

Ad Veritatem

Volume 9 Issue 4

St. Thomas More Society of Orange County

APRIL 2004

*"When statesmen forsake
their own private
conscience for the sake of
their public duties, they
lead their country by a
short route to chaos."*

Thomas More

A Man for All Seasons

APRIL MEETING:

WEDNESDAY APRIL 21, 2004 NOON

**PHILIP JOHNSON—PROFESSOR OF LAW
EMERITUS, BOALT HALL SCHOOL OF
LAW, U.C. BERKELEY**



***"SCIENCE OR PHILOSOPHY? THE UNABRIDGED
GAPS IN DARWINIAN EVOLUTIONARY THEORY"***

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, 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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APRIL **MEETING**

PROFESSOR PHILLIP JOHNSON **“SCIENCE OR PHILOSOPHY?”** **THE UNABRIDGED GAPS IN** **DARWINIAN EVOLUTIONARY THEORY ”**



WHEN:

NOON

Wed. April 21st

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Phillip Johnson received his Bachelor of Arts degree from Harvard University in 1961. After graduating from the University of Chicago Law School in 1965, Phillip Johnson served as law clerk to Chief Justice Earl Warren. He was professor of criminal law at the University of California at Berkeley for 30 years, before retiring from the University to devote full time to his second career as an author and lecturer about evolution and creation. His best-selling book “Darwin on Trial” (1991) launched the Intelligent Design Movement, which has transformed the public debate over the scientific difficulties of Darwinism and the issue of freedom of thought in science education, putting the dogmatic materialists on the defensive. More recently he is the author of “The Wedge of Truth” (2000) and “The Right Questions: Truth, Meaning & Public Debate.” (2002)

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! †**

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CARDINAL MINZENSKY **CONFERENCE**

FAITH, FAMILY & FREEDOM

SATURDAY, APRIL 24, 2004

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Father Hugh Barbour invites your questions about faith and morals. Please submit your question to Anne Lanphar at 1 First American Way, Santa Ana, CA 92821 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

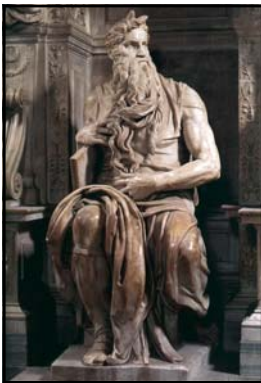
LAW OR LIBERTY?

SEVERAL CATHOLIC APPROACHES TO SOLVING PRACTICAL MORAL DOUBTS OR PRUDENCE AMIDST THE PROBABILITIES

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



MOSES
Michelangelo
(1515)

Ever since the time of the Renaissance, when the autonomy and uniqueness of the individual began to receive such emphasis as to become the guiding principle for moral choices, law and liberty have been seen as opposing forces, the former restricting, and the latter freeing the individual. Practical moral doubts, concrete cases to which principles were applied, were dealt with almost exclusively in terms of the tension between law and freedom. Catholic moral philosophers accommodated themselves to this approach, and developed several theories on how to resolve a moral doubt while giving law and freedom each their due. Even today these approaches are taught as practical guides in Catholic seminaries which still follow a classical course of instruction. Lawyers, who deal so much with the interpretation of the law of the state, will find these systems interesting. They have analogous applications in the legal profession, even though they were designed for the confessional. Professionally, too, they can help to clarify our moral reasoning, which is sometimes not as refined as our legal argumentation!

Theory #1: PROBABILIORISM (“more probable-ism” from the Latin *probabilior* comparative form of the adjective *probabilis*) When there is a choice between an action which favors the law or which favors individual freedom, then the opinion favoring freedom may (but does not have to) be followed only when it is more probable than the safer opinion favoring the law. Example: Mary is a fifteen year old whose parents have told her never to go anywhere with strangers. Her regular carpool ride comes to pick her up, but instead of Mrs. Smith, the driver is Mrs. Smith's sister, Mrs. Jones, who is visiting from out of town to help her sister who has just had twins. Mary judges that it is more probable that her parents did not intend to include Mrs. Jones in the category of stranger, even though she does not know her, and so she takes the ride with the stranger. There is some risk involved in her choice, but it is so minimal given the probabilities, that Mary favors a greater probability to an overly cautious interpretation of her parents’ rule. Probabiliorism is often identified with the Dominicans and Franciscans.

Theory #2: AEQUIPROBABLISM (“equally probable-ism”) When there are opposing opinions which are both practically and equally probable one favoring freedom, the other the law, then the opinion favoring freedom may (but does not have to) be followed, as long as the question is of the existence of the law, and not of its cessa-

Law or Liberty? (Continued on page 19)

CHRIST'S CHURCH AND HIS LAITY

BY MICHAEL SHONAFELT, ESQ.

A purifying wind seems to be blowing through America. It has swept through the corridors of Enron, Worldcom, Tyco, and Adelphia, peeling back the corporate veneer of respectability to expose to the world the nuances of cooked books, false "profits," and the art of secret suppression of evidence: all in the name of greed.

The *zeitgeist* of accountability that has marked the opening of this Century-- a spirit of lancing the infectious sores of American institutions -- has not stopped at Wall Street. It has also knocked loudly on the doors of the Roman Catholic Church. In an unprecedented epoch of institutional repentance, the Church in America has been forced to confess its sins to the world and do public penance. The toppling of Cardinal Bernard Law, therefore, has been equated in many minds with the ousting of Enron Chairman Kenneth Lay. To many, including many Catholics, the sexual scandals of the Church are to be lumped together with the sins of Corporate America and the same kinds of punishment are to be meted out to both.

To compare the corruption of the Church with the corruption of Wall Street may be understandable, but it is not supportable or appropriate. The American mind is too frequently given to a predilection of materialism that too readily sees the Church solely in terms of its institutional garments. Under this perspective, the Church is reduced to its hierarchy, its clergy, and its juridical systems. When those elements are revealed to be less than perfect, the Church's claim to be holy and indefectible appears to many to be a sham. The tragedy of this fallacy is that it has resulted in the defection of untold numbers of Catholics to other creeds and confessions or to the spiritual limbo of agnosticism and atheism.

