

Ad Veritatem

Volume 11 Issue 2

St. Thomas More Society of Orange County

FEBRUARY 2006

"In More's view, comedy had always been a powerful means of social reform and personal betterment.... (b)ecause it strongly appeals to reason and can therefore defuse passions that would otherwise prevent reason's engagement."

Thomas More:
A Portrait of Courage
Gerard Wegemenr

FEBRUARY MEETING:

WEDNESDAY FEBRUARY 15, 2006 NOON

SPEAKER: DWIGHT & LEIA SMITH, DIRECTORS OF THE ORANGE COUNTY CATHOLIC WORKER

TOPIC: "TO LOVE WITH MERCY AND TO ACT WITH JUSTICE: CARING FOR THE POOR AS MORAL IMPERATIVE, WAY OF LIFE AND SOCIAL TRANSFORMATION."

DETAILS ON PAGE 3

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



WHO WE ARE

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

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

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

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

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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VISIT OUR WEBSITE at www.stthomasmore.net

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St. Michael's Abbey

AD VERITATEM EDITORS

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FEBRUARY **MEETING**

DWIGHT & LEIA SMITH, **DIRECTORS OF OC CATHOLIC WORKER** **"TO LOVE WITH MERCY AND TO ACT WITH JUSTICE:** **CARING FOR THE POOR AS MORAL IMPERATIVE, WAY OF** **LIFE AND SOCIAL TRANSFORMATION."**

WHEN:**NOON****Wed. Feb. 15th****WHERE:****First American
Title Ins. Co.
2 First American
Way, Santa Ana****FOR DIRECTIONS
CALL (714) 800-3000****COST:****\$10 for lunch**

Dwight and Leia Smith are members of the Orange County Catholic Worker Community, where they have lived with and served homeless men, women and children since 1997. As a master catechist for the Diocese of Orange, Leia teaches courses for catechists and other adults in spirituality, social justice, liturgy as well as preparation courses for ministry. Leia graduated from UCLA with a BA in public administration and is currently finishing her Master's Degree in Theology at Loyola Marymount University. Dwight began the first gathering of families who have a loved one in prison under the 3-Strikes law and has lobbied ceaselessly for restorative justice. Both Dwight and Leia visit with and facilitate services for and with jailed men and women. They are activists on behalf of the poor and marginalized and are advocates of the dignity of all human beings.

For more information, please contact either David Belz at (949) 218-6800

dbelz@kuhnbelz.com, or Anne Lanphar at (714) 250-8605 alanphar@firstam.com †

FIRST THURSDAY MASS

**BUSCH LAW PRIVATE CHAPEL
FATHER JOHN HILTZ
FREE LUNCH PROVIDED.
2532 DUPONT AVE, IRVINE
TIME: NOON
RSVP NOT REQUIRED
EVERYONE IS WELCOME! †**

HOLD THE DATE!

**St Thomas More Society
Silent Retreat
Saturday April 7-9, 2006
Prince of Peace Abbey
Rector: Fr. Hugh Barbour
For details, see page 11 †**

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PENANCES—IS THERE A LIMIT?

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



SAINT JEROME
PENITENT
El Greco
(1610-14)

QUESTION: I've read some amazing things about the penances performed by the saints. Sometimes they go beyond what seems reasonable; not just fasting or keeping silence, but flogging themselves, wearing hairshirts, spiked belts, and so on. How can such things be justified, especially in the light of St. Paul's teaching in 1 Cor 6:19 that our bodies are temples of the Holy Spirit?

ANSWER: Further on in the same epistle St. Paul says, "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway" (1 Cor, 9:27). Our Lord Himself fasted and kept vigils, even though He was sinless. His penances merited for us the grace to do penance for our sins, as He reminds: "Those whom I love, I rebuke and chastise. Be zealous, therefore and do penance" (Rev. 3:19). The saints longed for the coming of the kingdom, and by their sometimes severe penances they tried to hasten its appearance in themselves and in others. The trouble is not that some saints may have exaggerated this penitential spirit, but that we, with all our sins, do so little penance. We may not have to perform the hair-raising feats of some of the saints, but all of us can show that we share in a Christ-like love by chastising and mastering our bodies through penances compatible with our duties and station in life. Christian penance is not an expression of a belief that the body or its pleasures are evil. Rather penance is a kind of "house cleaning" of the temple of the Holy Spirit. Sin, even when it has been forgiven, still has an effect on the soul, leaving a scar or residue, like the mess left behind after the storm is over and the sky has cleared. Theologians speak of a residue left by sins called "temporal punishment," the debt owed in justice to God who has been merciful in forgiving our sins and remitting (eliminating) the eternal punishment they deserve. Nothing we could do could repair for the debt of eternal punishment, so we can't do penance for that. Only Christ could do that. But being a wise Father, God wants His children to do what they can, and since we can perform penances for the remission of temporal punishment, He requires this of us. God is just as well as merciful. There is also the so-called "kindling" in our souls, left by past sins, that can easily ignite the passions and result in more sins. The Latin term for this used by theologians is the fomes peccati (think of the verb "to foment" something, and you'll have a feel for the force of the phrase). By practicing virtue "acts that go against our sinful inclinations," we can weaken sin's hold on us. If we're lazy, we can sleep a little less, if gluttonous, we can fast, if lustful, we can abstain for a time (with the consent of one's spouse). These actions are all types of fasting. It is precisely because our bodies are meant for God's service that we do penance, to make up for our abuse of the body which is really meant for His use and His dwelling. In doing penance we will also remind ourselves of the fact which Our Lord most often related to penance: We are not made for this world, but for the kingdom of heaven, as He said, "Do penance, for the kingdom of heaven is at hand" (Matt. 4:17). After telling us that we are the temples of God in whom the Holy Spirit dwells in 1 Corinthians 6:19, St. Paul says, "You are not your own. For you are bought with a great price. Glorify and bear God in your body." Performing acts of penance reminds us that we are not our own property, but God's, members of Christ's Body and citizens of the kingdom. ✠

THE CRISIS OF LAW

CARDINAL JOSEPH RATZINGER

The following address was delivered on the occasion of Cardinal Ratzinger being conferred the degree of Doctor Honoris Causa by the LUMSA Faculty of Jurisprudence in Rome, November 10, 1999

