

Ad Veritatem

Volume 9 Issue 10

St. Thomas More Society of Orange County

OCTOBER 2004

*"In believing the Church,
we put not our trust in the
men whom we believe, but
we put our trust in God,
for whom and by whom
we believe the men."*

Thomas More:
A Portrait of Courage

OCTOBER MEETING:

WEDNESDAY OCTOBER 20, 2004 NOON

**SPEAKER: MONSIGNOR JOHN AKINYEMI
(VICAR GENERAL OF DIOCESE OF OSOGBO, NIGERIA)**

"LIVING CATHOLICISM IN NIGERIA"

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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OCTOBER **MEETING**

MONSIGNOR JOHN AKINYEMI ***“LIVING CATHOLICISM IN NIGERIA”***

WHEN:

NOON
Wed. Oct. 20th

WHERE:

First American
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FOR DIRECTIONS

CALL (714) 800-3000

COST:

\$10 for lunch

Msgr. John Akinyemi, Adeniyi was born on March 11, 1935. He was ordained to the priesthood on June 12, 1966. In 1971, he received his Bachelor's Degree in History & Religious Studies from Obafemi Awolowo University, Ile-Ife. In 1984 he earned his Masters Degree in Pastoral Studies from Loyola University, Chicago. Father served as a parish priest for many years and has visited the United States every year since 1984. In 1991, he was appointed as Papal Chamberlain (Msgr.), and in 1995 he was appointed Vicar General of the Catholic Diocese of Osogbo, Nigeria. He currently serves in the following Pastoral capacities in the Diocese: Chairman, Diocesan Finance Committee; Member Diocesan College of Consultors; Member, Diocesan Senate; and Director, Marian Pilgrimage Centre.

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.
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RED MASS

MONDAY, OCTOBER 18, 2004
HOLY FAMILY CATHEDRAL
6:30 PM MASS
RECEPTION FOLLOWING
***SEE PAGE 9* †**

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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 92707 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

THE TRUE CHURCH

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN

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

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

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

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

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

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

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



**CHRIST HANDING
THE KEYS TO
ST. PETER**

Pietro Perugino
(1481 - 82)

***The True Church** (Continued on page 20)*

THE INDEFECTIBILITY OF THE CHURCH*

BY MOST REVEREND THOMAS G. DORAN, D.D., J.C.D.
BISHOP OF ROCKFORD, ILLINOIS

NOTE:
Bishop Doran is the
Guest Homilist at the
Red Mass on Oct 18
(see Page 9)

To be released in Commonwealth Magazine later this year is a study made last fall of Catholics' views on Church teachings and Church authority, their involvement in Church activities, their sense of Catholic identity and their views of other religions, as well as their opinions regarding the Church's sexual abuse scandal and their perspective on major problems facing the Church.

The good news from this study is "the most loyal Catholics have the most favorable views of their leadership." This is not surprising. People who are practicing and faithful Catholics can remember beyond yesterday. They know that the Church has a bimillennial history — that is, one that has lasted 2,000 years. In that vast period of human history, it has appeared near extinction several times. A combative Joseph Stalin asked, "How many legions has the pope?" Napoleon promised, "I will destroy the Church." The Protestant Rebellion sought to remove it from Europe. The Albigensian Heresy in the 11th and 12th centuries sought to corrupt it. The Dark Ages sought to smother it. Roman emperors sought to kill it, one member at a time if need be.

Today, there are few under 30 who can tell you who Joseph Stalin was. Napoleon is a pastry. Protestantism cannot be defined. No one has the faintest idea who the Albigensians were. The Dark Ages are the days before Mom and Dad were married, and almost no one can name a single Roman emperor. Yet, the Church — bloodied by its vicissitudes but strengthened by God's grace — still stumbles along, imperfect as it was and is and always will be until the day when Christ comes upon a cloud to judge the living and the dead and the world by fire.

The clergy sexual abuse scandal that we are facing is a serious matter for us. Protecting our children supersedes all other issues on my agenda and, I daresay, on the agenda of nearly every leader at every level of Church administration. Yet from the perspective of history, no event in our national experience affecting the Church Universal can be more than a blip on a continuum which has lasted longer than any institution in the world. Thus, our view has to be "binocular" — meaning we have to see both the overwhelming seriousness of clergy sexual abuse to us in this time and place and its relative insignificance to the welfare of the Church Universal across history.

Some people are made unhappy by that reality. There is not much I can say to them except, "I am sorry it saddens you, but it is a fact." When we ask ourselves what we can do about the scandal, our focus should be on two things: the welfare of the victims and effective prevention measures so that the number of victims does not continue to grow.

It can, of course, be difficult to maintain that focus when we have to deal with our own dismay. We want to look up to priests. So it is hard not to wonder, "What has happened to the Catholic Church when so many priests, 4 percent, have betrayed their Redeemer, their faith and their calling?" Perhaps we can draw a lesson from Jesus' own experience. Among his choice of 12, one not only failed him but betrayed him unto death. That means 8.5 percent of his chosen ones turned on Christ himself. Against that standard our priests as a group have not treated the Church too badly, although this does not excuse a single act of abuse or betrayal.