The error of wholesale rejection of the Church based on the sins of its clergy and hierarchy can be traced to a number of causes, from a failure of catechesis resulting in a mistaken understanding of the true nature of the Church to a widespread lack of faith in God's sustaining providence. But the temptation to judge the worth of the Church solely on the apparent integrity of its visible elements has not always been a pitfall for the rank-and-file faithful. In fact, the Church has flourished -- indeed produced its greatest saints -- under far worse conditions of institutional corruption. Perhaps this is because, in times past, the laity seemed to have a keener sense of the Church's nature and mission. It was understood that the Church did not bar its doors or its positions of leadership to none but perfected souls. Instead, the Church opened its doors to all, so that it could carry out its mission of *perfecting* souls wounded by sin. As Christ Himself reminded the Pharisees when rebuked for sharing company with sinners, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." (Lk 5:31-32.)



CHURCH MILITANT
AND TRIUMPHANT

Andrea da Firenze
(1365—1368)

*The scandals
facing the
Church therefore
should not
be source of
discouragement,
but an invitation
to prayer, self-
reflection, and
thanks to God,
that, despite our
sins, God
continues --
through His
Church -- to turn
the water of our
human failings
into wine of
sanctity.*

Christ's Laity (Continued on page 6)

(Continued from page 5) *Christ's Laity*

A too frequently forgotten difference between a corporation and the Church is that a corporation is merely human, whereas the Church is both human and divine. A corporation therefore is only as good as the best of its directors. The Church, on the other hand, is as good as its Head, the God-man, Jesus Christ. In its divine component, therefore, the Church is already perfect. In its human element, however, it is a "work in progress," wounded by sin, but continually responding to Christ's call to be healed of those wounds and to "be perfect." In the words of St. Bernard of Clairvaux, champion of the reform of the corrupt monastic institutions of the Twelfth Century, noted:

O humility! O sublimity! Both tabernacle of cedar and sanctuary of God; earthly dwelling and celestial palace; house of clay and royal hall; body of death and temple of light; and at last both object of scorn to the proud and bride of Christ! She is black but beautiful, O daughters of Jerusalem, for even if the labor and pain of her long exile may have discolored her, yet heaven's beauty has adorned her. (St. Bernard of Clairvaux, In Cant. Sermo 27:14.)

Among those laboring on the path toward sanctity, some have progressed further than others. But, *thankfully*, the degree to which one has progressed on that path has never been the criterion for membership in the Church. Until its perfection at the end of time, the Church therefore is a mixed bag, as Cardinal Henri de Lubac put it:

In this world the Church is a mixed community and will stay like that to the very end -- unthreshed corn, the ark with both clean and unclean animals, a ship full of unruly passengers who always seem to be on the point of wrecking it. Whether in the eyes of God or of man, it is not righteousness which is the test of membership of the Mystical Body, that is, the Church.

Naturally, the laity of the Church should -- and do -- look to their leaders for guidance on the exodus out of the slavery of sin and into the promised land of holiness. For that reason, the Church's leaders bear a special responsibility to serve as examples of the life of grace. Yet, no one could claim with a straight face that the clergy is somehow exempt from the stain of original sin, solely by virtue of their office, or that the hierarchy is preserved from the same struggles that face any member of the Church as it works out its salvation here below. To the contrary, all of the members of the Church, laity and clergy alike, are in the same boat and are in constant need Christ's healing grace.

Spiritual leadership, therefore, is not always to be found in the hierarchy. It is frequently to be found amongst the laity. That is because there is, as De Lubac notes, another "hierarchy" in the Church, a "wholly interior" hierarchy of holiness, which is not defined by juridical distinctions, or the sacramental character of holy orders. (See *The Splendor of the Church* (Ignatius, 1986), pp. 106-107.) It is instead defined by the extent to which individual members of the Church have allowed themselves to be transformed by sanctifying grace and to be conformed to the image of Christ. On that basis, when the Church of



ST. THOMAS MORE

*Hans Holbein
the Younger*

(1527)

Christ's Laity (Continued on page 7)

(Continued from page 6) *Christ's Laity*

the Thirteenth Century endured the malaise of widespread clerical apathy, Christ called out to a layman, Francis of Assisi, from the cross at San Damiano, to "rebuild my Church." Yet again, in the Fourteenth Century, God used a laywoman, Catherine of Siena, to rouse the popes from their seventy-year exile in Avignon and restore leadership to the papacy in Rome. Finally, when all but one of the bishops of England, St. John Fisher, failed to oppose King Henry VIII's defiance of the Church of Rome, it was a noble layman, Sir Thomas More, drawn from the highest political office next to the King himself, who served as the example of faithfulness to the Church -- even to the point of death.

These examples of holiness are but a small sample of the treasures of the Church that call to mind the undeniable truth that the Church is holy, in spite of those of us among its ranks who fall far short of what we are called to be. When the imperfections of its high profile members tempt us to view the Church as a foundering wreck, we must also recall the holiness of the Church's most distinguished member, Mary the Mother of God. In Mary, the cooperation of man with God has already reached its consummation. Because the Church's members all share in a communion with each other that is not hindered by time and space, the Church participates in Mary's privilege, shares in her glory, and assumes a dignity that abides the sins of its ordinary members. As Pope John Paul II has said:

... this dignity consists in the supernatural elevation to union with God in Jesus Christ, which determines the ultimate finality of the existence of every person both on earth and in eternity. From this point of view, [Mary] is the representative and the archetype of the whole human race: she represents the humanity which belongs to all human beings, both men and women.

The scandals facing the Church therefore should not be source of discouragement, but an invitation to prayer, self-reflection, and thanks to God, that, despite our sins, God continues -- through His Church -- to turn the water of our human failings into wine of sanctity.

As a final note, it could be said that the failures of the leadership of the hierarchy go hand-in-glove with failures of the spiritual leadership of laity. It is therefore our duty to pray for our Church's leaders at all time, but especially when they fail. As members of the Church Militant, we must carry each other's burdens, because, until the day when all of the Church's members all reach that ultimate perfection of the Church Triumphant in Heaven, we are all sinners -- no matter our station. We all are in need of God's mercy and grace, and are equally indebted to Him for the free gift of His salvation. This is the state of the Church here on Earth, the Church Militant, until she triumphs in the final perfection of Heaven:

Every day she must call upon the power and pity of Christ, for each day is a purification for her and each day she must wash her robe in the blood of the Lamb, "till she is purified in the fire of heaven and consummated in God. (Henri De Lubac, *supra*, at pp. 115-116.) †



ST. CATHERINE
OF SIENA

Giovanni di Paolo

(Date Unknown)



MATTHEW 7: 24-28

²⁴ “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; ²⁵and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. ²⁶And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; ²⁷and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.” ²⁸And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹for he taught them as one who had authority, and not as their scribes.