I wish to express my profound and heartfelt gratitude to the Faculty of Jurisprudence of LUMSA for the great honor of conferring on me a Doctorate Honoris Causa. Church and law, faith and law are united by a profound bond and related in a variety of ways. Suffice it to recall that the fundamental part of the Old Testament canon is under the title "Torah" (law). Israel's liberation from Egypt did not end with the exodus — it only began. It became full reality only when Israel received a juridical ordering from God, which regulated the relation with God, with the community of the people, and with each individual in the community, as well as the relation with foreigners: common law is a condition of human liberty. As a result, the Old Testament ideal of the pious person was the "zaddik" — the just, the man who lives justly and acts justly according to the order of the law given by God. In the New Testament, in fact, the word "zaddik" was substituted by the term "pistos:" the essential attitude of the Christian is faith, which renders him "just." But how did the importance of law fade? Was the juridical ordering of the environment turned away from the sacred and allowed to become simply profane? This problem has been intensely debated, especially since the 16th century Reformation. It is due to the fact that the concept of "Law" (Torah) appears in Pauline writing with problematic accents and later, in Luther, is considered diametrically opposed to the Gospel. The development of law in modern times has been profoundly characterized by these contradictory positions.

This is not the place for extensive development of the problem. Nevertheless, I would like to speak very briefly about two current risks to law, which, between them, have a theological component and, therefore, do not only refer to jurists but also to theologians. The "end of metaphysics," which in broad sectors of modern philosophy is superimposed as an irreversible fact, has led to juridical positivism which today, especially, has taken on the form of the theory of consensus: if reason is no longer able to find the way to metaphysics as the source of law, the State can only refer to the common convictions of its citizens' values, convictions that are reflected in the democratic consensus. Truth does not create consensus, and consensus does not create truth as much as it does a common ordering. The majority determines what must be regarded as true and just. In other words, law is exposed to the whim of the majority, and depends on the awareness of the values of the society at any given moment, which in turn is determined by a multiplicity of factors. This is manifested concretely by the progressive disappearance of the fundamentals of law inspired in the Christian tradition. Matrimony and family are increasingly less the accepted form of the statutory community and are substituted by multiple, even fleeting, and problematic forms of living together. The



**CHRIST AMONG
THE DOCTORS**

*Master of the
Catholic Kings*

(1496)

(Continued from page 5) *The Crisis of Law*

relation between man and woman becomes conflictive, as does the relation between generations. The Christian order of time is dissolved; Sunday disappears and is increasingly substituted by changing ways of free time. The sense of the sacred no longer has any meaning for law; respect for God and for that which is sacred to others is now, with difficulty, regarded as a juridical value; it is displaced by the allegedly more important value of a limitless liberty in speech and judgment. Even human life is something that can be disposed of: abortion and euthanasia are no longer excluded from juridical ordering. Forms of manipulation of human life are manifested in the areas of embryo experimentation and transplants, in which man arrogates to himself not only the ability to dispose of life and death, but also of his being and of his development. Thus, the point has recently been reached of going so far as to claim the programmed selection and breeding for the continuous development of the human species, and the essential difference between man and animal is up for debate. Because in modern States metaphysics, and with it, Natural Law, seem to be definitely depreciated, there is an ongoing transformation of law, the ulterior steps of which cannot yet be foreseen; the very concept of law is losing its precise definition.

There is also a second threat to law, which today seems to be less present than it was ten years ago, but it can re-emerge at any moment and find a link with the theory of consensus. I am referring to the dissolution of law through the spirit of utopia, just as it assumed a systematic and practical form in Marxist thought. The point of departure was the conviction that the present world is evil — a world of oppression and lack of liberty; which must be substituted by a better way of planning and working. In this case, the real and ultimate source of law becomes the idea of the new society: which is moral, of juridical importance and useful to the advent of the future world. Based on this criteria, terrorism was articulated as a totally moral plan: killings and violence appeared like moral actions, because they were at the service of the great revolution, of the destruction of the present evil world and of the great ideal of the new society. Even here, the end of metaphysics is a given, whose place is taken in this case not by the consensus of contemporaries, but by the ideal model of the future world.

There is even a crypto-theological origin for this negation of law. Because of this, it can be understood why vast currents of theology — especially the various forms of liberation theology — were subject to these temptations. It is not possible for me to present these connections here because of their extent. I shall content myself with pointing out that a mistaken Pauline idea has rapidly given way to radical and even anarchic interpretations of Christianity. Not to speak of the Gnostic movements, in which these tendencies were initially developed, which together with the "no" to God the Creator included also a "no" to metaphysics, to a law of creatures and Natural Law. We will not take time to analyze the social unrest and agitation of the 16th century, which resulted in the radical currents of the Reformation that gave life to revolutionary and utopian movements. Instead, I shall focus on a phenomenon which appears more innocuous: an interpretation of Christianity that from the scientific point of view seems to be



MOUNT SINAI
El Greco
(1570-72)



OLD RABBI
Rembrandt
(1642)

The Crisis of Law (Continued on page 7)

(Continued from page 6) ***The Crisis of Law***

altogether respectable, and was developed in the last century by the great evangelical jurist Rudolph Sohm. Sohm proposes the thesis that Christianity as Gospel, as a break with the law, originally would not have been able, or desired, to include any law, but that the Church was born initially as a "spiritual anarchy," which later no doubt, because of external needs of ecclesial existence, already manifest at the end of the first century, was substituted by a sacramental law. Instead of this law, which was based so to speak on Christ's flesh, on the body of Christ and was of a sacramental nature, in Medieval times it became no longer the right of Christ's body but of the corporation of Christians — in fact, the ecclesial law with which we are familiar. But for Sohm, the real model remained spiritual anarchy: in reality, in the ideal condition of the Church there is no need for law. Stemming from these positions, in our century what becomes fashionable is the confrontation between the Church of law and the Church of love, law presented as the opposite of love. A similar contrast can of course emerge in the concrete application of law, but to raise this to a principle twists the essence of law as well as the essence of love. These concessions are ultimately uprooted from reality, and do not arrive at the spirit of utopia, but seem like it, and are amply diffused in our society. The fact that since the 50s "Law and Order" have become an insult — even worse, "Law and Order" have become regarded as Fascist, stems from these conceptions. Moreover, to turn law into irony was a precept of National Socialism (I am not sufficiently familiar with the situation in regard to Italian Fascism). In the so-called years of struggle, law was consciously castigated and placed in opposition to so-called healthy popular feeling. The Fuhrer was successively declared the only source of law and, as a result, absolute power replaced law. The denigration of law is never in any way at the service of liberty, but is always an instrument of dictatorship. To eliminate law is to despise man; where there is no law there is no liberty.