The study to be published in Commonwealth indicates that many people believe the bishops are not telling the whole truth regarding what they have known about clergy sexual abuse. In some cases that is obviously true. But what is a larger problem when



THE CHURCH
MILITANT AND
TRIUMPHANT

Andrea de Frenze

(1365-68)

* Originally printed in
The Observer on
February 22, 2003

The Indefectibility of the Church (Continued on page 6)

(Continued from page 5) **The Indefectibility of the Church**

we look at the statistics revealed in the John Jay study published last February is that in most cases bishops did not know the whole truth — or even have an inkling of it. Yes, there are the notorious cases where serial abusers were reported and then re-assigned, and that is a very serious matter. But the vast majority of cases did not come to light until many decades after they occurred. In most cases, abusers were able to continue their abuse because bishops and others in authority were operating in a shroud of ignorance.

This is not a problem unique to the Church. It is a problem for many administrators everywhere. To take it entirely out of a Church context, I refer to a 1994 study of sexual abuse in New York State public schools. It showed that in 39 percent of reported cases, teachers were permitted to move on, many with positive recommendations. But it also showed that a persistent problem was that abuse was not reported. Indeed, in one case after a teacher was finally turned in, it came to light that he had been frequently fondling students in his classroom for 15 years. It is mind-boggling to consider how much abuse might have been prevented if someone, anyone, had reported the abuser early on.

Bishops, archbishops, cardinals and others in charge of the Church are not given police power. They have to rely rather on faithful people, priests, religious, laity to tell them when they suspect bad conduct on the part of anyone in the Church, be he a priest, religious or lay person. Absent that kind of trust there is virtually no way that a superior — bishop, provincial, religious order general or general superior — can detect bad conduct. It is troubling that once an individual is denounced for a crime many others frequently come forward and say they knew it all along. Where were they when some good could have been done? Where were they when the evildoer might have been earlier apprehended? Where were they when these tendencies could have been corrected? They were there knowing about it and doing nothing.

We cannot, of course, blame the victims. Yet, we must focus on ways to build the kind of environments where children feel free to come forward and where adults, knowing it is difficult for children to do that, are trained to spot trouble signs and intervene quickly. A bishop or religious superior is not Sherlock Holmes or Hercule Poirot. We may have a reasonable number of little “gray” cells between our ears, but we do not have the ability to be aware of abuses until someone reports them. That is the first thing.

The second thing to remember is that bad news drives out good. How often we read in letters to the editor in *The Tribune* or *The New York Times* the laments of people who say there is no good news ever reported. Remember, good news does not sell newspapers. Bad news does. When an incident is discovered, it is reported over and over again, on TV and radio as well as in the papers, until one gets the false impression that it is a commonplace occurrence. In the John Jay study, it was pointed out that the number of offenders is relatively small compared to the number of victims. That reflects the fact that sexual abuse generally involves predatory types of persons who offend many times while the vast majority of people do not offend at all.

Finally, for the sake of children we must see sexual abuse as the social problem it is rather than a Church problem. A federally funded study recently reported that almost 10 percent of public school students, about 4.5 million children, have been abused by public school employees or adult volunteers. We know that 80-85 percent of abuse does not occur in schools or other public places, but is perpetrated by family members or close friends of the family. We’re told that one in 10 to one in 20 boys and perhaps more than one in three girls are sexually abused. One study says that

The Indefectibility of the Church (Continued on page 7)



ST. PETER

El Greco

(1606)

(Continued from page 6) **The Indefectibility of the Church**

there are as many as 60 million survivors of sexual abuse in our population today.

We know that reported cases of child sexual abuse rose 322 percent from 1980 to 1990 — a good sign if the number of incidents did not go up, but a terrifying statistic if it reflects the number of incidents occurring. A U.S. Department of Health and Human Services study has estimated that child abuse and neglect in the United States nearly doubled during the seven years between 1986 and 1993. The report put the number of abused and neglected children at 1.4 million in 1986, but at 2.8 million in 1993. In the same period, the number of children who were seriously injured quadrupled from about 143,000 to nearly 570,000.

These statistics, even if not exact, tell us that we have a serious and tragic social problem on our hands. How can we permit that scale of abuse to our society's children? How can we permit the killing of innocent children — millions of innocent children — in the womb? What is wrong with us that we let these things occur while we fight about how to manage the economy and rally the troops to save whales and seals? I think we have permitted some things — chief among them our national policies on abortion — to sedate our public conscience regarding how precious and sacred human life truly is.

It is said that in the declining days of classical Greek society and in the declining days of the Roman Republic (which, of course, is different from the Roman Empire), many things that had been proscribed by the moralists of Greco-Roman societies were accepted and fostered. Could it be that the scandal in the Church and the crisis in our society really are harbingers, not of the end of the Church because the Church divinely established goes on forever, but of our American way of life?