SCRIPTURAL CORNER

Comment from the Navarre Bible:*

^{24-27.} These verses constitute the positive side of the previous passage. A person who tries to put Christ’s teaching into practice, even if he experiences personal *difficulties* or lives during times of upheaval in the *life of the Church* or is surrounded by error, will stay firm in the faith, like the wise man who builds his house on rock.

Also, if we are to stay strong in times of difficulty, we need, when things are calm and peaceful, to accept little contradictions with a good grace, to be very refined in our relationship with God and with others, and to perform the duties of our state in life in a spirit of loyalty and abnegation. By acting in this way we are laying down a good foundation, maintaining the edifice of our spiritual life and repairing any cracks which make their appearance.

^{28-29.} Jesus’ listeners could clearly see the radical difference between the style of teaching of the scribes and Pharisees, and the conviction and confidence with which Jesus spoke. There is nothing tentative about his words; they leave no room for doubt; he is clearly.

Chapters 8 and 9 of St Matthew deal with a series of miracles worked by our Lord. The first Christians had vivid experience of the fact that the glorified Jesus was still present in his Church, confirming its teaching by signs, by miracles (Mk 16:20; Acts 14:3).

And so, St Matthew, after giving the nucleus of Jesus’ public teaching in the Sermon on the Mount (chapters 5-7), goes on now to gather a number of miracles to support our Lord’s words. Some commentators call this section—chapters 8 and 9—“the works of the Messiah,” paralleling what they called “the words of the Messiah” (the Discourse on the Mount). In chapters 5-7 we see Jesus as the supreme lawgiver and master who teaches with divine authority, a unique authority superior to that held by Moses and the prophets. Now, in chapters 8 and 9, he is shown as endowed with divine authority over disease, death, the elements and evil spirits. These miracles worked by Jesus Christ accredit the divine authority of his teaching. ✚



ST. MATTHEW AND
THE ANGEL

Simone Cantarini
(1645-48)

**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.*

MESSAGE OF HIS HOLINESS PAUL JOHN II FOR LENT 2004

Dear Brothers and Sisters!

1. The evocative rite of the imposition of ashes marks the beginning of the holy season of Lent, when the Liturgy once more calls the faithful to radical conversion and trust in God's mercy.

This year's theme - "*Whoever receives one such child in my name receives me.*" (Mt 18:5) - invites us to reflect on the condition of children. Today Jesus continues to call them to himself and to set them as an example to all those who wish to be his disciples. Jesus' words call upon us to see how children are treated in our families, in civil society, and in the Church. They are also an incentive to rediscover the simplicity and trust which believers must cultivate in imitation of the Son of God, who shared the lot of the little ones and the poor. Saint Clare of Assisi loved to say that Christ, "lay in a manger, lived in poverty on the earth and died naked on the Cross." (*Testament, Franciscan Sources*, No. 2841).

Jesus had a particular love for children because of "their simplicity, their joy of life, their spontaneity, and their faith filled with wonder" (*Angelus Message*, 18 December 1994). For this reason he wishes the community to open its arms and its heart to them, even as he did: "*Whoever receives one such child in my name receives me*" (Mt 18:5). Alongside children Jesus sets the "very least of the brethren:" the suffering, the needy, the hungry and thirsty, strangers, the naked, the sick, and the imprisoned. In welcoming them and loving them, or in treating them with indifference and contempt, we show our attitude towards him, for it is in them that he is particularly present.

2. The Gospel recounts the childhood of Jesus in the simple home of Nazareth, where he was obedient to his parents and "*increased in wisdom and in years, and in favour with God and man*" (Lk 2:52). By becoming himself a child, he wished to share our human experience. "*He emptied himself,*" writes the Apostle Paul, "*taking the form of a slave, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a Cross*" (Phil 2:7-8). When at twelve years old he remained in the Temple in Jerusalem, he said to his parents who anxiously looked for him: "*How is it that you sought me? Did you not know that I must be in my Father's house?*" (Lk 2:49). Indeed, his whole life was marked by a trusting and filial obedience to his heavenly Father. "*My food,*" he said, "*is to do the will of him who sent me, and to accomplish his work*" (Jn 4:34).

In the years of his public life Jesus often insisted that only those who become like children will enter the Kingdom of Heaven (cf. Mt 18:3; Mk 10:15; Lk 18:17; Jn 3:3). In his teaching, young children become a striking image of the disciple who is called to follow the divine Master with childlike docility: "*Whoever humbles himself like this child, he is the greatest in the Kingdom of Heaven*" (Mt 18:4).

"To become" one of the least and "to receive" the little ones: these are two aspects of a single teaching which the Lord repeats to his disciples in our time.

Lenten Message (Continued on page 10)



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



(Continued from page 9) *Lenten Message*

Only the one who makes himself one of the “least” is able to receive with love the “least” of our brothers and sisters.

3. Many believers strive faithfully to follow these teachings of the Lord. Here I would mention those parents who willingly take on the responsibility of a large family, mothers and fathers who, rather than considering success in their profession and career as the highest value, make every effort to pass on to their children those human and religious values that give true meaning to life.

With great admiration I also think of all those committed to caring for underprivileged children and those who alleviate the sufferings of children and their families resulting from war and violence, inadequate food and water, forced immigration and the many forms of injustice present in the world.

Together with such great generosity, however, a word must be said about the selfishness of those who do not “receive” children. There are young people who have been profoundly hurt by the violence of adults: sexual abuse, forced prostitution, involvement in the sale and use of drugs; children forced to work or enlisted for combat; young children scarred forever by the breakup of the family; little ones caught up in the obscene trafficking of organs and persons. What too of the tragedy of AIDS and its devastating consequences in Africa? It is said that millions of persons are now afflicted by this scourge, many of whom were infected from birth. Humanity cannot close its eyes in the face of so appalling a tragedy!

4. What evil have these children done to merit such suffering? From a human standpoint it is not easy, indeed it may be impossible, to answer this disturbing question. Only faith can make us begin to understand so profound an abyss of suffering. By becoming “*obedient unto death, even death on a Cross*” (Phil 2:8), Jesus took human suffering upon himself and illuminated it with the radiant light of his resurrection. By his death, he conquered death once for all.