At this point an answer can be given to the basic question I have been addressing in these reflections, but perhaps only in summary form. What can faith and theology do in this situation for the defense of law? I would like to attempt an answer to this question, in a summary and certainly very insufficient way, by proposing the following two theses:

1. The elaboration and structure of law is not immediately a theological problem, but a problem of "recta ratio," of right reason. Beyond opinions and currents of thought, this right reason must try to discern what is just — the essence of law, and is in keeping with the internal need of the human being everywhere, distinguishing from that which is destructive of man. It is the duty of the Church and faith to contribute to the sanity of "ratio" and through the just education of man to preserve in his reason the capacity to see and perceive. If this right is to be called natural right or something else, is a secondary problem. But wherever this interior demand of the human being, which is directed to law, or the need that goes beyond changing currents, can no longer be perceived and therefore spells the total "end of metaphysics," the human being is undermined in his dignity and in his essence.



SCENE FROM
THE LIFE OF
ST THOMAS AQUINAS
(DETAIL)

Filippino Lippi
(1489-91)

(Continued from page 7) *The Crisis of Law*



**ST THOMAS BEFORE
THE CROSS**

Sassetta
(1423)

2. The Church must make an examination of conscience on the destructive forces of law, which have had their origin in unilateral interpretations of faith and have contributed to determine the history of this century. Its message goes beyond the realm of simple reason and redirects to new dimensions of liberty and communion. But faith in the Creator and his creation is inseparably joined to faith in the Redeemer and the Redemption. Redemption does not dissolve creation and its order but, on the contrary, restores the possibility of perceiving the voice of the Creator in his creation and, consequently, of better understanding the foundations of law. Metaphysics and faith, nature and grace, law and Gospel are not opposed but are intimately connected. Christian love, as the Sermon on the Mount proposes, can never become the foundation of statute law. It goes well beyond this and can only be realized, at least in an embryonic way, in faith. But this does not go against creation and its law; rather, it is based on it. Where there is no law, even love loses its vital context. Christian faith respects the nature of the State itself, especially of the State of a pluralist society, but it also feels its co-responsibility, in order that the fundamentals of law continue to remain visible and the State is not deprived of direction and simply at the mercy of changing currents. Since, in this sense, even with all the distinctions between reason and faith, between statutory law — necessarily drawn up with the help of reason — , and the vital structure of the Church, nevertheless, the ordering between them is in a reciprocal relation and they have a responsibility one for the other, this honorary doctorate is for me at once an occasion of gratitude and a call to develop my own work even further. †

Ad Risum Vertere Veritatem*



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

HOW DO YOU GET TO HEAVEN?

"If I sold my house and my car, had a big garage sale, and gave all my money to the church, would that get me into heaven?" I asked the children in my Sunday school class.

"NO!" the children all answered.

"If I cleaned the church every day, mowed the yard, and kept everything neat and tidy, would that get me into heaven?"

Again the answer was, "NO!"

"Well, then, if I was kind to animals and gave candy to all the children and loved my wife, would that get me into heaven?" I asked them again.

Once more they all answered, "NO!"

"Well," I continued, thinking they were a good bit more theologically sophisticated than I had given them credit for, "then how can I get into heaven?"

A five-year-old boy shouted out, "You gotta be dead!" †



OBSCURED LINK BETWEEN FAITH, VALUES 'THREATENS DEMOCRACY'

An attitude in the nation's judiciary that dismisses the links between faith and public values is undermining democracy, according to Father Richard John Neuhaus.

Father Neuhaus, president of the Institute on Religion and Public Life and editor of First Things magazine, told an audience at the Heritage Foundation Oct. 8 that the current judicial climate, particularly as defined by the Supreme Court, is on a collision course with the basic tenets of democracy.

"It is frequently said that you cannot legislate morality," he said. "In fact, you cannot legislate anything but morality. Any question of political moment has to do with questions such as justice, equality, fairness and the common good. All of these are inescapably moral categories."

But American public life is increasingly being interpreted as necessarily separated from its own moral foundations, he suggested.

In particular, court rulings that downplay or ignore the importance of values that have been shaped by faith fly in the face of the principles behind the democracy, he said.

For example, Father Neuhaus cited the Supreme Court's ruling last term in Romer v. Evans. The ruling found that Colorado's law prohibiting municipalities from statutorily protecting homosexuals' rights was unconstitutional.

As noted by Father Neuhaus, the court found that the initiative serves no legitimate public purpose and arose from irrational "animus" against a minority.

"The highest court of the land is declaring that five millennia of moral teaching about the right ordering of human sexuality for the personal and communal good has no place in our law," he said. "The teaching of Athens, Jerusalem and 2,000 years of Christian tradition is cavalierly dismissed as irrational animus."

Although Coloradoans and people in the rest of the country don't believe that, the court established it as the law of the land, said Father Neuhaus.

"Little wonder the court has in recent years worried out loud about the moral legitimacy of the law that it is making," he continued.

Fear of asserting moral truths in public is defended as a necessity in an increasingly pluralistic society, yet public opinion surveys show that Americans "are at least as committed, possibly more committed to what is broadly construed as the Judeo-Christian moral tradition as they were when [French statesman Alexis de] Tocqueville described religion as the first political institution of American democracy," Father Neuhaus said.

Although much has changed since the Constitution was written, the country's changes for the better "have always been in obedience to, not in rebellion against, the constituting truths of the American experiment."

Precisely because society is increasingly pluralistic and there are more conflicting claims to rights, he said, the nation must "appeal to truth that transcends such conflicts."

