

Ad Veritatem

Volume 9 Issue 12

St. Thomas More Society of Orange County

DECEMBER 2004

St. Thomas led his family's nightly prayers, showing through daily example that his life had a clear purpose and direction.

Thomas More:
A Portrait of Courage

DECEMBER MEETING:

WEDNESDAY DECEMBER 15, 2004 NOON

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

***"...AND THE WORD WAS MADE FLESH:
HOW THE INCARNATION TRANSFORMED THE
FALLEN WORLD"***

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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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITORS

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DECEMBER**FR. HUGH BARBOUR, O. PRAEM****MEETING*****“...AND THE WORD WAS MADE FLESH: HOW THE INCARNATION TRANSFORMED THE FALLEN WORLD”*****WHEN:****NOON****Wed. Dec. 15th****WHERE:**

**First American
Title Ins. Co.
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FOR DIRECTIONS**CALL (714) 800-3000****COST:****\$10 for lunch**

Norbertine Father Hugh Barbour, 43, is Prior of St. Michael's Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. In 1991, Fr. Hugh was appointed *Censor Librorum* for the Diocese by Bishop Norman McFarland, a unique honor for such a young Priest. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh also has served as the Chaplain for the St Thomas More Society since its inception. Fr. Hugh has served as chaplain to the St Thomas More Society since its inception in 1997 providing inspiration and spiritual guidance.

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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**ST. THOMAS MORE
MCLE CLASS****SATURDAY JANUARY 29, 2005****EARN MCLE CREDITS!****LEARN THE FAITH!*****FOR DETAILS SEE PAGE 17* †****CALENDAR
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From the Library
True Devotion to Mary



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.

DEVOTION TO THE CHILD JESUS

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *Recently, I was in a Catholic bookstore that sells devotional articles. There were two friends with me, one a Catholic, and the other a Protestant. A woman in front of us in line was buying a statue of the Infant Jesus of Prague. Both my friends commented after we left the store about how they found devotion to the Child Jesus, especially in that form, kind of hard to take seriously. My Protestant friend's opinion didn't surprise me, but my Catholic friend's agreement with him did. How can we explain devotion to the Holy Child to those who say we should only worship an adult, risen Christ?*

ANSWER: If Christ had willed only to be worshipped as He is now in heaven, as a “*risen adult*,” as they say, then He would not have appeared on earth as a Child, or at least, His childhood would not have been included in the message of salvation contained in the Holy Gospels. As it is, however, Christ inspired the evangelists by His Holy Spirit to tell the story of His virginal conception and birth at Bethlehem. The Letter to the Hebrews presents the sentiments of Christ the God-Man “*upon entering the world*” at the moment of His incarnation, when He was the merest of children in the womb of His Blessed Mother. Our Lord was the Savior of the world at every moment of His earthly life, and because of the special gifts of knowledge and wisdom given to His Sacred Humanity, He merited our salvation continually, from His conception until He breathed forth His Spirit on the Cross. As the great Benedictine spiritual writer Abbot Marmion has said, “*The mysteries of Christ are our mysteries.*” The events of His life are all sources of grace and enlightenment for the Christian soul. Thus it is that the Holy Spirit has inspired the Church to celebrate each year all of the mysteries of the life of Christ, because each one has its own special grace for our souls, and its own special glory given to the Father.

The greatest of saints and mystics have found deep spiritual wisdom in devotion to the Holy Infancy of Jesus. This devotion goes back to the earliest days of the Church. The Sayings of the Desert Fathers, which originated partly in the third century, contains an account of the miraculous appearance of the Holy Child at the celebration of the Eucharist. St. Alexander of Alexandria, the predecessor of St. Athanasius, had a vision of the Child Jesus persecuted by the Arians. St. Francis of Assisi, St. Cajetan, St. Dominic, St. Catherine of Siena, St. Teresa of Avila, St. John of the Cross, St. Anthony of Padua, St. Anthony Mary Claret, and most recently, Blessed Faustina, all had a tender devotion to, and even experienced visions of, the Holy Child. This devotion is not only for the sentimental



MADONNA WITH
CHILD AND SAINTS

Jacopo Pontormo
(1518)

Devotion to the Child Jesus (Continued on page 7)

OUR TAINTED NATURE'S SOLITARY BOAST: MARY!

BY MICHAEL SHONAFELT, ESQ.

We call Mary our “*hope*” and rightly so. However, it is a title that provokes a heated response from our evangelical Protestant brethren. For them, placing hope in a mere creature such as Mary smacks of idolatry. The Protestant evangelical would argue that a prayer such as the *Memorare* in which the Catholic piously refers to Mary as “*our life, our sweetness, and our hope*” is nothing but a misdirected act of worship which manifests a fundamental confusion over the source of our salvation. At worst, the prayer constitutes a blasphemy, since it deprives Christ of an honor due to him alone and places that honor in a mere creature who has no power to save us and who, consequently, is not worthy of the gratitude flowing from our redemption and salvation.

As with many of their disagreements with Catholicism, Protestants base this objection on a misunderstanding of the Catholic vocabulary. They admit of one, and only one, use of the term “*hope*” in any spiritual context, that is, “*hope*” as in “*Christ our hope and our salvation.*” Naturally, the hope we as Catholics place in Christ as the God-man and the cause of our redemption and salvation, is not the same hope we place in Mary as the Mother of God. An act of hope as it relates to Christ is an act of worship. Hope as it relates to Mary is an act of intercession.

The Protestant response to this argument of equivocation is well established. They counter by saying that the Catholic distinction between our veneration of Mary and our worship of God is nothing more than an exercise in semantic hair-splitting, and that in practice, there is no real difference between the veneration paid to Mary by the rank and file Catholic and their worship of God. As the evangelical writer Ralph E. MacKenzie states, “*‘Even if one accepts the traditional Catholic distinction between the “extreme veneration” (hyperdoulea) offered to Mary and the worship (latreia) which is legitimately offered only to God, one fears that the distinction becomes quite obscure in practice.’ Indeed, when attention to Mary imperils the sufficiency of Christ the very essence of the Gospel is threatened.*”

In making this argument, the Protestant critic removes the discussion from the theological sphere and focuses the debate upon the subjective intentions of each Catholic worshiper. This tactic effectively terminates the discussion and poses an insurmountable obstacle to any resolution of the dispute. Who can search the heart of a believer to see whether the honor he or she places in the Mother of God crosses the line into actual worship? How can the Catholic apologist lay bare the intentions of the faithful to demonstrate that they are in no way in peril of idolatry?

