

Ad Veritatem

Volume 10 Issue 12

St. Thomas More Society of Orange County

DECEMBER 2005

So important to him were his family duties that he was willing to change his career rather than neglect them.

*Thomas More:
A Portrait of Courage
Gerard Wegemenr*

DECEMBER MEETING:

WEDNESDAY DECEMBER 21, 2005 NOON

**SPEAKER: DR. J. STANLEY MATTSON,
DIRECTOR OF C. S. LEWIS FOUNDATION**

TOPIC: "C.S. LEWIS: THE LIFE AND THE LEGACY"

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. ☩

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VISIT OUR WEBSITE at www.stthomasmore.net

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DECEMBER **MEETING**

DR. J. STANLEY MATTSON ***“C.S. LEWIS: THE LIFE AND THE LEGACY”***

Founder and President of the C.S. Lewis Foundation of Redlands, CA and Oxford, England, Dr. Mattson has long been active in advancing the legacy of C.S. Lewis, renowned scholar of English medieval and renaissance literature, author and Christian apologist.

An American social and intellectual historian by training, with advanced degrees from the University of Wisconsin and the University of North Carolina, Chapel Hill, Dr. Mattson has served as Headmaster of The Master's School in West Simsbury, CT, and as a member of the teaching faculties of North Carolina State University, Gordon College, MA, and the University of Redlands, CA. At Redlands he also served as Director of Corporate and Foundation Relations until leaving to establish the C.S. Lewis Foundation in 1986. Inspired by the life and legacy of C.S. Lewis, Dr. Mattson has labored extensively over the past nineteen years to advance that legacy –

- ✚ lecturing widely on C.S. Lewis and related subjects;
- ✚ directing the Foundation's highly regarded C.S. Lewis Summer Institute at Oxford & Cambridge universities;
- ✚ overseeing the restoration of “The Kilns,” C.S. Lewis' beloved home in Oxford; and
- ✚ pioneering in the development of the C.S. Lewis Faculty Forum, a faculty-led initiative dedicated to networking Christian faculty from universities and colleges throughout North America and abroad with the goal of encouraging them, in the tradition of C.S. Lewis, to assume a more vital and visible role in shaping the academic & cultural climate of our time.

For more information, please contact either David Belz at (949) 347-0447

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**St Thomas More Society
Annual MCLE Seminar
Saturday January 14, 2006**

**Earn 3 hours of credit for Ethics,
Bias Elimination & Substance Abuse
See Page 11 for details! ✚**

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THE LIMITS OF SATAN

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



ST MICHAEL &
THE SATAN

Sanzio Raffaello
(1518)

QUESTION: When I hear that the devil can tempt us, I am frightened. Is he able to get inside of us and make us sin? Can he force us to give in to his temptations?

ANSWER: The only way that the devil can tempt us is, in principle, the way in which other human beings can tempt us. He can approach us only from the “outside,” through our senses and sense imagination and memory. The devil cannot force our spiritual will or our immaterial intellect. He can only work on the aspects of our soul which are completely dependent on physical sensation. The difference with the devil is that, being by nature an angel (although a fallen one) he is able to “see” into our imagination and memory, even though we may not be expressing their contents by words or actions. This gives him a slight advantage, more ammunition, to use against us. However, he never is able to be sure we have really given in, because he can only guess whether we have given full consent or completely understand, or have reflected sufficiently that what we have done or want to do is sinful. This is because he cannot see our intellect or will. This can only be seen by God. This is why the earliest teachers on Christian prayer and spiritual discipline, the Fathers of the Desert, emphasize how important control of our imagination is in fighting the devil. By constant prayer, by short aspirations prayed inwardly or out loud as we go about our daily work, short prayers like “*My Jesus, Mercy*” or “*Mary, Help,*” by thinking about the life of Our Lord, Our Lady, and the Saints, by avoiding useless words and images on TV and radio, we can clean up our imagination, and give the devil less to work on. We will recognize temptations more easily, and reject them more successfully, if we have a purer inner life. The best example of this is Our Lord and Our Lady. When the devil tempted Christ, he was not sure He was the Son of God and Messiah. This means that Our Lord had so complete a control of His imagination that nothing entered there which he did not want to, so the devil was perplexed at a man with an imagination and memory so pure and holy, so he was forced to come out into the open and ask. (What a humiliation for him, and a lesson for us!) In World War II, there were posters with sinking ships over the caption “somebody talked.” If we can quiet our imagination by prayer and silence, we can avoid many an attack of the evil one. Lets remember the words of St. Peter: “*Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to His eternal glory through Christ will Himself restore, confirm, strengthen, and establish you after you have suffered a little.*” (1 Peter 5:8-10).

St. Ignatius of Antioch (A.D. 107) has these wonderful words about Our Lady’s self controlled, grace filled imagination. He says, “*Both the virginity of Mary and her giving birth escaped the notice of the prince of this age . . . mysteries wrought in the stillness of God*” (Letter to the Ephesians 19). Lets ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. ✚

HONORING FATHER

DONALD HUNSBERGER, ESQ.

When my older son was 13 years old he undertook an Eagle Scout project that involved getting a World War Two service devotional reprinted. This was a formidable task even for an adult, since he committed to getting new written contributions from people of religious note, including presidents of major universities, clergy, and prominent professors from every corner of our country. In the process, my son decided to dedicate the book to his grandfather, my father.

More than once hosts at gatherings to honor the project after its completion asked me what kind of grandfather elicits a homage of this magnitude. Once, at a meeting in Chicago, an elderly woman in a receiving line gushed that my son's grandfather "must have been a wonderfully saintly man." When my wife turned to me and asked if I thought my dad was "wonderfully saintly", I could only smile and say, "I don't know if he was a saint or not, but he never missed a chance to be a teacher. He turned every event in his life into a teaching moment."

My smile came from the fact that my son's granddad had a brand of saintliness that had little in common with the traits of many of the historical figures we refer to as saints. He was temperamental, opinionated, stubborn, and irretrievably focused in the matters he considered important in life; Dad was not a man for the politically correct twenty-first century. What I recall of my father's "saintly" nature was a tripod of traits which I think would have pleased Paul: Dad was self-sacrificing, unrelentingly focused on following Christ in his own life, and ruthlessly dedicated to engraving his view of Christian love in his children's minds. I doubt any one of those traits inspired my son to honor my father with the publication of his book, but I am certain that the combination of the three characteristics more than accounts for my son's decision.

SELF-SACRIFICING

Dad taught at Boone Grove School, a high school in Porter County in Northern Indiana. This was an institution of learning which was not nearly as sophisticated or worldly as its name might imply. Large-limbed farmers' sons and their sisters attended classes in a brick building surrounded by corn fields; Dad constantly held extra class time at night to help the students with topics that would increase their chances of, as he said, "getting into and out of college."

On one such evening, a student in my dad's chemistry lab who hoped to leave the farm for a career in animal medicine took a vial of a variety of white phosphorus from the lab refrigerator. This is a substance that is used in explosives and munitions, but it is also used in making fertilizer, which was the reason it was in the lab cooler in that farming community high school science room in the first place. The beaker was in a rack clearly marked as off limits to the students, but the young chemistry student ignored the warning and picked it up anyway. Unfortunately, the substance ignites at ninety two degrees, which meant that it would explode into flames out in the open on any warm Hoosier day, or as in this case, when held in the hand of a hot-blooded basketball player.

My dad, who was not far removed in time from his days as a corpsman and phar-



**JOSEPH RECEIVING
HIS FATHER &
BROTHERS IN EGYPT**

Salomon de Bray

(1655)

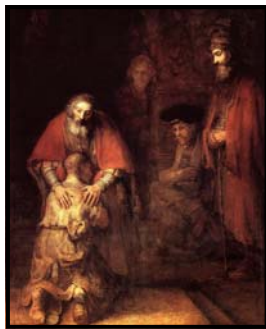
Honoring Father (Continued on page 6)

(Continued from page 5) **Honoring Father**

macist mate in the Navy, sprung from his place around the table and took the glass vial from the student, shielding the pupil from the explosion with his own body. By the time the instant had passed, my dad had lost every inch of skin from his hand and forearm to the scorching liquid that provides the base of dozens of explosives and military incendiary devices.

Some weeks later, when Dad was home and visitors allowed to call, the student who had picked up the beaker sat in our living room and wept a bucketful of tears as my father fidgeted on the sofa. After a time, my dad leaned forward and raised his gauze and tape wrapped arm in front of him. "Stop your whining and look at this as a lesson. Just consider that I am holding up the down payment on your medical degree. Every time you even think of quitting college or veterinary school, remember you are going to have to come and see me and tell me why. Now get to work."

Years later, at my father's funeral, shortly before the veterinarian who had been my dad's chemistry student retired, he talked about how he had applied my dad's words to his schooling, his training, and his animal medicine practice. "As a country vet, there were times I had to get up in the middle of the night to take care of sick livestock or play stork to a farmer's filly. Whenever I felt like ignoring the midnight phone, I remembered that bandaged arm held up in the air and pushed myself a little harder."



**THE RETURN OF THE
PRODIGAL SON**

Rembrandt

(1669)

FOLLOWING CHRIST'S PLAN FOR OUR LIVES

Dad's father had left when my dad was just a little over a year old. Over the next five decades my father tried to make contact with the man every time my father had any kind of event in his life: from graduations to enlistments to marriage to births to awards of various kinds my father tried time and time again to communicate with the man who had no interest in being a dad. Finally, when his sire died, dad took our entire family to the funeral and walked up to the casket holding the body of the father he had never met. In front of relatives he had never known and friends he had never made, Dad knelt before the coffin and prayed for my grandfather's soul.

Silence is louder than the sound of the room my father knelt in on that late afternoon, and no clock could ever calibrate the length of the moments Dad held the attended throng in limbo as he prayed. Relatives who should have sent cards to a lonely boy years before looked down and stared at a threadbare carpet unworthy of their attention. And when my father finished praying, he joined his wife and children at the back of the room to sit through the man's service.