Thomas Jefferson described liberties as a gift of God, Father Neuhaus noted. "Remove that transcendent warrant and all politics is reduce to [German philosopher Friedrich] Nietzsche's 'will to power.'"

Obscured Link Between Faith & Values (Continued on page 10)



**PRAYER AT
VALLEY FORGE***

**Arnold Friberg
(1992)**

It is frequently said that you cannot legislate morality," he said. "In fact, you cannot legislate anything but morality. Any question of political moment has to do with questions such as justice, equality, fairness and the common good. All of these are inescapably moral categories."

* Available at:
christcenteredmall.com

(Continued from page 9) Obscured Link Between Faith & Values

Minorities that press for rights that many other Americans find “disagreeable” are making the mistake of seeking protection from a judiciary that has repudiated the moral origins of democratic theory and practice, he said. Such a course will lead to a public arena that no longer has a carrier against evil because it has repudiated aspirations to the good.

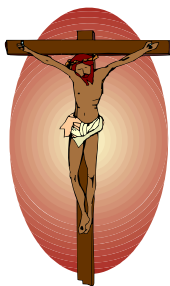
“There is a new pluralism in American life, and it is a moral pluralism,” Father Neuhaus said. Such pluralism comes from a rise of a “knowledge class” that repudiates moral foundations.

“We are two nations: one concerned on rights and laws, the other on rights and wrongs; one radically individualistic and dedicated to the actualized self, the other communal and invoking the common good.”

One, he continued, views “law as the instrument of the will to power and license” and the other affirms “an objective moral order reflected in a Constitution to which we are obliged.” One is “typically secular, the other typically religious; one elitist, the other populist,” he said. †



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*

- ♦ Janet Prahl (illness)
- ♦ Lindsay Stevens (illness)
- ♦ Douglas Kniec (illness)
- ♦ 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).

*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*

- ♦ Lauri Becker Kalinowski (serious illness).
- ♦ John Thompson (employment).
- ♦ Duain Cruzat (serious disease).
- ♦ 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) †

St. Thomas More Society Retreat

“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.” (Mark 14: 37-38)



**Then Jesus
“went out to the
mountain to pray,
spending the night
in communion
with God. ...”**

—Luke 6:12

When: Friday evening, April 7, 2006 (check-in 7:30-8:30 p.m.) through Noon on Sunday, April 9, 2006

Where: Prince of Peace Retreat Center, Oceanside, CA (Benedictine)
www.princeofpeaceabbey.org

Cost: \$130 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, with opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Father Hugh Barbour, O. Praem, Ph.D.

Contact: Anne Lanphar (714) 250-8605 or via email at alanphar@firstam.com or mail your check as set forth below.

PLEASE REGISTER AS SOON AS POSSIBLE AS SPACE IS LIMITED †

Please register me for the St. Thomas More Retreat for the weekend of April 7–9, 2006

Name: _____ Telephone: _____

Address: _____

City: _____ State: _____ Zip: _____ email: _____

Make check payable to the “St Thomas More Society” and mail to:

Anne Lanphar c/o First American Title Insurance Company, 5 First American Way, Santa Ana, CA 92707

THE WAY OF THE ICON *FOR YOU*

SATURDAY, FEBRUARY 11, 2006

8:00 A.M. MASS

9:00 A.M. - 1 P.M., LUNCH INCLUDED

\$25 IN ADVANCE, \$35 AT DOOR



ST. JOHN THE BAPTIST PARISH

1015 Baker Street • Costa Mesa 92626

This is no pie-in-the-sky talk. No sentimental spirituality. Instead, this is a down-to-earth, real-life, half day presentation/ mini-retreat that **will make one of the most beautiful, mysterious, centuries old art expressions of the Christian Faith, the Icon, come alive for you in your everyday life. It will change the way you see icons—and yourself—forever!**

Vancouver-based **Matthia Langone** is a compelling, passionate and seasoned speaker, retreat guide and iconographer. She has an amazing gift for 'being where the people are,' reaching out and **giving people from all walks of life the courage to keep on their journey, to live their lives differently.** And she approaches this through her understanding of the Icon.

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This is the first in a new series of talks at St. John the Baptist parish entitled: "Why Life Your Life with Jesus?" For questions or to reserve your place, please call Karen at 949/661-6065 or the parish office.

BEFORE THEY CALL, I WILL ANSWER!

This story was written by a doctor working in South Africa.

One night I had worked hard to help a mother in the labor ward; but in spite of all we could do, she died leaving us with a tiny premature baby and a crying two-year-old daughter. We would have difficulty keeping the baby alive, as we had no incubator (we had no electricity to run an incubator).

We also had no special feeding facilities. Although we lived on the equator, nights were often chilly with treacherous drafts. One student midwife went for the box we had for such babies and the cotton wool that the baby would be wrapped in.

Another went to stoke up the fire and fill a hot water bottle. She came back shortly in distress to tell me that in filling the bottle, it had burst (rubber perishes easily in tropical climates).

"And it is our last hot water bottle!" she exclaimed. As in the West, it is no good crying over spilled milk so in Central Africa it might be considered no good crying over burst water bottles. They do not grow on trees, and there are no drug-stores down forest pathways.

"All right," I said, "put the baby as near the fire as you safely can, and sleep between the baby and the door to keep it free from drafts. Your job is to keep the baby warm."

The following noon, as I did most days, I went to have prayers with any of the orphanage children who chose to gather with me. I gave the youngsters various suggestions of things to pray about and told them about the tiny baby. I explained our problem about keeping the baby warm enough, mentioning the hot water bottle, and that the baby could so easily die if it got chills. I also told them of the two-year-old sister, crying because her mother had died.

During prayer time, one ten-year old girl, Ruth, prayed with the usual blunt conciseness of our African children. "Please, God" she prayed, "send us a water bottle. It'll be no good tomorrow, God, as the baby will be dead, so please send it this afternoon."

While I gasped inwardly at the audacity of the prayer, she added, "And while You are about it, would You please send a dolly for the little girl so she'll know You really love her?"

