


# Ad Veritatem

Volume 10 Issue 4

St. Thomas More Society of Orange County

APRIL 2005



*"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*

## APRIL MEETING:

**WEDNESDAY APRIL 20, 2005 AT NOON**

**SPEAKER: ABBOTT EUGENE HAYES, O. PRAEM**

***"MY PERSONAL MEMORIES OF OUR HOLY FATHER"***

*DETAILS ON PAGE 3*

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



## WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

*St. Thomas More, please pray for us. ☩*

### FOR MORE INFORMATION, PLEASE CONTACT

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

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## APRIL MEETING

# ABBOTT EUGUENE HAYES, O. PRAEM

## "MY PERSONAL MEMORIES OF OUR HOLY FATHER, POPE JOHN PAUL II"

### WHEN:

NOON

Wed. April 20

### WHERE:

First American  
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CALL (714) 800-3000

### COST:

\$10 for lunch

Eugene J. Hayes, was born on March 21, 1951 in Brooklyn, NY. He attended Cathedral College, Douglaston, N.Y. (1968-1972), where he earned a B.A. in Philosophy. After a year of theology at Immaculate Conception Seminary, he entered the novitiate of the then St. Michael's Priory in Orange, California. He continued his theological education at the Pontifical University of St. Thomas Aquinas in Rome, earning first the degree of Bachelor in Sacred Theology (S.T.B.) in 1976 and then in 1978 the degree of License in Sacred Theology (S.T.L.). Ordained on June 29, 1977, he has served as vice principal of the Prep School followed by a five year assignment at Mater Dei High School. In 1987 he received the license in Canon Law from Catholic University in Washington DC. In 1990, he successfully defended his doctoral dissertation on the rightful autonomy of religious institutes and received the degree of Doctor in Canon Law (JCD). In July 1988, the general chapter of the worldwide Norbertine Order elected Fr. Hayes as its procurator general for a term of six years. In this capacity he represented the Order to the Vatican and also served as the legal adviser to the Order's abbot general. In July 1994 Fr. Hayes was re-elected to another 6 year term as procurator general, a term which in fact ended with his election as abbot of his community. While in Rome as procurator general Fr. Hayes taught part time at both the Pontifical University of St. Thomas Aquinas (a.k.a. the Angelicum) and the Pontifical Institute, Regina Mundi, a theological institute for sisters. On September 15, 1995, Rt. Rev. Eugene Joseph Hayes, O.Praem. was blessed as abbot of the Norbertine community of St. Michael's Abbey. *Everyone is Welcome!* ☩

**We apologize for the unfortunate speaker scheduling problem in March. Paul Lauer, Director of Marketing for "The Passion" is confirmed for May 18th. Please plan to attend!**

## CALENDAR REMINDERS



4

A Message from our Chaplain

*Faith of Our Fathers: Peter Has Spoken*

5

Pope John Paul II, A Brief Biography

7

Heaven is Rejoicing!

11

Truth or Myth?

*The Gospel of Life in a Culture of Death*

13

Thought for the Day

*When Your Hut is Burning!*

13

The Rule of Law They Cried...

*While Terri Died*

## IN THIS ISSUE:



Heaven is Rejoicing!  
Page 7



"We Want God"  
Page 17

14

Scriptural Corner

*Matthew 16: 18-20*

16

More on Papal Authority

17

"WE WANT GOD"

*When John Paul II Went to Poland,  
Communism Didn't Have A Chance*

21

Euthanasia in Orange County

27

My Visit with the Pope and  
Changes Wrought in Me

30

From the Library

*Witness to Hope*

**A  
MESSAGE  
FROM  
OUR  
CHAPLAIN**



**PETER PREACHING**  
*Masolerio da Panicale*  
(1426)

## **THE FAITH OF OUR FATHERS: PETER HAS SPOKEN**

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

The infallibility of the pope in matters of faith and morals was defined as a dogma of the Catholic Faith in 1870 at the First Vatican Council. This teaching, however, had been held and taught and put into practice during the whole history of the Church. Whenever doubts or errors arise in Christian Faith or practice, the ultimate authority in the Church is that of the successor of St. Peter, for whom Our Lord prayed at the Last Supper, “*Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayer for you that your faith may not fail; and when you have turned again, strengthen your brethren*” (Luke 22:31-32)

There are many aspects to the biblical teaching on the primacy of St. Peter and his successors. In this article, we’ll center in on just the one practical fact that historically, the See (office) of Peter at Rome has been the final authority in the Church, East and West, for resolving controversies raised by heresies and confirming the faith of the orthodox. The Fathers of the Church themselves viewed the See of Rome as the standard and guarantee of their own teaching, even though they were already themselves teachers of great authority as priests and bishops, successors of the apostles under Peter, the chief apostle, whose faith and person are the rock on which Christ built His Church on earth (Matt. 16:18)

Here are witnesses from the second, third, fourth, fifth, sixth, seventh, eighth and ninth centuries, from Rome and Italy, Constantinople and Asia Minor, Western Europe and Northern Africa, that is, from all of ancient Christendom, geographically and historically.

### *St. Irenaeus of Lyons*

St. Irenaeus fought the earliest of the heresies, that of gnosticism, with a full-blown concept of tradition and apostolic authority as robust as any father of the First Vatican Council 1,700 years later. Notice how he does not make the Bible the sole source of the Church’s faith, which is what the modern Protestant doctrine of *sola scriptura* teaches; a doctrine utterly unknown to the Christians of his day. Irenaeus does, however, make the judgment of the Apostolic See the standard of authentic faith.

*“With this Church [of Rome] it is necessary that each church agree, on account of its superior origin...in which has been preserved the tradition which is from the apostles...it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. In this account we are bound to avoid them [the heretics], but to love the things pertaining to the Church with the utmost care, and to lay hold of truth’s traditions. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present questions? For how would it be if the apostles themselves had not left us writings? Would it not be necessary in that case to follow the course of the tradition which they handed down to those to whom they did commit the churches?”* (Against Heresies, 3:3-4; A.D. 180)

### *Tertullian*

Tertullian meets an objection still offered today. Peter is corrected in Acts for avoiding the company of Gentile Christians in order not to offend the Jewish party. Peter’s fault was in his sinful weakness, not his teaching. If, however, the heretics of Tertullian’s day say that

**Faith of our Fathers** (Continued on page 24)



## POPE JOHN PAUL II: A BRIEF BIOGRAPHY 1920—2005

Karol Józef Wojtyła, known as John Paul II since his October 1978 election to the papacy, was born in Wadowice, a small city 50 kilometres from Cracow, on May 18, 1920. He was the second of two sons born to Karol Wojtyła and Emilia Kaczorowska. His mother died in 1929. His eldest brother Edmund, a doctor, died in 1932 and his father, a non-commissioned army officer died in 1941.

He made his First Holy Communion at age 9 and was confirmed at 18. Upon graduation from *Marcin Wadowita* high school in Wadowice, he enrolled in Cracow's Jagiellonian University in 1938 and in a school for drama.

The Nazi occupation forces closed the university in 1939 and young Karol had to work in a quarry (1940-1944) and then in the *Solvay* chemical factory to earn his living and to avoid being deported to Germany.

In 1942, aware of his call to the priesthood, he began courses in the clandestine seminary of Cracow, run by Cardinal Adam Stefan Sapieha, archbishop of Cracow. At the same time, Karol Wojtyła was one of the pioneers of the "Rhapsodic Theatre," also clandestine.

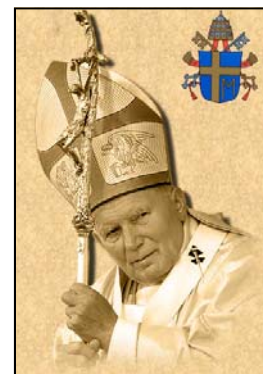
After the Second World War, he continued his studies in the major seminary of Cracow, once it had re-opened, and in the faculty of theology of the Jagiellonian University, until his priestly ordination in Cracow on November 1, 1946.

Soon after, Cardinal Sapieha sent him to Rome where he worked under the guidance of the French Dominican, Garrigou-Lagrange. He finished his doctorate in theology in 1948 with a thesis on the topic of faith in the works of St. John of the Cross. At that time, during his vacations, he exercised his pastoral ministry among the Polish immigrants of France, Belgium and Holland.

In 1948 he returned to Poland and was vicar of various parishes in Cracow as well as chaplain for the university students until 1951, when he took up again his studies on philosophy and theology. In 1953 he defended a thesis on "evaluation of the possibility of founding a Catholic ethic on the ethical system of Max Scheler" at Lublin Catholic University. Later he became professor of moral theology and social ethics in the major seminary of Cracow and in the Faculty of Theology of Lublin.

On July 4, 1958, he was appointed Auxiliary Bishop of Cracow by Pope Pius XII, and was consecrated September 28, 1958, in Wawel Cathedral, Cracow, by Archbishop Baziak.