During Lent, we prepare to relive the Paschal Mystery, which sheds the light of hope upon the whole of our existence, even its most complex and painful aspects. Holy Week will again set before us this mystery of salvation in the evocative rites of the Easter Triduum.

Dear Brothers and Sisters, let us set out with trust on our Lenten journey, sustained by fervent prayer, penance and concern for those in need. In particular, may this Lent be a time of ever greater concern for the needs of children, in our own families and in society as a whole: for they are the future of humanity.

5. With childlike simplicity let us turn to God and call him, as Jesus taught us in the prayer of the “Our Father,” “*Abba*,” “Father.”

Our Father! Let us repeat this prayer often during Lent; let us repeat it with deep emotion. By calling God “Our Father,” we will better realize that we are his children and feel that we are brothers and sisters of one another. Thus it will be an easier way for us to open our hearts to the little ones, following the invitation of Jesus: “*Whoever receives one such child in my name receives me*” (Mt 18:5).

In this hope, I invoke upon each of you God’s blessings, through the intercession of Mary, Mother of the Word of God made man and Mother of all humanity. ✚



**CHRIST BLESSING
THE CHILDREN**
Nicholaes Maes
(1652-3)

REBUTTING THE “CATHOLIC BUT...”*

BY BISHOP THOMAS J. OLMSTED

“I am a Catholic businessman but I don’t let the Church influence what I do at the office or in the boardroom;” but Jesus says (Mt 7:21), “Not everyone who says to me, ‘Lord, Lord,’ will enter the Kingdom of heaven, but only the one who does the will of my Father in heaven.”

“I am a Catholic politician but I don’t let my Catholicism impact on how I vote or what legislation I promote;” but Jesus says (Mt 7:26-27), “Everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined.”

“I am a Catholic physician but I don’t let my faith mold my decisions regarding abortion, contraception, or other medical practices;” but Jesus says (Mt 5:37), “Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’ Anything more is from the evil one.”

“I am a Catholic talk show host but I don’t let the Church inhibit my right to say whatever I want on the air;” but in the Letter of James, God says (2:17) “Faith of itself, if it does not have works, is dead.”

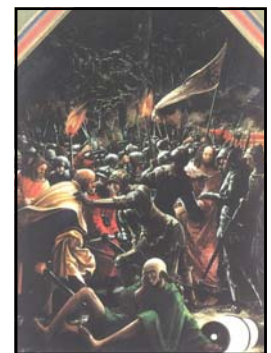
“I am a Catholic priest but I don’t let Magisterial teaching keep me from dissenting from moral or doctrinal points nor let it limit my own ‘pastoral solutions’;” but at ordination each priest professes a solemn oath, “I believe everything contained in God’s Word, written or handed down in tradition and proposed by the Church... I also firmly accept and hold each and every thing that is proposed by the Church definitively regarding teaching on faith and morals.”

Lent is the time to kick the “*Catholic but...*” out of our own daily lives. It is the time to expunge rationalization from our minds and to root out compromise from our hearts. Lent is the time to say a determined “**No**” to the temptation to water down our faith for personal gain. It is the time to say a much larger “**Yes**” to Jesus and His Gospel of Life. Lent is the time for *Totus Tuus*, the time to renew our commitment to love God with all our mind and heart and strength.

The “*Catholic but...*” syndrome stands in direct contradiction to Jesus’ clear and unequivocal demand (Mk 8:34-36), “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the Gospel will save it. What profit is there for one to gain the whole world and forfeit his life?”

The “*Catholic but...*” syndrome is not without precedent in history. The fact that Jesus Himself directly and frequently opposed such rationalization shows its prevalence 2000 years ago. How often we are tempted to separate what we do in Church from what we do at home, to isolate what we believe from how we vote or what we do at work or at leisure. How easily we can compartmentalize our lives, thus keeping our adherence to Christ from shaping all that we say and do. This is

Rebutting the “Catholic But...” (Continued on page 12)



THE ARREST
OF CHRIST

Albrecht Altdorfer
(1509—1516)

**Reprinted from
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Diocesan Newspaper
March 18, 2004*

(Continued from page 11) *Rebutting the “Catholic But...”*

why the formation of conscience holds such a pivotal role in our effort to grow to full maturity in Christ.

Each Lent, the Church urges us to rekindle our love for Jesus and to take a closer look at how completely we are taking up the Cross that fidelity to Him entails. This means we need to examine our consciences, and to insure that they are formed on the solid foundation of the Gospel.

During these 40 days before the Easter Triduum, the Father shines new light upon our souls so we can discover (or rediscover) the essential connection between truth and freedom, and between faith and culture. When freedom is detached from truth, objectivity goes out the window, relativism reigns, and ethical chaos gives rise to the “*Catholic but...*” It becomes impossible to establish right from wrong, good from evil. The pursuit of holiness is thrown off course.

To take the time, then, during Lent to form our consciences more fully in accordance with objective truth (known from God’s Revelation and the natural law) not only brings wholeness and integrity to our personal lives; it also makes it possible for us to bring healing and reconciliation to society. Let us take advantage, then, of this Lenten season 2004 to engage seriously in the pursuit of truth and freedom. Here are some concrete suggestions for doing so:

- ♦ Ask the Holy Spirit for His gifts of courage and understanding, humility and right judgment.
- ♦ Consult the Catechism of the Catholic Church to find clear teaching about the moral conscience and its correct formation (CCC 1776-1802).
- ♦ Consider your own family situation, your work and your civic duties, and then ask: “Do I live my whole life as a vocation and a mission from the Lord?”
- ♦ Carve out a few days for a spiritual retreat or at least set aside half a day to go apart from everyday life and examine, with God’s help, how you are integrating the gift of faith in all dimensions of your life.

On the first day of Lent each year, the Lord says to us through St. Paul (2 Cor 6:2), “Behold, now is a very acceptable time; behold, now is the day of salvation.”

Now is the time to rebut the “*Catholic but...*” It is the time to say “**Yes**” when we mean “**Yes**,” and to say “**No**” when we mean “**No**.” Lent is the time to profess our Catholic faith with gratitude and to put every part of it into practice. †



THE RESURRECTION
OF CHRIST

Albrecht Altdorfer
(1516)

Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the “heart afire” with the love of God. †

FREE WILL, CONSCIENCE & DUTY

ANNE NELSON LANPHAR ESQ.