As often with children's prayers, I was put on the spot. Could I honestly say, "Amen". I just did not believe that God could do this. Oh, yes, I know that He can do everything, the Bible says so. But there are limits, aren't there? The only way God could answer this particular prayer would be by sending me a parcel



**THOUGHT
FOR
THE
DAY**



Before They Call, I Will Answer (Continued on page 14)

(Continued from page 13) **Before They Call, I Will Answer**

from homeland. I had been in Africa for almost four years at that time, and I had never, ever received a parcel from home. Anyway, if anyone did send me a parcel, who would put in a hot water bottle? I lived on the equator! Halfway through the afternoon, while I was teaching in the nurses' training school, a message was sent that there was a car at my front door.

By the time I reached home, the car had gone, but there, on the veranda, was a large twenty-two pound parcel. I felt tears pricking my eyes. I could not open the parcel alone, so I sent for the orphan-age children.

Together we pulled off the string, carefully undoing each knot. We folded the paper, taking care not to tear it unduly. Excitement was mounting. Some thirty or forty pairs of eyes were focused on the large cardboard box. From the top, I lifted out brightly colored, knitted jerseys. Eyes sparkled as I gave them out. Then there were the knitted bandages for the leprosy patients, and the children looked a little bored.

Then came a box of mixed raisins and sultanas - that would make a batch of buns for the weekend. Then, as I put my hand in again, I felt the.....could it really be? I grasped it and pulled it out - yes, a brand-new, rubber hot water bottle. I cried. I had not asked God to send it; I had not truly believed that He could. Ruth was in the front row of the children. She rushed forward, crying out, "If God has sent the bottle, He must have sent the dolly too!" Rummaging down to the bottom of the box, she pulled out the small, beautifully dressed dolly. Her eyes shone! She had never doubted!

Looking up at me, she asked: "Can I go over with you and give this dolly to that little girl, so she'll know that Jesus really loves her?"

That parcel had been on the way for five whole months. Packed up by my former Sunday school class, whose leader had heard and obeyed God's prompting to send a hot water bottle, even to the equator. And one of the girls had put in a dolly for an African child - five months before, in answer to the believing prayer of a ten-year-old to bring it "that afternoon."

"Before they call, I will answer" (Isaiah 65:24) †



SIMPLE TRUTHS



Fulton J. Sheen

"Money simply cannot be transferred to the world beyond. Here we come to the purpose of money according to the Savior. Give away money to those who are in need, for by relieving their necessity you will make friends of those who will intercede for the salvation of your soul. Money will not buy Heaven; but it will make friends for us that will help us when we fail. *'Inasmuch as you did it for the least of these My brethren, you did it for Me'* (Matthew 24: 40)." †

MORE ON A GODLY MEDITATION

*Written by St. Thomas More, Knight, while he was a prisoner
in the Tower of London, in the year of our Lord, 1534.*

Give me thy grace, good Lord,
To set the world at nought,
To set my mind fast upon thee.
And not hang upon the blast of men's mouths.
To be content to be solitary,
Not to long for worldly company,
Little and little utterly to cast off the world,
And rid my mind of all the business thereof.
Not to long to hear of any worldly things,
But that the hearing of worldly phantasies may be to me displeasing.
Gladly to be thinking of God,
Piteously to call for his help,
To lean unto the comfort of God, Busily to labour to love him.
To know mine own vility and wretchedness,
To humble and meeken myself under the mighty hand of God,
To bewail my sins passed,
For the purging of them, patiently to suffer adversity.
Gladly to bear my purgatory here,
To be joyful of tribulations,
To walk the narrow way that leadeth to life.
To bear the cross with Christ,
To have the last thing in remembrance,
To have ever afore mine eye my death that is ever at hand,
To make no stranger to me,
To foresee and consider the everlasting fire of hell.
To pray for pardon before the judge come.
To have continually in mind the passion that Christ suffered for me,
For his benefits uncessantly to give him thanks.
To buy the time again that I before have lost.
To abstain from vain confabulations, To eschew light foolish mirth and
gladness,
Recreations not necessary to cut off.
Of worldly substance, friends, liberty, life and all, to set the loss at
right nought, for the winning of Christ.
To think my most enemies my best friends,
For the brethren of Joseph could never have done him so much good with
their love and favour as they did him with their malice and hatred.
These minds are more to be desired of every man, than all the treasure
of all the princes and kings, Christian and heathen, were it gathered
and laid together all upon one heap. ✚



THE WRITINGS OF THOMAS MORE



*More's Daughter Visits
Him in Prison*



SCRIPTURAL CORNER



**CHRIST CARRYING
THE CROSS**

El Greco
(1600-05)

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

MATTHEW 7:12-20

¹³*Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. ¹⁴For the gate is narrow and the way is hard, that leads to life, and those who find it are few.*

¹⁵*Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? ¹⁷So, every sound tree bears good fruit, but the bad tree bears evil fruit, as a sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. ¹⁸Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.*

COMMENT FROM THE NAVARRE BIBLE:*

¹³⁻¹⁴"Enter": in St Matthew's Gospel this verb often has as its object the "Kingdom of heaven" or equivalent expressions (life, the marriage feast, the joy of the Lord, etc.). We can interpret "enter" as an imperious invitation.

The way of sin is momentarily pleasant and calls for no effort, but it leads to eternal perdition. Following the way of a generous and sincere Christian life is very demanding--here Jesus speaks of a narrow gate and a hard way--but it leads to Life, to eternal salvation.

The Christian way involves carrying the cross. "For if a man resolve to submit himself to carrying this cross--that is to say, if he resolve to desire in truth to meet trials and to bear them in all things for God's sake, he will find in them all great relief and sweetness wherewith he may travel upon this road, detached from all things and desiring nothing. Yet, if he desire to possess anything--whether it comes from God or from any other source--with any feeling of attachment, he has not stripped and denied himself in all things; and thus he will be unable to walk along this narrow path or to climb upward by it" (St John of the Cross, Ascent of Mount Carmel, book 2, chap. 7, 7).