On January 13, 1964, he was nominated Archbishop of Cracow by Pope Paul VI, who made him a cardinal June 26, 1967.



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

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



From the Official  
Vatican website at  
[www.vatican.va](http://www.vatican.va)

(Continued from page 5) **Pope John Paul II: A Brief Biography**

Besides taking part in Vatican Council II with an important contribution to the elaboration of the Constitution *Gaudium et spes*, Cardinal Wojtyła participated in all the assemblies of the Synod of Bishops.

Since the start of his Pontificate on October 16, 1978, Pope John Paul II has completed 104 pastoral visits outside of Italy and 146 within Italy. As Bishop of Rome he has visited 317 of the 334 parishes.

His principal documents include 14 encyclicals, 15 apostolic exhortations, 11 apostolic constitutions and 45 apostolic letters. The Pope has also published **five books** : “Crossing the Threshold of Hope” (October 1994); “Gift and Mystery: On the 50th Anniversary of My Priestly Ordination” (November 1996); “Roman Triptych - Meditations”, a book of poems (March 2003); “Rise, Let Us Be On Our Way” (May 2004) and “Memory and Identity” (publication spring 2005).

John Paul II has presided at 131 beatification ceremonies (1,338 Blesseds proclaimed ) and 51 canonization ceremonies (482 Saints ) during his pontificate. He has held 9 consistories in which he created 231 (+ 1 *in pectore*) cardinals. He has also convened six plenary meetings of the College of Cardinals .

From 1978 to today the Holy Father has presided at 15 Synods of Bishops: six ordinary (1980, 1983, 1987, 1990, 1994, 2001), one extraordinary (1985) and eight special (1980, 1991, 1994, 1995, 1997, 1998[2] and 1999).

No other Pope has encountered so many individuals like John Paul II: to date, more than **17,600,000 pilgrims have participated in the General Audiences** held on Wednesdays (more than 1,160). Such figure is without counting all other special audiences and religious ceremonies held [more than 8 million pilgrims during the Great Jubilee of the Year 2000 alone] and the millions of faithful met during pastoral visits made in Italy and throughout the world. It must also be remembered the numerous government personalities encountered during **38 official visits** and in the **738 audiences and meetings held with Heads of State** , and even the **246 audiences and meetings with Prime Ministers**.

His Holiness, John Paul II passed to his eternal reward on April 2, 2005. Even in death, he reaches out to the world. On the first day that his body laid in state in the Vatican, more than 1,000,000 waited in line for hours for a chance to say good by to this humble man that represented Christ on earth.

May eternal light shine upon him, O Lord. May he rest in peace. Amen ☩

#### PARABLE OF THE GOOD SAMARITAN

*Domenico Feti*  
(1623)



## HEAVEN IS REJOICING!

DAVID BELZ, ESQ.

On February 15, 2005, Sr. Lucy, the last surviving witness to whom Our Lady of Fatima first appeared on May 13, 1917, died of natural causes at the age of 97. Her last days were spent at the Carmelite convent of St. Teresa of Coimbra in central Portugal. At that time she was known by her Carmelite name, Sister Maria Lucia of the Immaculate Heart.

A mere 46 days after the death of Sr. Lucy, Pope John Paul II, passed away in his private apartment in Vatican City at the age of 84. There is more than coincidence to the mutual passing into paradise of these two saintly people so close to one another. Their lives served parallel providential paths: both were unconditionally dedicated in service to their Lord; both were spiritually united in their devotion to Our Lady of Fatima; and both played key roles in the catastrophic worldly events prophesied for their lifetimes.

The events that would shape the lives of Lucia Santo and Karol Wojtyla were divinely foretold well before the date of either's birth. On October 13, 1884, after celebrating Mass in the Vatican Chapel, witnessed by a few Cardinals and members of the Vatican staff, Pope Leo XIII suddenly stopped at the foot of the altar. The pontiff's face turned ashen white. After almost 10 minutes, Pope Leo regained his composure. He had a look of shock on his face. He explained to those present that what had been revealed to him had catastrophic dimensions for the Church. Satan was to have extraordinary power in the world for a period of 100 years and during this period; there would be great harm to the world and the Church. These events would begin to take shape 33 years later in a little village in Fatima, Portugal. This reference to the age of Christ at the time of His death will continue to be associated with events in the lives of Lucia Santo and Karol Wojtyla.

### FATIMA

On May 13, 1917, three children, Lucia Santo (age 10), Jacinto Marto (age 9) and Francisco Marto (age 7), were tending sheep at the Cova de Iria in Fatima, Portugal. Suddenly a bright flash of light startled them. A beautiful lady appeared dressed in brilliant white with a rosary around her hands. She asked the children to return to the Cova on the same day for each of the following five months. She also asked them to pray the rosary every day.

On June 13, 1917, the beautiful Lady again appeared to Lucia, Jacinto and Francisco and told them that the sins of humanity were offending God and again asked them to pray the rosary in reparation for the sins of the world.

On July 13, 1917, the Lady appeared again to the children and warned that many souls were being lost. The children were told that Satan was real. They were shown a powerful vision of hell and again asked to pray for sinners to save souls. The terrifying vision of souls falling into hell made a lasting impression on all three children. They willingly agreed to offer prayers for the salvation of souls. During that same appearance, the Lady also gave the children three secrets.

The first secret warned that World War I would soon end but that another more terrible world war would begin "during the pontificate of Pope Pius XI" (1922-1939).



*Statue of our Lady of Fatima at the Cova in Portugal*

**Heaven is Rejoicing!** (Continued on page 8)

(Continued from page 7) **Heaven is Rejoicing!**

The Lady foretold that an unknown light in the night sky would forewarn the coming of World War II. On January 25, 1938, a great light illuminated the northern sky from 9:00 p.m. to 3:00 a.m. This event was so unusual it was reported in the major newspapers around the world. 46 days later, on March 12, 1938, Germany occupied Austria marking the beginning of World War II.

The second secret given on July 13, 1917 predicted the rise of Communism in Russia. To combat this evil, Mary asked for the consecration of Russia to her Immaculate Heart. She told the children that this evil would arise in Russia and would be responsible for the annihilation of many nations and many people. On November 7, 1917, the Bolshevik Revolution began in St. Petersburg which was commandeered by Lenin and the Communist Party (historians estimate that more than 100 million people have died worldwide at the hands of atheistic Communism). The horrible meaning of Pope Leo XIII's vision in 1884 was being revealed.

The final appearance at Fatima occurred on October 13, 1917 - exactly 33 years to the day after the vision of Pope Leo XIII on October 13, 1884. Because a miracle had been predicted by the children, more than 70,000 people, both believers and non-believers alike, gathered at the Cova despite a major rainstorm. Journalists from all over Europe were present.

During that final appearance, Mary declared that she was "The Lady of the Rosary" and gave the children this final message: "People must amend their lives, ask pardon for their sins, and not offend my Son any more for He is already greatly offended." She asked for devotion to the rosary and her Immaculate Heart. With ominous reference to a spiritual battle between good and evil principalities, Our Lady of Fatima assured the visionaries that in the end, her Immaculate Heart would triumph. Historical events in the life of John Paul II have explained the meaning of these words

The children of Fatima were also given a vision of heaven. In this vision they saw both Jesus and St. Joseph. The blessings of this vision provoked Lucia to ask if they all could be taken to heaven at that time. Our Lady told Lucia that Jacinto and Francisco would soon be taken to heaven but that Lucia was to stay on earth to fulfill God's desire to spread the messages of Fatima. Lucia had to wait another 87 years to get her wish. Francisco died on April 2, 1919 and Jacinto died on February 16, 1920. Both Jacinto and Francisco were aware of their impending deaths and the two spoke openly of the joy of looking forward to rejoining Our Lady in heaven.

After the children experienced the vision of the Holy Family, the promised miracle occurred. It was witnessed by all who were present and those within 50 miles of the Cova. Photographers captured the event as well as the expressions of the crowd as they gazed into the sky.

The editor of O Seculo, a major Lisbon newspaper, who was present at the Cova on October 13, reported this story in his newspaper the following day:

*"From the road, where the vehicles were parked and where hundreds of people who had dared to brave the mud were congregated, one could see the immense multitude turn toward the Sun, which appeared free from clouds and in its zenith. It looked like a plaque of dull silver and it was possible to look at it without the least discomfort. It might have been an eclipse, which was taking place. But at that moment a great shout went up and one could hear the spectators nearest at hand shouting: 'A miracle! A miracle!' Before the astonished eyes of the crowd, whose aspect was Biblical as they stood bareheaded, eagerly searching the sky, the sun trembled, made sudden incredible*



***The cova as it was  
in 1917***



***The cova today  
during night services***

**Heaven is Rejoicing!** (Continued on page 9)



(Continued from page 8) **Heaven is Rejoicing!**

*movements outside any cosmic law - the sun "danced" according to the typical expression of people."*

Thus came to pass the great miracle of the dancing sun at Fatima. Although well-documented by eye-witnesses, both believers and non-believers, the manifestation of the dancing sun was a minor event in comparison to the great numbers of non-believers who became fervent believers at Fatima on October 13, 1917. There weren't many atheists at the Cova at the end of that day.