Weeks after the funeral, I stopped for a time beside my dad as we were cutting wood outside our home. I asked him how he could have forgiven the man at the funeral, given the lack of interest the man had had in being a father to him in his lifetime. My dad leaned on his axe and wiped his brow. "Son, when the Scriptures tell us to honor our parents, they don't say to do it if they were good parents. They just said to do it. And when our Lord says to forgive seventy times seven, I don't really think he means for us to keep count, do you?"

Dad set down his axe, placed his hand on my shoulder, and took off his hat to bow his head. "Lord," he began, "Remember not against us the iniquities of our forefathers; let thy tender mercies speedily come to meet us: for we are brought very low." The overwhelming awe I felt at that moment for my father's aptitude in bringing Psalm 79 to life at a critical moment in teaching his son tempered my attitude as a fa-

Honoring Father (Continued on page 7)

(Continued from page 6) **Honoring Father**

ther about the need to teach Scripture to children. Like the veterinarian who couldn't quit taking care of night time patients because of the image of my dad's bandaged hand, I digested an image of forgiveness that day that would haunt my life every time I faced an affront. While I have only occasionally lived up to his example, I have never had the excuse of not knowing what Christ expects of me concerning forgiveness.

TEACHING CHRIST

One February Sunday morning after a particularly chaotic class, my father heard my twin brother and I telling our sister about a prank one of our classmates had been playing on our Sunday School teacher over the course of the lesson. Dad stepped into the doorway of the kitchen where we were seated with our sister and stared at our stunned faces.

"You mean to tell me that you allowed that boy to interrupt a man who had given up his morning to teach you two about the Gospel of Jesus Christ?" Dad growled from the doorway. "Get your bicycles and go out to your teacher's house and apologize to him. Now."

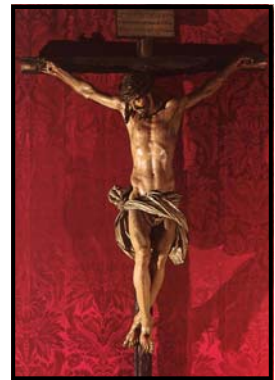
February in northern Indiana is not a grand time for cycling. Dirt disappears around November and is replaced by mud which doesn't dry out until July, except that on some February Sunday mornings the mud is frozen in ridges of tractor tire tracks that scar the roads across much of the country side. Winds are not balmy in February; there are only two days a year when Indiana winds are not either hot and sticky or cold and biting. It was not one of those days when my brother and I rode our bikes to apologize for our failure to police the class room of our Protestant Sunday School.

We rode the six miles into town and the five miles out of town to reach our teacher's home, only to find out that he was out for the day. He and his family were gone, with nothing but ourselves and snow flurries left behind to keep us company outside his home. Four and a half hours we waited, now riding to burn energy and stay warm, later running in place to keep our feet ripe with circulation. Four and half hours we waited because we knew our father expected us to apologize, not to make excuses about where our teacher had gone. When our teacher finally arrived home, he looked confused and asked us in for hot chocolate. We declined, knowing that the pedaling home awaited, and no ride from a Sunday school teacher would suffice as a substitute for our dad's punishment.

Country boys learn at an early age how to stay warm in the cold, but on that day my brother and I also learned what our father expected of us as members of a Christian community. Our responsibility for others was a constant theme under our father's instruction. Yet somehow, he could still manage to surprise us from time to time. On one evening after report cards came home, our family waited at the kitchen table for our father to join us, at which time we rose for him and sat together. He was always the last one to gather, not out of discourtesy, but from our shared sense of his place as the head of our household. That custom, after I became a Catholic, made it impossible for me leave Mass before the Blessing or to fail to stand when a Priest walked into a room.

On that evening, our family prayed and then Dad looked at our cards. I was particularly interested in his response, since my card had all A's and a letter attached from the teacher with a ream of complimentary remarks about his son's academic potential, based on both grades and standardized test scores. I sat in anticipation of hearing con-

Honoring Father (Continued on page 8)



**THE MERCIFUL
CHRIST**

**Juan Martinez
Montanes**

(1603)

(Continued from page 7) **Honoring Father**

gratulations from my father to reward the grades I had garnered over the last period.

Dad reviewed the cards slowly, never looking up from the plate where they rested, never glancing at any of his family members and never giving any indication of the reaction I could expect. Then slowly his fist went into the air and landed firmly on the table top, sending several plates and a gravy bowl into the air. He then pointed a savagely scarred finger from a red-skinned hand at me and barked in a pitch that I have only heard in German households, though I am open to be told that other ethnicities have men who can recreate the terrifying tones as well.

“No television, no football, basketball, canoeing, no activities of any kind for the next six weeks until grade cards come out again,” he spouted at me.

“But why?” I sputtered.

“What?” Dad barked back.

“But why, Sir?” I answered without taking a breath.

Dad leaned across my brother and faced me as nearly as any one could have accomplished without actually climbing on the table.

“Do you go to the same school as this boy?” he demanded with no reduction in voice intensity. I nodded as I answered “Yes, Sir.”

“Do you sit in the same classroom with him?” he continued.

Again: “Yes, sir.”

“And do you live in the same house and share a room with him?”

“Yes, sir, I do.”

Dad took a deep breath and let it out slowly; never blinking, he focused a stare that bore a tunnel through my forehead.

“How dare you have a report with grades like these when your brother has two D’s on his card?” Just in case I was not convinced of his determination, he frowned as he ended his point.

“In this household, you never need ask whether you are your brother’s keeper, because I am here to tell you that you are.”

Unlike some parents I have known over the years, there was no backing down from my father’s punishment proclamations. I had no sports, television or any other leisure activities until my brother’s next grade card was clear of any sub-average grades.

Living through the experience of my father’s academic barracks discipline did not sweeten my sixth grade disposition, but I began to understand his methods as I grew older. My dad was the topic of a host of essays and other papers as I waded through college writing courses. I had professors accuse me of fabricating the personality of my father for effect; professors offered to turn him into social services, and one even suggested that all of his children should seek counseling. As a father, I have always been able to smile at any punishment I might have meted out, knowing it would doubtless have fallen short of the target my father would have hit for an identical infraction by one of his children. Ultimately, as I look at the consistent pattern of faith among my father’s grandchildren, the dedication of his children to their families and to each other, and the unfettered devotion of all his namesakes to his memory, I suspect that his idiosyncratic approaches to teaching faith to his children were, at the very least, effective.

When the elderly lady in the Chicago receiving line asked me about my father’s saintliness, my answer was hesitant and made half in jest. My son, who honored my father with his Eagle Scout project, was not nearly so tentative. “I don’t know if my grandfather was a saint or not,” he said, “but I definitely know that he deserved to have this book dedicated to him.” ✠



**ST AGUSTINE
TEACHING IN ROME**

**Benozzo Gozzoli
(1464-65)**

SAINT JOSEPH: A MODEL FOR FATHERS

FATHER ROBERT ALTIER*

TUESDAY MAY 1, 2001 FEAST OF ST. JOSEPH THE WORKER
READING (GENESIS 1:26-2:3) GOSPEL (ST. MATTHEW 13:54-58)

We celebrate, today, the feast of Saint Joseph the Worker. Once again, we are reminded of the dignity of work and the example Saint Joseph gave to his Son; the example, then, which God puts before all of us to be able to see that we need to work. There are, of course, different types of work. There are those who will do physical labor; there are those who are involved in intellectual work; and, of course, the most important work of all: that of being a parent, of being able to raise children, provide for them, and care for them. In whatever manner that is done, it is critically important.

It is especially important in our day, where we see that the work of the parents is being undermined. It is critical that parents take their role very, very seriously, and guard and protect their children carefully. Make sure that the work that is yours to do as parents is not being done by somebody else, because the people who want to raise your children are not raising them well. They are trying to destroy our young people and they are doing quite a fine job of it, we must admit. They have every means available right there at their disposal. They have an endless supply of money to do whatever they want. They are using the media and all kinds of different means. They are taking the parents out of the home to make sure the kids are on their own or are being raised by somebody else. It is not a good situation. This primary work which has to do with one of the very first of the commandments God gave to humanity: to be fertile and multiply and fill the earth and subdue it, must be taken very, very seriously by parents.

We live in a society which tells us that material goods are what is most important: "If both parents are out working full time, you can have more material goods. It will be the fruit of your labor." It is the wrong reason to work. Work is there to support the family, and the support of the family is not to have more stuff. The support of the family is to make sure we are raising saints for God. There are times when both parents must work, that is understandable, but that is not what the norm ought to be. The norm should be that the parents are to be there with their children. The father, in particular, should be providing for his family. If it is a necessity that there be two incomes in order to make ends meet, then, yes, the mother may have to work; but if she does not need to, she ought not to because the most important work she can engage in is that of raising her children, caring for them, teaching them. That cannot be replaced by anybody.

When we see the dignity of the work, we need to be able to put it into context and see that, in our society, it is being twisted. Work is being touted, but for the wrong reason and in the wrong manner. We have gotten to the point where we want work to be a fun, easy kind of thing. Work should be enjoyable, but we are not there just to have fun. Work is there as a labor, and labor is not always easy. We need to make sure that we are fulfilling the duties of our state in life. For those who must go to a job, that means to do the job to the best of your ability. For those who are home with your children, that means to attend to all the details of the duties of the state in life that are yours. All these things are part of work.

St. Joseph: Model for Fathers (Continued on page 10)



**ST JOSEPH &
THE CHRIST CHILD**
El Greco
(1597-99)

** Fr. Robert Altier was ordained in 1989 and serves at St Agnes parish in St. Paul, MI. His parishioners are so impressed with his inspired sermons that they transcribe them and post them on their website www.desertvoice.org*

(Continued from page 9) **St. Joseph: Model for Fathers**



**ST JOSEPH &
THE CHRIST CHILD**
*Francisco de Herrera
the Elder*
(1648)

Today, the Church holds up before us this feast to remind us of the dignity of work. It is so dignified that God has set aside a special day to make sure that we do not work. It is one of those things - if we do the same thing over and over again, we can lose the importance of it. When we take that day of rest, that day of recreation, it reminds us very clearly of how important the work is. It is another point in our society where Sunday has been eroded terribly. Maybe we can squeeze Mass in around running to the soccer games, the hockey games, the football games and doing all the other things. It is not to be that way. Sunday is the Lord's day, we need to keep it as such so that we can focus on the Will of God; and thereby have the grace and opportunity to be able to carry on the work which is His throughout the rest of the week.