THE GIFT OF FREE WILL

God created man in His own image and likeness—that is, our soul. God also gave mankind the most amazing gift of all: a free will.

No human parent would ever give a free will to their children! Every parent knows that this free will appears very early in human development - starting somewhere around age one as evidenced by the emphatic “no” that emits from the mouth of that sweet-looking child.

God gave this special gift to us so that the love we give Him would be freely given thereby having value to Him. He could easily have created minions to obey and serve Him without choice but objects cannot love freely and slaves do not really love, they merely obey. God loved us and wanted us to love Him freely. But with this gift of free will, God also risks our rejection.

God created man as a rational being, conferring on him the dignity and privilege of being able to initiate, analyze and control his actions.

God willed that man should be ‘left in the hand of his own counsel,’ so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him. ‘Man is rational and therefore like God; he is created with free will and is master over his acts.’ (Catholic Catechism ¶ 1730)

When God gave man a free will, He also promised to never interfere with that gift otherwise, by definition, it would not be free will! Accordingly, God never interferes with our decisions – even the evil ones – even when we choose to harm another. The strongest evidence of this commitment is heard in the heart-wrenching cries of a parent’s heart who has lost a child in a brutal manner as a result of the criminal act of another human: “*How could God let this happen? Where was He?*” God was in His heaven keeping His commitment to us, to all mankind. Although it undoubtedly pains Him greatly when we harm one another, He *cannot* violate His word. God proved this commitment when He did not interfere even when evil men were brutally murdering His own Son by crucifixion.

God virtually gave each of one of us the right to accept or reject Him. A truly amazing gift!

CONSCIENCE

But free will does not equate to an unlimited license to do whatever we want. This amazing gift was given with a “gentle restraint” – our conscience.

Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment.... For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (Catholic Catechism, ¶ 1795)

Conscience is not a form of “restraint” since restraint implies an element of control. God does not control an individual even via the conscience. Each person still has the free will to ignore his conscience and choose to act as he desires even if it is contrary to God’s law. Of course, by choosing to disobey God’s law, he will be held accountable for that decision.

Free Will, Duty and Conscience (Continued on page 14)



PETER
DENOUNCING
CHRIST

Rembrandt

(1660)

God has blessed mankind with the incredible gift of a free will but also provided a guidance mechanism: the conscience. Although each person is required to follow his conscience, he has a duty to have an educated conscience and to never surrender his free will to anyone or anything.

(Continued from page 13) **Free Will, Duty and Conscience**

What exactly is a conscience? What does it do? The Catholic Catechism describes it as follows:

Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths. Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act." (Catholic Catechism ¶ 1795-6)

Conscience does not restrict man's choice but serves as a method by which God lets man know His will. It reflects the element of reason given to man so that he can judge his actions. Without reason and conscience to temper free will, man would be completely unrestrained in his actions.

Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking. (Catholic Catechism ¶ 1777)

Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is through the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise.... [Conscience] is a messenger of Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ. (The Catholic Catechism, 1963).

Can man follow his "conscience" with impunity at all times? The simple answer is yes: man **must** always obey the dictates of his conscience. "*If he were deliberately to act against it, he would condemn himself.*" (Catholic Catechism ¶ 1790). However, although man is to act in accordance with the dictates of his conscience, certain rules do apply:

- ♦ One may never do evil so that good may result from it. In other words, the end *never* justifies the means.
- ♦ The Golden Rule: "*Whatever you wish that men would do to you, do so to them.*"
- ♦ Charity always proceeds by way of respect for one's neighbor and his conscience: "*Thus sinning against your brethren and wounding his conscience, you sin against Christ.*" In other words, we must not do anything which would serve to give bad example to our brother and cause him to "*stumble.*"

So, under divine law is "ignorance bliss"? "Invincible ignorance" – meaning it is unintentional – does, in fact, protect a soul who is not held accountable for his sin since he has no knowledge of God's law and, therefore, cannot intend to violate it.¹ However, no one may intentionally close his mind and claim impunity based on "ignorance." And although each person must follow his conscience, he has certain **duties and responsibilities** in relation to his conscience or he is responsible and account-



**ST. PETER
HOLDING THE
KEYS TO PARADISE**

**Pierre Puget
(1653-59)**

A TASTE OF CATHOLIC SOCIAL TEACHING

LISA D. RAMIREZ, ESQ.

The scriptural teachings and the sacramental life of the church lay the foundation for the social teaching of the Church. So, although Catholic Social Tradition is as old as the roots of Catholicism, it was only about 100 years ago that through papal texts, Counciliar, and Episcopal documents, the Church systematically articulated the fruits of Catholic Social Tradition. This articulation is what is commonly referred to today as Catholic Social Teaching.

In this article I have attempted to provide examples of how the social realities of the Church have impacted the teachings of the Church and how, in turn, the Church's teaching has sought to impact the social realities of the time. In doing so it is not my intention to minimize the complexity of the historical social realities and moral teachings of the Church, however, I hope that it provides a glimpse into how the Church's social teaching has evolved and continues to evolve from the experience and pastoral life of the Church.

In the late 1800s and early 1900s, the Church began wrestling with moral questions dealing with the Industrial Revolution. As a result, during this time, the Church's writings focused on social and economic justice issues within a nation. It addressed issues related to the role of labor and government in the economic order, safe working conditions, fringe benefits, child labor, just wage, and the right for a worker to organize.

During the 1960's faced with the realities of world wars, decolonization and nuclear threats, the Church's writings turned from justice within a nation to justice and peace in the international community.

Then in the 1970's with the coming of the post-industrial society, with its high technology and mass communication the Church's writings addressed the impacts of urbanization, technological change and the unequal distribution of resources.

Since Pope John Paul II's papacy, the Church's writings have become more biblically based, more specific and structured. Over the last 25 years, the Holy Father has emphasized human rights, human dignity, love and care for the world's poor and international peace and justice.

It is impossible to adequately summarize all of the Church's writings, however there are seven key themes that are at the heart of our Catholic Social Tradition. These principles are not intended to be rules, but principles to be reflected upon as we engage and participate in the world.