Our nation was built on compromise. The Constitution of the United States is a bundle of compromises. Perhaps that compromising spirit has entered willy-nilly into the moral sphere. Perhaps the society is so compromised that we cannot tell good from evil. If so, what will the result be? Almost certainly people who do not recognize the difference between good and evil cannot be expected to do the one and avoid the other. †



**THE HANDING
OVER OF THE
KEYS**

Sanzio Raffaelo
(1515)

You have not chosen me.

I have chosen you.

Go and bear fruit

that will last.

John 15: 16

MATTHEW 16: 13-20



SCRIPTURAL CORNER

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

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

Comment from the Navarre Bible:*

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

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

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

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

**You are Peter and upon this rock
I will build my church and the gates
of hell will not prevail against it.**



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

Red Mass

HOLY FAMILY CATHEDRAL

ORANGE, CALIFORNIA

MONDAY, OCTOBER 18, 2004

EUCCHARISTIC CELEBRATION AT 6:30 P.M.

Reception with Dinner following in the Holy Family Cathedral Hall

JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. WM. MONROE



History of the Red Mass

The first recorded Red Mass, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries it was held in the chapel of the Order of Advocates, La Sainte Chapelle, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron saint of lawyers. In England, the tradition began about 1310, during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of Court. The priest and the judges of the High Court wore red robes, thus the Eucharistic celebration became popularly known as the Red Mass.

The tradition of the Red Mass has continued in the United States. Each year in Washington, D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration of the Red Mass at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the United States. The first Red Mass in Orange County was celebrated in 1988 and has become as much a tradition in Orange County as it is in the United States and other parts of the world. ☩

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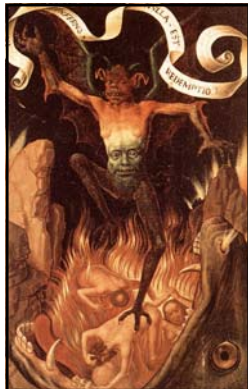
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DOES EVIL EXIST?



THOUGHT FOR THE DAY



HELL

Hans Memling
(1485)

The university professor challenged his students with this question: "Did God create everything that exists?"

A student bravely replied, "Yes, he did!"

"God created everything?" the professor asked.

"Yes, sir," the student replied.

The professor answered, "If God created everything, then God created evil since evil exists, and according to the principal that our works define who we are then God is evil." The student became quiet before such an answer.

The professor was quite pleased with himself and boasted to the students that he had proven once more that the Christian faith was a myth.

Another student raised his hand and said, "Can I ask you a question professor?"

"Of course," replied the professor.

The student stood up and asked, "Professor, does cold exist?"

"What kind of question is this? Of course it exists. Have you never been cold?"

The students snickered at the young man's question.

The young man replied, "In fact, sir, cold does not exist. According to the laws of physics, what we consider cold is in reality the absence of heat. Every body or object is susceptible to study when it has or transmits energy, and heat is what makes a body or matter have or transmit energy. Absolute zero (-460 degrees F) is the total absence of heat; all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat."

The student continued, "Professor, does darkness exist?"

The professor responded, "Of course it does."

The student replied, "Once again you are wrong sir, darkness does not exist either. Darkness is in reality the absence of light. Light we can study, but not darkness. In fact we can use Newton's prism to break white light into many colors and study the various wavelengths of each color. You cannot measure darkness. A simple ray of light can break into a world of darkness and illuminate it. How can you know how dark a certain space is? You measure the amount of light present. Isn't this correct? Darkness is a term used by man to describe what happens when there is no light present."

Finally the young man asked the professor, "Sir, does evil exist?"

Now uncertain, the professor responded, "Of course, as I have already said. We see it every day. It is in the daily example of man's inhumanity to man. It is in the multitude of crime and violence everywhere in the world. These manifestations are nothing else but evil."

To this the student replied, "Evil does not exist sir, or at least it does not exist unto itself. Evil is simply the absence of God. It is just like darkness and cold, a word that man has created to describe the absence of God. God did not create evil. Evil is not like faith, or love that exist just as does light and heat. Evil is the result of what happens when man does not have God's love present in his heart. It's like the cold that comes when there is no heat or the darkness that comes when there is no light."

The professor sat down.

The young man's name was Albert Einstein. ✚

THE DEMISE OF THE CHURCH

BY MICHAEL SHONAFELT, ESQ.

