

# Ad Veritatem

Volume 10 Issue 5

St. Thomas More Society of Orange County

MAY 2005

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

*Thomas More:  
A Portrait of Courage*

## MAY MEETING:

**WEDNESDAY MAY 18, 2005 NOON**

**SPEAKER: PAUL LAUER, DIRECTOR OF MARKETING FOR MEL GIBSON'S "THE PASSION OF THE CHRIST"**

***"THE PASSION EFFECT: WHY HOLLYWOOD WILL NEVER BE THE SAME!"***

*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)

### THOMAS MORE SOCIETY BOARD OF DIRECTORS

**DAVID BELZ**  
*Kuhn & Belz*

**HON. MICHAEL BRENNER**  
*O. C. Superior Court*

**STEVEN COTUGNO**  
*Software Engineering  
Consultant*

**JOHN FLYNN**  
*Nossaman Guthner  
Knox & Elliott*

**RONALD GABLE**  
*Economic & Financial  
Analytics, Inc.*

**DONALD A. HUNSBERGER**  
*The Law Offices of  
Donald A. Hunsberger*

**DEBORAH KNEFEL**  
*Anaheim Deputy  
City Attorney*

**ANNE LANPHAR**  
*First American Title  
Insurance Company*

**HON. DAVID MCEACHEN**  
*O. C. Superior Court*

**JUDY PATNO**  
*Law Offices of Judy Patno*

**MICHAEL SHONAFELT**  
*Nossaman Guthner  
Knox & Elliott*

**WALLACE WADE**  
*Child Support Services  
of OC*

**GREGORY WEILER**  
*Palmieri Tyler Weiner  
Wilhelm & Waldron*

**CHAPLAIN**  
**FR. HUGH BARBOUR,**  
**O. PRAEM, PH.D.**  
*St. Michael's Abbey*

### AD VERITATEM EDITORS

**ANNE LANPHAR**  
**RONALD GABLE**  
**MICHAEL SHONAFELT**



## MAY MEETING

# PAUL LAUER, DIRECTOR OF MARKETING FOR THE PASSION OF THE CHRIST

## *“THE PASSION EFFECT: WHY HOLLYWOOD WILL NEVER BE THE SAME”*

### WHEN:

NOON  
Wed. May 18

### WHERE:

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

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

### COST:

\$10 for lunch

As the marketing director for Mel Gibson’s “The Passion of the Christ,” Paul Lauer designed and executed one of the most successful grass roots marketing campaigns in Hollywood history. Earning \$125 million in its first five days (the highest box office gross ever for a five-day period starting on a Wednesday), with a relatively small marketing budget, the Passion shattered all expectations, and has gone on to earn over \$600 million in worldwide box office. Lauer has previously founded Veritas Communications, Publishing Services, and Lauer & Associates. He was the founder and publisher of the award-winning *YOU! Magazine*, *Youth Beat*, and *Catholic Singles*. He produced the World Youth Day Music Festival for over 100,000 young people (Denver, 1993), and numerous other television shows, movies and publications.

Mr. Lauer holds a BA in English from the University of California at Los Angeles, and has been very active in non-profit companies, particularly those working with youth. He lives in Westlake Village, California with his wife and five children.

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

EVERYONE IS WELCOME! †

## FIRST THURSDAY MASS

BUSCH LAW PRIVATE CHAPEL  
FATHER JOHN HILTZ  
FREE LUNCH PROVIDED.  
2532 DUPONT AVE, IRVINE

TIME: NOON

RSVP NOT REQUIRED

**EVERYONE IS WELCOME!** †

## CALENDAR REMINDERS



## IN THIS ISSUE:

- 4  
A Message from our Chaplain  
*The Perpetual Virginity of Mary*
- 5  
Truth or Myth?  
*Marian Images and Other New Signs and Wonders*
- 7  
The Legends of Pope John Paul II
- 9  
Unequally Yoked  
*The Seven Sorrows of Mary*
- 14  
Scriptural Corner  
*John 19: 26-27*



*Marian Images & Other New Signs*  
Page 5



*Unequally Yoked*  
Page 9

- 15  
Why They Ran
- 17  
Thought for the Day  
*Family*
- 18  
More on a Positive Attitude
- 20  
Catechism Corner  
*Mary*
- 24  
From the Library  
*The World's First Love*

## THE PERPETUAL VIRGINITY OF MARY

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

*Our Chaplain*

### A MESSAGE FROM OUR CHAPLAIN



ASSUMPTION OF THE  
VIRGIN MARY

*Annibale Carracci*  
(1500-01)

**QUESTION:** *I had a discussion with an Evangelical friend on the virginity of Our Blessed Mother. I pointed out that the Protestant reformers Luther, Calvin, and Zwingli taught the historic Christian doctrine of Mary's perpetual virginity. He didn't care and said that our salvation doesn't depend on belief about Mary's virginity. All we have to do, he said, is believe that Jesus is our personal Lord and Savior and we will be saved. He also said Catholicism isn't "true" Christianity. What should I tell him?*

**ANSWER.** The Reformers indeed taught the doctrine of Mary's perpetual virginity, but that usually doesn't impress modern-day Protestants like your friend. Protestants agree with the Catholic Church's teaching that faith in Christ is necessary for salvation. But faith in Christ includes faith in and assent to what He taught in His commandments and doctrines. Your friend's minimalist attitude toward what is necessary to salvation risks turning Christianity into a mechanical ideology: "Say the 'sinner's prayer' and you're in, nothing else matters. Just don't become a Catholic." Point out that if there are no conditions for salvation other than faith in Christ as one's Savior, then not being a Catholic cannot be a condition for salvation. If he says you can't be a Catholic and be saved, then he's added a condition and is being inconsistent. This may help him see that there's more to salvation than mere faith in Christ. Jesus reminded us that faith alone isn't sufficient: "Why do you say to me, 'Lord, Lord,' but do not do the things I command?" (Luke 6:46-47; cf. Matt, 7:21-23). This includes believing in all that He and the Apostles taught. And that includes the truth of Mary's perpetual virginity. You see, all of revelation is connected. One cannot say, for example, I'm willing to accept this doctrine but I won't accept that one. That's completely contrary to Christ's will. Your friend's point of view is common among Protestants, who have a tendency to reduce "faith in Christ" to simply the belief that He is our Savior. But let's remember what "Savior" means. It means that Christ is saving us from something, He is saving us for something, His salvation comes to us in a certain way and under certain conditions (e.g. believe, repent, be baptized, etc.). This also tells us who He is: God Himself. You see what a wealth of doctrinal implications are contained in the word "savior": sin, death, and hell, the commandments, grace, heaven, sacrifice, merit, sacraments, the Church, the Trinity, the Incarnation, His death, Resurrection, and Second Coming.

For those who know and love Christ, there is nothing about Him, His life, His friends, His teachings that is not of interest or help to them.

