m.** The service will be in the format of a Taize prayer service. Catholics, come and join your brothers and sisters in Christ, Lutheran, Episcopalian, Presbyterian, Methodist, and others, to worship our Lord, and to pray for Christian unity.

You are also encouraged to participate in the daily reflections and prayers of the week. Please see [www.geii.org](http://www.geii.org) for more information. ✚



SIMPLE TRUTHS



Fulton J. Sheen

**“The tragedy of today is that the world is not only tearing up the photographs of a good society, but also tearing up the negatives. By denying truth the world gives up the search for it, just as the person who believes that blindness is normal will never seek a cure.” ✚**

## MATTHEW 7:21-23



### SCRIPTURAL CORNER

*\*The Navarre Bible,  
a renowned edition of  
Sacred Scripture pre-  
pared by  
members of the  
Faculty of Theology  
of Navarre University,  
consisting of the New  
Vulgate, the Revised  
Standard Version  
and commentaries.*

<sup>21</sup>*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. <sup>22</sup>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?' <sup>23</sup>And then will I declare to them, 'I never knew you; depart from me, you evil doers.'*

#### Comment from the Navarre Bible:\*

<sup>21-23</sup> To be genuine, prayer must be accompanied by a persevering effort to do God's will. Similarly, in order to do his will it is not enough to speak about the things of God: there must be consistency between what one preaches—what one says—and what one does: *"The kingdom of God does not consist in talk but in power"* (1 Cor 4:20); *"Be doers of the word, and not hearers only, deceiving yourselves."* (Jas 1:22)

Christians, *"holding loyally to the Gospel, enriched by its resources, and joining forces with all who love and practice justice, have shouldered a weighty task on earth and they must render an account of it to him who will judge all men on the last day. Not every one who says 'Lord, Lord' will enter the Kingdom of heaven, but those who do the will of the Father, and who manfully put their hands to the work."* (Vatican II, *Gaudium et Spes*, 93).

To enter the Kingdom of heaven, to be holy, it is not enough, then, to speak eloquently about holiness. One has to practice what one preaches, to produce fruit which accords with one's words. Fray Luis de Leon puts it very graphically: *"Notice that to be a good Christian it is not enough just to pray and fast and hear Mass; God must find you faithful, like another Job or Abraham, in times of tribulation."* (Guide for Sinners, book 1, part 2, chap. 21).

Even if a person exercises an ecclesiastical ministry that does not assure his holiness; he needs to practice the virtues he preaches. Besides, we know from experience that any Christian (clerical, religious or lay) who does not strive to act in accordance with the demands of the faith he professes, begins to weaken in his faith and eventually parts company also with the teaching of the Church. Anyone who does not live in accordance with what he says, ends up saying things which are contrary to faith.

The authority with which Jesus speaks in these verses reveals him as sovereign Judge of the living and the dead. No Old Testament prophet ever spoke with this authority. ✠

(Continued from page 4) Unbaptized Babies

Cardinal Journet says they will know and love Christ as the cause of their resurrection. Their resurrection will be their share in the salvation won by Christ for the human race of which they are a part. This view has the happy characteristics of being based only on dogmatic certainties: the resurrection of the dead, the necessity of baptism for supernatural life, and of emphasizing that our salvation consists not only in the supernatural beatific vision, even though this is its essential aspect, but also in the miraculous restoration of natural life, the survival of our person because of Christ's triumph over death. ✠

## MORE ON CONSCIENCE

More lived up to Bishop Tunstall's expectations, even when Tunstall himself would have preferred otherwise. Towards the end of More's life, for example, Tunstall and two other bishops sent him twenty pounds, asking him to accept the money for a gown and then to join them in attending Anne Boleyn's coronation. The response he gave them shows how forcefully and yet humorously he could express himself in an effort to get others to face the full truth of a situation. A brilliant piece of rhetoric, this response was deigned to shock through its earth directness while appealing to reason through its comic vividness. It runs as follows:

*"My lords, in the letters which you lately sent me, you asked two things of me. Since I am so well content to grant you the one, therefore I thought I might be the bolder to deny you the other. As for the first, because I took you for no beggars, and myself I knew to be no rich man, that one I thought I might fulfill. But the other reminded me of an emperor that had decreed a law that whoever committed a certain offense (which I now do not remember) should suffer the pains of death—unless the person were a virgin, since he had such a reverence for virginity. Now it so happened that the first offender was indeed a virgin. When the emperor heard this, he was greatly perplexed since he wanted an opportunity to have that law executed. When his council had sat and solemnly debated this case, suddenly there arose one of his council, a good plain man, who said, "Why make so much ado, my lords, about so small a matter? Let her first be deflowered, and then after may she be devoured."*

Lest the bishops miss the point of this little tale, More went on to draw out its meaning.