On a dreary London morning on June 22, 1535, John Fisher, Bishop of the See of Rochester, was led by a uniformed officer of the Tower of London up the creaking wooden steps of the executioner's scaffold on Tower Hill. Once atop the platform, the old bishop embraced the awaiting executioner and then spoke to the crowd. "*Hitherto I have not feared death,*" he said, "*Yet, I know that I am but flesh ... Wherefore help me by your prayers that at the very instance of my death's stroke, I faint not on any point of the Catholic faith for any fear.*" He then lay himself flat on the platform and placed his head over the block. The blow was swift and sure. The crowd marveled that so much blood could issue from so emaciated a body. Sir Thomas More, Chancellor of the Realm, followed in weeks. The deaths of these illustrious men was added to the deaths of hundreds of lesser known Catholics, priests, religious, and laymen alike, who also suffered their fates at the Tower and at Tyburn, where they first endured the hideous, seriatim tortures reserved to traitors to the crown.

To the average subject of King Henry's England, it must have seemed as if the Church itself had died with John Fisher. St. John Fisher was the only member of the Roman Catholic hierarchy in King Henry VIII's England to hold fast to the tenants of his faith and refuse to accede to the King's Act of Supremacy, which created the Church of England, making King Henry its head. The pressures of politics and popular opinion had wrought an apostasy so widespread that only one member of the English hierarchy was strong enough to defy it. The executioner's scaffold was the saintly bishop's last pulpit, where he ultimately gave his most eloquent sermon.

Can something like that happen again? Can the varied forces arrayed against the Church prevail to such a degree that no one, but a remnant, is left standing? The English martyrs were the victims of one man's effort to snuff out the Church. Without doubt, the Church now faces even more pervasive adversaries. They lay siege from without and dismantle from within. What will be the end-game in that struggle?

Outside the Church, the advocates of secular humanism have quietly been calling for an end to religion for years. Jarred by the "hypocrisy" of organized religion and the extreme manifestations of religious fundamentalism, their calls for the dismantlement of religion are louder now than ever. One example of the renewed call for the end of faith is found in a recent article by former U.S. Secretary of Labor, Robert Reich. Mr. Reich cites "*the great conflict of the 21st century*" in which a struggle will be fought

between those who believe in the primacy of the individual and those who believe that human beings owe their allegiance and identity to a higher authority; between those who give priority to life in this world and those who believe that human life is mere preparation for an existence beyond life; between those who believe in science, reason, and logic and those who believe that truth is revealed

TRUTH OR MYTH?



THE CRUCIFIXION OF
SAINT PETER

Caravaggio
(1600)

***In such a world,
there is no such
thing as sin, and
no moral norms
-- except for
those fabricated
by the social
contract. Man is
alone and at
large in the
universe. His
fate is in his
own hands.
He becomes his
own god.***

(Continued from page 11) **Truth or Myth**

through Scripture and religious dogma.

Mr. Reich's call for an end to religion is fueled by sterile ideologies that see man, not as a creature of God, but as the product of the blind and random forces of nature. Such a world view cannot admit of a life beyond the grave or the eternal consequences of one's actions. In such a world, there is no such thing as sin, and no moral norms -- except for those fabricated by the social contract. Man is alone and at large in the universe. His fate is in his own hands. He becomes his own god.

The champions of this movement see religious belief as the final vestige of the days when humanity relied on myths and fairy tails to find meaning and certainty and explain the imponderable mysteries of the universe. Now, these secularists assert, such mysteries are explainable by science and technology. Religion is an anachronism and the ultimate hindrance to their vision of a man-wrought utopia. Indeed, many assert that it is time to utilize the wheels of government to finally wrest society from the bonds of religion and usher in the new era of reason.

As the Church's outside enemies ponder new means to tear down, they may find they have ample help from inside the Church. The recent revelations of sexual misconduct among the clergy are but one manifestation of a more systemic failure of faith. That failure has given rise to a litany of ills that arise from the Church's very ranks: theological dissent, dwindling vocations, doctrinal confusion in the seminaries, failure of catechesis, lack of adherence to Catholic teachings, and sexual immorality. It is natural to wonder whether the Church can survive the forces outside its doors, when its own structures appear to be rotting from within. Indeed, in some cases, the Church seems to be losing without much of a fight. For example, in the former Catholic stronghold of France, the "elder sister" of the Roman Catholic Church, only *ten percent* of people still practice the Catholic faith seriously.

Can the Church survive the 21st Century? The answer is a necessary "yes." We have the words of the Lord promising that fact: "*And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.*" (Matt. 16:18.) The promise of Christ to His Church is the source of one of the chief attributes of the Catholic Church: its "indefectibility." The indefectibility of the Church means that the Church will last until the end of time. As Father John Hardon, S.J. noted:

This affirms that the Church is essentially unchangeable in her teaching, her constitution, and her liturgy. It does not exclude modifications that do not affect her substance, nor does it exclude the decay of individual local churches or even whole dioceses. (Fr. John A. Hardon, S.J., *Pocket Catholic Dictionary* (1985).)