Christ came to "bear witness to the truth" (John 18:37) and to reveal many supernatural mysteries about God and the kingdom of God which we could never have known by the power of unaided human reason. Believing the truths about Christ contained in Sacred Scripture are part of having faith in Him. We can't separate faith in the person of Christ from faith in His life and message, in the prophets who preceded Him, and the Apostles and their successors who followed after Him. These Apostles, "the early Church magisterium," proclaimed the truth with the teaching authority Christ gave them: "He who hears you, hears Me" (Luke 10:16; cf. Matt. 16:18, 18:18).

And remember what Christ commanded the magisterium of His Church to do: "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you" (Matt. 28:19-20). Christ wants Christians to assent to and profess all the doctrines contained in the Deposit of Faith, including the doctrine of Mary's perpetual virginity. He reminds us that, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of My Father in Heaven" (Matt. 7:21). †

## MARIAN IMAGES AND OTHER NEW SIGNS AND WONDERS

BY MICHAEL SHONAFELT, ESQ.

*“A wicked and adulterous generation seeks after a sign.”* (Matt. 16:4.)

It seems almost every week there is yet another story covered by the secular news media of another pious crowd gathering to behold a sacred sign discovered in the most unlikely of places. Local news channels have covered everything from throngs gathering to behold an image of Mary in a piece of driftwood, to thousands paid for a burnt cheese sandwich purportedly bearing the face of Christ. In a more recent occurrence, hundreds have been flocking to a Chicago expressway underpass for a view of a white salt deposit on a concrete wall that some believe is an image of the Virgin Mary.

This recent proliferation of “signs and wonders” would appear to serve no purpose but to supply endless fodder for a secular media anxious to paint Catholics as gullible simpletons desperately seeking after any miracle as a confirmation of their faith walk.

How often do you find yourself doing the same thing? It is a common habit of Catholics to pray for a sign, to look for a special blessing or a miraculous cure, or to even to seek out special “gifts,” like locutions or visions, if only to give us a token of God’s existence or a “sneak peek” at Heaven to sweeten our burden and help move us along through this vale of tears.

More often than not, our requests go unheeded.

But by denying us such “treats” God is forcing us to adjust our understanding of Him. He is requiring us to move beyond the anticipations of spiritual childhood to a more mature knowledge of Him, ourselves, and the created order. “God,” as C.S. Lewis wrote in *A GRIEF OBSERVED*, “is always shattering our merest image of Him.”

Does that mean there is no place for miracles and wonders in our lives? Clearly not. The faithful move and breathe in a world of wonders. The very existence of the cosmos, with its precise teleological balance of cause and effect, cannot exist but by God’s fiat. In the largest sense of the word, the universe itself is a grand miracle. But even in the more limited sense of the word, miracles are a very real feature of our faith.

A miracle, understood as an effect either transcending or superseding the natural order of causation, is possible because God exists and imbues creation with His Spirit. The potential for the miraculous -- the spilling over of the supernatural realm into the natural -- therefore exists around every turn. Christ frequently performed miracles as a demonstration of His mission. He multiplied loaves and fishes. He turned water into wine. He raised Lazarus from the dead. For His greatest of miracles, He rose from the dead on the third day.

But Christ also chastised the Pharisees and Sadducees for seeking signs and wonders as proof of His mission. He did so perhaps because those who sought the signs were not internally disposed to accept his word. They wanted a show more than they wanted the truth.

## TRUTH OR MYTH?



THE MIRACLE OF THE  
LOAVES & FISHES

Lambert Lombard  
(Unknown)

*To seek after  
miracles and  
signs is to ask  
God to meet  
us at our level.  
But this life  
is all about  
meeting God  
at His level.*

(Continued from page 5) *Marian Images*

It is sound advice for the Catholic to be similarly on guard about the true intention that inspires a desire for the miraculous. To seek after miracles and signs is to ask God to meet us at our level. But this life is all about meeting God at His level. God's remedial prescriptions for us to attain that goal may be far from what we either desire or expect. They may require us to endure the ordinary and the routine. They may lead us through disappointments and bouts of dryness. They may cause us to grapple with doubts about our faith. They may ultimately even lead us to the dark night of the soul. If we are properly disposed, however, those experiences -- if we see them through -- will transform and unite us to Him. The darkness becomes the light to guide us to union. As St. John of the Cross proclaimed,

Oh night thou was my guide  
oh night more loving than the rising sun  
Oh night that joined the lover  
to the beloved one  
transforming each of them into the other.

The purification of our sensibilities is neither fun nor easy. It is a searing process, meant to burn away the heavy encrustation of sin that covers our souls. As that purgative process unfolds, our vision slowly becomes transformed. Instead of seeking signs and wonders, we behold God's face in the most ordinary experiences of life. We move from a state of purgation to a state of union. As Pope John Paul II observed in his final book, *MEMORY AND IDENTITY*,

“We can find God in everything, we can commune with him in and through all things. Created things cease to be a danger for us as once they were, particularly while we were still at the purgative stage of our journey. Creation, and other people in particular, not only regain their true light, given to them by God the Creator, but, so to speak, they lead us to God himself, in the way that he willed to reveal himself to us: as Father, Redeemer, and Spouse.” (Pope John Paul II, *MEMORY AND IDENTITY* (Rizzoli 2005) at 30.)

At that “unitive” stage, we no longer need or desire miracles. They are as redundant in our lives as a lit candle in the midday sun.

Given these considerations, how should we properly assess the proliferation of “signs” and “wonders” that we see reported so frequently in the news? Perhaps the best approach is to apply the principle of “Ockham's Razor” -- the rule that says the simplest explanation is usually the correct one.

In the case of the marvel of the “image” of Mary on the wall of a Chicago expressway underpass, it is, more likely than not, a random tracing of a chemical deposit left by water runoff, just as the skeptics assert.

But there is another, more genuine marvel there. The *real* wonder is the ability of the faithful to find the divine in the most quotidian of experiences of life. In a Cosmos ordered by God and governed by His providence, *nothing* is random. *Everything* has meaning and symbolic import: whether the caress of a breeze on one's face, a ray of sunlight breaking free of the clouds, or the reminder of Mary's maternal advocacy, found in the otherwise seemingly haphazard splotches on an underpass wall. There is no dearth of wonders to those who see with the eyes of faith. †



**APPEARANCE OF  
THE VIRGIN TO  
ST ANTHONY**

*Johann Lucas  
Kracker*

(1771)



## THE LEGENDS OF POPE JOHN PAUL II

BY CHRISTOPHER STAFFORD

U.C. DAVIS LAW STUDENT

For years now, legends and stories have been swirling around the City of Rome about Pope John Paul II's greatness. Many of the legends are probably true, while a lot of others just might also be true. Some of his innumerable accomplishments, such as his role in the fall of Communism are easier to verify historically. While truly busy with global accomplishments, however, he never tired of reaching out to help whoever he could around him. The thousands that benefited from his kindness tell their stories. Even though these magnanimous deeds will not make it into history books, they are individual drops that reveal the oceanic depth of his heart. Since the Slavic good shepherd died on the vigil of Divine Mercy Sunday, here is a story about his heart that burned to bring us to reconciliation with God, even if it meant one by one. This is a story that I heard in Rome about the Polish Pastor of over a billion people humbly going after one single little lamb that got lost.