Life and Dignity of the Human Person - Human life is sacred and the dignity of the human person is the foundation of a moral vision for society. The sanctity of human life and the dignity of the human person is the foundation of all principles of our social teaching.

Call to Family, Community and Participation – The person is not only sa-

OC Lawyers Battle for the Homeless (Continued on page 16)



SOCIAL JUSTICE CORNER



**ST. LAWRENCE
DISTRIBUTES FOOD
TO THE POOR**

Fra Angelico

(1447-50)

(Continued from page 15) **The End of Hell**

cred, but social. The family is the central social institution that must be supported and strengthened and not undermined. We have a right and a duty to participate in society, seeking the common good and the well being of all.

Rights and Responsibilities – *human dignity can be protected and a healthy community achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to those things required for human decency. Corresponding to these rights are duties and responsibilities – to one another, to our families and to the larger society.*

Option for the Poor and Vulnerable – Matthew 25:31-46 is clear. We will be judged by how the least among us are faring. As a result, we must put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of the Workers – The economy must serve the people, not the other way around. Therefore basic rights of workers must be respected – right to productive work, decent and fair wages, safe working conditions and the right to organize.

Solidarity- we are brothers and sisters and one human family regardless of national, racial, ethnic, economic or ideological differences. Solidarity means that “loving our neighbor” has global dimensions in an interdependent world.

Care for God’s Creation – we have been entrusted and made stewards of the earth’s resources therefore we are called to protect people and the planet, living our faith in relationship with all of God’s creation.

Each month Ad Veritatem will feature a brief quote from a papal text, Councillar or episcopal document or bishop’s statement for reflection. The brief quote will not do justice to the entire text, so I encourage you to read more from these documents and statements. Most of the texts are available online through the Vatican or the U.S. Catholic Conference of Bishops websites.

As Catholics, it is important that we not only live and experience the scriptural and sacramental life of the church, but understand how these experiences play out in our world. We must learn to critically examine the political and social issues of our time through the lens of our Church’s teaching first, then and only then, through the secular political affiliations we might hold (be it right, left or somewhere in between).

Catholic Social Teaching at a Glance:

- ◆ Does it promote the dignity of the human person?
- ◆ Does it promote a value for family and community participation?
- ◆ Does it place God’s creation in jeopardy?
- ◆ Does it negatively impact a person’s right to live a decent life – faith, family, food, shelter, health care and housing, education and employment?
- ◆ Does it negatively impact the ability for those who are poor and hungry to qualify for public assistance for basic needs such as food and housing?
- ◆ Are programs and services to the most vulnerable of our society – the poor, the elderly and disabled at risk?
- ◆ How does it encourage solidarity with the most vulnerable of society? ☩



**THE CHARITY OF
ST. LAWRENCE**

Bernardo Strozzi
(1639-40)

A BRIEF SUMMARY OF THE PRINCIPLES OF CATHOLIC SOCIAL TEACHINGS

1. Life and Dignity of the Human Person

“The promotion of the culture of life should be the highest priority in our societies. If the right to life is not defended decisively as a condition for all other rights of the person, further reference to human rights—for instance to health, housing, work, established of a family – remain deceitful and illusory.”

- Pope John Paul II – February 14, 2001

“All offenses against life itself, such as murder, genocide, abortion, euthanasia and willful suicide; all violations of the integrity of the human person. . . all offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons: all these and the like are criminal: they poison civilization . . . and militate against the honor of the creator.”

- Second Vatican Council, *Pastoral Constitution on the Church in the Modern World (Guardium et Spes)*, no. 27

2. Family, Community and Participation

“The human person is not only sacred, but social. We realize our dignity and rights in relationships with others, in community. No Community is more central than the family; it needs to be supported, not undermined. It is the basic cell of society, and the state has an obligation to support the family . . . We also have the right and responsibility to participate in and contribute to the broader communities in society.”

-US Catholic Bishops' Administrative Board,
Faithful Citizenship: Civic Responsibility for a New Millennium, p.1

3. Care for God's Creation

“The world that God created has been entrusted to us, yet our use of it must be directed by God's plan for creation, not simply by our own benefit. Our stewardship of the earth is a kind of participation in God's act of creating and sustaining the world. In our use of creation, we must be guided by our concern for the welfare of others, both around the world, and for generations to come, and by a respect for the intrinsic worth and beauty of all God's creatures.

-US Catholic Bishops' Administrative Board, *Faithful Citizenship: Civic Responsibility for a New Millennium*, p. 15

4. Rights & Responsibilities

“As social beings, our relationships are governed by a web of rights and corresponding duties. Every person has a fundamental right to life and a right to those things that allow them to live a decent life - faith and family, food and shelter, health care and housing, education and employment. In society as a whole, those who exercise authority have a duty to respect the fundamental human rights of all persons. Likewise, all citizens have a duty to respect human rights and to fulfill their responsibilities to

Catholic Social Teaching (Continued on page 18)

(Continued from page 17) Catholic Social Teaching

their families, to each other, and to the larger society.”

-US Catholic Bishops' *Faithful Citizenship: Civic Responsibility for a New Millennium*, p. 14

5. Option for the Poor and Vulnerable

“The prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The ‘option for the poor’, therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves.”

-National Conference of Catholic Bishops, *Economic Justice for All*, no. .88

6. Dignity of Work and the Rights of Workers

“We must first of all recall a principle that has always been taught by the church: the principle of the priority of labor over capital. This principle directly concerns the process of production: In this process labor is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument of instrumental cause.”

-Pope John Paul II, *On Human Work (Laborem Exercens)*, no.12

“All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions, as well as to organize and join unions or other associations.”

-National Conference of Catholic Bishops, *A Catholic Framework for Economic Life*, no.5

7. Solidarity

“Interdependence must be transformed into *solidarity*, based upon the principle that the goods of creation *are meant for all*. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all... *Solidarity* helps us to see the ‘other’ - whether a *person, people or nation*- not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbor,’ a ‘helper,’ to be made a sharer, on par with ourselves, in the banquet of life to which all are equally invited by God.”