### JOHN PAUL II AND THE THIRD SECRET

He was born in 1920 in Poland with the name Karol Wojtyla. His youth was marked by tragic events and personal hardships. His mother died when he was 9 years old; his older brother (and only sibling) died when he was 12 and Karol's father died when he was 20. His entire family gone, Karol turned to prayer for solace and reflection. One year later, at the age of 21, Karol Wojtyla entered the seminary and was ordained in 1946. Karol had adopted the Church as his new earthly family.

After his ordination, Fr. Karol went to Rome where he obtained his doctorate in theology. Upon his return to Poland, he rose quickly in the hierarchy of the Polish church. He was respected as a very holy man, a profound philosopher and an intellectual. In 1958, at the age of 38, he was ordained as the Bishop of Krakow.

When Pope Paul VI passed away in 1978, the College of Cardinals elected a successor, John Paul I. 33 days later, John Paul I was dead (another symbolic use of this number in the life of John Paul II). The College of Cardinals had to reconvene under these most unusual of circumstances.

As is always the case, there was much speculation as to who would be the successor of John Paul I. A vote of 2/3rds plus one is required for the election of the pope. In October of 1978 after just the third ballot, a Cardinal from Poland was chosen to be the 265th successor of Peter. The election of John Paul II was a total surprise to the world. Even more astonishing, this was the first non-Italian Pope elected in more than 450 years and at the age of 58, Karol was the youngest man to be elected in over 100 years.

May 13, 1981 was the anniversary date for the first apparition at Fatima in 1917. As John Paul passed among the crowds in Vatican City, an Islamic extremist shot Pope John Paul II twice in the stomach at close range. Miraculously, the bullets missed all his major organs – it missed a major artery by a fraction of an inch. He was minutes from death when he was rushed to the emergency room at an Italian hospital.

During his recovery from the shooting, John Paul II asked to read the third and final secret of Fatima. The third secret detailed a vision of a "bishop dressed in white" who is caught up in a battle against an atheistic system that oppresses the Church. That bishop "falls to the ground, as if dead, after a volley of gunfire." Sister Lucia, the sole surviving Fatima seer, has confirmed that it was her understanding the "bishop dressed in white" was the Pope.

John Paul II firmly believed that his life was saved by the intervention of the Virgin Mary. He told a bishop friend he realized the importance of Mary's request that Russia be consecrated to the Immaculate Heart of Mary. On March 25, 1984, the Feast of Mary's Annunciation, the Holy Father together with all the Bishops consecrated the world, including Russia, to the Immaculate Heart of Mary. This fulfilled the requirement of the third secret of Fatima opening the door to the final triumph of the Im-

**Heaven is Rejoicing!** (Continued on page 10)



**JACINTO,  
FRANCISCO &  
LUCIA**

**(1917)**



**PICTURES TAKEN  
BY A JOURNALIST  
PRESENT DURING  
THE MIRACLE OF  
THE SUN AT  
FATIMA**

**October 13, 1917**





***On May 14th, 1981, the anniversary of the First Apparition in Fatima, Pope John Paul was Shot. Pope John Paul Believed that Mary Interceded to Protect His Life.***

(Continued from page 9) **Heaven is Rejoicing!**

maculate Heart of Mary as predicted at the Cova de Iria at Fatima, Portugal in 1917. This consecration in 1984 marked the end of the 100-year period of Satan's reign as foretold in the vision of Pope Leo XIII in 1884.

Less than one year later, on March 11, 1985, Mikel Gorbachev is elected as General Secretary of the Communist Party Central Committee. Mr. Gorbachev's election would set into play a series of events that would lead to the ultimate disintegration of atheistic communism in Russia.

Two years after his attempted assassination, John Paul visited Mehmet Ali Agca, his attempted assassin, in prison to offer forgiveness. His assassin stated that he could not believe he had not killed the Pope. John Paul II responded, "One hand had fired the bullet but another hand had guided it."

On December 8, 1991, the Feast of the Immaculate Conception, the presidents of the various republics of the USSR voted to dissolve the Soviet Union. On Christmas day, December 25, 1991, the Communist flag was removed from the Kremlin marking the end of the reign of the "great evil" (atheistic communism) which had dominated Russia for more than 74 years. These events certainly marked the triumph of the Immaculate Heart of Mary as prophesied at the Cova de Iria in 1917.

The famous biography of John Paul II was entitled "A Witness to Hope," which is a good description of his life and his message to the world. In his sermons and his personal conversations, he often quoted from his personal creed, "Be Not Afraid" and spoke of his personal devotion to the Virgin Mary and his dedication to the rosary.

Sr. Lucy, on the other hand, did not have the same level of worldly recognition. Shortly following her visitations with the Blessed Mother in 1917, she entered the Carmelite Order to live a life of silence, prayer and meditation. However, the historical importance of her life to the events of the 20<sup>th</sup> century cannot be underestimated. She was the messenger who foretold the events that would shape the life of a humble Polish youth named Karol Wojtyla.

With the death of Sr. Lucia Santo on February 15, 2005 and John Paul II on April 2, 2005, the final chapter in the events of Fatima appears to be closed. The triumph of the Immaculate Heart of Mary over incredible evil can be celebrated. Once again, as has happened many times in the past 2,000 years of the Catholic Church, the hands of God can be traced from the simple lives of His faithful servants, both on earth and in heaven above. ✚

SIMPLE TRUTHS



Fulton J. Sheen

"Those who are loved become kind, ready for service and quick to love others. The humble will then never be overcome by praise; they accept praise to return it to God. *Fecit mihi magna, qui potens est, et sanctum nomen ejus* 'He Who is mighty has done great things for me, and holy is His name' (Luke 1: 49)." ✚

## THE GOSPEL OF LIFE IN A CULTURE OF DEATH

BY MICHAEL SHONAFELT, ESQ.

*"What have you done? The voice of your brother's blood is crying to me from the ground."* (Gen 4:10.)

His crumpled white form contrasts against the black backdrop of the open window of the Gemelli Hospital in Rome. He cannot speak. He cannot stand. It appears as if he can barely raise a hand in blessing over the loving throng that waits anxiously outside.

Those who have followed the papacy of John Paul II may struggle to reconcile the vigorous pontiff of early years with the silent, seemingly inert spectacle they now behold. The statistics that emerged from those days find no precedent in the annals of papal succession. By the time of his Silver Jubilee, Pope John Paul II had visited 129 different countries; traveled over 740,000 miles; delivered more than 3,300 speeches during his trips; written 13 encyclicals; canonized 464 saints; created 201 cardinals; and presided at over 1,055 public audiences, at which he has spoken to roughly 16,500,000 people.

And yet, this final stage of his papacy -- dwindled to what G.K. Chesterton termed "the Great Minimum" of being over doing; a papacy that now serves only as a silent icon of suffering -- may be the most potent.

The suffering pontiff serves as a symbol to the world of the inherent value and transcendence of human life. Life -- the most sacred feature of a cosmos spun from the fingers of God -- is intrinsically good. Human life is "fearfully, wonderfully made." (Ps 139:14) Its goodness is defined not by its usefulness, or capacity to contribute to some societal end, but by its being. Life is not a tool to be used and then thrown away.

But since Cain's murder of Abel, man has been busy tearing down the hierarchical order of creation. It is his way of exercising dominion over the world -- not in the manner God had originally intended for Adam -- but in a manner calculated to dethrone God and assume the power proper only to the Divinity. To make his conquest complete, he must tear down the last obstacle to total dominance over the created order. He does that by turning life into a "thing" that he can then exploit. Thomas Merton put it well:

The world is then exploited for the glory of man, not for the glory of God. Man's power becomes an end in itself. Things are merely used, they are wasted, destroyed. Men are no longer workers and "creators" but tools of production, instruments for profit. The ultimate extreme of this process of degeneration is reached when all of man's powers are directed toward spoilage, rapine and destruction, and when his society is geared not only against God, but *against the most fundamental interests of man himself.*

(Thomas Merton, *The New Man* (Farrar, Straus and Giroux 1961) at 60, emphasis added.)

The hallmarks of this *ordo hominis perditionis* can be seen everywhere at the outset of the Twenty-first Century. We freely terminate the unborn to advance the perceived greater good of unfettered liberty. We sacrifice the disabled and the elderly to the god of efficiency. We "euthanize" the suffering for the weightier goal of "quality of life." When we are not busy killing life, we tinker with it on the molecular level, twisting its

*The Gospel of Life in a Culture of Death* (Continued on page 12)

## TRUTH OR MYTH?



IN "THE GOSPEL OF  
LIFE," POPE JOHN  
PAUL CONDEMNED  
THE CULTURE  
OF DEATH.