As Fr. Hardon's definition notes, the doctrine of indefectibility does not mean the Church will not be afflicted, even to the point of decay of "whole dioceses." The Catholic Encyclopedia underscores that point:

The gift of indefectibility plainly does not guarantee each several

Truth or Myth (Continued on page 13)



ST. PETER

El Greco

(1610-14)

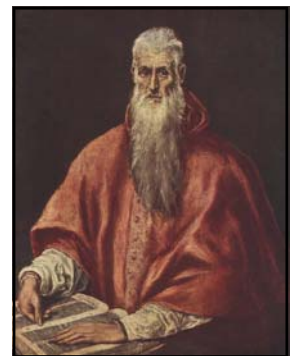
(Continued from page 12) **Truth or Myth**

part of the Church against heresy or apostasy. The promise is made to the corporate body. Individual Churches may become corrupt in morals, may fall into heresy, may even apostatize.

The martyrdom of St. John Fisher serves as a lesson that the Church's enemies may be so relentless and aggressive in their attacks, that they may, at times, appear to prevail. In those moments, we must remember the promise of Christ and the miraculous resilience of the Church, "ever ancient, ever new." Our faith should give us the vision to see beyond the institutional trappings of the Church, which may bear the stain of man's imperfection, and see beyond them to the Church's real essence as the mystical body of Christ. *The Church is Christ.* For that reason, it transcends the ages and the passing fancies and laughable follies of a sinful humanity.

The Church therefore will live on well after the ideas of this day have faded into the forgotten past. It will live to "chant a requiem" over every false belief and over all of the feeble machinations of the Church's adversaries throughout time. As Bishop Fulton J. Sheen eloquently wrote:

I hear the world say it would not accept Me because I am behind the times. I am not behind the times, I am only behind the scenes. I have adopted Myself to every government the world has ever known; I have lived with caesars and kings, tyrants and dictators, parliaments and presidents, monarchies and republics. I have welcomed every advance of science and were it not for Me, the great records of the pagan world would not have been preserved. It is true I have not changed my doctrine, but that is because "the doctrine is not mine but His who sent me." I changed my garments which belonged to time, but not My spirit which belongs to eternity. In the course of My long life, I have seen so many so-called modern ideas become unmodern that I know I shall live to chant a requiem over the false ideas of this day as I chanted it over the false ideas of previous centuries. I am the abiding personage of the ages. I am the contemporary of all civilizations. I am never out of date because I am dateless; never behind the times because timeless. I have four great marks. I am One because I have the same soul I had at the beginning. I am Holy because that soul is the spirit of holiness. I am Catholic because Spirit pervades every living cell of My body. I am Apostolic because my origin is identical with Bethlehem, Nazareth, Galilee, and Jerusalem. I shall grow weak when my members become rich and cease to pray, but I shall never die. I shall be persecuted in Russia and Germany and in other parts of the world. I shall be crucified as I was on Calvary but I shall rise again; and finally when time shall be no more and I shall have grown to my full stature, then I shall be taken into Heaven as the Bride of my Head, Christ, where the celestial nuptials shall be celebrated and God shall be All in All because His spirit is Love and Love is Heaven. †



**ST. JEROME
AS CARDINAL**

El Greco
(1600)

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



POLITICIANS & THE HEREAFTER

While walking down the street one day a US senator is tragically hit by a truck and dies. His soul arrives in heaven and is met by St. Peter at the entrance.

"Welcome to heaven," says St. Peter. "Before you settle in, it seems there is a problem. We seldom see a high official around these parts, you see, so we're not sure what to do with you."

"No problem, just let me in," says the man.

"Well, I'd like to but I have orders from higher up. What we'll do is have you spend one day in hell and one in heaven. Then you can choose where to spend eternity."

"Really, I've made up my mind. I want to be in heaven," says the Senator.

"I'm sorry but we have our rules." And with that, St. Peter escorts him to the elevator and he goes down, down, down to hell. The doors open and he finds himself in the middle of a green golf course. In the distance is a club and standing in front of it are all his friends and other politicians who had worked with him. Everyone is very happy and in evening dress. They run to greet him, shake his hand, and reminisce about the good times they had while getting rich at expense of the people. They play a friendly game of golf and then dine on lobster, caviar and champagne. Also present is the devil, who really is a very friendly guy who has a good time dancing and telling jokes. They are having such a good time that, before he realizes it, it is time to go. Everyone gives him a hearty farewell and waves while the elevator rises.

The elevator goes up, up, up and the door reopens on heaven where St. Peter is waiting for him. "Now it's time to visit heaven."

So, 24 hours pass with the head of state joining a group of contented souls moving from cloud to cloud, playing the harp and singing. They have a good time and, before he realizes it, the 24 hours have gone by and St. Peter returns.

"Well then, you've spent a day in hell and another in heaven. Now choose your eternity."

The senator reflects for a minute, then the senator answers: "Well, I would never have said it before, I mean heaven has been delightful, but I think I would be better off in hell."