The bishops from around the world have *ad limine* visits to the successor of St Peter. They, along with the other bishops from their region of the world, get to meet with the Pope. The different regions rotate so that in the five years, all of the bishops from all of the different regions get to meet with the Pope.

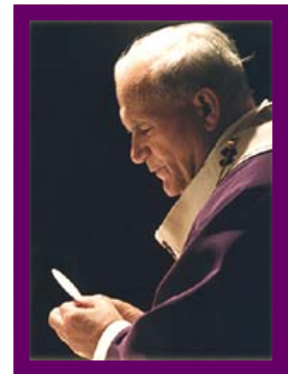
One day, a bishop was walking along the streets before his meeting with the Pope. He was thoroughly enjoying being in Rome: la Chiesa di Gesu, Santa Maria Maggiore, la Fontana di Trevi. There is so much to see and experience! Then, out of nowhere, a shabby and smelly vagrant approached. He asked the bishop for something. With slurred words, he then proceeded to shock the bishop by telling him, "You know, I am also a Catholic priest." He said something else which was enough to leave the bishop disturbed and wondering if he really was an ordained priest.

Later, while finishing his meeting with the Pope, the bishop was still disturbed about the vagrant. He told the Holy Father what happened. Pope John Paul II listened. After praying for a moment, he told the bishop to bring the man to him. The bishop explained that he did not know where the man was. He only met him out on the street somewhere. The Pope pleaded with the bishop to please go back to that area of the city. The Pope asked him to go up and down the streets to look for him, if possible.

With prayer and footwork, the bishop found the man.

He explained to the man that he was a Catholic bishop, that he met with the Pope and that Pope John Paul II wanted to meet with the man. The vagrant wanted nothing of it. "Get away from me! Why are you bothering me?" He yelled at the bishop. But, the bishop begged and insisted that Pope John Paul II really wanted to meet with him. By the grace of God, the bishop successfully begged the beggar. The disgruntled vagrant cynically consented to accompany the bishop to the Vatican.

The bishop brought him to the Pope's friend and personal secretary of forty



*Even though  
these  
magnanimous  
deeds will not  
make it into  
history books,  
they are  
individual drops  
that reveal the  
oceanic depth  
of his heart.*

(Continued from page 7) ***Legends of Pope John Paul***

years, Monseigneur Stanisaw Dziwisz (pronounced *Stan-ee-swav Jee-veesh*). Mons. Dziwisz brought the man to the Pope. The bishop waited outside.

After a long period, the door to the papal apartment opened and the man came out. He had a different look on his face. He was weeping tears of joy. "What happened?" the bishop asked to the man, who now for some reason looked so different.

"When I went in, I found myself face to face with the Pope. He looked into my eyes and asked me, 'Are you an ordained priest?' I replied that I was. He asked again, 'You are a Catholic priest?' I told him yes.

He then knelt down in front of me, and asked, 'Well then, Father, will you hear my confession?' Pope John Paul II was asking me to hear his confession! Then before I knew it, he was confessing to me! When he finished, how could I not help but ask him... if he too could also hear my confession!"

The bishop was stunned and left Rome praising God.

\* \* \*

### PAPAL POLISH HUMOR

Pope John Paul II once joked that in prayer he asked God, "Lord, will the Holy Father ever make it to Russia?"

God replied to him, "Maybe. But, not during your lifetime."

The Pope thought about it and then said, "Lord, I have another question. Will there ever be another Polish Pope?"

God smiled and said, "Maybe. But, not during my lifetime." ☩



**Ad Risum Vertere Veritatem\***



\*Latin for "To turn truth into laughter"

## DON'T ARGUE WITH CHILDREN

A little girl was talking to her teacher about whales.

The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small.

The little girl stated that Jonah was swallowed by a whale.

Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven, I will ask Jonah."

The teacher asked, "What if Jonah went to hell?"

The little girl replied, "Then you ask him." ☩





## UNEQUALLY YOKED THE SEVEN SORROWS OF MARY

BY RICH NEULAND

“Unequally yoked.” You’ve probably heard that phrase before. For most of us it is generally used to describe a marriage, engagement, or other personal relationship, between a believer/Christian and one who is not a believer/Christian. It refers to the difficulty of being in a relationship with one who does not believe in Jesus, our Lord and Savior, and His redemptive acts.

Here I want to discuss a different use of the phrase. Actually, two different uses of the phrase.

My wife and I are unequally yoked. We’re both life long Catholics, both believers, both involved in Bible study, and both attend Mass regularly. So why do I think we are “unequally yoked”? Bottom line. She’s in a much different “place” spiritually than I am. At first you might wonder to yourself, “well so what if she is”? The simple answer is that she is not content to be there alone. She wants me there with her!

She’s a wonderful Catholic woman. I certainly don’t mean to suggest otherwise. But, I’m not there yet (on my spiritual journey, I can’t even see her dust anymore) and I’m not working hard enough to catch up. I’m comfortable where I am. (Yes, I know that last statement is an indictment, and not sufficient for any “good” Christian). I think I’m progressing-moving forward. Really, I do!

She often offers me an opportunity to meet her at her spiritual level, at least temporarily. For example, she may suggest I attend daily Mass with her, stay after Mass and say the Rosary and the Divine something or other, after the Rosary. Like many lawyers, I’m tormented by the fears of my work. Will the clients stay? Will I finish this project in time? Will I make a mistake on an important legal issue? Can I count on my income level staying where it is through the time before retirement? Will this client pay for the hard work I invest in the client’s matter. And lots of other questions and fears.

I crave a period of time when people and things are not demanding my attention and decisions. So when my wife urges me to spend more time on a spiritual something, I resist it.

I love my wife dearly, and I want to please her-even when her suggestions and recommendations don’t fit my tight schedule. So not long ago when I saw a little pamphlet in her daily mass prayer book about the promises Christ made, on our behalf, to His Blessed Mother for those who say seven “Hail Mary’s” daily and reflect on her seven sorrows, I became a convert. The rewards were great (including that Mary will intercede for me with her Son, Jesus, at the moment of my death. I know I’ll need such help at my death, and the more influential the better. Who could be more influential to a Jewish son than his Jewish mother?) So I’m on board.