*His voice now is  
silent. His pen,  
quiet. But in his  
silence, the suf-  
fering pontiff --  
speaks volumes.  
He stands out,  
like the Cross of  
Christ, as a sign  
of contradiction  
to a world that  
has lost its way.*

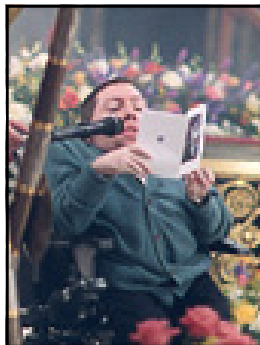
## He loved us all especially



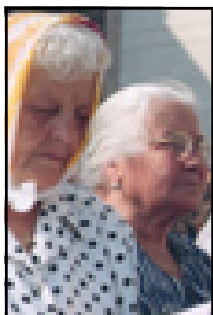
....infants



....children



...the handicapped



....the elderly

(Continued from page 11) *The Gospel of Life in a Culture of Death*

sacred structures to our profane fancies.

Man's arrogant intrusions into this holy of holies may very well be the "abomination of desolation" prophesied in Revelation. We have approached the nadir of the Fall -- the end point of our downward trajectory.

By eschewing the notion of untouchable, transcendent reality, we tread on strange and perilous new turf. Even the Founding Fathers understood that government must stop in wonder and awe before the mystery of life. Human life, and the "inalienable" rights that inhere in that sacred reality, are the first premises from which all laws flow. If that cornerstone remains in place, the arch of the rule of law will stand guard over a civilized society. But if it is discarded, the structure will crumble and give way to tyranny.

As hammered home by the recent death of Terri Schiavo in Florida -- a death sanctioned by the "rule of law" -- tyranny is now at our doorstep. If life is not inherently sacred, then something, or someone, else must define its value. Who defines the metes and bounds of life's value? Who determines when life is worth keeping? The answer lies with those who have the power to impose their view on the majority. A legal system wrested loose from its moorings in the natural law is open to the whims of the tyrant. There are no transcendent checks and balances. No one is safe. Martin Niemoller's observations on the spreading darkness of the Third Reich are just as relevant today as they were then:

First they came for the Communists,  
and I didn't speak up,  
because I wasn't a Communist.  
Then they came for the Jews,  
and I didn't speak up,  
because I wasn't a Jew.  
Then they came for the Catholics,  
and I didn't speak up,  
because I was a Protestant.  
Then they came for me,  
and by that time there was  
no one left to speak up for me.  
(Rev. Martin Niemoller, 1945.)

We cannot trust the institutions of government to guard the life of the innocent. We must look to the Church as our North Star as we navigate our way through the tormented firmament of the new age. In this Culture of Death, the words of Pope John Paul II's *Evangelium Vitae* resound with greater clarity than ever:

Human life is sacred and inviolable at every moment of existence, including the initial phase which precedes birth. All human beings, from their mothers' womb, belong to God who searches them and knows them, who forms them and knits them together with his own hands, who gazes on them when they are tiny shapeless embryos and already sees in them the adults of tomorrow whose days are numbered and whose vocation is even now written in the "book of life." (cf. Ps 139: 1, 13-16)(Pope John Paul II, *Evangelium Vitae*.)

His voice now is silent. His pen, quiet. But in his silence, the suffering pontiff -- a man who lives a life that many would now vote to relegate to the dustbin -- speaks volumes. He stands out, like the Cross of Christ, as a sign of contradiction to a world that has lost its way. ✝



## WHEN YOUR HUT IS BURING!

The only survivor of a shipwreck washed up on a small, uninhabited island. He prayed feverishly for God to rescue him, and every day he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements, and to store his few possessions.

But then one day, after scavenging for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened; everything was lost. He was stung with grief and anger. *"God, how could you do this to me!"* he cried.

Early the next day, however, he was awakened by the sound of a ship that was approaching the island.. It had come to rescue him. *"How did you know I was here?"* asked the weary man of his rescuers. *"We saw your smoke signal,"* they replied.

It is easy to get discouraged when things are going bad. But we shouldn't lose heart, because God is at work in our lives, even in the midst of pain and suffering. Paul wrote, *"...I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want"* (Philippians 4:12).

Remember next time your little hut is burning to the ground - it just may be a smoke signal that summons the grace of God... ✝



## THOUGHT FOR THE DAY



## THE RULE OF LAW THEY CRIED... WHILE TERRI DIED!

By Deacon Keith Fournier

The eyes of the world watched,  
As one more judge ruled for death over life

The Rule of Law they cried...while Terri Died

Who is this one who cannot speak?  
She is a vegetable, of no use in this world of power and utility

The Rule of Law they cried...while Terri Died

Forget the smile; it has no productive value, disregard the mothers'  
plea, misguided sentiment

The Rule of Law they cried...while Terri Died

The one on the bench, the blind guide leading the blind, has the power now in this  
brave new world unanchored from truth; his word is the sword

The Rule of Law they cried...while Terri Died

All this talk of religion and solidarity be damned, let the one who cast the bride aside  
decide The Rule of Law they cried...while Terri Died

The triumph of the Will ascends, the meek and the weak shudder, the reign of law-  
lessness begins

The Rule of Law they cried...while Terri Died ✝



Terri Schivo

## MATTHEW 16: 18-20



### 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.*

*<sup>18</sup>And 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. <sup>19</sup>I 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.” <sup>20</sup>Then 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.

“Now, what Christ the Lord, supreme shepherd and watchful guardian of the flock, established in the person of the blessed Apostle Peter for the perpetual safety and everlasting good of the Church must, by the will of the same, endure without interruption in the Church which was founded on the rock and which will remain until the end of the world. Indeed, ‘no one doubts, in fact it is obvious to all ages, that the holy and most blessed Peter, Prince and head of the Apostles, the pillar of faith, and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and the Redeemer of the human race; and even to this time, and forever he lives,’ and governs, ‘and exercises judgment in his successors’ (cf. Council of Ephesus), the bishops of the holy Roman See, which he established and consecrated with his blood. Therefore, whoever succeeds Peter in this Chair holds Peter's primacy over the whole Church according to the plan of Christ himself [...] for every church, that is, the faithful who are everywhere, to be in agreement’ with the same Roman Church [...].

“(Canon) Therefore, if anyone says that it is not according to the institution of Christ our Lord himself, that is, by divine law, that St. Peter has perpetual successors in the primacy over the whole Church; or if anyone says that the Roman Pontiff is not the successor of St. Peter in the same primacy: let him be condemned [...].”

**Matthew** (Continued on page 15)

# Ad Risum Vertere Veritatem\*

\*Latin for "To turn truth into laughter"



## THE MOST IMPORTANT PERSON IN THE WORLD

The Pope comes to America. Of course, he's very busy. Masses, rallies, dinners, events, etc. For security, he has the same limo driver daily. One evening at a banquet, he sees a chance to sneak away unnoticed. He goes out back, finds his limo, knocks on the window and finds the driver lounging in the rear seat eating a huge sandwich with his feet up on the seat.

**Driver:** *Your Holiness! I'm so sorry. Where can I take you? Forgive me!*

**Pope:** *Sit, eat, my son. Truthfully, I'd like to take the car for a drive. I'm the Pope, and everything is done for me. I've never driven an automobile. Please allow me.*

**Driver:** *Certainly, Your Holiness. Let me assist.*

**Pope:** *Sit, my son. Finish your dinner.*

The Pope begins to drive. Naturally, he is not very good at it as he has never done this before. After hitting several parked cars, lamp posts, and stop signs, He is pulled over by a state trooper. The policeman gets out of his cruiser, approaches the driver's window and knocks. The Pope lowers the window, Trooper eyes the scene and retreats to his cruiser. Immediately, he grabs his cell phone and phones the governor.

**Trooper:** *Governor, this is Trooper Wilson. I've just pulled over the most important person in the world for a serious traffic violation but I don't know what to do.*

**Governor:** *Who do you have there? The President? I will speak to the White House Chief of Staff. I'll straighten this out.*

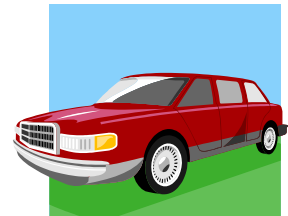
**Trooper:** *No, it's not the President. It's the most important person in the world!*

**Governor:** *Well, who do you have? The UN Secretary General? I will speak to one of those UN guys. Diplomatic immunity is a very sacred thing you know.*

**Trooper:** *No, no. I've already told you. It's the most important person in the world.*

**Governor:** *Dog-gone-it, Wilson, who the heck did you pull over?*

**Trooper:** *I have no idea, but he's sittin' in the back seat of a limo, eating a sandwich, and the Pope is his driver! ☩*



(Continued from page 14) Matthew

"We think it extremely necessary to assert solemnly the prerogative which the only-begotten Son of God deigned to join to the highest pastoral office." And so, faithfully keeping to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, for the exaltation of the Catholic religion, and for the salvation of Christian peoples, We, with the approval of the sacred council, teach and define that it is a divinely revealed dogma: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, doctrine concerning faith or morals to be held by the universal Church, possesses through the diving assistance promised to him in the person of St. Peter, the infallibility with which the diving Redeemer willed his Church to be endowed in defining doctrine concerning faith and morals; and that such definitions of the Roman Pontiff are therefore irreformable because of their nature, but not because of the agreement of the Church.