-Pope John Paul II, *On Social Concern (Sollicitudo Rei Socialis)*, no. 39 ✚

FRANK ERNEST



(Continued from page 4) **Law or Liberty?**

tion. Example: It is equally probable that I did and that I did not fulfill my sworn promise to give a certain amount of money in reparation for my past greed. Then I must give the money in case of doubt. But if I honestly cannot remember if I even made such a promise, and the reasons for and against my having promised are both probable, then I do not have to give on account of this doubtful promise, even though it may be laudable to do so. The former case regards the cessation of a law known to exist, the latter case the mere existence of a law. Aequiprobablism is the theory of Saint Alphonsus Ligouri, founder of the Redemptorists.

Theory #3: PROBABLISM (simply "probable-ism") When there is an opinion which is really and truly probable favoring the freedom to perform some act, then it may be followed without sin, even if the safer opinion to the contrary is really and truly more probable. Example: Bob is six feet three inches tall and knows that he can drink five beers over a full lunch and an afternoon of TV football without losing his reason or free will, so this afternoon he drinks seven, figuring that he can handle them (Of course, he's not driving anywhere). Prescinding from other issues of health and example, Bob can judge for himself about his own capacities, although it is clear even to him that he is taking matters to their limit. Probablism is usually identified with the Jesuits (!) It was against this system that Blaise Pascal wrote his famous Provincial Letters.

Although different moral philosophers identify themselves with these systems, just a little reflection will tell us that all three have some practical application according to the issues involved. Little Mary's parents wouldn't want her to use the theory of probablism to judge who is a stranger, while on the other hand it doesn't seem reasonable to hold big Bob to two beers using the theory of probabiliorism. Aequiprobablism works practically like either of the other two theories, depending on the issue discussed, but is especially helpful for questions of determining strict obligation.

The reason why all these theories have some application is simple. The real moral system which is not theoretical, but practical, and is to be used by all Catholics whether they follow More or Equally or Simple Probable-isms is the one taught by the Sacred Scriptures, Aristotle, and Saint Thomas Aquinas. It is the virtue of PRUDENCE whereby one judges under the light of reason and faith and with the help of God's grace what is to be done here and now. Neither Liberty nor Law is the highest moral value, but rather Truth. Liberty and Law can come into conflict with each other, but nothing conflicts with the Truth about actions, intentions, circumstances, and capabilities. The Truth is the Truth, and it has no positive opposing principle. As we have briefly seen, Catholic moral teaching allows a great flexibility in working out solutions to moral dilemmas, but never at the expense of the Truth. A motto for Catholic moral thinking might be "Prudence amidst the probabilities." ✚



SCENES FROM
THE LIFE OF
ST. THOMAS AQUINAS
(DETAIL)

Filippino Lippi
(1489-91)

***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***

(Continued from page 14) **Free Will, Duty and Conscience**
 able for failing in meeting those duties.

DUTY

Certain duties come with the gift of free will: (i) *the duty to have an educated conscience*, and (ii) *the duty to never surrender his free will to another*. Each person will be held responsible for failure to meet these duties.

(i) DUTY TO EDUCATE THE CONSCIENCE

Although conscience is a gift from God, it does not come fully formed. Each person is responsible to pursue truth² and to form an educated conscience. This duty is *a life-long obligation* - it does not end with graduation from a Catholic school or a CCD program.

Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.

The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment rising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart.

In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (Catholic Catechism, ¶ 1783-5)

An uneducated conscience can be in a state of ignorance thereby resulting in erroneous judgments. Although each individual must follow his conscience, he will, however, be held accountable for his failure to meet the duty to educate his conscience. As with man's law, *ignorance is no excuse!*

This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil he commits.

Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. (Catholic Catechism, ¶ 1791-2)

If a person does not have the opportunity to know or pursue the truth, he will not be held responsible for the error in judgment made by his conscience nor for the ignorance that led to the error. However, the circumstances qualifying for invincible ignorance are limited and left to the judgment of our all-knowing God in His mercy and justice.

ii) DUTY TO NEVER SURRENDER ONE'S FREE WILL

Because man has been given a free will, he is responsible for his decisions and actions. Abdication of the decision-making process is not acceptable in the civil law of man nor the law of God. If a person surrenders or abdicates his judgment to another person, or to outside "forces" such as superstition, materialism, drugs or alcohol, *or even the majority view held by society*, he is responsible for that decision to abdicate his free will and the consequences which flow from it.

CONCLUSION

God has blessed mankind with the incredible gift of a free will but also provided a guidance mechanism: the conscience. Although each person is required to follow his conscience, he has a duty to have an educated conscience and to never surrender his free will to anyone or anything. ✠

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

*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*

PRAYER PETITIONS



- ♦ Lauri Becker Kalinowski (Young mother with serious illness)
- ♦ Mel Gibson & *Passion* Movie Staff.
 - ♦ Erving Law (serious illness).
 - ♦ Fr. Benedict Groeschel, CFR (serious injury).
 - ♦ John Thompson (employment).
- ♦ Mary Erickson (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).
- ♦ Milos & Edith Myrik (serious illness).
 - ♦ Scott Smith (illness).
 - ♦ Ryan Ronk (serious injury).
- ♦ Massimo (child with serious illness).
 - ♦ Pope John Paul II.
 - ♦ John Flynn IV (life changes).
- ♦ All members of the US Armed Forces.
- ♦ Baby Thomas Council (serious illness).
 - ♦ Kristin Burkett (serious illness).
 - ♦ Darren M (questioning the Faith).
 - ♦ Fr. Matt Munoz (special intention).
 - ♦ Ryan McEachon (special intention).
 - ♦ 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).
- ♦ Anne Lanphar (special intention). †

DR. SCOTT HAHN: CONVERT, AUTHOR & APOLOGIST

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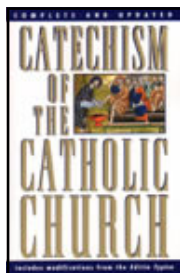
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CATECHISM

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Article 6—Moral Conscience

IN BRIEF

1795 "Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths." (GS 16).

1796 Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.

1797 For the man who has committed evil, the verdict of his conscience remains a pledge of conversion and of hope.

1798 A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. Everyone must avail himself of the means to form his conscience.

1799 Faced with a moral choice, conscience can make either a right judgment in accordance with reason and the divine law or, on the contrary, an erroneous judgment that departs from them.

1800 A human being must always obey the certain judgment of his conscience.

1801 Conscience can remain in ignorance or make erroneous judgments. Such ignorance and errors are not always free of guilt.

1802 The Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed. ✚

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



HOLY COW!