But the best part is that it takes so little time. My dirty little secret is that I have lost virtually no time from my busy day to do this little prayer. I say the first of the required “Hail Mary’s” when I have just turned out the light on the nightstand next to my bed. It is amazing how quietly and quickly I fall asleep when praying. Then during the night when I make the obligatory trip to the bathroom I continue to say them. Between the bathroom break and the few moments it takes me to fall back to sleep when I return to bed, I reflect on the sorrows.

You might think this is way to superficial to be of any value. But, to my amazement also, it is not. This is one of the neat things about grace.

Let me share with you some of the insights I’ve had when spending just a minimal

*Unequally Yoked* (Continued on page 10)



THE PRESENTATION  
OF JESUS  
IN THE TEMPLE

Vittore Carpaccio

(1510)

*Did  
Mary  
cry?*

(Continued from page 9) Unequally Yoked

amount of time dwelling on these sorrows. I'll be the first to admit, that I was amazed at them, especially when I consider how shallow I am as a spiritual person. OK, as any kind of person.

But before I do, let me explain the second reason for my use of the "unequally yoked" phrase. Compared to most of us, Mary, the mother of Jesus, was also unequally yoked. Being "yoked" means harnessed to a burden. Consider the obvious burdens of being responsible (along with St. Joseph, of course) for the rearing of the Son of God, who was also God and was destined to be the Savior of the world. Who does a young mother of God go to for help? Maybe her aunt, but that's a long trip to learn how to gently correct hiccups, or getting Jesus to go to bed the FIRST TIME she or Joseph tell Him. She is also considered the mother of the universal church. What a burden. Compared to most of us she definitely is, and has been (since she said "yes" to the angel of the Lord), unequally yoked. Yet, despite being a life long (cradle) Catholic, I never considered how heavily yoked Mary was before I began to consider her sorrows.

And this is what I want to focus on now, the little prayer of saying seven "Hail Mary's" and reflecting on the seven sorrows of Mary.

### THE SEVEN SORROWS OF MARY

#### 1. THE PROPHECY OF SIMEON PIERCES MARY'S HEART.

The Gospel of Luke is the only one of the four Gospels that gives us this story. Eight days after the birth of Jesus, Mary and Joseph bring their precious little newborn son to the temple in Jerusalem to present him to the Lord, have him circumcised and to offer sacrifice to the Lord. While at the temple, Simeon (a devout and righteous man who had been promised by God that he would not die before seeing the savior promised by God) took Jesus into his arms, and gave a prayer of thanksgiving and prophecy. Then Simeon blessed them and said to Mary, "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

At this point in time Mary had experienced the elation of the Angel's message; she would bear the savior promised by God and awaited by committed Jews everywhere; the surrender of her life to God's plan of salvation; the pain of delivery; and the overriding joy of being a new mother, but she had no idea of what the future would bring. This news must have been troubling at best and frightening at worst. Did Simeon mean that a sword literally would kill her? Or, would her heart be broken by the sorrow she would have to endure? Either case was a crushing and fearful possibility for a young 15-year-old girl/woman who had been at peace and happy just moments before. What if it meant something bad about her baby? Unthinkable! Not this wonderful little baby, not my precious baby, this most perfect gift from God. But, what if...?

How would I likely react to this news? Graciously? Angrily? Fearfully? All of these emotions and feelings are likely. I might lash-out at Simeon, anyone. How did Mary react?

Did Mary cry?

#### 2. MARY FLEES TO EGYPT.

In Matthew's Gospel we read that after the Magi presented their gifts and left the holy family, "...an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said,

Unequally Yoked (Continued on page 11)



#### FLIGHT INTO EGYPT

*Bartolome Esteban  
Murillo*

(1655-1660)

(Continued from page 10) *Unequally Yoked*

‘take the child and his mother and escape to Egypt. *Stay there until I tell you, for Herod is going to search for the child to kill him.*’

Mary, a relatively new bride and mother, must now leave everything she owns and loves behind and flee to Egypt. She must leave the home she and Joseph have made for the family. Leave her furnishings, furniture, her kitchen, and her friends. She can only take what she and Joseph can carry. It is approximately 150 miles from Nazareth to Egypt. By walking a very brisk 30 miles per day the holy family can make it there in 5 days. Five days of heavy walking, sweating, dust, fear of robbers, and discomfort with strangers they meet along the way. Overarching all of these physical discomforts is the fear that Herod’s soldiers may find them before they reach safety in Egypt. If Herod’s soldiers find them they will certainly kill her son, and may just kill them all.

What would you or I do when faced with the prospect of loosing virtually all of our earthly possessions? Would I be accepting? Would I be crushed? Would I be fearful of the new land, even if it meant safety for my son? The angel that announced God’s will for Mary never mentioned this. Would you or I be angry with God? I think I would. Then I would feel even more fear. If God can’t protect my son and I who can?

Did Mary feel overwhelmed? Did she cry?

### 3. JESUS IS LOST IN JERUSALEM.

Returning to Luke’s Gospel we find the story of the Passover Feast. “When he was twelve years old, they went up to the Feast, according to the custom. After the Feast... Thinking he was in their company, they traveled [home] for a day. Then they began looking for him among their relatives and friends. *When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts...*”

Can you imagine the panic when Mary and Joseph realized that Jesus wasn’t in the caravan returning home? Where was he? Was he with relatives? No, he wasn’t. Was he with family friends? No, he was not there either. Had he gotten hurt along the way? Was he in danger from wild animals? Was he in danger from criminals? Was he in danger from slave traders? Everyone knew the story of Joseph, sold into slavery by his brothers. Jesus is a tall, strong boy. Oh my God! WHERE WAS HE? My baby! My sweetheart! My sweet child! My life! What if I never see his precious face again?

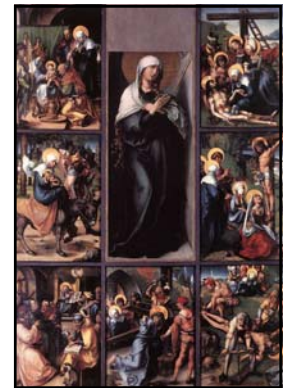
Certainly their imaginations were conjuring up horrid scene after horrid scene. Did Mary blame herself? What was she thinking? How could she not have kept Jesus in her sight and care? Had she allowed the Savior of the world to be killed or swept into slavery? What would the Angel of the Lord say, or do, to her when the Lord found out?

I would have felt overwhelmed, and crushed by the worry, the grief and my sense of failure. Where could I go for help? Where could I go for solace? I have never told anyone that my son was the Messiah, how preposterous would that have sounded! I am so ashamed; I couldn’t even talk or pray to God. What if God didn’t know yet? As soon as I prayed He would know. He’d be so upset. How could He forgive me? What would He do? Would he strike out in anger? How could I have been so stupid as to think I could raise and be responsible for the Messiah, the Son of God? Oh God! Where is my precious son?

Did Mary cry?