"(Canon) But if anyone presumes to contradict this our definition (God forbid that he do so): let him be condemned" (Vatican I, *Pastor Aeternus*, chaps. 1, 2 and 4). ☩

## THE WRITINGS OF THOMAS MORE



## MORE ON PAPAL AUTHORITY

One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that *“either pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter’s consent.”* Any such imposition would constitute tyranny.

The lawyer in Moore was quick to draw out the absurdity of this position. *“Happy, therefore,”* he retorted, *“are thieves and murderers, who will never be so insane as to agree to a law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen.”*

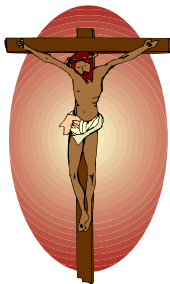
More went on to show the extreme political danger of Luther’s position. Without the guidance of good law, he pointed out, a country *“would rush forth into every kind of crime.”* Indeed, if Luther’s teaching about law were to be widely accepted, it would result in *“the utter and inescapable destruction of all peoples.”*

**Thomas More: A Portrait of Courage**

Gerard Wegemer

Pg 114-6 †

## 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*

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

- ♦ Christopher Stafford (employment)
  - ♦ David McEachen (illness)
  - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
  - ♦ Kevin Guice (serious illness)
  - ♦ Julia Nelson (serious illness).
    - ♦ Sean Nelson (illness).
    - ♦ Jose Alvarez (illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
  - ♦ Mary Keelan (illness).
- ♦ Frank J. Dumbauskas (serving in Iraq).
  - ♦ Karl Abeyta (serious illness).
- ♦ Lauri Becker Kalinowski (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 McEachen (special intention).
  - ♦ Cindie Burnes (serious illness).
- ♦ John Flynn & his wife (serious illness).
  - ♦ Ron Gable (special intention).
  - ♦ Mary Erickson (special intention)
  - ♦ Earle Nelson (epiphany) †



## **“WE WANT GOD”**

### **WHEN JOHN PAUL II WENT TO POLAND, COMMUNISM DIDN'T HAVE A PRAYER.**

**BY PEGGY NOONAN\***

Everyone has spoken this past week of John Paul II's role in the defeat of Soviet communism and the liberation of Eastern Europe. We don't know everything, or even a lot, about the quiet diplomatic moves--what happened in private, what kind of communications the pope had with the other great lions of the 1980s, Reagan and Thatcher. And others, including Bill Casey, the tough old fox of the CIA, and Lech Walesa of Solidarity.

But I think I know the moment Soviet communism began its fall. It happened in public. Anyone could see it. It was one of the great spiritual moments of the 20th century, maybe the greatest.

It was the first week in June 1979. Europe was split in two between east and west, the democracies and the communist bloc--police states controlled by the Soviet Union and run by local communist parties and secret police.

John Paul was a new pope, raised to the papacy just eight months before. The day after he became pope he made it clear he would like to return as pope to his native Poland to see his people.

The communists who ran the Polish regime faced a quandary. If they didn't allow the new Pope to return to his homeland, they would look defensive and frightened, as if they feared that he had more power than they. To rebuff him would seem an admission of their weakness. On the other hand, if they let him return, the people might rise up against the government, which might in turn trigger an invasion by the Soviet Union.

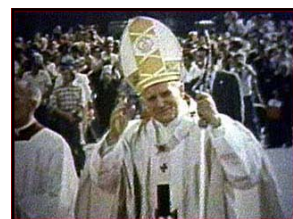
The Polish government decided that it would be too great an embarrassment to refuse the pope. So they invited him, gambling that John Paul--whom they knew when he was cardinal of Krakow, who they were sure would not want his presence to inspire bloodshed--would be prudent. They wagered that he would understand he was fortunate to be given permission to come, and understand what he owed the government in turn was deportment that would not threaten the reigning reality. They announced the pope would be welcome to come home on a "religious pilgrimage."

John Paul quickly accepted the invitation. He went to Poland.

And from the day he arrived, the boundaries of the world began to shift.

Two months before the pope's arrival, the Polish communist apparatus took steps to restrain the enthusiasm of the people. They sent a secret directive to schoolteachers explaining how they should understand and explain the pope's visit. "The pope is our enemy," it said. "Due to his uncommon skills and great sense of humor he is dangerous, because he charms everyone, especially journalists. Besides, he goes for cheap gestures in his relations with the crowd, for instance, puts on a highlander's hat, shakes all hands, kisses children. . . . It is modeled on American presidential campaigns. . . . Because of the activation of the Church in Poland our activities designed to atheize the youth not only cannot diminish but must intensely develop. . . . In this respect all means are allowed and we cannot afford any sentiments."

The government also issued instructions to Polish media to censor and limit the pope's comments and appearances.



\* *Wall Street Journal*  
April 7, 2005

***We Want God** (Continued on page 18)*

(Continued from page 17) **We Want God**

On June 2, 1979, the pope arrived in Poland. What followed will never be forgotten by those who witnessed it.

He knelt and kissed the ground, the dull gray tarmac of the airport outside Warsaw. The silent churches of Poland at that moment began to ring their bells. The pope traveled by motorcade from the airport to the Old City of Warsaw.

The government had feared hundreds or thousands or even tens of thousands would line the streets and highways.

By the end of the day, with the people lining the streets and highways plus the people massed outside Warsaw and then inside it--all of them cheering and throwing flowers and applauding and singing--*more than a million* had come.

In Victory Square in the Old City the pope gave a mass. Communist officials watched from the windows of nearby hotels. The pope gave what papal biographer George Weigel called the greatest sermon of John Paul's life.

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Why, the pope asked, had God lifted a Pole to the papacy? Perhaps it was because of how Poland had suffered for centuries, and through the 20th century had become "the land of a particularly responsible witness" to God. The people of Poland, he suggested, had been chosen for a great role, to understand, humbly but surely, that they were the repository of a special "witness of His cross and His resurrection." He asked then if the people of Poland accepted the obligations of such a role in history.

The crowd responded with thunder.

"We want God!" they shouted, together. "We want God!"

What a moment in modern history: *We want God*. From the mouths of modern men and women living in a modern atheistic dictatorship.

The pope was speaking on the Vigil of Pentecost, that moment in the New Testament when the Holy Spirit came down to Christ's apostles, who had been hiding in fear after his crucifixion, filling them with courage and joy. John Paul picked up this theme. What was the greatest of the works of God? Man. Who redeemed man? Christ. Therefore, he declared, "Christ cannot be kept out of the history of man in any part of the globe, at any longitude or latitude. . . . The exclusion of Christ from the history of man is an act against man! Without Christ it is impossible to understand the history of Poland." Those who oppose Christ, he said, still live within the Christian context of history.

Christ, the pope declared, was not only the past of Poland--he was "the future . . . our Polish future."

The massed crowd thundered its response. "We want God!" it roared.

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That is what the communist apparatchiks watching the mass from the hotels that rimmed Victory Square heard. Perhaps at this point they understood that they had made a strategic mistake. Perhaps as John Paul spoke they heard the sound career off the hard buildings that ringed the square; perhaps the echo sounded like a wall falling.

The pope had not directly challenged the government. He had not called for an uprising. He had not told the people of Catholic Poland to push back against their atheist masters. He simply stated the obvious. In Mr. Weigel's words: "Poland was not a communist country; Poland was a Catholic nation saddled with a communist state."

The next day, June 3, 1979, John Paul stood outside the cathedral in Gniezno, a small city with a population of 50,000 or so. Again there was an outdoor mass, and again he said an amazing thing.

He did not speak of what governments want, nor directly of what a growing freedom movement wants, nor of what the struggling Polish worker's union, Solidarity, wanted.

He spoke of what God wants.

"Does not Christ want, does not the Holy Spirit demand, that the pope, himself a Pole, the pope, himself a Slav, here and now should bring out into the open the spiritual unity of Christian Europe . . .?" Yes, he said, Christ wants that. "The Holy Spirit demands that it be said aloud, here, now. . . . Your countryman comes to you,

**We Want God** (Continued on page 19)

(Continued from page 18) **We Want God**

the pope, so as to speak before the whole Church, Europe and the world. . . . He comes to cry out with a mighty cry."

What John Paul was saying was remarkable. He was telling Poland: See the reality around you differently. See your situation in a new way. Do not see the division of Europe; see the wholeness that exists and that not even communism can take away. Rhetorically his approach was not to declare or assert but merely, again, to point out the obvious: We are Christians, we are here, we are united, no matter what the communists and their map-makers say.

It was startling. It was as if he were talking about a way of seeing the secret order of the world.