So St. Peter escorts him to the elevator and he goes down, down, down to hell. Now the doors of the elevator open and he's in the middle of a barren land covered with waste and garbage. He sees all his friends, dressed in rags, picking up the trash and putting it in black bags. The devil comes over to him and puts his arm around his shoulder.

"I don't understand," stammers the senator. "Yesterday I was here and there was a golf course and club, and we ate lobster and caviar, drank champagne, and danced and had a great time. Now all there is a wasteland full of garbage and my friends look miserable. What happened?"

The devil looks at him, smiles and says, "Yesterday we were campaigning.....Today you voted!" ☩



MESSAGE FROM HIS HOLINESS PAUL JOHN II

VATICAN URGES CATHOLIC POLITICIANS NOT TO DIVORCE FAITH FROM PUBLIC LIFE*

VATICAN CITY, JAN. 16, 2003 Catholic politicians must be consistent with their faith in their political life, says a new Vatican document.

The 18-page "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life," written by the Congregation for the Doctrine of the Faith and approved by John Paul II himself, supports firmly the action of believers in democracy and exhorts them to be consistent with their convictions.

In particular, the document highlights the current "cultural relativism" that advocates "ethical pluralism," namely, the rejection of absolute truth as "the very condition for democracy."

The note is signed by Cardinal Joseph Ratzinger, prefect of the doctrinal congregation, and by Archbishop Tarcisio Bertone, until recently secretary of the dicastery. (He is now archbishop of Genoa.)

The document, published today, states that "such relativism, of course, has nothing to do with the legitimate freedom of Catholic citizens to choose among the various political opinions that are compatible with faith and the natural moral law."

For a Christian, democracy "must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society," says the document.

According to the note, "Catholic involvement in political life cannot compromise on" the principle of "respect for the human person," because "otherwise the witness of the Christian faith in the world, as well as the unity and interior coherence of the faithful, would be non-existent."

The note further makes it clear that Catholics can never collaborate with those laws that attack the person.

Civil laws regarding abortion and euthanasia are "not to be confused with the decision to forgo extraordinary treatments, which is morally legitimate," the note says. In this field, the document demands utmost respect of the human embryo and the family, based "on monogamous marriage between a man and a woman, and protected in its unity and stability in the face of modern laws on divorce."

"In no way can other forms of cohabitation be placed on the same level as marriage, nor can they receive legal recognition as such," the text stresses.

Catholic lawmakers must also defend "the freedom of parents regarding the education of their children [...] society's protection of minors and freedom from modern forms of slavery (drug abuse and prostitution, for example)."

The list also includes "religious freedom and the development of an economy that is at the service of the human person and of the common good, with respect for social justice, the principles of human solidarity, and subsidiarity."

It also says Christians must be committed to the service of peace.

"Certain pacifistic and ideological visions tend at times to secularize the value of peace, while, in other cases, there is the problem of summary ethical judgments which forget the complexity of the issues involved," the document warns

Peace is always "the work of justice and the effect of charity," the note adds. It de-



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



***Read the complete doctrine at:**

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.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html)**

***Papal Message** (Continued on page 22)*

FRANK ERNEST



PROMULGATED LIES

Child of casual encounter

Of dread

Of life spoiled

Thwarted by chance.

Last bedclothes

Of trash-bag necklace

Of trash-bag sleeper

Of trash-bin closed for last time.....

Thwarted by chance.

After birth remnants

Tenuously cling

As cries of abandonment

Echo towards final act...

Thwarted by chance.

The promoters of embryonic stem-cell research

Try to open bin first...

Thwarted by chance. †



THE ANNUNCIATION

El Greco

(1595—60)

“NO” ON PROP 71: CALIFORNIA STEM CELL RESEACH ACT!

Proposition 71, the Stem Cell Research Act, proposes to amend the California Constitution to mandate funding for stem cell research to supposedly find a cure for Alzheimer's, Parkinson's, diabetes, spinal cord injuries, autoimmune conditions and more! This may “sound” reasonable but this act holds serious issues which should be fully understood from both practical as well as moral issues.

Although there are strong moral reasons to vote “NO,” there are also strong practical and financial reasons. The “Act” provides no funding for the more successful adult and cord-blood-stem cell research which are derived from other sources than stem cells.

What will the taxpayers be funding? **\$3 billion** in bonds (**\$6 billion** including interest over 30 years) for highly risky research on embryonic stem cells, which research has proven very volatile and to date “has NOT produced ONE successful treatment.” In fact, all tests to date have caused tumors and other cancers and, since they are genetically unstable, cause dangerous mutations. In fact, the Act funds “somatic cell nuclear transfer,” which is a scientific term deliberately meant to obscure its real meaning which is cloning.

If that is not enough, Prop 71 would:

- Amend the State constitution to allow the “right” for this research.
- Setup a costly new bureaucracy, with *no legislative oversight* to dole out \$3 billion of taxpayer money.
- Exempt recipients from California's Open Meeting laws.
- Require a 70% vote of the Legislature before it is allowed to exercise budgetary oversight.
- Divert money from other medical research.