We can only know for sure of our *own* heart’s intentions in honoring Mary. And any of us who have experienced true devotion to her know with a calm and absolute certitude that her honor could no more subtract from Christ’s grandeur

Our Tainted Nature’s Solitary Boast: Mary (Continued on page 6)



**CORONATION OF
THE VIRGIN**
Fra Angelico
(1430—35)

(Continued from page 5) **Our Tainted Nature's Solitary Boast: Mary**

than the moon could diminish the glory of the sun whose light it reflects. To the contrary, devotion to Mary only enhances our knowledge of Christ, opens us up to the unfathomable reality of His humanity and further draws us into the mystery of His divinity. In turn, the more intimately we know Christ and become imbued with His grace, the more noble and glorious His mother becomes in our eyes.

Beyond our subjective experience, any objective reflection on Mary's unique role in the redemption cannot but lead to the conclusion that all Christians owe her a singular honor.

For example, even the most impassioned critic of Marian devotion cannot avoid bestowing on Mary the title "*Mother of God*." To avoid this, some Protestants have announced that Mary can claim no honor beyond being the donor of Christ's human nature. The proponent of this line of argumentation cannot avoid heresy. The argument has the effect of cleaving Christ's humanity from His divinity.



ASSUMPTION OF
THE VIRGIN MARY
Annibale Carracci
(1600 - 1601)

Nestorius, Fifth Century patriarch of Constantinople, made this mistake. He claimed that Mary was merely the *Christokos*, the "*Christ-bearer*" -- and claimed this title to the exclusion of another, older title, used by the faithful for centuries and championed by Saint Cyril of Alexandria, *Theotokos* "*the God-bearer*." "*Let no man,*" said Nestorius, "*call Mary the Theotokos. For Mary was only a woman, and God cannot be born of a woman.*" Many were scandalized by Nestorius' attack on the title Theotokos, since the faithful had honored Mary's divine motherhood for centuries, even by the Fifth Century. To settle the controversy that ensued over the clash between Cyril and Nestorius, the Catholic Church called its bishops together to the Council of Ephesus in 431. There, the Church solemnly announced that Mary was indeed the Theotokos, God-bearer or Mother of God, and not merely the mother of Christ's human nature. The Church simultaneously condemned the teaching of Nestorius, affirming that Christ is a perfect unity of Divine and human natures in one person. As the Church announced at Ephesus, "*Emmanuel is truly God, and the holy Virgin is, therefore, Mother of God, for she gave birth in the flesh to the Word of God made flesh.*" As Pope John Paul II announced "*motherhood concerns the whole person, not just the body, nor even just human 'nature.'*" To this day, Nestorius retains the dubious honor of giving his name to the Nestorian heresy.

Even the most strident opponent of Marian devotion cannot deny Mary her most important title, Mother of God. Disputing Mary's divine motherhood runs afoul of orthodox christology, and, ultimately undermines the doctrine of our redemption and salvation. The Protestant founders Martin Luther and John Calvin recognized this fact, and honored Mary with the title. Renowned evangelical authors Norman L. Geisler, Ralph E. MacKenzie and Harold O. J. Brown also concede this point, albeit begrudgingly.

Our Tainted Nature's Solitary Boast: Mary (Continued on page 7)

(Continued from page 6) **Our Tainted Nature's Solitary Boast: Mary**

The reason for their hesitancy is obvious. Recognizing Mary's divine maternity is replete with profound implications of her importance in the economy of salvation. Any objective reflection on her role naturally elicits conclusions that are too close to Catholicism for comfort. Mary's free response to God's invitation makes her an instrumental cause in our salvation. Her role as Mother of Christ makes her our mother as well, since by faith we have become *alteri christi*, "other christs." She also becomes a source of hope for us sinners who toil here under the weight of original sin. If God could raise a mere human being to so sublime a calling as the Mother of God, then Mary becomes, as the poet Wordsworth said, "*our tainted nature's solitary boast*." Her dignity in being raised to this calling becomes our own. 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.

And so, Mary's call to be the Mother of God, to nurture God Himself in her womb, represents the apex of the union between God and humanity. "So it is," says Saint Maximillian Kolbe, "*that in this union heaven and earth are joined; all of heaven with all the earth, the totality of eternal love with the totality of created love.*"

Yes, Christ alone is our salvation and our ultimate hope -- and Mary derives all that she is from her savior, Jesus Christ, the source of all grace. But when we grow weary of our sins, when we are appalled by the weakness of the flesh and dismayed by the frailty and flaws of our mortal human nature, we look to Mary, one like us, flesh of our flesh, bone of our bone, who, by the grace of God, was exalted to heights far above even the most beautiful and glorious of the angels. It is then that we unabashedly and rightfully call Mary "*our hope*." ✚



**MARY
QUEEN OF HEAVEN**

*Master of the
St Lucy Legend*

(1485—1500)

(Continued from page 4) **Devotion to the Child Jesus**

or the effeminate, it is for all the faithful, following the example of the great saints and mystics of the Church. In fact, it is really the devotion of God Himself, Who "*has hidden these things from the wise and clever and revealed them to the merest children*." Think of the amazing revelation of wisdom contained in the Heart of the Child Jesus! A very fine book has recently been published by Ignatius Press on this very topic, called Redeemer in the Womb, by Thomas Saward. Devotion to the Infant Jesus can renew in our hearts a deep appreciation for the mystery of God made Man, and of His love for the little and the poor. Perhaps taking up devotion to the Child Jesus would be a fitting way to follow the Holy Father's call to meditation of the mystery of Jesus based on a sound theology, as a preparation for the Holy Year of A.D. 2000, the end of two millennia since the birth of the Holy Child. ✚



**MARY
QUEEN OF HEAVEN**

Fra Bartolomeo

(1499)

LUKE 1: 46-56



SCRIPTURAL CORNER



MADONNA OF THE MAGNIFICAT

Sandro Botticelli

(1480 - 81)

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

⁴⁶ And Mary said,

“My soul magnifies the Lord, ⁴⁷ and my spirit rejoices in God my Savior, ⁴⁸ for he has regarded the low estate of his handmaiden,

For behold, henceforth all generations will call me blessed;

⁴⁹ For he who is mighty has done great things for me, and holy is his name.

⁵⁰ And his mercy is on those who fear him from generation to generation.

⁵¹ He has shown strength with his arm, he has scattered the proud in the imagination of their hearts,

⁵² He has put down the might from their thrones, and exalted those of low degree;

⁵³ He had filled the hungry with good things, and the rich he has sent empty away.

⁵⁴ He has helped his servant Israel, in remembrance of his mercy, ⁵⁵ as he spoke to our fathers, to Abraham and to his posterity for ever.”