That day at the cathedral the communist authorities could not stop the applause. They could not stop everyone who applauded and cheered. There weren't enough jail cells.

But it was in the Blonie Field, in Krakow--the Blonia Krakowskie, the fields just beyond the city--that the great transcendent moment of the pope's trip took place. It was the moment when, for those looking back, the new world opened. It was the moment, some said later, that Soviet communism's fall became inevitable.

It was a week into the trip, June 10, 1979. It was a sunny day. The pope was to hold a public mass. The communist government had not allowed it to be publicized, but Poles had spread the word.

Government officials braced themselves, because now they knew a lot of people might come, as they had to John Paul's first mass. But that was a week before. Since then, maybe people had seen enough of him. Maybe they were tiring of his message. Maybe it wouldn't be so bad.

But something happened in the Blonie field.

They started coming early, and by the time the mass began it was the biggest gathering of humanity in the entire history of Poland. Two million or three million people came, no one is sure, maybe more. For a mass.

And it was there, at the end of his trip, in the Blonie field, that John Paul took on communism directly, by focusing on communism's attempt to kill the religious heritage of a country that had for a thousand years believed in Christ.

This is what he said:

Is it possible to dismiss Christ and everything which he brought into the annals of the human being? Of course it is possible. The human being is free. The human being can say to God, "No." The human being can say to Christ, "No." But the critical question is: Should he? And in the name of what "should" he? With what argument, what reasoning, what value held by the will or the heart does one bring oneself, one's loved ones, one's countrymen and nation to reject, to say "no" to Him with whom we have all lived for one thousand years? He who formed the basis of our identity and has Himself remained its basis ever since. . . .

As a bishop does in the sacrament of Confirmation so do I today extend my hands in that apostolic gesture over all who are gathered here today, my compatriots. And so I speak for Christ himself: "Receive the Holy Spirit!"

I speak too for St. Paul: "Do not quench the Spirit!"

I speak again for St. Paul: "Do not grieve the Spirit of God!"

You must be strong, my brothers and sisters! You must be strong with the strength that faith gives! You must be strong with the strength of faith! You must be faithful! You need this strength today more than any other period of our history. . . .

You must be strong with love, which is stronger than death. . . . When we are strong with the Spirit of God, we are also strong with the faith of man. . . . There is therefore no need to fear. . . . So . . . I beg you: Never lose your trust, do not be defeated, do not be discouraged. . . . Always seek spiritual power from Him from whom countless generations of our fathers and mothers have found it. Never detach yourselves from Him. Never lose your spiritual freedom.

They went home from that field a changed country. After that mass they would never be the same.

What John Paul did in the Blonie field was both a departure from his original comments in Poland and an extension of them.

**We Want God** (Continued on page 20)

(Continued from page 19) **We Want God**

In his first comments he said: God sees one unity of Europe, he does not see East and West divided by a gash in the soil.

In this way he "divided the dividers" from God's view of history.

But in the Blonie field he extended his message. He called down the Holy Spirit--as the Vicar of Christ and successor to Peter, he called down God--to fill the people of Poland, to "confirm" their place in history and their ancient choice of Christ, to confirm as it were that their history was real and right and unchangeable--even unchangeable by communists.

So it was a redeclaration of the Polish spirit, which is a free spirit. And those who were there went home a different people, a people who saw themselves differently, not as victims of history but as strugglers for Christ.

Another crucial thing happened, after the mass was over. Everyone who was there went home and turned on the news that night to see the pictures of the incredible crowd and the incredible pope. But state-controlled TV did not show the crowds. They did a brief report that showed a shot of the pope standing and speaking for a second or two. State television did not acknowledge or admit what a phenomenon John Paul's visit was, or what it had unleashed.

The people who had been at the mass could compare the reality they had witnessed with their own eyes with the propaganda their media reported. They could see the discrepancy. This left the people of Poland able to say at once and together, definitively, with no room for argument: It's all lies. Everything this government says is a lie. Everything it *is* is a lie.

Whatever legitimacy the government could pretend to, it began to lose. One by one the people of Poland said to themselves, or for themselves within themselves: It is over.

And when 10 million Poles said that to themselves, it was over in Poland. And when it was over in Poland, it was over in Eastern Europe. And when it was over in Eastern Europe, it was over in the Soviet Union. And when it was over in the Soviet Union, well, it was over.

All of this was summed up by a Polish publisher and intellectual named Jerzy Turowicz, who had known Karol Wojtyla when they were young men together, and who had gone on to be a supporter of Solidarity and member of Poland's first postcommunist government. Mr. Turowicz, remembering the Blonie field and the Pope's visit, told Ray Flynn, at the time U.S. ambassador to the Vatican, "Historians say World War II ended in 1945. Maybe in the rest of the world, but not in Poland. They say communism fell in 1989. Not in Poland. World War II and communism both ended in Poland at the same time--in 1979, when John Paul II came home."

And now he is dead. It is fitting and not at all surprising that Rome, to its shock, has been overwhelmed with millions of people come to see him for the last time. The line to view his body in St. Peter's stretched more than a mile. His funeral tomorrow will be witnessed by an expected two billion people, the biggest television event in history. And no one, in Poland or elsewhere, will be able to edit the tape to hide what is happening.

John Paul gave us what may be the transcendent public spiritual moment of the 20th century. "We want God." The greatest and most authentic cry of the human heart.

They say he asked that his heart be removed from his body and buried in Poland. That sounds right, and I hope it's true. They'd better get a big box. ✚

---

## **POPE JOHN PAUL'S PRAYER INTENTIONS FOR APRIL**

### **MISSIONARY INTENTION**

For Christian communities: filled with burning zeal for holiness may they  
kindle numerous missionary vocations.

### **GENERAL INTENTION**

For all Christians: may they live Sunday truly as the Lord's Day,  
dedicated to God and neighbor. ✚



## EUTHANASIA IN ORANGE COUNTY

BY CHRISTOPHER STAFFORD, UC DAVIS LAW STUDENT

Exactly what is euthanasia? My law school presented this as a really gray, personal and emotional issue. The open-minded student was led to infer that it should be left up to the legal custodian's choice as to when to put the person to death. Not surprisingly, both the constitutional law and criminal law textbooks failed to even clarify what is and what is not euthanasia. Basically, to deny a person food or water, even intravenously if needed, is to starve him or her to death and is immoral. When a person's vital organs stop working, however, there is nothing wrong with letting the person die. That is not euthanasia.

Is euthanasia "mercy killing"? Helping a person in unbearable suffering is truly noble. But, when euthanasia is studied more, one can quickly see that the future of euthanasia will not have much to do with helping people in "unbearable suffering."

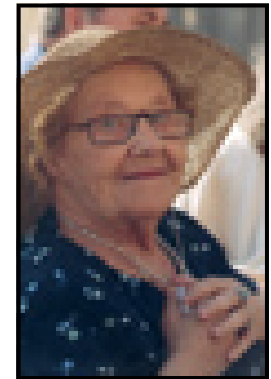
Here is a true story about euthanasia in Orange County that I shared with my constitutional law class at UC Davis. While attending Fountain Valley High, I used to visit a local elderly home twice a week, on Tuesday afternoons and Saturday mornings. One particular Saturday morning, there was a feeble crouched over old lady sitting in the lobby that I did not recognize. She was shaking and sobbing and as sad as could be. I went over to sit down and talk with her.

Between the tears that were rolling down her face, she looked at me and said that her name was Mary and that she was scared. She said that she did not want to be in the retirement home but her husband had just put her in there. After so many decades of marriage, he no longer wanted to live with her. So, as mentioned, he put her there. She said that she had two children who were both already adults.

Mary was wailing as she related to me that they told her, "Mom, to end all of this suffering, simply go to the beach. All you have to do is walk out into the waves until you cannot go any further. Then before you know it, it will all be over." Mary wailed more and more as she thought about it and kept saying, "I am scared. I am scared."

Mary was heartbroken due to not being loved by her family and due to her family making her feel like she was causing them unbearable suffering. This experience at about the age of 16 helped me to see what euthanasia would become: a way for unloving and ungrateful children to put their parents to death, which will be much easier than looking after their needs when they are retired. Euthanasia will quickly become the way to help the "unbearable suffering" of the selfish children. It will not help the elderly. For elderly, what is hard for them is to think that they are burdening others. Making elderly think this is the real problem that ought to be dealt with. It is immoral to insinuate to one's parents that they are an unbearable burden.