We want to look at our own selves, and ask ourselves, "Have we fallen prey to the lies, to the deception of the evil one that he has put forth in our world? Have we fallen prey to the worldly ways that suggest we need more things and the best we can do for our children is to give them more material things, as if some piece of material junk is worth more than you are, and is worth more than the love of the parents?" Be with your children. Work with your children. That is what is most important. That cannot be taken by anybody else. God has given us children to raise and that is the primary work of a parent. If we have fallen prey to the worldly ways, we need to make sure we are looking at that very seriously and ask ourselves, "Is this a necessity? Or is it a want?" If it is a want, then we need to amend our ways. We need to look at God, we need to ask Him: "What is His Will in this matter? Should we be working at a job? Or should we be working at home?" That is the question we need to look at.

Today, as we look at Saint Joseph, we have the ultimate model for those who must go to a job and work. We have the ultimate model of the work of a father. Then, because of that, we also see reflected the ultimate model of a mother because Our Lady did not have to go to a job. They lived in poverty, they survived, but she did not go out and try to find a job to make more money and to make things easier. She knew that the most important work that was hers was to raise her Son. Saint Joseph supported that entirely. While they did not have much, they had enough. They trusted in God that He would provide. That is the dignity we look at today: the dignity of the family, the dignity of work. Everything that we do is at the support of the family and for the good of the children. †

MORE ON FAMILY DUTIES



THE WRITINGS OF THOMAS MORE

More's clear sense that his family duties should "count as business" and should be placed even before his professional work is best illustrated in an incident recounted by his son-in-law Will Roper. Shortly after entering King Henry's service, More came to find that his new job was preventing him from spending enough time with his family. What is one to do when the king is your boss and the cause of the problem? As Roper's account shows, More's solution was ingenious—and also courageous: "Because [More] was of a pleasant disposition, it often pleased the King and the Queen...at the time of their supper...to call for him to be merry with them. They delighted so much in his talk that he could not once in a month get leave to go home to his wife and children (whose company he most desired). When he was absent from the court for only two days, he was sent for again. Much disliking this restraint upon his liberty, More began to dissemble his nature somewhat. Little by little he so changed from his usual mirth that he was not so frequently sent for."

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 35) †

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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St. Thomas More, this seminar will focus on ethics, elimination of bias and controlling substance abuse from the Catholic perspective.

EVERYONE IS WELCOME!

WHEN: January 14, 2006

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COST: \$30 (no MCLE credit) \$75 (3 hrs MCLE credit)

PREREGISTRATION REQUIRED: Make check payable to “St. Thomas More Society” & mail to Anne Lanphar at First American (see address above). Must be received by January 12th

*Refund Policy: If notice of cancellation is received by Jan. 13th, a refund will be permitted.
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Limited seating so make your reservation early!

QUESTIONS:

DEBRA KNEFEL at (714) 765-5169 (work) or (714) 287-7897 (cell)
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CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR, O. PRAEM
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: “ BIAS ELIMINATION: NATURAL LAW, NATURAL RIGHTS & PHILOSOPHICAL INSIGHTS ” (1 hr Elimination of Bias)	FR. JOSEPH KOTERSKI, S.J. <i>Professor, Fordham University Noted Author on St. Thomas More</i>
10:10am—11:10am	SESSION 2: “ FINDING RHYTHM AND RHYME IN THE RAT RACE ” (1 hr Substance Abuse Prevention/Stress Management)	BISHOP JAIME SOTO <i>Auxiliary Bishop of Diocese of Orange</i>
11:20am—12:20pm	SESSION 3: “ PREPARING ETHICAL LEADERSHIP FOR THE FUTURE ” (1 hr Ethics)	PETER BOWEN <i>President, Servite High School</i>

DIRECTIONS:

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

KINDERGARTEN CHRISTMAS!



THOUGHT FOR THE DAY



NATIVITY

Lorenzo Lotto
(1523)

Each December, I vowed to make Christmas a calm and peaceful experience. I had cut back on nonessential obligations - extensive card writing, endless baking, decorating, and even overspending. Yet still, I found myself exhausted, unable to appreciate the precious family moments, and of course, the true meaning of Christmas.

My son, Nicholas, was in kindergarten that year. It was an exciting season for a six year old. For weeks, he'd been memorizing songs for his school's "Winter Pageant." I didn't have the heart to tell him I'd be working the night of the production.

Unwilling to miss his shining moment, I spoke with his teacher. She assured me there'd be a dress rehearsal the morning of the presentation. All parents unable to attend that evening were welcome to come then. Fortunately Nicholas seemed happy with the compromise.

So, the morning of the dress rehearsal, I filed in ten minutes early, found a spot on the cafeteria floor and sat down. Around the room, I saw several other parents quietly scampering to their seats. As I waited, the students were led into the room. Each class, accompanied by their teacher, sat cross-legged on the floor. Then, each group, one by one, rose to perform their song.

Because the public school system had long stopped referring to the holiday as "Christmas," I didn't expect anything other than fun, commercial entertainment - songs of reindeer, Santa Claus, snowflakes and good cheer. So, when my son's class rose to sing, "Christmas Love," I was slightly taken aback by its bold title. Nicholas was a glow, as were all of his classmates, adorned in fuzzy mittens, red sweaters, and bright snowcaps upon their heads.

Those in the front row- center stage - held up large letters, one by one, to spell out the title of the song. As the class would sing "C is for Christmas," a child would hold up the letter C. Then, "H is for Happy," and on and on, until each child holding up his portion had presented the complete message, "Christmas Love." The performance was going smoothly, until suddenly, we noticed her; a small, quiet, girl in the front row holding the letter "M" upside down - totally unaware her letter "M" appeared as a "W". The audience of 1st through 6th graders snickered at this little one's mistake. But she had no idea they were laughing at her, so she stood tall, proudly holding her "W".

Although many teachers tried to shush the children, the laughter continued until the last letter was raised, and we all saw it together. A hush came over the audience and eyes began to widen.

In that instant, we understood the reason we were there, why we celebrated the holiday in the first place, why even in the chaos, there was a purpose for our festivities.

For when the last letter was held high, the message read loud and clear:

"CHRIST WAS LOVE"

And He still is. ✚

REDEMPTORIS CUSTOS* **GUARDIAN OF THE REDEEMER**

“ON THE PERSON AND MISSION OF SAINT JOSEPH IN THE LIFE OF CHRIST AND OF THE CHURCH”

To Bishops, To Priests and Deacons, To Men and Women Religious, and to all the Lay Faithful:

INTRODUCTION

1. “Joseph did as the angel of the Lord commanded him and took his wife” (cf. Mt 1:24).

Inspired by the Gospel, the Fathers of the Church from the earliest centuries stressed that just as Saint Joseph took loving care of Mary and gladly dedicated himself to Jesus Christ’s upbringing,[1] he likewise watches over and protects Christ’s Mystical Body, that is, the Church, of which the Virgin Mary is the exemplar and model.

On the occasion of the centenary of Pope Leo XIII’s Encyclical Epistle *Quamquam Pluries*, [2] and in line with the veneration given to Saint Joseph over the centuries, I wish to offer for your consideration, dear brothers and sisters, some reflections concerning him “into whose custody God entrusted his most precious treasures.”[3] I gladly fulfill this pastoral duty so that all may grow in devotion to the Patron of the Universal Church and in love for the Savior whom he served in such an exemplary manner.

In this way the whole Christian people not only will turn to Saint Joseph with greater fervor and invoke his patronage with trust, but also will always keep before their eyes his humble, mature way of serving and of “taking part” in the plan of salvation.[4]

I am convinced that by reflection upon the way that Mary’s spouse shared in the divine mystery, the Church - on the road towards the future with all of humanity - will be enabled to discover ever anew her own identity within this redemptive plan, which is founded on the mystery of the Incarnation.

This is precisely the mystery in which Joseph of Nazareth “shared” like no other human being except Mary, the Mother of the Incarnate Word. He shared in it with her; he was involved in the same salvific event; he was the guardian of the same love, through the power of which the eternal Father “destined us to be his sons through Jesus Christ” (Eph 1:5).

I. THE GOSPEL PORTRAIT

Marriage to Mary

2. “Joseph, Son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins” (Mt 1:20-21).

In these words we find the core of biblical truth about Saint Joseph; they refer to that moment in his life to which the Fathers of the Church make special reference.

The Evangelist Matthew explains the significance of this moment while also describing how Joseph lived it. However, in order to understand fully both its content and context, it is important to keep in mind the parallel passage in the Gospel of Luke. In Matthew we read: “Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit” (Mt 1:18). However, the origin of Mary’s pregnancy “of the Holy Spirit” is described more fully and explicitly in what Luke tells us about the annunciation of Jesus’ birth: “The angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary” (Lk 1:26-27). The angel’s greeting: “Hail, full of grace, the Lord is with you” (Lk 1:28) created an inner turmoil in Mary and also moved her to reflect. Then the messenger reassured the Virgin and at the same time revealed God’s special plan for her: “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give

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



**ST JOSEPH WITH
THE INFANT JESUS**

***Guido Reni*
(1635)**

****Apostolic Exhortation
Redemptoris Custos
of the Supreme Pontiff
John Paul II
Given in St. Peter’s in
Rome on August 15,
1989—the 11th year of
his Pontificate.***

Saint Joseph (Continued on page 14)

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to him the throne of his father David” (Lk 1:30-32).