*"And so," he continued, "although your lordships have in the matter of the King's marriage so far kept your selves pure virgins, yet take good heed, my lords, that you continue to keep your virginity. For some there are who, by first getting your lordships to be present at the coronation, will then get you to preach for its legitimacy, and finally will get you to write books to all the world in defense of it. These desire to deflower you, and when they have deflowered you, they will they not fail soon after to devour you. No, my lords, it lies not in my power if they devour me, but God being my good Lord, I will provide that they shall never deflower me."*

There are few better examples in all of More's writings than this one to show his courageous and artful way of expressing the truth as he saw it, of challenging others to confront issues before the tribunal of conscience.

## THE WRITINGS OF THOMAS MORE





## 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*

- ♦ Erving Law (serious illness)
- ♦ Billy Erickson (serving in Baghdad)
- ♦ Jim Moore (special intention)
- ♦ St Thomas More Society  
of Jackson Mississippi
- ♦ Duain Cruzat (serious disease).
- ♦ Baby Fiona Flagsted (brain tumor).
- ♦ Keith Wilson (serious illness).
- ♦ Evelyn Munoz (deceased).
- ♦ Julia Nelson (thanksgiving).
- ♦ Milos & Edith Myrik (serious illness).
- ♦ Scott Smith (illness).
- ♦ Ryan Ronk (serious injury).
- ♦ Massimo (child with serious illness).
- ♦ Pope Paul John II.

*We all need prayers—at some times more  
than others. If you have a special need for  
prayer, please let us know so we can join  
in prayer for each other. Leave a message  
on Anne Lanphar's voicemail  
(714) 800-3225, or email your request to  
[alanphar@firstam.com](mailto:alanphar@firstam.com)*

- ♦ 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).
- ♦ 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). †

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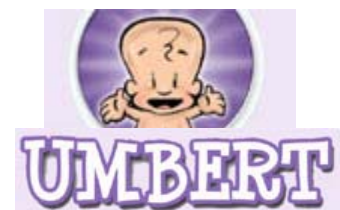
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## LIFE: A GIFT FROM GOD

The picture below is real and was taken during a revolutionary fetal procedure undertaken on August 19, 1999 to fix the spina bifida lesion of a 21-week-old fetus in the womb. The operation was performed by a surgical team at Vanderbilt University in Nashville which developed a technique for correcting fetal problems in mid-pregnancy by temporarily removing the uterus, draining the amniotic fluid, performing surgery on the tiny fetus, then restoring the uterus back inside the mother. The patient shown above, Samuel Armas, was the 54th fetus operated on by the surgical team; Dr. Joseph Bruner, the surgeon whose hands are pictured above, alleviated the effects of the opening in Samuel's spine caused by the spina bifida, a congenital disease that often leads to paralysis and other problems. Pictures from the surgery were printed in a number of newspapers in the U.S. and around the world, including *USA Today*, and, thanks to the remarkable surgical procedure performed by the Nashville team, little Samuel was born healthy on December 2, 1999. †



**THOUGHT  
FOR  
THE  
DAY**



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  - Arbitrator, American Arbitration Association
  - Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
  - Associate Member, International Academy of Mediators
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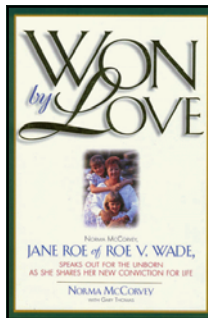
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★

★ **TOPIC:** “CLONING: SCIENCE, ETHICS AND MORAL ISSUES”  
★

★ **SPEAKER:** FR. TAD PACHOLCZYK, PH.D.  
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\*\*\*\*\*  
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