⁵⁶ And Mary remained with her about three months, and returned to her home.

Comment from the Navarre Bible:*

⁴⁶⁻⁴⁷ “The first fruits of the Holy Spirit are peace and joy. And the Blessed Virgin has received within herself all the grace of the Holy Spirit” (St. Basil, *In Psalmos homiliae*, on Ps 32). Mary’s soul overflows in the words of the *Magnificat*. God’s favors cause every humble soul to feel joy and gratitude. In the case of the Blessed Virgin God has bestowed more on her than on any other creature. “Virgin Mother of God, he whom the heavens cannot contain on becoming man, enclosed himself within your womb (Roman Missal, Antiphon of the common of the Mass for feasts of our Lady). The humble Virgin of Nazareth is going to be the Mother of God; the Creator’s omnipotence has never before manifested itself in as complete a way as this.

⁴⁸⁻⁴⁹ Mary’s expression of humility causes St. Bede to exclaim: “It was fitting, then, that just as death entered the world through the pride of our first parents, the entry of Life should be manifested by the humility of Mary” (*In Lucae Evangelium Exposition*, in loc.).

“How great the value of humility!—*Quia respexit humilitatem*....It is not of her faith, nor of her charity, nor of her immaculate purity that our Mother speaks in the house of Zachary. Her joyful hymn sings ‘Since he has looked on my humility, all generations will call me blessed’” (Bl. J. Escriva, *The Way*, 598).

God rewards our Lady’s humility by mankind’s recognition of her greatness: “All generations will call me blessed.” This prophecy is fulfilled every time someone says the Hail Mary, and indeed she is praised on earth continually, without interruption. “From the earliest times the Blessed Virgin is honored under the title of Mother of God, under whose protection the faithful take refuge together in prayer in all their perils and needs. Accordingly, following the Council of Ephesus, there was a remarkable growth in the cult of the people of God toward Mary, in veneration and love, in invocation and imitation, according to her own prophetic words: ‘all generations will call me blessed, for he who is mighty has done great things for me’” (Vatican II, *Lumen Gentium*, 66). ✚

THE FAMILY: SEEDBED OF VOCATIONS!

BY FR. C. MICHAEL McCLOSKEY, III STD.

We know that the core teaching of the Second Vatican Council is the radical call of all to holiness. However, we also know that God calls a chosen few, that should be many, to follow him even more closely in a life of apostolic celibacy for the kingdom of God, whether it be as a priest, religious, or layperson. The founder of Opus Dei once remarked that those called by God owe ninety percent of their vocation to their parents. The family is the seedbed of vocations.

Saint John Bosco was reported as saying that one out of every ten Catholic men has a vocation to the priesthood. We could say that he employed the word men in the inclusive sense and say that one out of every ten persons has a specific supernatural calling from God. Perhaps this is the Lord's way of assuring a total tithing of his children. He has no interest in money but has a total commitment to his children as a loving Father.

One of the greatest hopes of any Catholic family should be to have one, or more, of their children to be chosen in a special way by God for his service. Traditionally, this has meant a vocation to the diocesan priesthood or one of the religious congregations. In a specific sense we are referring to the priesthood, the religious life, or to one of the various movements and institutions for laypeople that enable them to dedicate themselves totally to God in the middle of the world. These new institutions are highly favored by the Church as a means of complete dedication to the apostolate as we approach the millennium. Nowadays, it is more and more recognized that the vocation to apostolic celibacy for the kingdom of God is also a viable choice for the layperson. Indeed, the Church has made it quite clear through its enthusiastic endorsement of the need and efficacy of specific vocations to the various movements and institutions of the Church that are lay-oriented.

However, it is no secret that generally, with some few notable exceptions in some few dioceses and religious congregations, vocations have been in sharp decline in Europe and North America over the last forty years while on a steady but unspectacular rise throughout the rest of the world during the pontificate of John Paul II. There are a variety of reasons for this decline in the West. We could cite contraception producing smaller families, general affluence resulting in the bourgeois spirit producing a consequent lack of generosity, lack of catechesis, the general confusion in the Church, the sexual revolution and the consequent loss of innocence resulting in cynicism and hedonism among young people where ideals should be high, the sad example of tens of thousands of married couples and priests and religious who have not been faithful to their commitments to God and the Church, and each other. However, the example of holiness is a much more powerful influence on young people if they are brought up in such a way as to appreciate it. Witness the impact of John Paul II, Mother Teresa, the new Doctor of the Church Saint Therese of Lisieux, Blessed Josemaria Escriva, the founder of Opus Dei and so many others. Look at the World Youth Days in Czestochowa, Denver, and Paris with their millions of young people united in prayer and sacrifice, and apostolic zeal with the Holy Father and the Church.

The family atmosphere in which vocations are bred, nourished, and readied for fruition really is no different than what any serious Catholic parents would want to create for their children in order to prepare them for holy marriages and to give a Christian



THE HOLY FAMILY

Claudio Coello

(Date Unknown)

*First appeared in
Position Papers (Ireland)
in March, 1999.*

The Family (Continued on page 10)

(Continued from page 9) **The Family**

witness in the world. As the noted family expert Jim Stenson has remarked, parents should form their children with their vision pointed into the not too-distant future when their children will marry and have children of their own. They are preparing their children to be responsible, faithful adult Catholics and family persons who will build up the Church, society, and culture.

Catholic parents who want to produce vocations for the Church have to be ready to be heroically counter cultural. As the old Beatles song put it, "It don't come easy." Putting it mildly, the world appears designed at the moment to thwart people, particularly young people, from even entertaining the thought of complete dedication to God. I like to speak of three particularly strong influences on young people today. One, the general culture; two, the educational system; three, the family environment. Hopefully, at least two out of three would be positive influences to create a favorable environment for young men and women to commit themselves totally to God. Unfortunately this is not the case. The secular educational system, from top to bottom, as presently constituted, represents the ideology of secular humanism as the norm; the general culture appears designed by a demonic Intelligence to destroy any notion of beauty or truth in any young mind or heart. This leaves the family which is under unprecedented attack by the aforementioned forces and others apparently left alone to fend for itself. However, the reigning Pontiff John Paul II tells us that the future passes through the family. I, with him, bet on the family. It has a long track record of survival. Be sure to read his **Letter to Families** for some hopeful and helpful advice.