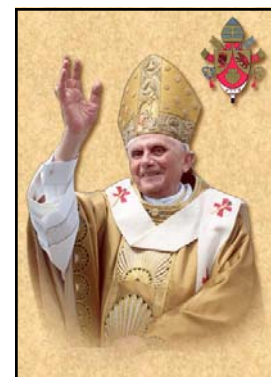
¹⁵⁻²⁰There are many references in the Old Testament to false prophets; perhaps the best-known passage is Jeremiah 23:9-40 which condemns the impiety of those prophets who "prophesied by Baal and led my people Israel astray"; "who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the Lord [...]. I did not send the prophets, yet they ran. I did not speak to them, yet they prophesied"; they "lead my people astray by their lies and their recklessness, when I did not send them or charge them; so that they do not profit this people at all."

In the life of the Church the Fathers see these false prophets, as of whom Jesus speaks, in heretics, who apparently are pious and reformist but who in fact do not have Christ's sentiments (cf. St Jerome, Comm in Matth., 7). St John Chrysostom applies this teaching to anyone who appears to be virtuous but in fact is not, and thereby misleads others. ✚

BENEDICT XVI'S FIRST ENCYCLICAL: *CHRISTIANITY ELEVATES LOVE* *"DEUS CARITAS EST" PUBLISHED**



**FROM
PETER'S
SUCCESSOR,
POPE
BENEDICT XVI**



*Summary from ZENIT
January 25, 2006
www.zenit.org

VATICAN CITY, JAN. 25, 2006 - Benedict XVI has published his first encyclical to show how Christianity does not repress love, but elevates it.

"Deus Caritas Est" (God Is Love), published today, responds to one of the most common objections: "Doesn't the Church, with all her commandments and prohibitions, turn to bitterness the most precious thing in life?" asks the Pope.

The encyclical answers the question in two parts. The first reflects on love in its origin and different manifestations; the second, addresses the way in which the Church, as institution, must live the commandment of love.

The Holy Father begins by clarifying a generalized confusion, according to which the Church condemns "eros" -- love of attraction -- to accept only "agape" -- unconditional love.

A mere "thing"

"Nowadays Christianity of the past is often criticized as having been opposed to the body; and it is quite true that tendencies of this sort have always existed. Yet the contemporary way of exalting the body is deceptive," Benedict XVI points out in section No. 5 of the 15,000-word encyclical.

"Eros, reduced to pure 'sex,' has become a commodity, a mere 'thing' to be bought and sold, or rather, man himself becomes a commodity," he explains.

According to the Pope, this conception of love implies "a debasement of the human body: no longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere."

"Christian faith, on the other hand, has always considered man a unity in duality, a reality in which spirit and matter compenetrates, and in which each is brought to a new nobility," the Holy Father writes. "True, eros tends to rise 'in ecstasy' towards the Divine, to lead us beyond ourselves; yet for this very reason it calls for a path of ascent, renunciation, purification and healing."

"It is part of love's growth towards higher levels and inward purification that it now seeks to become definitive, and it does so in a twofold sense: both in the sense of exclusivity (this particular person alone) and in the sense of being 'for ever.'"

Thus, the Holy Father explains, "eros directs man towards marriage, to a bond which is unique and definitive; thus, and only thus, does it fulfill its deepest purpose."

The text acknowledges: "Love is indeed 'ecstasy,' not in the sense of a moment of intoxication, but rather as a journey, an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God."

Christ as model

Deus Caritas Est (Continued on page 18)

(Continued from page 17) *Deus Caritas Est*

According to the Pope, the example of "love in its most radical form" is Christ on the cross, "the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him."

"It is there that this truth can be contemplated. It is from there that our definition of love must begin. In this contemplation the Christian discovers the path along which his life and love must move," he stresses.

The second part of the encyclical is entitled "The Practice of Love by the Church as a 'Community of Love.'"

The text acknowledges that love "will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love."

"There will always be suffering which cries out for consolation and help," Benedict XVI writes. "There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbor is indispensable."

"The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person -- every person -- needs: namely, loving personal concern."

"Marxism had seen world revolution and its preliminaries as the panacea for the social problem: revolution and the subsequent collectivization of the means of production, so it was claimed, would immediately change things for the better," the Holy Father observes. "This illusion has vanished."

"We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need."

The Pope adds: "The Church is one of those living forces: she is alive with the love enkindled by the Spirit of Christ. This love does not simply offer people material help, but refreshment and care for their souls, something which often is even more necessary than material support."

Ecclesial activity

In this context, the Holy Father describes the "distinctiveness of the Church's charitable activity."

First, he points out that "Christian charitable activity, apart from its professional competence, must be based on the experience of a personal encounter with Christ, whose love touched believers' hearts, generating within them love for others."

Second, he points out that "Christian charitable activity must be independent of parties and ideologies. It is not a means of changing the world ideologically, and it is not at the service of worldly strata-gems, but it is a way of making present here and now the love which man always needs."

"The Christian's program -- the program of the Good Samaritan, the program of Jesus -- is 'a heart which sees.' This heart sees where love is needed and acts accordingly. Obviously when charitable activity is carried out by the Church as a communitarian initiative, the spontaneity of individuals must be combined with planning, foresight and cooperation with other similar institutions."

"Charity, furthermore, cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free."

"A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak," notes the Pope, as a third and final point.

Benedict XVI concludes by giving examples of charity left by the saints.

He mentions Blessed Teresa of Calcutta on three occasions, and ends with a dialogue with the Virgin Mary, who "shows us what love is and whence it draws its origin and its constantly renewed power."

DOWNLOAD AND READ THE ENTIRE ENCYCLICAL FOR FREE:

www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html



WHY CONVERTS CHOOSE CATHOLICISM

FATHER JOHN MCCLOSKEY

Dave Shiflett, described by Chuck Colson as "one of the most astute culture watchers and writers I know," has written *Exodus* to answer the question he poses in the subtitle: *Americans are Fleeing Liberal Churches for Conservative Christianity* (Sentinel, New York, 2005).

An accomplished journalist and a member of the White House Writer's Group, Shiflett writes in a breezy and personal style from a perspective that fairly represents the new religious styles but clearly favors religions that don't consider "dogmatic" a dirty word.

Why is his book important? Over the long term, a people's health can be measured by whom they worship, how they worship, and what difference it makes in their day-to-day lives.

Today, Christianity is spreading like wildfire in Africa and Asia, while its influence is rapidly diminishing in Europe. We will have to see whether Pope Benedict and his youthful troops in the new ecclesial communities can pull off a miracle, but the intermediate prognosis is grim.