A study of people who were about to be put to death by euthanasia in Europe revealed that the majority sought euthanasia due to feeling that they were no longer loved. Less than 5% mentioned anything about wanting euthanasia due to unbearable physical pain. Also, several cases have come up of elderly being put to death with no evidence that they in any way wanted it or consented to it. This is what euthanasia will quickly become if it is legalized. Don't be fooled by the mercy-killing euphemism that we are asked to swallow. †



*Euthanasia  
will quickly  
become the way  
to help the  
"unbearable  
suffering" of  
selfish children.  
It will not help  
the elderly.*

### About the author:

*Christopher and his wife Bernadette are finishing their second year of law school at UC Davis.*

*Chris is still seeking employment in an Orange County firm for this summer.*

Contact: [chrstafford@yahoo.com](mailto:chrstafford@yahoo.com)

Diocese Of Orange



# CONFERENCE on BUSINESS & ETHICS

"To Keep The Legacy Of Catholic Education Alive"



Jack Carew, founder of Carew International, a global training organization headquartered in Cincinnati, Ohio. Jack is the author of two national best sellers, "You'll Never Get No For An Answer" and "The Mentor, 15 keys To Success In Sales, Business, and Life" and has appeared in as many as 120 TV programs dealing with sales and business leadership including, CNN News, ABC, CBS, CNBC and NBC. Jack is academic advisor to the Harvard 83rd Advanced Management Class and is on the Board of Governors of St. John's University.

speakers

Jim Madrid has been in the business of helping people and companies achieve breakthrough levels of success for three decades. As CEO of Entelechy, a global management development firm, Jim partners with companies to help them become a leadership inspired, collaborative, innovative, flexible richly diverse, knowledge based enterprise. Capitalizing on the wealth and wisdom of a diverse workforce, Jim helps companies shape a compelling vision to navigate new markets, create new product lines and revenue streams, expand their customer base and increase customer satisfaction scores.



Dr. Samuel Gregg is a moral philosopher who has written on ethics in law, medicine, and business. He has a law degree and an MA from the University of Melbourne, and a Doctor of Philosophy degree from the University of Oxford, which he attended as a Commonwealth Scholar. He is the author of several books, including *Morality, Law, and Public Policy* (2000) and *On Ordered Liberty* (2003). He publishes regularly in *Markets & Morality* and the *Wall Street Journal Europe*. He is Director of Research at the Acton Institute, an academic institute engaged in teaching and research of morals and ethics in business.

May 11th 2005 at the Marywood Pastoral Center, 2811 East Villa Real Drive, Orange, CA

The Diocese of Orange, 3rd Annual Conference on Business and Ethics will be held on May 11th 2005. Building on the success of previous years this promises to be the leading business conference on the West Coast. Net proceeds from this event will benefit urban Catholic school education in Orange County through the Urban School Assistance Project. Your company or organization is invited to attend this conference directed at supporting important elementary schools teaching academics and values to the future business and civic leaders of our community. The one day conference will take place from 8 am to 3 pm at the Marywood Pastoral Center in Orange, California.

The recipients to be honored at the conference with the Bishop Tod D. Brown Award for Exemplary Business Integrity are:



Art Birtcher, Co-Chairman of the Birtcher Real Estate Group and Co-Chairman of Birtcher Anderson Realty, LLC, an Investor, Manager, Developer of pension and private equities in U.S. Realty, while the Birtcher Real Estate Group, a 65 year old full service Real Estate organization has been located throughout the U.S., Mexico and Asia. Art Birtcher is known for his real estate expertise and philanthropy, already earning such awards as the NAIOP's U.S. Developer of the Year Award and the Anti-Defamation League's Real Estate Man of the Year. He serves and has served on numerous Board of Directors for universities, schools, hospitals, financial institutions, insurance companies, foundations and the Diocese of Orange. He is a Knight of Malta and the Holy Sepulcher, past Director and current member of the Papal Foundation, and recipient of the Huntington Disease Society of America's Distinguished Leadership Award.

Gabriel Ferrucci emigrated from Italy in 1957 with a Teaching Degree and obtained a BS Degree in Accounting in 1965 in Connecticut. He worked as machinist and accountant until he joined Raybestos Manhattan in 1971, where he served as division president and corporate vice president. He owned and managed Keystone Engineering Company in Los Angeles from 1983 to 1998. Ferrucci received the 2003 Man of Character Award from the Boy Scouts of America and is a knight of the Holy Sepulcher of Jerusalem. Currently, he manages his investments and serves on boards and committees of various organizations.



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Diocese Of Orange

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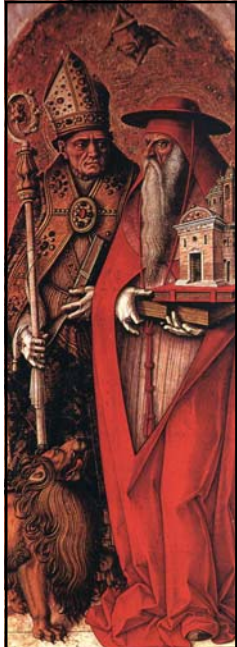
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ST JEROME &  
ST. AUGUSTINE

Carlo Crivelli  
(1490)

(Continued from page 4) **Faith of our Fathers**

all have fallen away from the original gospel (as the Mormon's contend today), then how is it they all strayed into the same faith all over the world? No, apostolic tradition based on the promise of Christ is the real answer.

*"But if Peter was reproved because, after having lived with the Gentiles, he separated himself from their company out of respect for persons, surely this was a fault of his behavior, not in his teaching...But then, let's assume that all have fallen into some error, that the Apostle also was deceived in the testimony he gave in favor of some, that the Holy Spirit, had regard to none of them so as to guide them into all truth, even though He was sent by Christ and asked of the Father for this, that He might be the Teacher of Truth. Let's assume that He, the Steward of God, the deputy of Christ, neglected His office, allowing the churches to think and believe differently in the meantime about what He Himself preached to the apostles. Is it then probable that so many and such great churches should have 'gone astray' into the same faith?" (On the Prescription of Heretics, 23-28, A.D. 200)*

#### **St. Cyprian of Cathage**

Writing to Pope St. Cornelius about the Novatian schismatics, St. Cyprian mocks their idea that they will receive approval from Rome, since the Roman Faith cannot be corrupted.

*"The heretics dare to sail off and carry letters from profane schismatics to the chair of Peter, to the first of Churches from which first came the unity of the priesthood. Don't they know that they are Romans there, whose faith was praised by the preaching of the apostle, and among whom faithlessness can have no influence?" (Letter 59 to Pope Cornelius, 14, A.D. 252)*

#### **St. Augustine**

The Protestant reforms were very partial to St. Augustine, and claimed his works as an authority for their teachings. But just as they misinterpreted the Sacred Scriptures, so they misinterpreted him. Let's hear him explain why he is a Catholic, and why he believes the Bible.

*"There are many other things which most rightly keep me in the bosom of the Catholic Church. The consensus of peoples and nations keeps me, authority established by miracles, nourished on hope, increased by charity, made stable by antiquity keeps me, the succession of the priesthood, from the very See of Peter the Apostle to whom the Lord commended the care of His sheep after His resurrection up to the present pontificate keeps me, finally the very name Catholic keeps me, for it is not without reason that among so many heresies only this Church obtains it, so that even though all heretics want to call themselves "catholic," nevertheless when some visitor to a city asks 'Where is the Catholic Church?' no heretic would dare show him his own basilica or meeting house...Should you meet someone who does not yet believe the Gospel, how would you reply to him were he to say 'I do not believe'? For my part I would not believe the Gospel, except as moved by the authority of the Catholic Church" (Against the Letter of Mani called "Fundamental," 4-5, A.D. 397)*

*"My brothers and sisters, please share my anxiety and concern. Whenever you find such people don't keep quiet about them, don't be perversely soft-hearted...Argue with them when they speak against grace, and if they persist bring them to us. You see, there have already been two councils about this matter, and their decisions sent to the Apostolic See, from there rescripts approving them have been sent back here. The case is finished, if only the error were finished too, sometime." (Sermon 131, 10, A.D. 417)*

#### **St. Peter Chrysologus**

When the heretic Eutyches tried to get some help from this Father of the Church, St.

**Faith of our Fathers** (Continued on page 25)



(Continued from page 24) **Faith of our Fathers**

Peter just referred him to the pope, who, by the way, was St. Leo the Great, and was quite grateful for the saintly Father's support. The fathers had a way of helping each other out.

*"In all things we exhort you, honorable brother, that you obediently attend to the things which have been written down by the Most Blessed Pope of the city of Rome, since Blessed Peter, seated and presiding in his own See, offers the truth of the faith to those who are seeking it. For we out of zeal for peace and for the faith cannot hear cases regarding the faith without the consent of the bishop of the city of Rome"* (Letter to Eutyches, 2, A.D. 449).

#### ***St. Leo the Great***

Even though the pope has the final word, he still depends on the advice and authentic teaching of the other successors of the apostles. St. Leo points out how his brother bishops confirm his judgment, and thus are one in Christ.

*"The Lord has allowed us to endure no harm in the person of our brothers, but rather He has backed up with the irrevocable consent of the whole brotherhood what He had already laid down through our ministry, to show that what had been first formulated by the foremost See of Christendom, and had been received by the judgment of the whole Christian world, had truly proceeded from Himself: that in this too the members might be one with the Head"* (Letter 120 to Theodoretus, 1, A.D. 453)

#### ***St. Fulgentius of Ruspe***

This Northern African father fought a new outbreak of the by then old Arian heresy, and defended the reality of the incarnation and suffering of the son of God. He was asked by some monks of the East in Constantinople to make a judgment on some dogmatic errors. He based his certainty not on his own authority, but on the pure faith of the Roman Church.