What can parents do to create an environment where one or some of their children will discern a specific call from God to follow him completely? They should want to foster a family life where it is natural to be generous, to make a sincere gift of oneself to others. Here a few ideas:

Parents must be their children's best friends. To win and keep children's friendship is a daunting but joyful task. You must show your trust for them and respect for their freedom from an early age trusting that the Holy Spirit is already at work in their soul from Baptism. You may sometimes be disappointed but your children will realize that your love is unconditional. Speak often positively about the Church and the greatness of being called to a life of dedication in it. Never speak negatively about persons who have dedicated their lives to God no matter what their human failings might be. Your children should know that you pray for them every day, that they be holy and happy and generous to whatever God calls them. They must know that while you are concerned with their education, health, achievements, career prospects, these are all secondary to their being virtuous and happy in this life and saved in the next.

Foster a simple life of piety in the home adjusted to the condition and ages of the children. It should leave the children asking for more, not begging for less. The Cure of Ars was once asked by parents what they could best do for their children. He said simply to bring them frequently to Jesus in the Eucharist and in the Sacrament of Penance. Figure out how you can do this respecting their freedom yet making it attractive.

What is most important is their seeing you lead a more devout life than they. They will watch you pray, go to Mass, go to confession, read the Sacred Scripture, pray the Rosary, and so on. They will see that the liturgical calendar is the most important one for their family and that you celebrate accordingly. They will also see you make sacrifices in order to do so. Pleasing God, not men, will thus become the priority in their life also.

Teach them to value poverty and detachment. Keep them short on money. Do not let them indiscriminately acquire things or to measure people by the amount of their possessions. Teach them to make things last and how to go without happily. Teach them how to

The Family (Continued on page 11)



THE HOLY FAMILY

El Greco

(1592)

(Continued from page 10) ***The Family***

share cheerfully. Make sure they spend their summers productively. That often times will mean they work and/or spend time in generously serving others less fortunate than themselves.

Expose them according to their age and ability to "take it", to misery. Soup kitchens, nursing homes, and hospital for incurables including for children should be places where, over time, they feel comfortable. One of the most effective ways to assure this quality of generosity is simply to have a large family and to treasure the children God has sent to you. This will help them to place the **person** and not the **pleasure** or object at the heart of their moral universe. The greatest gift you can give to your children is more brothers and sisters. Persons are not things. Thus too they will never see another person as a **means** or an **object** but rather as another Christ whom it is their privilege to serve.

Instill an appreciation of beauty, whether it be in nature, literature, music, or art. The books, magazines, compact disks, videos musical instruments, and art that you have in your house, the television shows that you watch together, and the family excursions that you take will prepare them to appreciate the goodness of the material world that God has created and redeemed. They will also understand and despise by contrast the **culture of death**, which kills both the body and the soul. Beware of leaving your children alone with the television or computer, particularly as regards games and the Internet. They should be consider as **dangerous substances** easily subject to abuse and thus closely supervised and controlled. All of this will prepare them, as they mature, to be more reflective, and contemplative thus more able to wisely discern and answer God's call.

Take special care with their formation outside the house. Encourage them to have a wide variety of friends with whom they can share the joy of your own family life. By the time they graduate from high school they simply must have an excellent grasp of Catholic teaching in its doctrinal and morality and be able to give an account to others of the hope that is within them. This is your **primary** responsibility. Every family has different financial circumstances and choices. It may be home schooling, the parochial or private school, or even the public school. It is not simply a question of choice, however. Christian parents have a serious responsibility to improve all varieties of education, always insisting on the primary responsibility of parents for their children's education.

If need be, you may teach them the Faith yourselves but in any case you must not send them off to college as innocent lambs ready for the slaughter. Believe me, there are plenty of wolves out there. Introduce them to the saints as their role models while also encouraging them to imitate the virtues of the great men and women of history. Remember you are preparing them for a life of service and dedication to God and not necessarily in the convent, monastery, or rectory. You may also want to encourage them, gently, to participate in Catholic programs for youth that are sound, demanding, and fun. It may be there that they first come in contact with those other mentors and new friends who will introduce them more concretely to the possibility of a life of total dedication.

These are just a few ideas. You yourselves will have others. Nobody knows your children better than you do or loves them more save God himself. Vocations are a supply-side phenomenon. Supply creates demand. If you supply (offer) your children to God through your prayer and careful preparation, He will match you by taking them and through His grace and their collaboration. Don't forget the shortcut of entrusting them to Mary, the Mother of God. If our Lady takes a special liking to them, her Son will form them into the new evangelizers of the third millennium. You will lift a hymn of thanksgiving to God for rewarding your generosity by calling one of yours to be a special one of His. And if your children don't receive a divine vocation which is unlikely if you follow the advice given above, don't worry, your grandchildren will! You cannot outdo God in generosity.✠

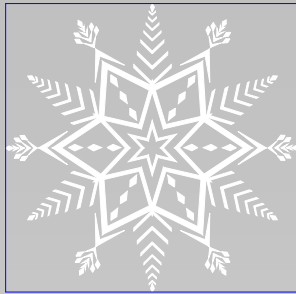


**THE HOLY FAMILY
WITH ST. ANNE**

El Greco

(1600—1610)

SIMPLE TRUTHS



Fulton J. Sheen

"Missionaries in the future will, more and more, see that their apostolate among the Moslems will be successful in the measure that they preach Our Lady of Fatima. Mary is the advent of Christ, bringing Christ to the people before Christ Himself is born. In an apologetic endeavor, it is always best to start with that which people already accept. Because the Moslems have a devotion to Mary, our missionaries should be satisfied merely to expand and to develop that devotion, with the full realization that Our Blessed Lady will carry the Moslems the rest of the way to her divine Son. She is forever a traitor, in the sense that she will not accept any devotion for herself, but will always bring anyone who is devoted to her to her divine Son. As those who lose devotion to her lose belief in the divinity of Christ, so those who intensify devotion to her gradually acquire that belief. Many of our great missionaries in Africa have already broken down the bitter hatred and prejudices of the Moslems against the Christians through their acts of charity, their schools and hospitals. It now remains to use another approach, namely, that of taking the 41st chapter of the Koran and showing them that it was taken out of the Gospel of Luke, that Mary could not be, even in their own eyes, the most blessed of all the women of Heaven if she had not also borne the Savior of the world. If Judith and Esther of the Old Testament were pre-figures of Mary, then it may very well be that Fatima herself was a post-figure of Mary! The Moslems should be prepared to acknowledge that, if Fatima must give way in honor to the Blessed Mother, it is because she is different from all the other mothers of the world and that without Christ she would be nothing." †

BASIC PRINCIPLES BEHIND SOCIAL DOCTRINE

Catholic social teaching often mentions the importance of the human person, or concepts such as the common good, but without going into much detail as to what they mean. After explaining the foundational elements underlying the Church's social doctrine the newly published Compendium of the Social Doctrine of the Church dedicates a couple of chapters to the human person and to a series of principles.