A little earlier the Gospel writer had stated that at the moment of the Annunciation, Mary was “betrothed to a man whose name was Joseph, of the house of David.” The nature of this “marriage” is explained indirectly when Mary, after hearing what the messenger says about the birth of the child, asks, “How can this be, since I do not know man?” (Lk 1:34) The angel responds: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God” (Lk 1:35). Although Mary is already “wedded” to Joseph, she will remain a virgin, because the child conceived in her at the Annunciation was conceived by the power of the Holy Spirit.

At this point Luke’s text coincides with Matthew 1:18 and serves to explain what we read there. If, after her marriage to Joseph, Mary “is found to be with child of the Holy Spirit,” this fact corresponds to all that the Annunciation means, in particular to Mary’s final words: “Let it be to me according to your word” (Lk 1:38). In response to what is clearly the plan of God, with the passing of days and weeks Mary’s “pregnancy” is visible to the people and to Joseph; she appears before them as one who must give birth and carry within herself the mystery of motherhood.

3. In these circumstances, “her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly” (Mt 1:19). He did not know how to deal with Mary’s “astonishing” motherhood. He certainly sought an answer to this unsettling question, but above all he sought a way out of what was for him a difficult situation. “But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins’” (Mt 1:20-21).

There is a strict parallel between the “annunciation” in Matthew’s text and the one in Luke. The divine messenger introduces Joseph to the mystery of Mary’s motherhood. While remaining a virgin, she who by law is his “spouse” has become a mother through the power of the Holy Spirit. And when the Son in Mary’s womb comes into the world, he must receive the name Jesus. This was a name known among the Israelites and sometimes given to their sons. In this case, however, it is the Son who, in accordance with the divine promise, will bring to perfect fulfillment the meaning of the name Jesus - Yehos ua’ - which means “God saves.”

Joseph is visited by the messenger as “Mary’s spouse,” as the one who in due time must give this name to the Son to be born of the Virgin of Nazareth who is married to him. It is to Joseph, then, that the messenger turns, entrusting to him the responsibilities of an earthly father with regard to Mary’s Son.

“When Joseph woke from sleep, he did as the angel of the Lord commanded him and took Mary as his wife” (cf. Mt 1:24). He took her in all the mystery of her motherhood. He took her together with the Son who had come into the world by the power of the Holy Spirit. In this way he showed a readiness of will like Mary’s with regard to what God asked of him through the angel.

II. THE GUARDIAN OF THE MYSTERY OF GOD

4. When, soon after the Annunciation, Mary went to the house of Zechariah to visit her kinswoman Elizabeth, even as she offered her greeting she heard the words of Elizabeth, who was “filled with the Holy Spirit” (Lk 1:41). Besides offering a salutation which recalled that of the angel at the Annunciation, Elizabeth also said: “and blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord” (Lk 1:45). These words were the guiding thought of the Encyclical *Redemptoris Mater*, in which I sought to deepen the teaching of the Second Vatican Council, which stated: “The Blessed Virgin advanced in her pilgrimage of faith, and faithfully preserved her union with her Son even to the cross,”[5] “preceding”[6] all those who follow Christ by faith.

Now at the beginning of this pilgrimage, the faith of Mary meets the faith of Joseph. If Elizabeth said of the Redeemer’s Mother, “blessed is she who believed,” in a certain sense this blessedness can be referred to Joseph as well, since he responded positively to the word of God when it was communicated to him at the decisive moment. While it is true that Joseph did not respond to the angel’s “announcement” in the same way as Mary, he “did as the angel of the Lord commanded him and took his wife.” What he did is the clearest “obedience of faith” (cf. Rom 1:5; 16:26; 2 Cor 10:5-6).

One can say that what Joseph did united him in an altogether special way to the faith of Mary. He accepted as truth coming from God the very thing that she had already accepted at the Annunciation. The Council teaches: “‘The obedience of faith’ must be given to God as he reveals himself. By this obedience of faith man freely commits himself entirely to God, making ‘the full submission of his intellect and will to God who reveals,’ and willingly assenting to the revelation given by him.”[7] This statement, which touches the very essence of faith, is perfectly applicable to Joseph of Nazareth.

5. Therefore he became a unique guardian of the mystery “hidden for ages in God” (Eph 3:9), as did Mary, in that decisive moment which Saint Paul calls “the fullness of time,” when “God sent forth his Son, born of woman...to redeem those who were under the law, so that we might receive adoption as sons” (Gal 4:4-5). In the words of the Council: “It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will (cf. Eph 1:9). His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and become sharers in the divine nature (cf. Eph 2:18; 2 Pt 1:4)”[8]

Saint Joseph (Continued on page 15)

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Together with Mary, Joseph is the first guardian of this divine mystery. Together with Mary, and in relation to Mary, he shares in this final phase of God's self-revelation in Christ, and he does so from the very beginning. Looking at the gospel texts of both Matthew and Luke, one can also say that Joseph is the first to share in the faith of the Mother of God, and that in doing so he supports his spouse in the faith of the divine annunciation. He is also the first to be placed by God on the path of Mary's "pilgrimage of faith." It is a path along which - especially at the time of Calvary and Pentecost - Mary will precede in a perfect way.[9]

6. The path that was Joseph's - his pilgrimage of faith - ended first, that is to say, before Mary stood at the foot of the cross on Golgotha, and before the time after Christ returned to the Father, when she was present in the upper room on Pentecost, the day the Church was manifested to the world, having been born in the power of the Spirit of truth. Nevertheless, Joseph's way of faith moved in the same direction: it was totally determined by the same mystery, of which he, together with Mary, had been the first guardian. The Incarnation and Redemption constitute an organic and indissoluble unity, in which "the plan of revelation is realized by words and deeds which are intrinsically bound up with each other." [10] Precisely because of this unity, Pope John XXIII, who had a great devotion to Saint Joseph, directed that Joseph's name be inserted in the Roman Canon of the Mass - which is the perpetual memorial of redemption - after the name of Mary and before the apostles, popes and martyrs.[11]

The Service of Fatherhood

7. As can be deduced from the gospel texts, Joseph's marriage to Mary is the juridical basis of his fatherhood. It was to assure fatherly protection for Jesus that God chose Joseph to be Mary's spouse. It follows that Joseph's fatherhood - a relationship that places him as close as possible to Christ, to whom every election and predestination is ordered (cf. Rom 8:28-29) - comes to pass through marriage to Mary, that is, through the family.

While clearly affirming that Jesus was conceived by the power of the Holy Spirit, and that virginity remained intact in the marriage (cf. Mt 1:18-25; Lk 1:26-38), the evangelists refer to Joseph as Mary's husband and to Mary as his wife (cf. Mt 1:16, 18-20, 24; Lk 1:27; 2:5).

And while it is important for the Church to profess the virginal conception of Jesus, it is no less important to uphold Mary's marriage to Joseph, because juridically Joseph's fatherhood depends on it. Thus one understands why the generations are listed according to the genealogy of Joseph: "Why," Saint Augustine asks, "should they not be according to Joseph? Was he not Mary's husband?... Scripture states, through the authority of an angel, that he was her husband. Do not fear, says the angel, to take Mary your wife, for that which is conceived in her is of the Holy Spirit. Joseph was told to name the child, although not born from his seed. She will bear a son, the angel says, and you will call him Jesus. Scripture recognizes that Jesus is not born of Joseph's seed, since in his concern about the origin of Mary's pregnancy, Joseph is told that it is of the Holy Spirit. Nonetheless, he is not deprived of his fatherly authority from the moment that he is told to name the child. Finally, even the Virgin Mary, well aware that she has not conceived Christ as a result of conjugal relations with Joseph, still calls him Christ's father." [12]

The Son of Mary is also Joseph's Son by virtue of the marriage bond that unites them: "By reason of their faithful marriage both of them deserve to be called Christ's parents, not only his mother, but also his father, who was a parent in the same way that he was the mother's spouse: in mind, not in the flesh." [13] In this marriage none of the requisites of marriage were lacking: "In Christ's parents all the goods of marriage were realized - offspring, fidelity, the sacrament: the offspring being the Lord Jesus himself; fidelity, since there was no adultery; the sacrament, since there was no divorce." [14]

Analyzing the nature of marriage, both Saint Augustine and Saint Thomas always identify it with an "indivisible union of souls," a "union of hearts," with "consent." [15] These elements are found in an exemplary manner in the marriage of Mary and Joseph. At the culmination of the history of salvation, when God reveals his love for humanity through the gift of the Word, it is precisely the marriage of Mary and Joseph that brings to realization in full "freedom" the "spousal gift of self" in receiving and expressing such a love. [16] "In this great undertaking which is the renewal of all things in Christ, marriage - it too purified and renewed - becomes a new reality, a sacrament of the New Covenant. We see that at the beginning of the New Testament, as at the beginning of the Old, there is a married couple. But whereas Adam and Eve were the source of evil which was unleashed on the world, Joseph and Mary are the summit from which holiness spreads all over the earth. The Savior began the work of salvation by this virginal and holy union, wherein is manifested his all-powerful will to purify and sanctify the family - that sanctuary of love and cradle of life." [17]

How much the family of today can learn from this! "The essence and role of the family are in the final analysis specified by love. Hence the family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the Church his bride." [18] This being the case, it is in the Holy Family, the original "Church in miniature (*Ecclesia domestica*)," [19] that every Christian family must be reflected. "Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families." [20]

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8. Saint Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood. It is precisely in this way that, as the Church's Liturgy teaches, he "cooperated in the fullness of time in the great mystery of salvation" and is truly a "minister of salvation." [21] His fatherhood is expressed concretely "in his having made his life a service, a sacrifice to the mystery of the Incarnation and to the redemptive mission connected with it; in having used the legal authority which was his over the Holy Family in order to make a total gift of self, of his life and work; in having turned his human vocation to domestic love into a superhuman oblation of self, an oblation of his heart and all his abilities into love placed at the service of the Messiah growing up in his house." [22]

In recalling that "the beginnings of our redemption" were entrusted "to the faithful care of Joseph," [23] the Liturgy specifies that "God placed him at the head of his family, as a faithful and prudent servant, so that with fatherly care he might watch over his only begotten Son." [24] Leo XIII emphasized the sublime nature of this mission: "He among all stands out in his august dignity, since by divine disposition he was guardian, and according to human opinion, father of God's Son. Whence it followed that the Word of God was subjected to Joseph, he obeyed him and rendered to him that honor and reverence that children owe to their father." [25]

Since it is inconceivable that such a sublime task would not be matched by the necessary qualities to adequately fulfill it, we must recognize that Joseph showed Jesus "by a special gift from heaven, all the natural love, all the affectionate solicitude that a father's heart can know." [26]

Besides fatherly authority over Jesus, God also gave Joseph a share in the corresponding love, the love that has its origin in the Father "from whom every family in heaven and on earth is named" (Eph 3:15).