### 4. MARY MEETS JESUS ON THE WAY TO THE CROSS.

While carrying his cross on the way to Golgotha Mary sees her son. What have



THE SEVEN  
SORROWS OF  
THE VIRGIN

*Albrecht Durer*

(1496)



(Continued from page 11) *Unequally Yoked*

they done to her boy? He has been beaten nearly to death with fists, whips, metal and hooks. He is covered in blood. Pieces of his flesh, large pieces, are missing. His back has been laid open by the whips. It looks like knives have sliced his tight skin all over His back. His face is swollen; it is black and blue from the beatings. It is red and cut by the wooden sticks the soldiers have used to torment Him. What is that on his head? Oh, no! It's a woven vine of hideously large thorns. It doesn't just rest upon his head; it has been pounded into the top of his head! The blood from his head and face wounds flows into his eyes. His wonderful bright eyes are now swollen nearly shut and burning with his own blood. What could he possibly have done to deserve this? He is barely conscious.

Mary recalls his birth. So small and frail that he couldn't hold up his own head. He needed her help. Now he can barely hold up the cross. She loved that baby boy so. She loves him still. He has fallen under the weight of the rough and splintery cross beam he half carries and half drags up the hill.

Mary's breath has momentarily stopped. She can't believe this is her son. He was always in fine physical shape. Now he is just holding on to life. He struggles to move. He heaves his chest to get a breath. This is too hard to watch. If only I could share his pain, she thinks. Her son, her love, her life. Why?

Would either you or I have reacted differently than Mary does? Words don't seem sufficient to convey the heartbreak and sorrow she feels. He is her child, her boy. He will always be her child. A child she loves beyond measure. How could they? How could anyone? Her very soul is pierced, and it feels as if her life is pouring out.

Did Mary cry?

#### **5. JESUS IS CRUCIFIED.**

They have no shame. No decency. They have stripped him of his clothes. They have beaten my son nearly to death. They intend to kill him. Must they rob him of His dignity? These people they are vile sheep. They mock my son while the Roman soldiers are killing him. Why? What did he ever do to them? He taught them, he drove out their devils, he healed them, he fed them, he loved them... Oh how he loved them.

The soldiers throw him about like he is an old sandal. Each time my baby is moved new blood flows. Why must they be so harsh? Isn't putting him to death enough? Must they do it with such indifference? What! NAILS! No, not nails! The two thieves were just tied to the crossbeam. Why nails?

My precious son. You were always such a joy to me. You were fun and funny. You always had good friends. They were polite and nice. How your dad and I enjoyed watching and listening to your friends and you. You were such a big help to your father and me. So smart. You always had a wonderful memory. How did you learn so many things? You used to tell me about bugs, arrows, trees, horses, donkeys, ink, and so many things. I've never even see a lion, yet you liked them. You told me many strange and wonderful bits and pieces of information about lions. I want to hold you close, to hug you. I'm desperate to comfort you. But, I fear even a mother's love will not be enough. Have I failed you? Would I fail you again?

Could you or I have been as strong and quietly courageous as Mary was? I don't believe I could have held it together like she did. Some of the other holy women were openly weeping. I think I would have succumbed to my grief and a feeling of failure. Surely the devil would sew the seed of doubt and guilt. It must be my fault. At least in some measure! I probably would have shut down emotionally. Blocked it all out as too grotesque to deal with. A cowards way out surely, but easier than continuing to take it all in. The horror is overwhelming, but the injustice is incalculable. It strikes me that there can be little doubt that evil and malice are not just alive in the world (then and now) but quickly embraced by the masses. This is a terrifying thought, but fitting for what Mary witnesses.

When she saw her son, and thought of all this, did Mary cry?

#### **6. JESUS IS TAKEN DOWN FROM THE CROSS.**

In my mind I see Michelangelo's *Pieta* statue. Mary holding the broken and lifeless body of her son.

My brave little boy. My brave little boy. My heart is broken. You were always a good boy. You were good

(Continued from page 12) Unequally Yoked

to everyone as a child and young man. I miss you already, and with a depth that hurts so much that it seems to have invaded every corner of my mind, soul and body. How will I be able to live without you? You were in my life for such a short time. But, you were my core; in my thoughts repeatedly, everyday of your life. Even before you were born I dreamed of you. You will never experience the joy I felt when you kicked or moved within my womb. You were always a very real part of me. Now you are gone. The loss leaves me more then empty.

There are so few people here at the foot of your cross now. Just a few close friends and John. John is overcome with grief. He, like me, loved you without reservation. I feel badly for John. I understand how he feels. He tries to act bravely, but I know better. I bless him for trying to comfort me, but it is the blind leading the blind. My soul is murdered along with you. I love you my son. I love you. I love you.

I can only cry.

#### 7. JESUS IS LAID IN THE TOMB.

Good friends have worked on you for hours, preparing your body. I couldn't have done it. I am broken. Thank you, Joseph of Arimathea and Nicodemus. You two have been more then generous. I fear for your safety now that you have done this beautiful thing. I owe you a debt I can never repay. I see my son as whole again. Thank you. I see my child as clothed again. Thank you. I see my son at peace. Bless you. His tomb is beautiful. You are most generous. I am so grateful for your generosity, but embarrassed by my inability to ever reciprocate.

While I am most grateful for such friends, I am sick at heart with the loss of my son, my boy, my baby. When the stone was rolled in front of the tomb, it was over. I could no longer hold out any hope. I could not kid myself any longer. His life is ended. It is final now. I know he said he will return. I believe Him. Even if I didn't believe Him, I would wish it to be true. But He couldn't save himself, like He had saved so many others. So it is so hard to know with certainty and conviction that He will return, and it doesn't overcome my missing him. My grief is so great I may not be able to live until he returns.

My purpose as a mother has ended. What am I to do with myself now? I will honor Jesus' last request of me and love John as my son. I am afraid that John will only continue to remind me of Jesus. This will make the loss of my boy too real and too intense, day after day. What am I to do? I love John, he's a good boy, but he's not my Jesus. He may need more support and comfort than I can give. Lord, send me the grace and strength to know what you want me to do with my life now that our son is gone. I don't know what value I hold for anyone now. Please help me have the courage to make my way through each day.

Did Mary have any tears left to cry?

\*\*\*\*\*

I recommend this little prayer to you. It is one of the most emotionally powerful things you will ever encounter. But you must stick with it. You will have your own insights, but you are most welcome to consider my thoughts too. Each of these insights was a gift. I didn't earn any one of them. My effort was certainly minimal. But my reward was great.