That brings us back to Shiflett's America.

A recent survey shows that the United States, unlike Europe, continues to hold steady as a nominally Christian country, with over 80% of Americans identifying themselves as Christians. Given the drastic decline in public and private morals since 1960, the obvious question is: How can this be? Imagine a 1950s American mother waking up in 2005 and turning on the television or the radio, or picking up a popular magazine. She would probably suffer a fainting spell, if not cardiac arrest, from the assault of deeply immoral attitudes toward marriage, family and sexuality.

The reason this can happen in a nominally Christian country is that the definition of "Christianity" in America has changed, and this is the story that Shiflett's book tells.

The great culture clashes that divide our country presently are at their root theological: They pit those who acknowledge religious authority (either Biblical or exercised by a divinely guided inspired Church) against those who ground their principles on the unencumbered moral right of each person to create his own personal religion, regardless of objective morality and doctrinal belief.

Shiflett, who classifies himself "as an itinerant Presbyterian, with an emphasis on the itinerant," demonstrates first with statistics, and then through interviews and anecdotes drawn from the northern Virginia and D.C.-area, that "Americans are vacating progressive pews and flocking to churches that offer more traditional versions of Christianity."

Even *The New York Times* cannot duck the evidence: "Socially conservative churches that demand high commitment from their members grew faster than other religious denominations in the last decade."

Shiflett turns first to the Episcopal church, which was once the prototype for a traditional denomination. Many former Episcopalians have fled to more conser-



**CHRIST HANDING
THE KEYS
TO ST PETER
(DETAIL)**

***Pietro Perugino*
(1481-2)**

Why Converts Choose Catholicism (Continued on page 20)

(Continued from page 19) **Why Converts Choose Catholicism**

vative Protestant denominations, or to the more liturgically minded and doctrinally based Catholic and Orthodox Churches.

Shiflett devotes considerable space to the Episcopalian membership drain provoked by the ordination of an openly practicing homosexual, Gene Robinson, as bishop (an event that continues to roil church members worldwide). Some Episcopalians consider this the last straw, but the same noise was heard when the Episcopal church revised the Book of Common Prayer, ordained women, and blessed homosexual unions.

To capture the "loyalist" position that embraces even a changed church, Shiflett presents the thinking of Rev. Hertherington, an Episcopal priest: "He called for broad-mindedness, justice, quality, equality and hospitality. ... He made it clear that the contemporary virtues of openness, inclusion, hospitality and tolerance have won over Biblical admonition, especially regarding sexual sin."

After examining "celebrity heretics" such as Episcopal Bishop John Shelby Spong and describing their "missionary" work in deconstructing traditional Christianity, Shiflett allocates the rest of the book to the destinations of refugees from heresy and ersatz religion.

Chief among these, as we might imagine, is the Catholic Church. As Shiflett puts it: "When heretics make headlines, they are also making Catholics, and very good Catholics at that. Some take a long while to reach Rome, but once there they have joined not only the ancients but also the rapidly expanding Catholic population of the Southern Hemisphere. Before many more decades pass by, those who fear Catholic power may find themselves pining for the days when all they had to worry about was a tunnel connecting the Vatican to the White House."

In his section on the Catholic Church, Shiflett interviews converts such as Al Regnery, the well-known scion of a conservative publishing house of the same name. Regnery converted from Episcopalianism along with an old friend and writer, Andy Ferguson, who at one time wished to become an Episcopal priest.

Ferguson was strongly impressed by the Church's history and consistent liturgy, while Regnery was attracted by "commitment to principle, institutional vastness and forgiving attitude."

Shiflett also discusses other high-profile converts, such as Judge Robert Bork, dean of Washington columnists Robert Novak, possible presidential candidate (and evangelical turned Catholic) Sen. Sam Brownback, R-Kan., and popular radio talk-show host Laura Ingraham.

Remaining chapters are quite helpful, particularly for Catholics seeking to understand the mindset of fellow Christians who are united with us on so many issues, except the fundamental ones of authority and the sacraments. (I refer to the Southern Baptists and the evangelicals.)

To gain insight into the Southern Baptists, Shiflett interviews two important and influential members: Richard Land and Albert Mohler. He writes that interviewing them gives an insight into how evangelical thinkers see the world:

"They aren't triumphalistic — quite the opposite. They are not chauvinistic, for they have little hope of stopping, on a societal scale at least, what they believe is an irresistible anti-Christian juggernaut. Nor does this type of orthodox Christian buy in to the argument that America is a shining city on the hill, or for that matter worthy of God's benevolence."

Moving on to that broad group of generic Christians that come under the umbrella of "evangelicals," Shiflett profiles Colson, for whom he once served as speech writer. Colson's story is well-known — how a Boston-born, Ivy league-educated, Republican henchman under President Nixon went to jail in the Watergate era, had a born-again experience, and founded the Prison Fellowship, which evangelizes criminals with notable success.

According to Colson, "the purest form of Christianity is practiced in prison. In prison you don't have

Why Converts Choose Catholicism (Continued on page 21)

(Continued from page 20) **Why Converts Choose Catholicism**

to worry about stepping on anyone's toes if you talk about sin. As they say, the hangman's noose concentrates the mind."

At the same time, he has tough words for the so-called "soft" evangelicals with their mega-churches:

"Colson says they are purveyors of 'self-centered worship.' You may get people to come to those churches, and you may have church growth. But you will not have church impact. The reason is that church becomes increasingly like the culture. People go in, see a skit, listen to some music, hear a soothing sermon, and think they have done their Christian duty. They are entering the exact precarious position the mainline found itself in the '60s and '70s."

Perhaps we Catholics, who lived through the last 40 years in the United States, know exactly what he means, as our own drop in Church attendance demonstrates.

Shiflett finishes his excellent survey of the exodus from "liberal" Christianity to "conservative" Christianity by re-telling perhaps the most dramatic conversion story of all to demonstrate the power of orthodox Christianity.

That is the conversion to Catholicism of the father of legal abortion in the United States, the Jewish-born former atheist Dr. Bernard Nathanson.