Who is supporting Prop 71? A number of misguided organizations who are hopeful of cure discovery and venture capitalists and bio-tech firms, who will *directly profit* from this act. These entities don't want to pay for the research themselves because of the low return and clear lack of any history of success. Private investors have refused to fund this research so why not have the taxpayers pay while the private companies benefit. As Dr. Vincent Fortanasce states: “If therapeutic cloning and embryonic stem cell research were feasible, bio tech firms would do it themselves and obtain the financing from Wall Street.”

As an article in the generally liberal Milwaukee Journal-Sentinel stated: “To get some kinds of stem cells, you have to make humans and kill them when they're still embryos. Many people have moral qualms about this, even if it could cure Alzheimer's, which, by the way, it likely won't. One stem cell researcher has characterized the notion as a useful ‘fairy tale’ to gin up support for other work.”

Stated another way: When a human embryo from in-vitro fertilization is experimented on or has stem cells removed, the human being is killed. President Bush, quoted in the same Journal-Sentinel article, states: “This issue forces us to confront fundamental questions about the beginnings of life and the ends of science.”

For information on both sides see: <http://www.noonprop71.org/> Although this site is against Prop 71, the site has links to the Secretary of State official links for Proposition 71.

For a presentation of the issues with Proposition 71, please contact Dave Belz at (949) 218-6800 Ext 102. ☙

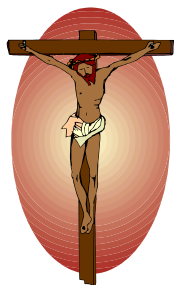
SOCIAL JUSTICE CORNER



*To get some
kinds of
stem cells,
you have
to make
humans and
kill them
when
they're still
embryos.*



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*

- ♦ Julia Nelson (serious illness).
- ♦ Jose Alvarez (illness).
- ♦ Hurricane victims in Florida
- ♦ 3 yr old Kallie Townsend (serious illness).
- ♦ Mary Keelan (illness).
- ♦ James Moore (died)
- ♦ Frank J. Dumbauskas (serving in Iraq).
- ♦ Karl Hansen (serious illness).
- ♦ Lauri Becker Kalinowski (young mother with serious illness).
- ♦ John Thompson (employment).
- ♦ St. Thomas More Society of Jackson Mississippi.
- ♦ Duain Cruzat (serious disease).
- ♦ Baby Fiona Flagsted (brain tumor).

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

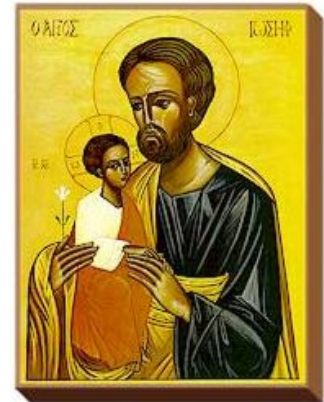
- ♦ Keith Wilson (serious illness).
- ♦ Milos & Edith Myrik (serious illness).
- ♦ Scott Smith (illness).
- ♦ Ryan Ronk (serious injury)
- ♦ John Flynn IV (life changes).
- ♦ All members of the US Armed Forces.
- ♦ Kristin Burkett (serious illness).
- ♦ Darren M (questioning the Faith).
- ♦ Fr. Matt Munoz (special intention).
- ♦ Ryan McEachon (special intention).
- ♦ Cindie Burnes (serious illness).
- ♦ Michael Shonafelt (special intention).
- ♦ John Flynn & his wife (serious illness).
- ♦ Ron Gable (special intention).
- ♦ Anne Lanphar (special intention). †

SIMPLE TRUTHS



Fulton J. Sheen

"Never before in the history of the world was there so much wealth, and never before so much poverty; never before was there so much power, and never before so little peace; never before so much education, and never before so little coming to the knowledge of truth. This latter discrepancy is the Scriptural sign of 'perilous times.'" †



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MORE ON THE TRUE CHURCH

THE WRITINGS OF THOMAS MORE



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

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

.....

At this point Audley broke in to dispute his argument. How could More, alone, presume to challenge so stubbornly what "all the bishops, universities, and best learned of this realm" agreed to support?

The response More now gave was one he had made several times before, but never with such rhetorical and dramatic force:

If the number of bishops and universities should be so material as your lordship seems to think, then I see little cause, my lord, why that should make any change in my conscience. For I have no doubt that, though not in this realm, but of all those well learned bishops and virtuous men that are yet alive throughout Christendom, they are not fewer who are of my mind therein. But if I should speak of those who are already dead, of whom many are now holy saints in heaven, I am very sure it is the far greater part of them who, all the while they lived, thought in this case the way that I think now. And therefore am I bound, my lord, not to conform my conscience to the council of one realm against the General Council of Christendom?