"The Church sees in men and women, in every person, the living image of God himself." (No. 105). Christ, by means of his incarnation, has united himself with humanity, continues the paragraph, giving to us "an incomparable and inalienable dignity."

This is relevant to society, notes the Compendium, because the protagonist of social life is always the human person. In fact, the entire body of social teaching offered by the Church "develops from the principle that affirms the inviolable dignity of the human person" (No. 107).

The Book of Genesis speaks of the human person as being created in the image of God. The human creature is placed at the center and summit of all creation, and receives from God the breath of life. There is, therefore, in each person an intrinsic relationship with God, which, while it can be forgotten or ignored, can never be eliminated (Nos. 108-9). Genesis also relates how man and woman were created together, thus demonstrating that the human person is not a solitary creature, but has a social nature.

The biblical account also relates how sin affected human nature and is, "At the root of personal and social divisions" (No. 116). Sin, separation from God, also brings with it a separation from other persons and from the world around us. There are also sins that constitute a direct assault on our neighbors, notably those that affect matters of justice, the right to life, and freedom to believe in God.

But along with the ever-present reality of sin we must not forget "the universality of salvation in Jesus Christ," recalls the Compendium (No. 120). Moreover, the redemption obtained by Christ enables each person to share in the nature of God.

The Compendium also warns against some errors in ideas about the human person. We should avoid reductionist conceptions that portray individuals either as absolutely autonomous or as a mere cell within a larger organism. Another error is to lose sight of the unity between body and soul, a mistake that can lead to either a spiritualism that despises the body, or a materialism that ignores the spirit (Nos. 125-9).

A JUST SOCIETY.

Coming to the consequences of the Church's vision of the human person the Compendium states that there can only be a just society "when it is based on the respect of the transcendent dignity of the human person" (No. 132). The text also insists on the importance of freedom. Authorities should be careful of the restrictions they place on freedom (No. 133) and our human dignity demands that we act "according to a knowing and free choice" (No. 135).

This freedom is not unlimited, however, given that only God can determine what is good and evil. Moreover, freedom should be exercised by a conscience that is guided by the natural moral law (Nos. 136-43).

Other consequences are:

- The equal dignity of all people, whether it be between male and female, or persons with disabilities (Nos. 144-48).
- The social nature of all humans that means we grow and realize our vocation in relation to others (Nos. 149-51).
- The existence of human rights, based on the dignity of the person (Nos. 152-55).

Social Justice (Continued on page 14)

SOCIAL JUSTICE CORNER



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

Fra Angelico
(1447 - 1450)

(Continued from page 13) **Social Justice**

“THE VERY HEART”

After looking at the human person the Compendium then goes on to consider other basic principles that “constitute the very heart of Catholic social teaching” (No. 160). The first of these is the common good.

The common good is more than just a simple sum of individual goods in society. It is the total of conditions that allow people to reach their fulfillment more fully and easily (No. 164). These conditions vary according to the concrete historical conditions, but include such elements as a commitment to peace, a sound juridical system and the provision of essential services.

The state has a responsibility to safeguard the common good, but individuals are also responsible for helping to develop it, according to the possibilities open to each one. The state is also charged with reconciling the particular goods of groups and individuals and the general common good. This is a delicate task, notes the Compendium, and in a democratic system authorities must be careful to interpret the common good not only according to the wishes of the majority, but also respecting the good of minorities.

SHARING GOODS

The next principle is that of the universal destination of goods (Nos. 171-84). God destined the earth and its goods for the benefit of all. This means that each person should have access to the level of well-being necessary for full development.

This principle, explains the Compendium, has to be put into practice according to the differing social and cultural contexts and does not mean that everything is at the disposal of all. A right to use the goods of the earth needs to be exercised in an equitable and orderly way, according to a specific juridical order. Nor does this principle exclude the right to private property. Nevertheless, it is important not to lose sight of the fact that property is only a means, not an end in itself.

What is important to keep in mind is that: “The principle of the universal destination of goods is an invitation to develop an economic vision inspired by moral values that permit people not to lose sight of the origin or purpose of these goods, so as to bring about a world of fairness and solidarity, in which the creation of wealth can take on a positive function” (No. 174).

The Compendium also insists on the principle of a preferential option for the poor, to be exercised by means of Christian charity and inspired in the poverty of Jesus and his attention to the poor.

ORGANIZING SOCIETY

Another principle underlying social doctrine is subsidiarity. Civil society is made up of many groups and the state should not only recognize their role and respect their liberty of action, but also offer the help they may need to carry out their functions.

Each person, family and group has something original to offer to the community, notes the Compendium (No. 187) and a denial of this role limits, or even destroys, the spirit of freedom and initiative.

The principle of subsidiarity is opposed, therefore, to “certain forms of centralization, bureaucratization, and welfare assistance and to the unjustified and excessive presence of the State in public mechanisms.”

An implication of subsidiarity is another principle -- participation. It is important that all cooperate in social, cultural and political life (No. 189). Participation, states the Compendium, is one of the pillars of a democratic system.

Another principle related to social life is solidarity. In modern times there is a greater awareness of the interdependence between individuals and peoples. Solidarity is both a principle of social life and a moral virtue (No. 193). By means of exercising solidarity each person makes a commitment to realizing the common good and to serving others.

Solidarity therefore means a willingness to give ourselves for the good of our neighbors. This, however, is not just a philanthropic concern. Our neighbor, says No. 196, is not just someone with rights “but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit.” †



**ST. ELIZABETH
CLOTHES THE POOR
AND TENDS THE SICK**

*Unknown German
Master
(1390s)*

MARY: HOPE FOR A WOUNDED CHURCH

BY MICHAEL SHONAFELT, ESQ.

Early in his life, Benjamin Franklin penned what he one day wanted etched on his cemetery marker:

*The body of
B. Franklin, Printer
(Like the Cover of an Old Book
Its Contents Torn Out
And Stripped of its Lettering and Gilding)
Lies Here, Food for Worms.
But the Work Shall not be Lost;
For it Will (as He Believ'd) Appear Once More
In a New and More Elegant Edition
Revised and Corrected
By the Author.*

I recall similar sentiments expressed on a bumper sticker which caught my eye one day while driving on the 405 freeway. The sticker said, “*Be patient. God is not finished with me yet.*”

While the thoughts expressed on the bumper of that automobile may have been lost to many a harried commuter and while those penned by a young B. Franklin, printer, never made it to his tombstone, they concisely express what our faith tells us and what, at some level, we intuitively know. We are works in progress. We are sick, fallible, weak and sinful now, but one day are destined, by the grace of God, for glory, resplendence, beauty, and perfection.