The Gospels clearly describe the fatherly responsibility of Joseph toward Jesus. For salvation - which comes through the humanity of Jesus - is realized in actions which are an everyday part of family life, in keeping with that "condescension" which is inherent in the economy of the Incarnation. The gospel writers carefully show how in the life of Jesus nothing was left to chance, but how everything took place according to God's predetermined plan. The oft-repeated formula, "This happened, so that there might be fulfilled..." in reference to a particular event in the Old Testament, serves to emphasize the unity and continuity of the plan which is fulfilled in Christ.

With the Incarnation, the "promises" and "figures" of the Old Testament become "reality": places, persons, events and rites interrelate according to precise divine commands communicated by angels and received by creatures who are particularly sensitive to the voice of God. Mary is the Lord's humble servant, prepared from eternity for the task of being the Mother of God. Joseph is the one whom God chose to be the "overseer of the Lord's birth," [27] the one who has the responsibility to look after the Son of God's "ordained" entry into the world, in accordance with divine dispositions and human laws. All of the so-called "private" or "hidden" life of Jesus is entrusted to Joseph's guardianship.

The Census

9. Journeying to Bethlehem for the census in obedience to the orders of legitimate authority, Joseph fulfilled for the child the significant task of officially inserting the name "Jesus, son of Joseph of Nazareth" (cf. Jn 1:45) in the registry of the Roman Empire. This registration clearly shows that Jesus belongs to the human race as a man among men, a citizen of this world, subject to laws and civil institutions, but also "savior of the world." Origen gives a good description of the theological significance, by no means marginal, of this historical fact: "Since the first census of the whole world took place under Caesar Augustus, and among all the others Joseph too went to register together with Mary his wife, who was with child, and since Jesus was born before the census was completed: to the person who makes a careful examination it will appear that a kind of mystery is expressed in the fact that at the time when all people in the world presented themselves to be counted, Christ too should be counted. By being registered with everyone, he could sanctify everyone; inscribed with the whole world in the census, he offered to the world communion with himself, and after presenting himself he wrote all the people of the world in the book of the living, so that as many as believed in him could then be written in heaven with the saints of God, to whom be glory and power for ever and ever. Amen." [28]

The Birth at Bethlehem

10. As guardian of the mystery "hidden for ages in the mind of God," which begins to unfold before his eyes "in the fullness of time," Joseph, together with Mary, is a privileged witness to the birth of the Son of God into the world on Christmas night in Bethlehem. Luke writes: "And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn" (Lk 2:6-7).

Joseph was an eyewitness to this birth, which took place in conditions that, humanly speaking, were embarrassing - a first announcement of that "self-emptying" (cf. Phil 2:5-8) which Christ freely accepted for the forgiveness of sins. Joseph also witnessed the adoration of the shepherds who arrived at Jesus' birthplace after the angel had brought them the great and happy news (cf. Lk 2:15-16). Later he also witnessed the homage of the magi who came from the East (cf. Mt 2:11).

The Circumcision

11. A son's circumcision was the first religious obligation of a father, and with this ceremony (cf. Lk 2:21) Joseph exer-

Saint Joseph (Continued on page 17)

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cised his right and duty with regard to Jesus.

The principle which holds that all the rites of the Old Testament are a shadow of the reality (cf. Heb 9:9f; 10:1) serves to explain why Jesus would accept them. As with all the other rites, circumcision too is “fulfilled” in Jesus. God’s covenant with Abraham, of which circumcision was the sign (cf. Gn 17:13), reaches its full effect and perfect realization in Jesus, who is the “yes” of all the ancient promises (cf. 2 Cor 1:20).

Conferral of the Name

12. At the circumcision Joseph names the child “Jesus.” This is the only name in which there is salvation (cf. Acts 4:12). Its significance had been revealed to Joseph at the moment of his “annunciation”: “You shall call the child Jesus, for he will save his people from their sins” (cf. Mt 1:21). In conferring the name, Joseph declares his own legal fatherhood over Jesus, and in speaking the name he proclaims the child’s mission as Savior.

The Presentation of Jesus in the Temple

13. This rite, to which Luke refers (2:22ff.), includes the ransom of the first-born and sheds light on the subsequent stay of Jesus in the Temple at the age of twelve.

The ransoming of the first-born is another obligation of the father, and it is fulfilled by Joseph. Represented in the first-born is the people of the covenant, ransomed from slavery in order to belong to God. Here too, Jesus - who is the true “price” of ransom (cf. 1 Cor 6:20; 7:23; 1 Pt 1:19) - not only “fulfills” the Old Testament rite, but at the same time transcends it, since he is not a subject to be redeemed, but the very author of redemption.

The gospel writer notes that “his father and his mother marveled at what was said about him” (Lk 2:23), in particular at what Simeon said in his canticle to God, when he referred to Jesus as the “salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel” and as a “sign that is spoken against” (cf. Lk 2:30-34).

The Flight into Egypt

14. After the presentation in the Temple the Evangelist Luke notes: “And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him” (Lk 2:39-40).

But according to Matthew’s text, a very important event took place before the return to Galilee, an event in which divine providence once again had recourse to Joseph. We read: “Now when [the magi] had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him’” (Mt 2:13). Herod learned from the magi who came from the East about the birth of the “king of the Jews” (Mt 2:2). And when the magi departed, he “sent and killed all the male children in Bethlehem and in all that region who were two years old or under” (Mt 2:16). By killing them all, he wished to kill the newborn “king of the Jews” whom he had heard about. And so, Joseph, having been warned in a dream, “took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt have I called my son’” (Mt 2:14-15; cf. Hos 11:1).

And so Jesus’ way back to Nazareth from Bethlehem passed through Egypt. Just as Israel had followed the path of the exodus “from the condition of slavery” in order to begin the Old Covenant, so Joseph, guardian and cooperator in the providential mystery of God, even in exile watched over the one who brings about the New Covenant.

Jesus’ Stay in the Temple

15. From the time of the Annunciation, both Joseph and Mary found themselves, in a certain sense, at the heart of the mystery hidden for ages in the mind of God, a mystery which had taken on flesh: “The Word became flesh and dwelt among us” (Jn 1:14). He dwelt among men, within the surroundings of the Holy Family of Nazareth - one of many families in this small town in Galilee, one of the many families of the land of Israel. There Jesus “grew and became strong, filled with wisdom; and the favor of God was upon him” (Lk 2:40). The Gospels summarize in a few words the long period of the “hidden” life, during which Jesus prepared himself for his messianic mission. Only one episode from this “hidden time” is described in the Gospel of Luke: the Passover in Jerusalem when Jesus was twelve years old. Together with Mary and Joseph, Jesus took part in the feast as a young pilgrim. “And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it” (Lk 2:43). After a day’s journey, they noticed his absence and began to search “among their kinsfolk and acquaintances.” “After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers” (Lk 2:47). Mary asked: “Son, why have you treated us so? Behold, your father and I have been looking for you anxiously” (Lk 2:48). The answer Jesus gave was such that “they did not understand the saying which he spoke to them.” He had said, “How is it that you sought me? Did you not know that I must be in my Father’s house?” (Lk 2:49-50)

Joseph, of whom Mary had just used the words “your father,” heard this answer. That, after all, is what all the people said and thought: Jesus was “the son (as was supposed) of Joseph” (Lk 3:23). Nonetheless, the reply of Jesus in the Temple brought once again to the mind of his “presumed father” what he had heard on that night twelve years earlier: “Joseph...do not

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fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit.” From that time onwards he knew that he was a guardian of the mystery of God, and it was precisely this mystery that the twelve-year-old Jesus brought to mind: “I must be in my Father’s house.”

The Support and Education of Jesus of Nazareth

16. The growth of Jesus “in wisdom and in stature, and in favor with God and man” (Lk 2:52) took place within the Holy Family under the eyes of Joseph, who had the important task of “raising” Jesus, that is, feeding, clothing and educating him in the Law and in a trade, in keeping with the duties of a father.

In the Eucharistic Sacrifice, the Church venerates the memory of Mary the ever Virgin Mother of God and the memory of Saint Joseph,[29] because “he fed him whom the faithful must eat as the bread of eternal life.”[30]

For his part, Jesus “was obedient to them” (Lk 2:51), respectfully returning the affection of his “parents.” In this way he wished to sanctify the obligations of the family and of work, which he performed at the side of Joseph.

III. A JUST MAN A HUSBAND

17. In the course of that pilgrimage of faith which was his life, Joseph, like Mary, remained faithful to God’s call until the end. While Mary’s life was the bringing to fullness of that fiat first spoken at the Annunciation, at the moment of Joseph’s own “annunciation” he said nothing; instead he simply “did as the angel of the Lord commanded him” (Mt 1:24). And this first “doing” became the beginning of “Joseph’s way.” The Gospels do not record any word ever spoken by Joseph along that way. But the silence of Joseph has its own special eloquence, for thanks to that silence we can understand the truth of the Gospel’s judgment that he was “a just man” (Mt 1:19).

One must come to understand this truth, for it contains one of the most important testimonies concerning man and his vocation. Through many generations the Church has read this testimony with ever greater attention and with deeper understanding, drawing, as it were, “what is new and what is old” (Mt 13:52) from the storehouse of the noble figure of Joseph.