Thomas More: A Portrait of Courage Gerald B. Wegemer p. 215-216) ✚



**TRIUMPH OF
ST THOMAS AQUINAS
OVER THE HERETICS**

Filippino Lippi
(1489)

(Continued from page 4) **The True Church**

tholicism assumes man's orientation toward the truth as part of his nature and presumes that the evidence, the testimony of the prophets and saints, their miracles and teachings, is sufficient to justify accepting the gift of faith which is offered to all by "the light which enlighteneth every man coming into the world." For those who need proof of the Christian faith by miracles, or insist on proof without miracles, St. Thomas Aquinas has this masterful, serene, and very Catholic advice:

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

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

THE CATECHISM OF THE CATHOLIC CHURCH
PART ONE: THE PROFESSION OF FAITH,
SECTION TWO: THE PROFESSION OF THE CHRISTIAN FAITH
CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT
ARTICLE 9: I BELIEVE IN THE HOLY CATHOLIC CHURCH
PARAGRAPH 4: CHRIST'S FAITHFUL—
HIERARCHY, LAITY & CONSECRATED LIFE
IN BRIEF

“Among the Christian faithful by divine institution there exist in the Church sacred ministers, who are also called clerics in law, and other Christian faithful who are also called laity.” In both groups there are those Christian faithful who, professing the evangelical counsels, are consecrated to God and so serve the Church’s saving mission (cf. CIC, can. 207 § 1, 2).

To proclaim the faith and to plant his reign, Christ sends his apostles and their successors. He gives them a share in his own mission. From him they receive the power to act in his person.

The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is “head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth” (CIC, can. 331).

The Pope enjoys, by divine institution, “supreme, full, immediate, and universal power in the care of souls” (CD 2).

The Bishops, established by the Holy Spirit, succeed the apostles. They are “the visible source and foundation of unity in their own particular Churches” (LG 23).

Helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors. Their responsibility also includes concern for all the Churches, with and under the Pope.

“The characteristic of the lay state being a life led in the midst of the world and of secular affairs, lay people are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven in the world” (AA 2 § 2).

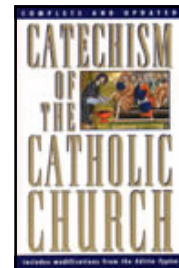
Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.

By virtue of their prophetic mission, lay people “are called . . . to be witnesses to Christ in all circumstances and at the very heart of the community of mankind” (GS 43 § 4).

By virtue of their kingly mission, lay people have the power to uproot the rule of sin within themselves and in the world, by their self-denial and holiness of life (cf. LG 36).

The life consecrated to God is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church.

Already destined for him through Baptism, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God’s service and to the good of the whole Church. ✠



CATECHISM CORNER



**ST LAWRENCE
RECEIVES THE
TREASURES OF
THE CHURCH**

Fra Angelico
(1447-50)



**BRONZE STATUE OF
ST. PETER**
Arnolfo di Cambio
(1300)

(Continued from page 15) **Papal Message**

mands “the absolute and radical rejection of violence and terrorism and requires a constant and vigilant commitment on the part of all political leaders.”

The document ends by explaining the concept of the “rightful autonomy of the participation of lay Catholics.”

In this connection, the Vatican explains that to promote “the common good of society, according to one’s conscience,” has nothing to do with “confessionalism” or “religious intolerance.”

For Catholic moral doctrine, “the rightful autonomy of the political or civil sphere from that of religion and the Church -- but not from that of morality -- is a value that has been attained and recognized by the Catholic Church and belongs to inheritance of contemporary civilization,” it emphasizes.

In a word, the document exhorts Catholics to be consistent with their faith in their political life, noting that in “recent years, there have been cases within some organizations founded on Catholic principles, in which support has been given to political forces or movements with positions contrary to the moral and social teaching of the Church on fundamental ethical questions.”

“Such activities, in contradiction to basic principles of Christian conscience, are not compatible with membership in organizations or associations which define themselves as Catholic,” the document clarifies. ☩

**Always be prepared to give an answer
to everyone who asks you to give
the reason for the hope that you have.
But do this with gentleness and respect.**

1 Peter 3:15

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Alternative Dispute Resolution

- Harvard Law School (JD, cum laude, 1980)
 - Adjunct Professor, Arbitration & Mediation Loyola Law School
 - AV rated attorney with 20 years experience in complex business, employment and real estate litigation
 - Former Partner— Paul, Hastings, Janofsky & Walker
 - Arbitrator, American Arbitration Association
 - Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
 - Associate Member, International Academy of Mediators
 - Co-Chair, Orange County Bar Association ADR Committee
 - Judge Pro Tem, Orange County Superior Court (since 1989)
- Frequent speaker, Continuing Education Programs on Design of Alternative Dispute Resolution Systems



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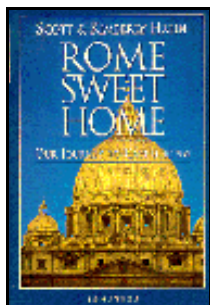
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