Our current state is one of grappling with our fallen nature. As far as we know, only one member of our race (besides Christ) was born without sin. The rest of us came into this world marred by sins we did not even commit. With the drawing of our first breath, each of us joined a pitched battle against an incessant inclination in our nature to do evil. Even the saving waters of baptism, which restore the image of God in our souls, cannot completely wash away the toxic residual of original sin. Indeed, it does not take a master of perception to note that our species and its “*used-up world*,” is, as Saint Paul said, “*groaning*” under the wait of so much sin.

In the midst of this obvious reality, how can we call the Church, which embraces sinful humanity, “*unfailingly holy*?” This question pesters us with even greater intensity when we daily note our own failings, despite a million resolutions to reform our lives, when we take account of the disturbing litany of sins committed throughout history in the name of the Church and -- more timely -- when we witness the current unveiling of secret sins of some of the Church’s clergy.

It seems that the apparent incongruity between our sins and the Church’s

TRUTH OR MYTH?



MARY LAMENTING
THE DEAD CHRIST

Baciccio
(1667)

*The sins of the
Church might be
likened to the
wounds inflicted
upon the holy flesh
of the Savior.
Those wounds in
no way detracted
from the holiness
of Christ... they are
the instruments -
the very means - by
which those
members become
perfected in
holiness and glory
in the final
economy of
salvation.*

Mary: Hope for a Wounded Church (Continued on page 16)

(Continued from page 15) Mary: Hope for a Wounded Church

second great hallmark of “holiness” arises from a fallacy of imputing to the hierarchy, religious, and rank and file clergy a personal “holiness” that can only be found at the end of time. It is as if we are too impatient to wait for the final perfection of the Church Triumphant. But the Church and its inherent holiness transcends its current state of pilgrimage, its external façade, its clergy, institutions, Code of Canon Law, and hierarchy. It encompasses its final perfection when all of its members will be cleansed in the blood of the Lamb, and resplendently bedecked in their white garments. We may, at present, be as so many lumps of dirty coal. However, by the grace of God and the administration of his Grace through the sacraments, that very same carbon will become a perfected diamond. Both the movement and the term of this transition is the Church. When viewed in this way, the Church can more easily be seen as holy, in spite of our current groveling in the mire of sin.

No one, therefore, should be shocked or scandalized at the fact that members of the Church, indeed, some of its most preeminent members, are sinners. The Church’s critics conveniently overlook the words of Christ, “*It is not the healthy who need a doctor, but the sick. Go and learn the meaning of the words: ‘Mercy is what pleases me, not sacrifice,’ and ‘indeed, I came to call not the upright, but sinners.’*” (Matt. 9:13.) As the Catechism states, in every member of the pilgrim Church on earth, priests and faithful alike, “*the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time.*” (Catechism of the Catholic Church, §827, p. 219.)

The Church’s holiness stems from the sanctifying presence of Christ in all of humanity. In spite of the sin of its members, the Church is the body of Christ, living and breathing on earth. The sins of the Church might be likened to the wounds inflicted upon the holy flesh of the Savior. Those wounds in no way detracted from the holiness of Christ. In fact, in a mysterious way, they are the instruments - the very means - by which those members become perfected in holiness and glory in the final economy of salvation. The Church is holy because it transforms sin into grace. The Church changed the sin of Adam into the “*felix culpa*,” the happy fault, that paved the way to the incarnation, the crucifixion and the resurrection.

Finally, the holiness of the Church is not necessarily limited to what will one day be. The hope - the expectation of holiness - has become a reality in one drawn from our human ranks: Mary. Mary, as Henri de Lubac said, “*sums up symbolically ... the doctrine of human cooperation in the Redemption.*” In Mary, the Church has already attained perfect holiness, notwithstanding the ceaseless parade of suffering, sin and scandal that plagues the efforts of the rest of us to progress in holiness. As Henri de Lubac put it:

Our Lady is “in the Church what the dawn is in the firmament,” and in her “youthful splendor” she is already that new universe which the Church is to be; the long panorama of the People of God climbs slowly and painfully to the peak which Our Lady occupies at a stroke. At the



**THE SEVEN
SORROWS OF
THE VIRGIN**
Albrecht Dürer
(1496)

(Continued from page 16) **Mary: Hope for a Wounded Church**

end of time the Church, “which is the beauty of the individual soul”, will be “all fair ...”

She is already “*that new universe which the Church will be,*” that portent of beauty, purity, holiness, and glory that “*the Spirit of God will spread abroad one day over the whole Church!*” This is a truth that should fill all of us with an exuberant hope. For Mary is not a god. She is not an angel. She is human. She suffered like us, sweat like us, worked at menial and seemingly meaningless tasks like us. She represents the best of what humanity can be and what can come out of the cooperation of man with God, of flesh and grace. It is in Mary that our quest for the goodness in man ends, our hopes for holiness materialize, and we find our victory over sin “*in the apex of her purity.*” As Pope John Paul II has said:

[Mary's] 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.

When you grow weary of your sins, when you are appalled by the weakness of the flesh and dismayed by the frailty and flaws of our mortal human nature, look to Mary, one like us, flesh of our flesh, bone of our bone, who, by the grace of God, was exalted to heights far above even the most beautiful and glorious of the angels. In Mary we see what we can one day be. She is, to use the memorable words of Wordsworth, “*Our tainted nature's solitary boast.*” She is the hope of the wounded Church. ✚



**ASSUMPTION OF
THE VIRGIN**

**Andrea del Sarto
(1529)**

MORE ON FAMILY

Placing such emphasis on his family duties was a distinguishing characteristic of More as husband and father. Yet, as we will see, he also respected Lady Alice's role as day-to-day manager of their busy household.

As a man who had long reflected on the demands of justice and the needs of human nature, More was absolutely clear that his family was his first responsibility. So important to him were his family duties that he was willing to change his career rather than neglect them. This he writes explicitly to his oldest daughter: “I assure you that, rather than allow my children to be idle and slothful, I would make a sacrifice of wealth, and bid adieu to other cares and business, to attend to my children and my family.”

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 34)✚

THE WRITINGS OF THOMAS MORE



Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



BIBLE STORIES AS RETOLD BY FIRST GRADERS

In the first book of the Bible, Guinness, God got tired of creating the world, so he took the Sabbath off. Adam and Eve were created from an apple tree. Noah's wife was called Joan of Ark. Noah built an ark, which the animals came on to in pears. Lot's wife was a pillar of salt by day, but a ball of fire by night.