18. Above all, the “just” man of Nazareth possesses the clear characteristics of a husband. Luke refers to Mary as “a virgin betrothed to a man whose name was Joseph” (Lk 1:27). Even before the “mystery hidden for ages” (Eph 3:9) began to be fulfilled, the Gospels set before us the image of husband and wife. According to Jewish custom, marriage took place in two stages: first, the legal, or true marriage was celebrated, and then, only after a certain period of time, the husband brought the wife into his own house. Thus, before he lived with Mary, Joseph was already her “husband.” Mary, however, preserved her deep desire to give herself exclusively to God. One may well ask how this desire of Mary’s could be reconciled with a “wedding.” The answer can only come from the saving events as they unfold, from the special action of God himself. From the moment of the Annunciation, Mary knew that she was to fulfill her virginal desire to give herself exclusively and fully to God precisely by becoming the Mother of God’s Son. Becoming a Mother by the power of the Holy Spirit was the form taken by her gift of self: a form which God himself expected of the Virgin Mary, who was “betrothed” to Joseph. Mary uttered her fiat. The fact that Mary was “betrothed” to Joseph was part of the very plan of God. This is pointed out by Luke and especially by Matthew. The words spoken to Joseph are very significant: “Do not fear to take Mary your wife, for that which has been conceived in her is of the Holy Spirit” (Mt 1:20). These words explain the mystery of Joseph’s wife: In her motherhood Mary is a virgin. In her, “the Son of the Most High” assumed a human body and became “the Son of Man.”

Addressing Joseph through the words of the angel, God speaks to him as the husband of the Virgin of Nazareth. What took place in her through the power of the Holy Spirit also confirmed in a special way the marriage bond which already existed between Joseph and Mary. God’s messenger was clear in what he said to Joseph: “Do not fear to take Mary your wife into your home.” Hence, what had taken place earlier, namely, Joseph’s marriage to Mary, happened in accord with God’s will and was meant to endure. In her divine motherhood Mary had to continue to live as “a virgin, the wife of her husband” (cf. Lk 1:27).

19. In the words of the “annunciation” by night, Joseph not only heard the divine truth concerning his wife’s indescribable vocation; he also heard once again the truth about his own vocation. This “just” man, who, in the spirit of the noblest traditions of the Chosen People, loved the Virgin of Nazareth and was bound to her by a husband’s love, was once again called by God to this love.

“Joseph did as the angel of the Lord commanded him; he took his wife” into his home (Mt 1:24); what was conceived in Mary was “of the Holy Spirit.” From expressions such as these are we not to suppose that his love as a man was also given new birth by the Holy Spirit? Are we not to think that the love of God which has been poured forth into the human heart through the Holy Spirit (cf. Rm 5:5) molds every human love to perfection? This love of God also molds - in a completely unique way - the love of husband and wife, deepening within it everything of human worth and beauty, everything that bespeaks an exclusive gift of self, a covenant between persons, and an authentic communion according to the model of the Blessed Trinity.

“Joseph. . . took his wife; but he knew her not, until she had borne a son” (Mt 1:24-25). These words indicate another kind of closeness in marriage. The deep spiritual closeness arising from marital union and the interpersonal contact between

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man and woman have their definitive origin in the Spirit, the Giver of Life (cf. Jn 6:63). Joseph, in obedience to the Spirit, found in the Spirit the source of love, the conjugal love which he experienced as a man. And this love proved to be greater than this “just man” could ever have expected within the limits of his human heart.

20. In the Liturgy, Mary is celebrated as “united to Joseph, the just man, by a bond of marital and virginal love.”[31] There are really two kinds of love here, both of which together represent the mystery of the Church - virgin and spouse - as symbolized in the marriage of Mary and Joseph. “Virginity or celibacy for the sake of the Kingdom of God not only does not contradict the dignity of marriage but presupposes and confirms it. Marriage and virginity are two ways of expressing and living the one mystery of the Covenant of God with his people,”[32] the Covenant which is a communion of love between God and human beings.

Through his complete self-sacrifice, Joseph expressed his generous love for the Mother of God, and gave her a husband’s “gift of self.” Even though he decided to draw back so as not to interfere in the plan of God which was coming to pass in Mary, Joseph obeyed the explicit command of the angel and took Mary into his home, while respecting the fact that she belonged exclusively to God.

On the other hand, it was from his marriage to Mary that Joseph derived his singular dignity and his rights in regard to Jesus. “It is certain that the dignity of the Mother of God is so exalted that nothing could be more sublime; yet because Mary was united to Joseph by the bond of marriage, there can be no doubt but that Joseph approached as no other person ever could that eminent dignity whereby the Mother of God towers above all creatures. Since marriage is the highest degree of association and friendship, involving by its very nature a communion of goods, it follows that God, by giving Joseph to the Virgin, did not give him to her only as a companion for life, a witness of her virginity and protector of her honor: he also gave Joseph to Mary in order that he might share, through the marriage pact, in her own sublime greatness.”[33]

21. This bond of charity was the core of the Holy Family’s life, first in the poverty of Bethlehem, then in their exile in Egypt, and later in the house of Nazareth. The Church deeply venerates this Family, and proposes it as the model of all families. Inserted directly in the mystery of the Incarnation, the Family of Nazareth has its own special mystery. And in this mystery, as in the Incarnation, one finds a true fatherhood: the human form of the family of the Son of God, a true human family, formed by the divine mystery. In this family, Joseph is the father: his fatherhood is not one that derives from begetting offspring; but neither is it an “apparent” or merely “substitute” fatherhood. Rather, it is one that fully shares in authentic human fatherhood and the mission of a father in the family. This is a consequence of the hypostatic union: humanity taken up into the unity of the Divine Person of the Word-Son, Jesus Christ. Together with human nature, all that is human, and especially the family - as the first dimension of man’s existence in the world - is also taken up in Christ. Within this context, Joseph’s human fatherhood was also “taken up” in the mystery of Christ’s Incarnation.

On the basis of this principle, the words which Mary spoke to the twelve-year-old Jesus in the Temple take on their full significance: “Your father and I...have been looking for you.” This is no conventional phrase: Mary’s words to Jesus show the complete reality of the Incarnation present in the mystery of the Family of Nazareth. From the beginning, Joseph accepted with the “obedience of faith” his human fatherhood over Jesus. And thus, following the light of the Holy Spirit who gives himself to human beings through faith, he certainly came to discover ever more fully the indescribable gift that was his human fatherhood.

IV. WORK AS AN EXPRESSION OF LOVE

22. Work was the daily expression of love in the life of the Family of Nazareth. The Gospel specifies the kind of work Joseph did in order to support his family: he was a carpenter. This simple word sums up Joseph’s entire life. For Jesus, these were hidden years, the years to which Luke refers after recounting the episode that occurred in the Temple: “And he went down with them and came to Nazareth, and was obedient to them” (Lk 2:51). This “submission” or obedience of Jesus in the house of Nazareth should be understood as a sharing in the work of Joseph. Having learned the work of his presumed father, he was known as “the carpenter’s son.” If the Family of Nazareth is an example and model for human families, in the order of salvation and holiness, so too, by analogy, is Jesus’ work at the side of Joseph the carpenter. In our own day, the Church has emphasized this by instituting the liturgical memorial of Saint Joseph the Worker on May 1. Human work, and especially manual labor, receive special prominence in the Gospel. Along with the humanity of the Son of God, work too has been taken up in the mystery of the Incarnation, and has also been redeemed in a special way. At the workbench where he plied his trade together with Jesus, Joseph brought human work closer to the mystery of the Redemption.

23. In the human growth of Jesus “in wisdom, age and grace,” the virtue of industriousness played a notable role, since “work is a human good” which “transforms nature” and makes man “in a sense, more human.”[34]

The importance of work in human life demands that its meaning be known and assimilated in order to “help all people to come closer to God, the Creator and Redeemer, to participate in his salvific plan for man and the world, and to deepen...friendship with Christ in their lives, by accepting, through faith, a living participation in his threefold mission as Priest, Prophet and King.”[35]

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24. What is crucially important here is the sanctification of daily life, a sanctification which each person must acquire according to his or her own state, and one which can be promoted according to a model accessible to all people: "St. Joseph is the model of those humble ones that Christianity raises up to great destinies;...he is the proof that in order to be a good and genuine follower of Christ, there is no need of great things - it is enough to have the common, simple and human virtues, but they need to be true and authentic." [36]

V. THE PRIMACY OF THE INTERIOR LIFE

25. The same aura of silence that envelops everything else about Joseph also shrouds his work as a carpenter in the house of Nazareth. It is, however, a silence that reveals in a special way the inner portrait of the man. The Gospels speak exclusively of what Joseph "did." Still, they allow us to discover in his "actions" - shrouded in silence as they are - an aura of deep contemplation. This explains, for example, why Saint Teresa of Jesus, the great reformer of the Carmelites, promoted the renewal of veneration to Saint Joseph in Western Christianity.

26. The total sacrifice, whereby Joseph surrendered his whole existence to the demands of the Messiah's coming into his home, becomes understandable only in the light of his profound interior life. It was from this interior life that "very singular commands and consolations came, bringing him also the logic and strength that belong to simple and clear souls, and giving him the power of making great decisions - such as the decision to put his liberty immediately at the disposition of the divine designs, to make over to them also his legitimate human calling, his conjugal happiness, to accept the conditions, the responsibility and the burden of a family, but, through an incomparable virginal love, to renounce that natural conjugal love that is the foundation and [37] nourishment of the family.

This submission to God, this readiness of will to dedicate oneself to all that serves him, is really nothing less than that exercise of devotion which constitutes one expression of the virtue of religion. [38]

27. The communion of life between Joseph and Jesus leads us to consider once again the mystery of the Incarnation, precisely in reference to the humanity of Jesus as the efficacious instrument of his divinity for the purpose of sanctifying man: "By virtue of his divinity, Christ's human actions were salvific for us, causing grace within us, either by merit or by a certain efficacy." [39]

Among those actions, the gospel writers highlight those which have to do with the Paschal Mystery, but they also underscore the importance of physical contact with Jesus for healing (cf. for example, Mk 1:41), and the influence Jesus exercised upon John the Baptist when they were both in their mothers' wombs (cf. Lk 1:41-44).