I find that I have difficulty discussing these insights with others, because I cry when I speak of them. I cried repeatedly when I wrote this monograph. But these were cleansing tears, and I'm old enough now that my tears no longer embarrass me. Well, that's not true, but I don't want to let that stop me from mentioning it. These are part of the gift of the little prayer. I don't know why or how but it makes me love my wife and children more, when I cleanse my tear ducts like this. Maybe because Mary is our mother, grace is an unearned gift and God is good. Maybe it brings me a little closer to the spiritual place where my wife is. †



FRANK & ERNEST

## JOHN 19: 26-27

SCRIPTURAL  
CORNER

**APOSTLE ST. JOHN  
THE EVANGELIST**

*El Greco*

(1610-1614)

*\*The Navarre Bible,  
a renown 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>26</sup> When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

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

<sup>26-27</sup>. "The spotless purity of John's whole life makes him strong before the Cross. The other apostles fly from Golgotha: he, with the Mother of Christ, remains. Don't forget that purity strengthens and invigorates the character" (J. Escriva, *The Way*, 144).

Our Lord's gesture in entrusting his Blessed Mother to the disciple's care, has a dual meaning (see p. 19 above and pp. 35ff). For one thing it expresses his filial love for the Virgin Mary. St Augustine sees it as a lesson Jesus gives us on how to keep the fourth commandment: "Here is a lesson in morals. He is doing what he tells us to do and, like a good Teacher, he instructs his own by example, that it is the duty of good children to take care of their parents; as though the wood on which his dying members were fixed were also the chair of the teaching Master" (St Augustine, *In Ioann. Evang.*, 119,2).

Our Lord's words also declare that Mary is our Mother: "The Blessed Virgin also advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, associating herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim who was born of her. Finally, she was given by the same Christ Jesus dying on the cross as a mother to his disciple" (Vatican II, *Lumen Gentium*, 58).

All Christians, who are represented in the person of John, are children of Mary. By giving us his Mother to be our Mother, Christ demonstrates his love for his own to the end (cf. Jn 13:1). Our Lady's acceptance of John as her son shows her motherly care for us: "the Son of God, and your Son, from the Cross indicated a man to you, Mary, and said: 'Behold, your son' (Jn 19:26). And in that man he entrusted to you every person, he entrusted everyone to you. And you, who at the moment of the Annunciation, concentrated the whole program of your life in those simple words: 'Behold I am the handmaid of the Lord; let it be to me according to your word' (Lk 1:38): embrace everyone, draw close to everyone, seek everyone out with motherly care. Thus is accomplished what the last Council said about your presence in the mystery of Christ and the Church. In a wonderful way you are always found in the mystery of Christ, your only Son, because you are present wherever men and women, his brothers and sisters, are present, wherever the Church is present" (John Paul II, *Homily in the Basilica of Guadalupe*, 27 January 1979).

John, the disciple whom Jesus loved, brought Mary into his home, into his life. Spiritual writers have seen these words of the Gospel as an invitation to all Christians to bring Mary into their lives. Mary certainly wants us to invoke her, to approach her confidently, to appeal to her as our mother, asking her to 'show that you are our mother'" (J. Escriva, *Christ is passing by*, 140).

John Paul II constantly treats our Lady as his Mother. In bidding farewell to the Virgin of Czestochowa he prayed in this way: "Our Lady of the Bright Mountain, Mother of the Church! Once more I consecrate myself to you 'in your maternal slavery of love'. *Totus tuus!* I am all yours! I consecrate to you the whole Church--everywhere and to the ends of the earth! I consecrate to you humanity; I consecrate to you all men and women, my brothers and sisters. All peoples and all nations. I consecrate to you Europe and all the continents. I consecrate to you Rome and Poland, united, through your servant, by a fresh bond of love. Mother, accept us! Mother, do not abandon us! Mother, be our guide!" (Farewell Address at Jasna Gora Shrine, 6 June 1979). †



## WHY THEY RAN

### THE NEW POPE SPEAKS TO THE INNER ADULT IN ALL OF US.

BY PEGGY NOONAN\*

*Thursday, April 21*

There were many moving and dramatic moments in Rome two days ago, but this is the one I think I'll remember: the sight of them running.

Did you see them running to St. Peter's Square as the bells began to toll?

They came running in from the offices and streets of Rome, running in their business suits, in jeans with backpacks over their shoulders. The networks kept showing it in their wide shots as they filled time between the ringing of the bells and the balcony scene.

So many came running that by the end, by the time Benedict XVI was announced, St. Peter's and the streets leading to it were as full as they'd been two weeks ago, at the funeral of John Paul II.

Why did they run? Why did this ancient news--"We have a pope"--representing such irrelevant-seeming truths and such an archaic institution--send them running?

Why did they gather? Why did they have to hear?

The faith is dead in Europe, everyone knows that. So why did they come?

You say, "They just wanted to be there. It's history. People are experience junkies. They wanted to take pictures with their cell phones."

That would be true of some. But why did so many weep as the new pope came out? Why did they chant "Benedict, Benedict" as he stood at the balcony? Why were they jubilant?

Why were so many non-Catholics similarly moved? And why in America, where the church is torn in divisions, did people run to the TV and the radio when word spread?

People are complicated. You can hit distracted people with all the propaganda in the world, you can give it to them every day in all your media, and sometimes they'll even tell pollsters they agree with you. But something is always going on in their chests. Some truth is known there; some yearning lives there. It's like they have a compass in their hearts and turn as they will, this way and that, it continues to point to true north.

We want a spiritual father. We want someone who stands for what is difficult and right, what is impossible but true. Being human we don't always or necessarily want to live by the truth or be governed by it. But we are grateful when someone *stands* for it. We want him to be standing up there on the balcony. We want to aspire to it, reach to it, point to it and know that it is there.

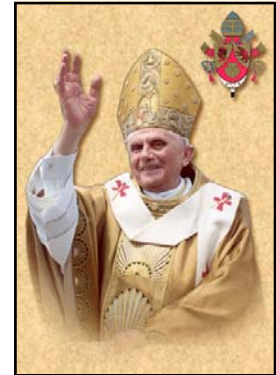
Because we can actually tell what's true.

We can just somehow tell.

John Paul II was a great man. We all knew that. Funny how we all knew. And so when word spread that he was dead, they came running.

And because they came running, because four million people engulfed Rome after his death, the eyes of the world were suddenly trained on John Paul's funeral,

*Why They Ran* (Continued on page 16)



### PETER'S SUCCESSOR, POPE BENEDICT XVI



\* *Wall Street Journal*  
April 22, 2005

(Continued from page 15) *Why They Ran*  
which was suddenly an event.

Because the world watched the funeral, they noticed the man who celebrated the mass and gave the eulogy. John Paul II had picked him for that role. He spoke with love. He said John Paul, the old man who always came to the window to greet the crowds and pray with them, was now, today, right at this moment, at the window of his father's house. It was beautiful and poetic and people--cardinals--who watched and listened to the speaker thought: *Yes, that's true.* And the man who was speaking, who even 10 years ago was considered too old and controversial for the job, was suddenly seen by his fellow cardinals, one after the other, as the future pope.