The Jews were a proud people and throughout history they had trouble with the unsympathetic Genitals. Sampson was a strongman who let himself be led astray by a Jezebel like Delilah. Sampson slayed the Philistines with the axe of the apostles.

Moses led the Hebrews to the Red Sea, where they made unleavened bread, which is bread made without any ingredients. The Egyptians wondered in the dessert. Afterward, Moses went up on Mount Cyanide to get the Ten Amendments. The First Commandment was when Eve told Adam to eat the apple. The Fifth Commandment is humor thy father and mother. The Seventh Commandment is thou shalt not admit adultery.

Moses died before he ever reached Canada. Then Joshua led the Hebrews in the battle of Geritol. The greatest miracle in the Bible is when Joshua told his son to stand still and he obeyed him.

David was a Hebrew King skilled at playing the liar. He fought with the Finkelsteins, a race of people who lived in Biblical times. Solomon, one of David's sons, had 300 wives and 700 porcupines.

When Mary heard that she was the Mother of Jesus, she sang the Magna Carta. When the three wise guys from the East Side arrived, they found Jesus in the manger. Jesus was born because Mary had a immaculate contraption. St. John, the Blacksmith, dumped water on his head.

Jesus enunciated the Golden Rule, which says to do one to others before they do one to you. He also explained, "*Man doth not live by sweat along.*" It was a miracle when Jesus rose from the dead and managed to get the tomb stone off the entrance.

The people who followed the Lord were called the 12 decibels. The epistles were the wives of the apostles. One of the opossums was St. Matthew, who was by profession a taximan. St. Paul cavorted to Christianity. He preached holy acrimony, which is another name for marriage. A Christian should have only one wife. This is called monotomy. †



FRANK & ERNEST



MESSAGE FROM HIS HOLINESS PAUL JOHN II MARY SINGS THE PRAISES OF GOD'S MERCY VATICAN CITY, NOVEMBER 7, 1998

1. Inspired by the Old Testament tradition, with the song of the Magnificat Mary celebrates the marvels God worked in her. This song is the Virgin's response to the mystery of the Annunciation: the angel had invited her to rejoice and Mary now expresses the exultation of her spirit in God her Savior. Her joy flows from the personal experience of God's looking with kindness upon her, a poor creature with no historical influence.

The word Magnificat, the Latin version of a Greek word with the same meaning, celebrates the greatness of God, who reveals his omnipotence through the angel's message, surpassing the expectations and hopes of the people of the Covenant, and even the noblest aspirations of the human soul.

He who is mighty has done great things for me

In the presence of the powerful and merciful Lord, Mary expresses her own sense of lowliness: "My soul magnifies the Lord and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden" (Lk 1:47-48). The Greek word "tapeinosis" is probably borrowed from the song of Hannah, Samuel's mother. It calls attention to the "humiliation" and "misery" of a barren woman (cf. 1 Sam 1:11), who confides her pain to the Lord. With a similar expression, Mary makes known her situation of poverty and her awareness of being little before God, who by a free decision looked upon her, a humble girl from Nazareth and called her to become the Mother of the Messiah.

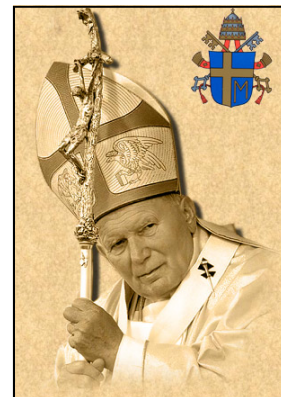
2. The words "henceforth all generations will call me blessed" (Lk 1:48) arise from the fact that Elizabeth was the first to proclaim Mary "blessed" (Lk 1:45). Not without daring, the song predicts that this same proclamation will be extended and increased with relentless momentum. At the same time, it testifies to the special veneration for the Mother of Jesus which has been present in the Christian community from the very first century. The Magnificat is the first fruit of the various forms of devotion, passed on from one generation to the next, in which the Church has expressed her love for the Virgin of Nazareth.

3. "For he who is mighty has done great things for me and holy is his name. And his mercy is on those who fear him from generation to generation" (Lk 1:49-50).

What are the "great things" that the Almighty accomplished in Mary? The expression recurs in the Old Testament to indicate the deliverance of the people of Israel from Egypt or Babylon. In the Magnificat, it refers to the mysterious event of Jesus' virginal conception, which occurred in Nazareth after the angel's announcement.

In the Magnificat, a truly theological song because it reveals the experience Mary had of God's looking upon her, God is not only the Almighty to whom nothing is impossible, as Gabriel had declared (cf. Lk 1:37), but also the Merciful, capable of tenderness and fidelity towards every human being.

4. "He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of



Ioannes Paulus PP. II
Karol Wojtyła
16.X.1978

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



Ioannes Paulus PP. II

Papal Message (Continued on page 23)

THE TWELVE DAYS OF CHRISTMAS



THOUGHT FOR THE DAY

You know the traditional song, *"The Twelve Days of Christmas."* The one you always thought was about an English rich person whose *"true love"* gives a more extravagant present on each of the twelve days after Christmas.

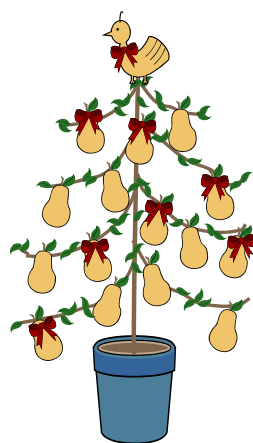
It wasn't really about that. At least not originally.

Like many British holiday traditions, the song has its origin in the years when the British crown outlawed the Catholic faith (1558 to 1829). Catholic families often had to resort to secrecy and subterfuge when they taught their traditions to their children.

"The Twelve Days of Christmas" was written in England as one of the *"catechism songs"* to help young Catholics learn the basics of their faith. In short, it was a memory aid. Since the song sounded like rhyming nonsense, young Catholics could sing the song without fear of imprisonment. The authorities would not know that it was a religious song. Actually, the catechism to which it referred was rather ecumenical so could probably be claimed to be protestant if cornered.

"The song's gifts had hidden meanings to the teachings of the Catholic faith. The 'true love' mentioned in the song doesn't refer to an earthly suitor, but it refers to God Himself. The 'me' who receives the presents refers to every baptized person. i.e. the church. The partridge in a pear tree is Christ Jesus, the Son of God."