As we have seen, the apostolic witness did not neglect the story of Jesus' birth, his circumcision, his presentation in the Temple, his flight into Egypt and his hidden life in Nazareth. It recognized the "mystery" of grace present in each of these saving "acts," inasmuch as they all share the same source of love: the divinity of Christ. If through Christ's humanity this love shone on all mankind, the first beneficiaries were undoubtedly those whom the divine will had most intimately associated with itself: Mary, the Mother of Jesus, and Joseph, his presumed father. [40]

Why should the "fatherly" love of Joseph not have had an influence upon the "filial" love of Jesus? And vice versa, why should the "filial" love of Jesus not have had an influence upon the "fatherly" love of Joseph, thus leading to a further deepening of their unique relationship? Those souls most sensitive to the impulses of divine love have rightly seen in Joseph a brilliant example of the interior life.

Furthermore, in Joseph, the apparent tension between the active and the contemplative life finds an ideal harmony that is only possible for those who possess the perfection of charity. Following Saint Augustine's well-known distinction between the love of the truth (caritas veritatis) and the practical demands of love (necessitas caritatis), [41] we can say that Joseph experienced both love of the truth - that pure contemplative love of the divine Truth which radiated from the humanity of Christ - and the demands of love - that equally pure and selfless love required for his vocation to safeguard and develop the humanity of Jesus, which was inseparably linked to his divinity.

VI. PATRON OF THE CHURCH IN OUR DAY

28. At a difficult time in the Church's history, Pope Pius IX, wishing to place her under the powerful patronage of the holy patriarch Joseph, declared him "Patron of the Catholic Church." [42] For Pius IX this was no idle gesture, since by virtue of the sublime dignity which God has granted to his most faithful servant Joseph, "the Church, after the Blessed Virgin, his spouse, has always held him in great honor and showered him with praise, having recourse to him amid tribulations." [43]

What are the reasons for such great confidence? Leo XIII explained it in this way: "The reasons why Saint Joseph must be considered the special patron of the Church, and the Church in turn draws exceeding hope from his care and patronage, chiefly arise from his having been the husband of Mary and the presumed father of Jesus...., Joseph was in his day the lawful and natural guardian, head and defender of the Holy Family.... It is thus fitting and most worthy of Joseph's dignity that, in the same way that he once kept unceasing holy watch over the family of Nazareth, so now does he protect and defend with his heavenly patronage the Church of Christ." [44]

29. This patronage must be invoked as ever necessary for the Church, not only as a defense against all dangers, but also,

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and indeed primarily, as an impetus for her renewed commitment to evangelization in the world and to re-evangelization in those lands and nations where - as I wrote in the Apostolic Exhortation *Christifideles Laici* - "religion and the Christian life were formerly flourishing and...are now put to a hard test." [45] In order to bring the first proclamation of Christ, or to bring it anew wherever it has been neglected or forgotten, the Church has need of special "power from on high" (cf. Lk 24:49; Acts 1:8): a gift of the Spirit of the Lord, a gift which is not unrelated to the intercession and example of his saints.

30. Besides trusting in Joseph's sure protection, the Church also trusts in his noble example, which transcends all individual states of life and serves as a model for the entire Christian community, whatever the condition and duties of each of its members may be.

As the Constitution on Divine Revelation of the Second Vatican Council has said, the basic attitude of the entire Church must be that of "hearing the word of God with reverence," [46] an absolute readiness to serve faithfully God's salvific will revealed in Jesus. Already at the beginning of human redemption, after Mary, we find the model of obedience made incarnate in Saint Joseph, the man known for having faithfully carried out God's commands.

Pope Paul VI invited us to invoke Joseph's patronage "as the Church has been wont to do in these recent times, for herself in the first place, with a spontaneous theological reflection on the marriage of divine and human action in the great economy of the Redemption, in which economy the first - the divine one - is wholly sufficient unto itself, while the second - the human action which is ours - though capable of nothing (cf. Jn 15:5), is never dispensed from a humble but conditional and ennobling collaboration. The Church also calls upon Joseph as her protector because of a profound and ever present desire to reinvigorate her ancient life with true evangelical virtues, such as shine forth in Saint Joseph." [47]

31. The Church transforms these needs into prayer. Recalling that God wished to entrust the beginnings of our redemption to the faithful care of Saint Joseph, she asks God to grant that she may faithfully cooperate in the work of salvation; that she may receive the same faithfulness and purity of heart that inspired Joseph in serving the Incarnate Word; and that she may walk before God in the ways of holiness and justice, following Joseph's example and through his intercession. [48]

One hundred years ago, Pope Leo XIII had already exhorted the Catholic world to pray for the protection of Saint Joseph, Patron of the whole Church. The Encyclical Epistle *Quamquam Pluries* appealed to Joseph's "fatherly love...for the child Jesus" and commended to him, as "the provident guardian of the divine Family," "the beloved inheritance which Jesus Christ purchased by his blood." Since that time - as I recalled at the beginning of this Exhortation - the Church has implored the protection of Saint Joseph on the basis of "that sacred bond of charity which united him to the Immaculate Virgin Mother of God," and the Church has commended to Joseph all of her cares, including those dangers which threaten the human family.

Even today we have many reasons to pray in a similar way: "Most beloved father, dispel the evil of falsehood and sin...graciously assist us from heaven in our struggle with the powers of darkness...and just as once you saved the Child Jesus from mortal danger, so now defend God's holy Church from the snares of her enemies and from all adversity." [49] Today we still have good reason to commend everyone to Saint Joseph.

32. It is my heartfelt wish that these reflections on the person of Saint Joseph will renew in us the prayerful devotion which my Predecessor called for a century ago. Our prayers and the very person of Joseph have renewed significance for the Church in our day in light of the Third Christian Millennium.

The Second Vatican Council made all of us sensitive once again to the "great things which God has done," and to that "economy of salvation" of which Saint Joseph was a special minister. Commending ourselves, then, to the protection of him to whose custody God "entrusted his greatest and most precious treasures," [50] let us at the same time learn from him how to be servants of the "economy of salvation." May Saint Joseph become for all of us an exceptional teacher in the service of Christ's saving mission, a mission which is the responsibility of each and every member of the Church: husbands and wives, parents, those who live by the work of their hands or by any other kind of work, those called to the contemplative life and those called to the apostolate.

This just man, who bore within himself the entire heritage of the Old Covenant, was also brought into the "beginning" of the New and Eternal Covenant in Jesus Christ. May he show us the paths of this saving Covenant as we stand at the threshold of the next millennium, in which there must be a continuation and further development of the "fullness of time" that belongs to the ineffable mystery of the Incarnation of the Word.

May Saint Joseph obtain for the Church and for the world, as well as for each of us, the blessing of the Father, Son and Holy Spirit.

Given at Rome, in Saint Peter's, on August 15 - the Solemnity of the Assumption of the Blessed Virgin Mary - in the year 1989, the eleventh of my Pontificate.

JOANNES PAULUS II

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ENDNOTES

1. Cf. Saint Irenaeus, *Adversus haereses*, IV, 23, 1: S. Ch. 100/2, pp. 692-694.
2. Leo XIII Encyclical Epistle *Quamquam pluries* (August 15, 1889): Leonis XIII PM Acta, IX (1890), pp. 175-182.
3. Sacror. Rituum Congreg., Decr. *Quemadmodum Deus* (December 8, 1870): Pii IX P.M Acta, pars I, vol. V, p. 282; Pius IX, Apostolic Letter *Inclytum Patriarcham* (July 7, 1871): loc. cit., pp. 331-335.
4. Cf. Saint John Chrysostom, In Matth. Hom. V, 3: PG 57, 57f. The Fathers of the Church and the Popes, on the basis of their common name, also saw in Joseph of Egypt a prototype of Joseph of Nazareth, inasmuch as the former foreshadowed in some way the ministry and greatness of the latter, who was guardian of God the Father's most precious treasures - the Incarnate Word and his most holy Mother: cf., for example, Saint Bernard, *Super "Missus est,"* Hom. II, 16: S. Bernardi Opera, Ed. Cist., IV, 33f.; Leo XIII, Encyclical Epistle *Quamquam pluries* (August 15, 1889): loc. cit., p. 179.
5. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 58.
6. Cf. *ibid.*, 63.
7. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 5.
8. *Ibid.*, 2.
9. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 63.
10. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 2.
11. Sacred Congregation of Rites, Decree *Novis hisce temporibus* (November 13, 1962): AAS 54 (1962), p. 873.
12. St. Augustine, *Sermo* 51, 10, 16: PL 38, 342.
13. St. Augustine, *De nuptiis et concupiscentia*, I, 11, 12: PL 44, 421; cf. *De consensu evangelistarum*, II, 1, 2: PL 34, 1071; *Contra Faustum*, III 2: PL 42. 214.
14. St. Augustine, *De nuptiis et concupiscentia*, I, 11, 13: PL 44, 421; cf. *Contra Iulianum*, V, 12, 46: PL 44, 810.
15. Cf. Saint Augustine, *Contra Faustum*, XXIII, 8: PL 42, 470f.; *De consensu evangelistarum*, II, 1, 3: PL 34, 1072; *Sermo*, 51, 13, 21: PL 38, 344f.; Saint Thomas. *Summa Theol.*, m, 4. 29, a. 2 in conclus.
16. Cf. Discourses of January 9, 16, February 20, 1980: *Insegnamenti*, III/I (1980), pp. 88-92; 148-152; 428-431.
17. Paul VI, Discourse to the "Equipes Notre-Dame" Movement (May 4, 1970). n. 7: AAS 62 (1970), p. 431. Similar praise of the Family of Nazareth as a perfect example of domestic life can be found, for example, in Leo XIII, Apostolic Letter *Neminem fugit* (June 14, 1892); Leonis XIII PM Acta, XII (1892), p. 149f.; Benedict XV, *Motu Proprio Bonum sane* (July 25, 1920): AAS 12 (1920), pp. 313-317.
18. Apostolic Exhortation *Familiaris Consortio* (November 22, 1981), 17: AAS 74 (1982), p. 100.
19. *Ibid.*, 49: loc. cit., p. 140; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 11; Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, 11.
20. Apostolic Exhortation *Familiaris Consortio* (November 22, 1981), 85: loc. cit., pp. 189f.
21. Cf. Saint John Chrysostom, In Matth. Hom. V, 3: PG 57, 57f.
22. Paul VI, Discourse (March 19, 1966): *Insegnamenti*, IV (1966), p. 110.
23. Cf. Roman Missal, Collect for the Solemnity of Saint Joseph, Husband of the Blessed Virgin Mary.
24. Cf. *ibid.*, Preface for the Solemnity of Saint Joseph, Husband of the Blessed Virgin Mary.
25. Leo XIII, Encyclical Epistle *Quamquam pluries* (August 15, 1889): loc. cit., p. 178.
26. Pius XII, Radio Message to Catholic School Students in the United States of America (February 19, 1958): AAS 50 (1958), p. 174.
27. Origen, Hom. XIII in Lucam, 7: S. Ch. 87. pp. 214f.
28. Origen, Hom. XI in Lucam, 6: S. Ch. 87, pp. 196f.
29. Cf. Roman Missal, Eucharistic Prayer 1.
30. Sacror. Rituum Congreg., Decr. *Quemadmodum Deus* (December 8, 1870): loc. cit., p. 282.
31. Collectio Missatum de Beata Maria Virgine, 1, "Sancta Maria de Nazareth," Praefatio.
32. Apostolic Exhortation *Familiaris Consortio* (November 22, 1981), 16:
33. Leo XIII, Encyclical Epistle *Quamquam pluries* (August 15, 1889): loc. cit., pp. 177f.
34. Cf. Encyclical Letter *Laborem Exercens* (September 14, 1981), 9: AAS 73 (1981), pp. 599f.
35. *Ibid.*, 24: loc. cit., p. 638. The Popes in recent times have constantly presented Saint Joseph as the "model" of workers and laborers; Cf., for example, Leo XIII Encyclical Epistle *Quamquam pluries* (August 15, 1889): loc. cit., p. 180; Benedict XV, *Motu proprio Bonum sane* (July 25, 1920): loc. cit. pp. 314-316; Pius XII, Discourse (March 11, 1945), 4: AAS 37 (1945), p. 72; Discourse (May I, 1955): AAS 47 (1955), p. 406; John XXIII, Radio Address (May 1, 1960): AAS 52 (1960), p. 398.
36. Paul VI, Discourse (March 19, 1969): *Insegnamenti*, VII (1969), p. 1268.
37. *Ibid.*: loc. cit., p. 1267.