It was impossible. But it happened. No one was really considering Cardinal Ratzinger until that mass.

Those who are pursuing John Paul II's canonization, please note: his first miracle is Benedict XVI.



We are living in a time of supernatural occurrences. The old pope gives us his suffering as a parting gift, says his final goodbye on Easter Sunday; dies on the vigil of Feast of the Divine Mercy, the day that marks the messages received by the Polish nun, now a saint, who had written that a spark out of Poland would light the world and lead the way to the coming of Christ. The mourning period for the old pope ends on the day that celebrates St. Stanislas, hero of Poland, whose name John Paul had thought about taking when he became pope. We learned this week from a former secretary that John Paul I, the good man who was pope just a month, had told everyone the day he was chosen that he wanted to be called John Paul I. You can't be called "the first" until there is a second, he was told. There will be a second soon, he replied.

It is an age of miracles and wonders, of sightings of Mary and warnings, of prophecy, graces and gifts.

The choosing of Benedict XVI, a man who is serious, deep and brave, is a gift. He has many enemies. They imagine themselves courageous and oppressed. What they are is agitated, aggressive, and well-connected.

They want to make sure his papacy begins with a battle. They want to make sure no one gets a chance to love him. Which is too bad because even his foes admit he is thoughtful, eager for dialogue, sensitive, honest.

They want to make sure that when he speaks and writes, the people of the world won't come running.

What to do to help? See his enemies for what they are, and see him for what he is. Read him--he is a writer, a natural communicator of and thinker upon challenging ideas. Listen to him. Consult your internal compass as you listen, and see if it isn't pointing true north.

Look at what he said at the beginning of the papal conclave: It is our special responsibility at this time to be mature, to believe as adults believe. "Being an 'adult' means having a faith which does not follow the waves of today's fashions or the latest novelties." Being an adult is loving what is true and standing with it.

This isn't radical, or archconservative. And the speaker isn't an enforcer, a cop or a rottweiler. He's a Catholic. Which one would think is a good thing to have as leader of the Catholic Church. †



## FAMILY

I ran into a stranger as he passed by,  
 “Oh excuse me please” was my reply.  
 He said, “Please excuse me too;  
 I wasn’t watching for you.”  
 We were very polite, this stranger and I.  
 We went on our way and we said good-bye.  
 But at home a different story is told,  
 How we treat our loved ones, young and old.  
 Later that day, cooking the evening meal,  
 My son stood beside me very still.  
 When I turned, I nearly knocked him down.  
 “Move out of the way,” I said with a frown.  
 He walked away, his little heart broken.  
 I didn’t realize how harshly I’d spoken.  
 While I lay awake in bed,  
 God’s still small voice came to me and said,  
 “While dealing with a stranger, common courtesy you use,  
 but the family you love, you seem to abuse.  
 Go and look on the kitchen floor,  
 You’ll find some flowers there by the door.  
 Those are the flowers he brought for you.  
 He picked them himself: pink, yellow and blue.  
 He stood very quietly not to spoil the surprise,  
 you never saw the tears that filled his little eyes.”  
 By this time, I felt very small,  
 And now my tears began to fall.  
 I quietly went and knelt by his bed;  
 “Wake up, little one, wake up,” I said.  
 “Are these the flowers you picked for me?”  
 He smiled, “I found ‘em, out by the tree.  
 I picked ‘em because they’re pretty like you.  
 I knew you’d like ‘em, especially the blue.”  
 I said, “Son, I’m very sorry for the way I acted today;  
 I shouldn’t have yelled at you that way.”  
 He said, “Oh, Mom, that’s okay.  
 I love you anyway.”  
 I said, “Son, I love you too,  
 and I do like the flowers, especially the blue.”



## THOUGHT FOR THE DAY



**THE HOLY FAMILY  
WITH ST. ANNE**

*El Greco*  
(1600s)

Are you aware that if we died tomorrow, the company that we are working for could easily replace us in a matter of days. But the family we left behind will feel the loss for the rest of their lives. And come to think of it, we pour ourselves more into work than into our own family, an unwise investment indeed, don't you think? So what is behind the story?

Do you know what the word FAMILY means?  
 FAMILY = (F)ATHER (A)ND (M)OTHER (I) (L)OVE (Y)OU †



## THE WRITINGS OF THOMAS MORE



**MORE'S FAREWELL  
TO HIS DAUGHTER**  
*Edward Mathew Ward*  
(1816)

## MORE ON A POSITIVE ATTITUDE

At his execution, More's good humor startled and even scandalized many. The contemporary historian Edward Hall, commenting upon More's death, said that he himself could not decide if More was "*a foolish wiseman or a wise foolishman.*" To explain his perplexity, he mentioned five of More's jests. "*Undoubtedly [More] had,*" he says, "*besides his learning, a great wit, but it was so mingled with taunting and mocking that it seemed to them that best knew him, that he thought it nothing to be well spoken unless he had ministered some mock in the communication....Also even when he should lay down his neck on the block, he, having a great gray beard, he stretched out his beard and said to the hangman, 'I pray you let me lay my beard over the block lest you should cut it.'*"; thus with a mock he ended his life."

.....

By the end of his life, More had every reason to be angry and pessimistic. He had been betrayed by some of those closest to him, and only one bishop in England had joined him in resisting a tyrannical king. In addition, the universal Church he loved had been outlawed in England, he had lost everything he possessed, his health was broken and not even the children he had personally educated agreed with his "*scruple of conscience.*"

Yet he was merry to the end. Why? Because his good humor was not simply a matter of temperament; it was deeply theological, rooted in the cultivated virtues of faith lived in the present moment, a hope that did not depend on appearances, and a charity rooted in eternity. Not only did More believe in God's providence; he also lived in the confidence that it works through everything. *Omnia in bonum*, "*All things work to the good for those who love God*" (Rom 8:28). This conviction helped him keep everything in perspective. When his children suffered disappointment, as we have seen, he explained in a homey but vivid and memorable way that they could not "*go to heaven in featherbeds.*" When the leading bishops of England tried to convince an impoverished More to join them in attending Anne Boleyn's coronation, he told them in a lighthearted but earthy and extraordinarily pointed way that he would not prostitute himself for any reason or at any price. Lighthearted as it was, this response was as powerful as any that has ever been given to those responsible for public affairs.

.....

In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:

*That you fear your own frailty, Margaret does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, "My grace is sufficient for you."...And our Lord said further, "Virtue is perfected in weakness." The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, "All is possible in Him who strengthens me."*

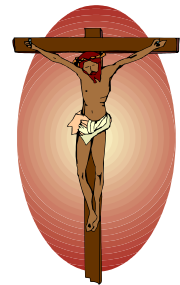
*Heavenly Father,  
I offer you this day  
all that I shall think  
or do or say, uniting it with  
what was done by Jesus Christ,  
your only Son. Amen*

- ◆ 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).