The wise old Irish Mother Superior was dying. The nuns gathered around her bed trying to make her comfortable. They gave her some warm milk to drink, but she refused it.

Then one nun took the glass back to the kitchen. Remembering a bottle of Irish whiskey received as a gift the previous Christmas, she opened and poured a generous amount into the warm milk.

Back at Mother Superior's bed, she held the glass to her lips. Mother drank a little, then drank a little more. Before they knew it she had drunk the whole glass down to the last drop.

"Mother," the nuns asked earnestly, "please give us some wisdom before you die."

She slowly raised her head up and with a pious look on her face and whispered, "Don't sell that cow!" ✚



THOSE LITTLE ANNOYANCES MIGHT BE BLESSINGS!

Next time your morning seems to be going wrong, the children are slow getting dressed, you can't seem to find the car keys, you hit every traffic light, don't get mad or frustrated: God is at work watching over you.

After Sept. 11th, one company invited the remaining members of other companies who had been decimated by the attack on the Twin Towers to share their available office space. At a morning meeting, the head of security told stories of why these people were alive...and all the stories were just 'little' things.

The head of the company got in late that day because his son started kindergarten.

Another fellow was alive because it was his turn to bring donuts.

One woman was late because her alarm clock didn't go off in time.

One was late because of being stuck on the New Jersey Turnpike because of an auto accident.

One missed his bus.

One spilled food on her clothes and had to take time to change.

One person's car wouldn't start.

One went back to answer the telephone.

One had a child that dawdled and didn't get ready as soon as he should have.

One couldn't get a taxi.

One man who put on a new pair of shoes that morning, took the various means to get to work but before he got there, he developed a blister on his foot. He stopped at a drugstore to buy a Band-Aid.

Now when you are stuck in traffic, miss an elevator, turn back to answer a ringing telephone ... all the little things that can annoy, remember that maybe that is exactly where God wants you to be at that very moment. ✚



**THOUGHT
FOR
THE
DAY**



SIMPLE TRUTHS



Fulton J. Sheen

"Most of us do not like to look inside ourselves for the same reason we do not like to open a letter that has bad news. Some try to get away from conscience by eliminating consciousness through alcoholism and drugs; others use the dubious technique of calling things by their wrong names, for example, calling darkness light, bitter sweet, and sweet bitter. Thus they seek to escape the eternal distinction of right and wrong. Speak of evil in its true terms and you rob it of half its seductiveness. 'Sex' is less appealing when called 'lust.' 'providing for the future' becomes vicious when labeled 'avarice,' and 'asserting self' loses its glamour when called 'egotism'." ✚

THE WRITINGS OF THOMAS MORE



MORE ON CONSCIENCE

With Warham dead, and Bishop Fisher seriously ill, there remained no member of the clergy who was both willing and able to stand up to Henry. Both Fisher and More lamented this cowardice. As Fisher put it, "The fort is betrayed even by those who should have defended it." More said, "If a bishop neglects to do what the duty of his office requires for the salvation of his flock, [then he is] like a cowardly ship's captain who is so disheartened by the furious din of a storm that he deserts the helm, hides away cowering in some cranny, and abandons the ship to the waves. If a bishop does this, I would certainly not hesitate to juxtapose and compare his sadness with the sadness that leads, as St. Paul says, to hell. Indeed, I would consider it far worse, since such sadness in religious matters seems to spring from a mind which despairs of God's help."

Had even one or two of the able English bishops been statesmen, the Church in England would not have had to fall. What these ecclesiastical leaders should have done, a civil leader like More could not do. Although he came to their defense in the Parliament, they alone could have defended themselves in their own convocation.

The day after Henry's intimidation tactics proved successful, More resigned. As one author puts it, "At 3 P.M. in the garden of York Place, Westminster, More came into the royal presence and, watched by the Duke of Norfolk, handed back the white leather bag containing the great seal to Henry VIII. . . . The ironical inflection of More's voice, the piercing gaze of his eyes, and the nobility of his composure all gave the lie to his excuse that he was 'not equal to the work.' . . . Cromwell's victory of 15 May was 'narrow, blundering and legally suspect' More's gaze in the garden told Henry so, and the king averted his eye."

Yet Henry's turn from that steady gaze indicated that his conscience was still operative. From this moment until the moment he died, More would not cease appealing to that conscience in every prudent way he could devise. In his courageous persistence in giving good counsel, he proved himself to be the loyal Kent to this headstrong Lear.

Thomas More Portrait of Courage Gerard B. Wegemer (Pg. 147-8) †

Comments or Suggestions?

LETTERS TO THE EDITOR

If you have any suggestions or comments, please feel free to submit your letter or email to any editor:

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The Editorial Staff reserves the right to select which letters or parts thereof are printed. †



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- 8:15 a.m. Registration & Coffee Kensington Ballroom
- 9:00 a.m. Opening—Mark Beery, Master of Ceremonies Carol Moultrup, National Anthem
Marge DeClue, Chairman Eleanor Schlafly, President
- 9:15 a.m. **OPEN BORDERS**
— **U.S. Rep. Tom Tancredo**
Introduction: Bruce B. Junor
- 10:30 a.m. **“THE PASSION” PHENOMENON—WHY IT IS THE #1 MOVIE OF 2004**
— **Paul Lauer**
Introduction: David Belz, Esq.
- 11:45 a.m. **MASS** —**Abbot Eugene Hayes, O. Praem.** Celebrant
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- 12:45 p.m. Luncheon — **TRIBUTE TO MEL GIBSON FOR *THE PASSION OF THE CHRIST***
- 2:15 p.m. **TALES FROM THE LEFT COAST**
— **James L. Hirsén, Ph.D.**
Introduction: Jay DeClue
- 3:15 p.m. **EMBRYOS, STEM CELLS, AND SOULS: SHOULD WE BE CLONING HUMANS?**
— **Rev. Dr. Tadeusz Pacholczyk**
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JAMES L. HIRSEN is an international attorney, professor at Trinity Law School, Orange Cty, CA, lecturer on Constitution, government, global issues. He hosts two daily radio programs, frequent appearances on TV, and columnist for Covenant Syndicate.

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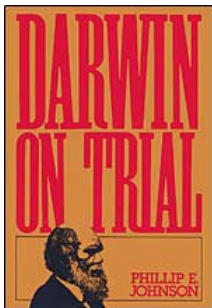
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