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MATTHEW 1:19

“...and her husband Joseph being a just man and unwilling to put her to shame, resolved to put her away quietly.”

Comment from the Navarre Bible:*

“St Joseph was an ordinary sort of man on whom God relied to do great things. He did exactly what the Lord wanted him to do, in each and every event that went to make up his life. That is why Scripture praises Joseph as ‘a just man.’ In Hebrew a just man means a good and faithful servant of God, someone who fulfils the divine will (cf. Gen 7:1; 18:23-32; Ezek 18:5ff.; Prov 12:10), or who is honorable and charitable toward his neighbor (cf. Tob 7:6; 9:6). So a just man is someone who loves God and proves his love by keeping God’s commandments and directing his whole life towards the service of his brothers, his fellow men” (Bl. J. Escriva, *Christ is passing by*, 40).

Joseph considered his spouse to be holy despite the signs that she was going to have a child. He was therefore faced with a situation he could not explain. Precisely because he was trying to do God’s will, he felt obligated to put her away; but to shield her from public shame he decided to send her away quietly.

Mary’s silence is admirable. Her perfect surrender to God even leads her to the extreme of not defending her honor or innocence. She prefers to suffer suspicion and shame rather than reveal the work of grace in her. Faced with a fact which was inexplicable in human terms she abandons herself confidently to the love and providence of God. God certainly submitted the holy souls of Joseph and Mary to a severe trial. We ought not be surprised if we also undergo difficult trials in the course of our lives. We ought to trust in God during them, and remain faithful to him, following the example they gave us. †



SCRIPTURAL CORNER

**The Navarre Bible,
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Vulgate, the Revised
Standard Version and
commentaries.*



(Continued from page 22) **Saint Joseph**

38. Cf. Saint Thomas, *Summa Theol.* II-II, q. 82, a. 3, ad 2.

39. *Ibid.*, III q. 8, a. 1, ad 1.

40. Cf. Pius XII. Encyclical Letter *Haurietis aquas* (May 15, 1956), III AAS 48 (1956), pp. 329f.

41. Cf. Saint Thomas, *Summa Theol.* II-II, q. 182, a. 1, ad 3.

42. Cf. *Sacror. Rituum Congreg.*, Decr. *Quemadmodum Deus* (December 8, 1870): loc. cit., p. 283.

43. *Ibid.*: loc. cit., pp. 282f.

44. Leo XIII Encyclical Epistle *Quamquam pluries* (August 15, 1889): loc. cit., pp. 177-179.

45. Post-Synodal Apostolic Exhortation *Christifideles Laici* (December 30, 1988). 34: AAS 81 (1989), p. 456.

46. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 1.

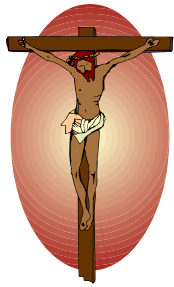
47. Paul VI, Discourse (March 19, 1969): *Insegnamenti*, VII (1969), p. 1269.

48. Cf. Roman Missal, Collect, Prayer over the Gifts for the Solemnity of Saint Joseph, Husband of the Blessed Virgin Mary; Prayer after Communion from the Votive Mass of Saint Joseph.

49. Cf. Leo XII "Oratio ad Sanctum Iosephum," contained immediately after the text of the Encyclical Epistle *Quamquam pluries* (August 15, 1889): *Leonis XIII PM. Acta*, IX (1890), p. 183.

50. *Sacror. Rituum Congreg.*, Decr. *Quemadmodum Deus* (December 8, 1870): loc. cit., p. 282. †

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*

- ♦ Anne Lanphar (special intention)
- ♦ Eleanor Kott & Family (illness)
 - ♦ Jeff Weber (serious illness)
 - ♦ David Macdonald (illness)
 - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
 - ♦ Kevin Guice (serious illness)
 - ♦ Julia Nelson (serious illness).
 - ♦ Sean Nelson (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).

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) 250-8605 or email your request to alanphar@firstam.com

- ♦ 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).
- ♦ Kristin Burkett (serious illness).
- ♦ Darren M (questioning the Faith).
- ♦ Fr. Matt Munoz (special intention).
- ♦ Cindie Burnes (serious illness).
- ♦ John Flynn & his wife (serious illness).
- ♦ Ron Gable (special intention).
- ♦ Earle Nelson (epiphany) †

Ad Risum Vertere Veritatem*



**Latin for "To turn truth into laughter"*

PRAYING BEFORE MEALS



Little Johnny went with his mom and dad to his grandmother's house for dinner. When little Johnny received his plate he started eating right away.

"Johnny, wait until we say our prayer," said his mother.

"I don't have to," the boy replied.

"Of course, you do," his mother insisted. "We say a prayer before eating at our house."

"That's our house," Johnny explained. "But this is Grandma's house, and she knows how to cook!" †

SIMPLE TRUTHS



Fulton J. Sheen

"There is more happiness in rejoicing in the good of others, than in rejoicing in our own good. The receiver rejoices in his good; the giver in the joy of others and to such comes the peace nothing in the world can give." †

True Peace

There once was a King who offered a prize to the artist who would paint the best picture of peace. Many artists tried. The King looked at all the pictures, but there were only two he really liked and he had to choose between them.

One picture was of a calm lake. The lake was a perfect mirror, for peaceful towering mountains were all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought it was a perfect picture of peace.

The other picture had mountains, too. But these were rugged and bare. Above was an angry sky from which rain fell, and in which lightening played.

Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the King looked, he saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest.

The King chose the second picture as the winner. "Because," explained the King, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart."

"That is the real meaning of peace."

~ Author Unknown ~ ✚

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"

IV. THE COMMUNION OF SAINTS

II. THE COMMUNION OF THE CHURCH OF HEAVEN AND EARTH

954 *The three states of the Church.* "When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating 'in full light, God himself triune and one, exactly as he is'":

All of us, however, in varying degrees and in different ways share in the same charity towards God and our neighbors, and we all sing the one hymn of glory to our God. All, indeed, who are of Christ and who have his Spirit form one Church and in Christ cleave together.

955 "So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods."

956 *The intercession of the saints.* "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. . . . They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus So by their fraternal concern is our weakness greatly helped."

Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life.

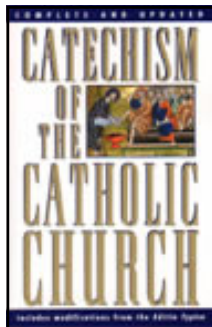
I want to spend my heaven in doing good on earth.

957 *Communion with the saints.* "It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself"

We worship Christ as God's Son; we love the martyrs as the Lord's disciples and imitators, and rightly so because of their matchless devotion towards their king and master. May we also be their companions and fellow disciples!

958 *Communion with the dead.* "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins' she offers her suffrages for them." Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

959 *In the one family of God.* "For if we continue to love one another and to join in praising the Most Holy Trinity - all of us who are sons of God and form one family in Christ - we will be faithful to the deepest vocation of the Church." ✠



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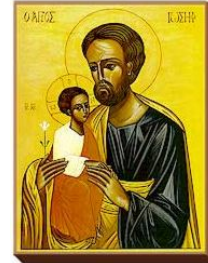
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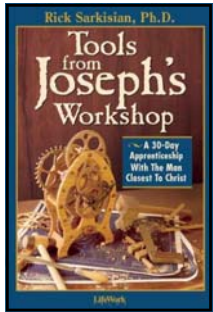
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