*"That which the Roman Church, which has the loftiest place on the earth, teaches and holds, so does the whole Christian world believe without hesitation for their justification, and does not delay to confess for their salvation"* (Letter, 17, 21, A.D. 519)

#### ***St. Gregory the Great***

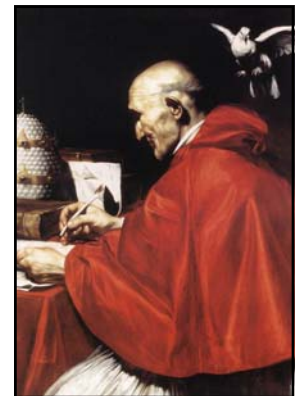
Once again we see how the pope, even though he is the ultimate authority, still does not place himself above the Bible and the dogmas of the Church defined before him.

*"I confess that I receive and revere as the four books of the Gospel so also the four Councils: the Nicene in which the perverse doctrine of Atrius is overthrown, that of Constantinople also, in which the error of Eunomius and Macedonius is refuted, further the Council of Ephesus in which the impiety of Nestorius is condemned, and finally the Chalcedonian in which the depravity of Eutyches and Dioscorus is reprobated. These with full devotion I embrace and adhere to with the most entire approval, since on them as on a foursquare stone rises the structure of the holy faith, and whosoever, of whatever life and behavior he may be, does not hold fast to their solidity, even though he seem to be a stone, he lies outside the building...But all persons whom the afore said councils repudiate, I repudiate; those whom they venerate I embrace, since having been constituted by universal consent, he overthrows not them but himself who pretends to loose those whom they bind or to bind those whom they loose. Whosoever, therefore, thinks otherwise, let him be anathema"* (Letter to John of Constantinople and the Other Patriarchs, 1:25, A.D. 578)

#### ***St. Maximus Confessor***

One of the last ancient heresies was Monothelism, which denied that Our Lord had a human as well as a divine will. St. Maximus suffered greatly in defense of the orthodox doctrine taught by Rome against some Eastern heretics. In the following passage, he refuses to accept the heretical and irregular patriarch Pyrrhus, until he is reconciled to the Holy See. This father is very much venerated by the modern day Eastern Orthodox as an authority on prayer and the mystical life. The Roman Church venerates him as well, and

**Faith of our Fathers** (Continued on page 26)



**ST GREGORY  
THE GREAT**

**Carlo Saraceni  
(1610)**

(Continued from page 25) **Faith of our Fathers**

prays that someday all of the Eastern Churches will accept what he says as an Easterner about the teaching role of the popes of Rome.

*"If the Roman See recognizes Pyrrhus to be...a heretic, it is certainly clear that everyone who condemns those who reject Pyrrhus condemns the See of Rome, that is he condemns the Catholic Church. I need hardly add that he excommunicates himself also...It is unjust that anyone who has been condemned and expelled by the Apostolic See of Rome for his errors should be honored at all until he has been received by her, returning to her and to the Lord Himself, by a devout confession of the orthodox faith, by which alone he can receive holiness...Let him hurry to satisfy in everything the See of Rome, for if Rome is satisfied all will agree that he is orthodox. For he only speaks foolishly who thinks he can persuade people like me, without first satisfying and begging the most blessed Pope of the Romans, the Apostolic See which has received universal and supreme authority and power of binding and loosing over all the Holy Churches of God in the whole world from the Incarnate Son of God Himself, and also by the holy synods in their canons and definitions. With it the Word who is above the powers of heaven finds and losses in heaven also. Anyone who thinks he can satisfy others without imploring pardon of the most blessed Pope of Rome, is acting like someone who is accused of murder or some other crime and does not prove his innocence to the lawfully appointed judge, but to uselessly demonstrate his innocence to private persons who have no power to acquit him"* (Letter to the Priest Marinus of Cyprus, A.D. 641)



**ST. BENEDICT**  
**Pietro Perugino**  
**(1495)**

#### ***St. Theodore the Studite***

The Iconoclasts indirectly denied the reality of the incarnation of God the Son as true Man by forbidding the veneration of sacred images. St. Theodore was a great monastic teacher of Constantinople whose holy rule many Eastern monastics follow, just as Western monastics follow the rules of St. Benedict and St. Augustine. He argues that the doctrine of the Church cannot be judged by a secular court, but should be decided by the See of Rome, so that all can be certain of the true Faith. His words are all the more interesting because they were written in the same century which saw the schism of Patriarch Photius, and the beginning of the modern denial of the Papal office by the Eastern Orthodox.

*"In no way can it be, Sir, that divine judgment be held equal to secular judgment...let him [the patriarch Nicephorus] make peace and unity by sending his synodical letters to the first See [of Rome], but if the emperor does not approve of this, and denies, as he already admits he does, the truth professed by Nicephorus, let a legation from each of the two parties be sent to the Roman See, and from thence will be received certitude in the faith"* (Letter, 129, A.D. 813)

#### ***Byzantine Liturgy***

The liturgy of the Byzantine Church, so well known for its rich and explicit presentation of Catholic dogmas, has many expressions of the faith of the early and undivided Eastern Church in the teaching role of the successors of St. Peter. These two texts, which I translated from the Greek, speak of the doctrinal interventions of Pope St. Sylvester against Arianism and of Pope St. Leo against the Monophysites.

On the feast of Pope St. Sylvester, January 2 at Lauds:

*"Endowed with the See of the leader of the apostles, you became an outstanding minister of God, enriching, establishing, and increasing the church with divine dogmas. You were the prince of the sacred council and you adorned the throne of the head of the disciples; like a divine prince over the holy Fathers you confirmed the most sacred dogma."*

On the feast of St. Leo the Great, February 18 at Matins:

*"The pillar of orthodoxy, as the successor of Peter, endowed with his precedence and primacy, gave the divinely inspired definition of faith, appearing to the people of God like a new Moses, who, moved by God, engraved the teachings of the faith upon divinely stamped tables, and who like a true patriarch fixed his tent in the City where the primacy and seat and order of the patriarchs now stand."* ☩

## MY VISIT WITH THE POPE AND THE CHANGES WROUGHT IN ME

TIMOTHY BUSCH, ESQ.

I was blessed to visit Pope John Paul II on November 6, 2003 celebrating the 25th anniversary of his papacy.

I entered the Clementine Room where John Paul II's body initially resided in state upon his death.

As you can imagine, everyone was emotional and anxious awaiting the Pope.

Upon the Pope's arrival after having seen him thousands of times in the media it was as if you were seeing somebody you have known for your entire lifetime.

We then individually had access to the Pope's hand and say a few words.

My words to him were "I pray for you daily, Pope." He looked closely into my eyes and touched my hand.

For the next three days, my mind continued to imagine possibilities and opportunities in my own life to extend personal spirituality and provide leadership to others through the increase of my ministries. A major idea which I cannot reveal came to me.

No words were spoken directly to me by the Holy Father or to anyone in our group.

The Holy Father is the closest person to God. The Holy Spirit is truly alive through him and he is committed through his daily prayer life.

His public access even at a time of ill health was extraordinary.

I think of myself who is reticent to meet a single individual was this person in such an incredibly busy schedule meets masses of individuals, one on one, with limited security screening and touches each of them and passes a mystical message through his eyes and body.

There is truly God present in him and in his efforts.

His humility by speaking with difficulty due to Parkinson's disease. Even though he struggles through the words, he continued to read his message in English.

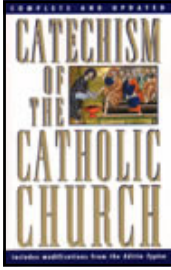
It was a lifetime experience my son and I will never forget. ✠



*He taught us:  
"Be Not Afraid"*

**"To the departed Holy Father, I say we believe that it is not your wish to mourn you in our grief but to celebrate the achievements you humbly made to realize and emulate your life. But if you see tears rolling in our eyes, it is because we cannot bear saying farewell dear father."**

**Levy Mwanawasa,  
President of Zambia**



## CATECHISM CORNER



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

*Fra Angelico*  
(1447-50)

### 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. ✚



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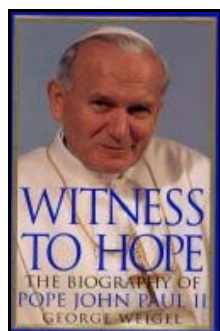
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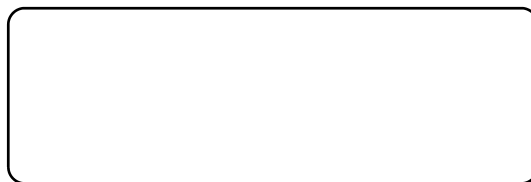
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