Colson, who attended his baptism, recounts, "It was a sight that burned into my consciousness, because just above Cardinal O'Connor was the cross. ... I looked at the cross and realized again that what the Gospel teaches is true; in Christ is the victory. He has overcome the world, and the gates of hell cannot prevail against his Church."

Shiflett's book moves the case for unity in the Church forward. Although he does not say so, his storytelling and interviews clearly show that Christianity without a divinely instituted authority to guide and govern leads inexorably to a total reliance on private judgment and utter chaos in doctrine and morals.

John Paul II's greatest goal of unity among all Christians was not accomplished in his lifetime. That project continues, however, and where else could it end except in returning home to Rome? †

Life is an opportunity, benefit from it.

Life is a beauty, admire it.

Life is a dream, realize it.

Life is a challenge, meet it.

Life is a duty, complete it.

Life is a game, play it.

Life is a promise, fulfill it.

Life is sorrow, overcome it.

Life is a song, sing it.

Life is a struggle, accept it.

Life is a tragedy, confront it.

Life is an adventure, dare it.

Life is luck, make it.

Life is life, fight for it!



Mother Teresa †

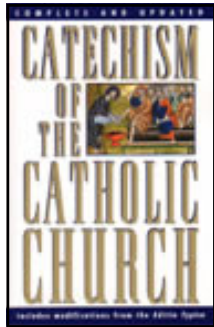
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: Life in Christ

SECTION TWO: The Ten Commandments

CHAPTER ONE: "You Shall Love The Lord Your God With All Your Heart, and With All Your Soul, and With All Your Mind

ARTICLE 1: The First Commandment



CATECHISM CORNER

FAITH

2087 Our moral life has its source in faith in God who reveals his love to us. St. Paul speaks of the "obedience of faith" as our first obligation. He shows that "ignorance of God" is the principle and explanation of all moral deviations. Our duty toward God is to believe in him and to bear witness to him.

2088 The first commandment requires us to nourish and protect our faith with prudence and vigilance, and to reject everything that is opposed to it. There are various ways of sinning against faith:

Voluntary doubt about the faith disregards or refuses to hold as true what God has revealed and the Church proposes for belief. *Involuntary doubt* refers to hesitation in believing, difficulty in overcoming objections connected with the faith, or also anxiety aroused by its obscurity. If deliberately cultivated doubt can lead to spiritual blindness.

2089 *Incredulity* is the neglect of revealed truth or the willful refusal to assent to it. "Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; *apostasy* is the total repudiation of the Christian faith; *schism* is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him."

HOPE

2090 When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. Hope is the confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God's love and of incurring punishment.

2091 The first commandment is also concerned with sins against hope, namely, despair and presumption:

By *despair*, man ceases to hope for his personal salvation from God, for help in attaining it or for the forgiveness of his sins. Despair is contrary to God's goodness, to his justice - for the Lord is faithful to his promises - and to his mercy.

2092 There are two kinds of *presumption*. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).

CHARITY

2093 Faith in God's love encompasses the call and the obligation to respond with sincere love to divine charity. The first commandment enjoins us to love God above everything and all creatures for him and because of him.

2094 One can sin against God's love in various ways:

- *indifference* neglects or refuses to reflect on divine charity; it fails to consider its prevenient goodness and denies its power.
- *ingratitude* fails or refuses to acknowledge divine charity and to return him love for love.
- *lukewarmness* is hesitation or negligence in responding to divine love; it can imply refusal to give oneself over to the prompting of charity.
- *acedia* or spiritual sloth goes so far as to refuse the joy that comes from God and to be repelled by divine goodness.
- *hatred* of God comes from pride. It is contrary to love of God, whose goodness it denies, and whom it presumes to curse as the one who forbids sins and inflicts punishments. ☩



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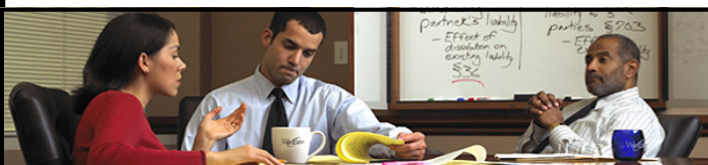
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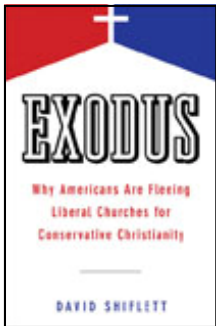
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FROM THE LIBRARY



EXODUS: WHY AMERICANS ARE FLEEING LIBERAL CHURCHES FOR CONSERVATIVE CHRISTIANITY

BY: DAVE SHIFLETT

"We figured out your problem. You're the only one here who believes in God." As it happens, these words were spoken to a seminary student I know, while he was eating lunch in the seminary cafeteria. They were spoken by another seminary student, who was reflecting the view of fellow students and faculty. Something has gone decidedly amiss when a person who believes in God is the odd man out...That is exactly what is happening throughout the Protestant mainline, and that is what this book is about: Americans are vacating progressive pews and flocking to churches that offer more traditional versions of Christianity.

Liberal Churches have gone too far! In 1984, to give one well-known example, the proprietors of New York's [Episcopalian] Cathedral of St. John the Divine unveiled a crucifix featuring "Christa" a female remake of Jesus that would likely have made Herod's sap rise. The Episcopalians are hardly the only participants in this religious freak show. The Presbyterians, who have been fighting their own sex wars for decades (as have the Methodists and others), created large columns of refugees by embracing nontraditional ideas, including one insisting that the denomination transfer thousands of dollars from its collection plates into the pockets of Angela Davis—a vibrant apostle, to be sure, though of Karl Marx, not Jesus of Nazareth. The United Church of Christ's general synod endorsed homosexual ordinations in 1983, which was not so great an offense, to some at least, as were references to God as both Mother and Father (suggesting a supernatural sexual identity crisis) and the likening of the Almighty to "a Bakerwoman." Christian aesthetics have fallen far since the King James Version and Michelangelo.

Please see Fr. McClosky's review of this book on Page 19 of this Ad Veritatem.

Publisher: Sentinel HC ISBN: 1595230076 224 Pages Price \$ 16.29 (Amazon) †

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SPEAKER: Dwight & Leia Smith, Directors of OC Catholic Worker

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