*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)*

- ◆ 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) †

## PRAYER PETITIONS



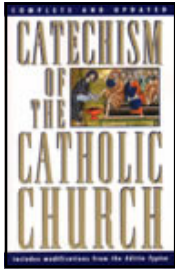
## SIMPLE TRUTHS



Fulton J. Sheen

"There are only two things we can do with crosses - carry them or kick against them. We can merge them in God's plan for life and thus make them serve our inner peace and happiness, or we can stumble over them to the glen of weeping. Selfishness is the cause of much mental sickness; otherness, sympathy, forgiveness and self-discipline are the cure." †

**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 8: I BELIEVE IN THE HOLY SPIRIT**  
**IV. THE SPIRIT OF CHRIST IN THE FULLNESS OF TIMES**



**CATECHISM  
 CORNER**

*“Rejoice, you who are full of grace”*

721 Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the *dwelling place* where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. Mary is acclaimed and represented in the liturgy as the “Seat of Wisdom.”

In her, the “wonders of God” that the Spirit was to fulfill in Christ and the Church began to be manifested:

722 The Holy Spirit *prepared* Mary by his grace. It was fitting that the mother of him in whom “the whole fullness of deity dwells bodily” should herself be “full of grace.” She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the “Daughter of Zion”: “Rejoice.” It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

723 In Mary, the Holy Spirit *fulfills* the plan of the Father's loving goodness. Through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

724 In Mary, the Holy Spirit *manifests* the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.

725 Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, *into communion* with Christ. And the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

726 At the end of this mission of the Spirit, Mary became the Woman, the new Eve (“mother of the living”), the mother of the “whole Christ.” As such, she was present with the Twelve, who “with one accord devoted themselves to prayer,” at the dawn of the “end time” which the Spirit was to inaugurate on the morning of Pentecost with the Manifestation of the Church. †



**THE ANNUNCIATION**

*El Greco*

(1595-1600)

# PLEASE SUPPORT OUR SPONSORS!

E  
F  
A

**Economic and Financial Analytics, Inc.**  
18837 Brookhurst Street, Suite 204, Fountain Valley, CA 92708  
Additional Office Locations: Riverside \* San Diego \* Ventura  
(714) 964-9147\* FAX: (714) 964-9167

**Ronald C. Gable, M.A., CFP**

## Forensic Economics and Finance:

- ◆ Economic Loss/Damages In:
  - Personal Injury
  - Wrongful Death/Termination
  - Professional Malpractice
  - Business Disputes
- ◆ Post-Mortem A-B-C Trust Asset Division  
Analysis for Surviving Spouse:
  - Capital Gains
  - Liquidity
  - Income
- ◆ Financial Planning:
  - Standard of Care
  - Suitability
  - Evaluation of Securities Integrated  
with Income Tax, Retirement Plan,  
Estate Plan & Family Considerations

**John (Jay) McCauley, Esq.**

19900 MacArthur Blvd, Suite 960, Irvine, CA 92612  
(949) 644-2922 FAX (949) 553-7737  
info@mccauleylaw.com  
Website: www.mediate.com/mccauley

## Alternative Dispute Resolution

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



**First American Title  
Insurance Company**



**Think First.** \_\_\_\_\_  
**Think First American**

*A Fortune 500 Company  
One of America's Most Admired Companies*

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

## CAREER DEVELOPMENT

**Joseph H. Torres, M.Ed.**

### Vocational Rehabilitation ◆ Expert Witness Services

#### VOCATIONAL ASSESSMENTS

- ◆ Employability Analysis
- ◆ Academic/Vocational Assessment
- ◆ Transferable Skills Analysis
- ◆ Career/Vocational Counseling
- ◆ Labor Market/Training Facility Research
- ◆ Development of Rehabilitation Plans
- ◆ Mexico Plans
- ◆ Job Seeking Skills Preparation
- ◆ Job Placement

#### PHYSICAL ASSESSMENTS

- ◆ Physical Tolerance Assessment
- ◆ Functional Capacity Evaluation
- ◆ Work Hardening Programs
- ◆ Upper Extremity Evaluations
- ◆ Manual Dexterity Evaluations

### Bilingual/Bicultural ◆ English/Spanish

ADMINISTRATIVE OFFICE:  
902 N. Grand Ave., Suite 101-C  
Santa Ana CA 92701  
(714) 667-8020 Telephone  
(714) 667-8177 Fax  
Email: careerdv@pacbell.net

SERVICE OFFICES:  
Fountain Valley  
Long Beach  
Santa Fe Springs  
San Diego  
Riverside

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A CALIFORNIA NON PROFIT CORPORATION AND TAX EXEMPT UNDER IRC 501(C)(3).  
DONATIONS ARE TAX DEDUCTIBLE. †





# THE WORLD'S FIRST LOVE

MARY, MOTHER OF GOD

By: **Fulton J. Sheen**

**FROM  
THE  
LIBRARY**

With all his characteristic brilliance and eloquence, Fulton J. Sheen tells the story of the Blessed Virgin Mary and examines Marian beliefs ranging from the Immaculate Conception to the miracle of Fatima. Her whole life, from the moment the Angel appeared to her announcing she was to be the Mother of the Son of God, through the boyhood of the Child Christ, the beginning of His public life at the marriage at Cana, the Passion and death at Calvary, up to the time of her assumption into heaven, is lovingly and reverently portrayed.

While considering the different phases of the life of Mary, Archbishop Sheen discusses various problems common to mankind of all times and in his inimitable manner reveals clearly that every problem, however difficult, may be resolved. Mankind's need of the Mother of God and her burning love for all her children are repeatedly stressed by the Archbishop. The tremendous resurgence today of devotion to Mary is God's way of emphasizing the worth and dignity of mankind as against the false doctrines which have so confused the modern world.

Beneath the deep spirituality of the book there is a firm foundation of history, philosophy and theology, the truths of which are presented clearly and logically. As always, Archbishop Sheen presents the great, complicated theses of all times in a simple, lucid manner that all can understand.



**Publisher: Ignatius (www.ignatius.com)    ISBN: 0898705975    Pages 276    Cost: \$12.95 †**

## ***St. Thomas More Society of Orange County***

1102 N NIGUEL CANYON WAY  
BREA, CA 92821  
ATTN: ROBERT & ANNE LANPHAR

**NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
ANAHEIM, CA  
PERMIT NO. 8355**

**RETURN SERVICE REQUESTED**



### **OUR NEXT MEETING:**

\*\*\*\*\*  
**WHEN: WEDNESDAY MAY 18 @ NOON (LUNCH \$10)**  
**TOPIC: "THE PASSION EFFECT: WHY HOLLYWOOD WILL NEVER BE THE SAME"**  
**SPEAKER: Paul Lauer, Director of Marketing for "The Passion of The Christ"**  
\*\*\*\*\*

**VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)**