Father Hal Stockert, in an article distributed by the Catholic Information Network, identified the twelve gifts in the song as follows:



1 Partridge in a Pear Tree: *The one true God revealed in Jesus Christ.*

2 Turtle Doves: *The Old and New Testaments.*

3 French Hens: *Faith, hope, and charity.*

4 Calling Birds: *The four gospels and/or the four evangelists.*

5 Golden Rings: *The first five books of the Old Testament (the "Pentateuch").*

which contain the law condemning us of our sins.

6 Geese A-laying: *The six days of creation.*

7 Swans A-swimming: *The seven gifts of the Holy Spirit and the seven sacraments of the Catholic faith.*

8 Maids A-milking: *The eight beatitudes.*

9 Ladies Dancing: *The nine fruits of the spirit.*

10 Lords A-leaping: *The ten commandments.*

11 Pipers Piping: *The eleven faithful apostles.*

12 Drummers Drumming: *The twelve points of doctrine in the Apostle's Creed.*

So the next time you try to remember all the song's words, also remember that the song is not really a tribute to material excess on this often materialistic holiday. *It's about keeping the Faith!* ✚

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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COST: \$30 (no MCLE credit) \$75 (with MCLE credit)

PREREGISTRATION REQUIRED: Make check payable to “St. Thomas More Society” & mail to Anne Lanphar at First American (see address above). Must be received by January 26th

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To cancel, notify Anne Lanphar at (714) 800-3225.

Limited seating so make your reservation early!

QUESTIONS:

DEBRA KNEFEL at (714) 765-5169 (work) or (714) 287-7897 (cell)
DON HUNSBERGER at (714) 663-8000 (work) or (714) 721-8778 (cell)

CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: PREVENTION OF SUBSTANCE ABUSE & ADDICTION (1 hr Substance Abuse)	FR. ROBERT SCHOLLA, PH.D. S.J. <i>Chaplain, Loyola Law School Professor of Theology, Loyola- Marymount University</i>
10:10am—11:10am	SESSION 2: ELIMINATING BIAS THE CHRISTIAN WAY (1 hr Elimination of Bias)	PROFESSOR JOHN HALL, PH.D, J.D. <i>Professor, Chapman University</i>
11:20am—12:20pm	SESSION 3: ETHICS IN TODAY'S SECULAR WORLD (1 hr Ethics)	PETER BOWEN <i>President, Servite High School</i>

DIRECTIONS:

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



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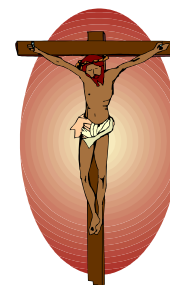
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*Heavenly Father,
I offer you this day
all that I shall think
or do or say, uniting it with
what was done by Jesus Christ,
your only Son. Amen*

*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
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PRAYER PETITIONS

- ♦ Charles Godwin (serious illness).
- ♦ Kevin Guice (serious illness)
- ♦ Julia Nelson (serious illness).
- ♦ Jose Alvarez (illness).
- ♦ 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).
- ♦ 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). ✚



(Continued from page 19) **Papal Message**

low degree; he has filled the hungry with good things, and the rich he has sent empty away" (Lk 1: 5 1 -53).

With her wise reading of history, Mary leads us to discover the criteria of God's mysterious action. Overturning the judgments of the world, he comes to the aid of the poor and lowly, to the detriment of the rich and powerful, and in a surprising way he fills with good things the humble who entrust their lives to him (cf. Redemptoris Mater, n. 37).

While these words of the song show us Mary as a concrete and sublime model, they give us to understand that it is especially humility of heart which attracts God's kindness.

God fulfills his promises in Mary with abundant generosity

5. Lastly, the song exalts the fulfillment of God's promises and his fidelity to the chosen people: "He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever" (Lk 1:54-55).

Filled with divine gifts, Mary does not limit her vision to her own personal case, but realizes how these gifts show forth God's mercy towards all his people. In her, God fulfils his promises with a superabundance of fidelity and generosity.

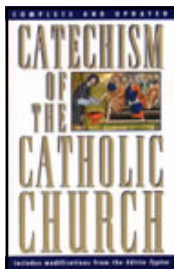
Inspired by the Old Testament and by the spirituality of the daughter of Zion the Magnificat surpasses the prophetic texts on which it is based, revealing in her who is "full of grace" the beginning of a divine intervention which far exceeds Israel's messianic hopes: the holy mystery of the Incarnation of the Word. ✚



**IMMACULATE
CONCEPTION**

Bartoleme Murillo
(Date Unknown)

THE CATECHISM OF THE CATHOLIC CHURCH
PART ONE: THE PROFESSION OF FAITH
SECTION ONE: THE PROFESSION OF THE CHRISTIAN FAITH
CHAPTER ONE: I BELIEVE IN THE HOLY SPIRIT
ARTICLE 9: I BELIEVE IN THE HOLY CATHOLIC CHURCH



**CATECHISM
CORNER**



**MADONNA OF
THE BOOK**
Sandro Botticelli
(1483)

I. MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH

Wholly united with her Son . . .

964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."

965 After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers." In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."

. . . also in her Assumption

966 "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.

. . . she is our Mother in the order of grace

967 By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus she is a "preeminent and . . . wholly unique member of the Church"; indeed, she is the "exemplary realization" (typus) of the Church.

968 Her role in relation to the Church and to all humanity goes still further. "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

969 "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."

970 "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it." "No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source." ✚

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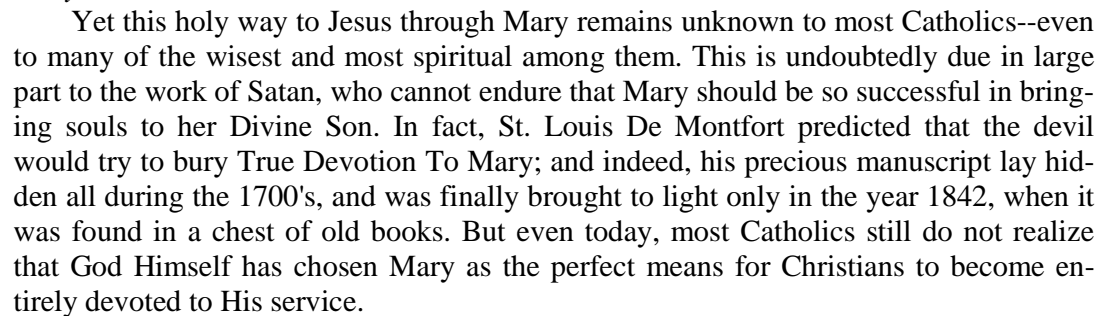
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SPEAKER: Fr. Hugh Barbour, O. Praem, Ph.D.

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