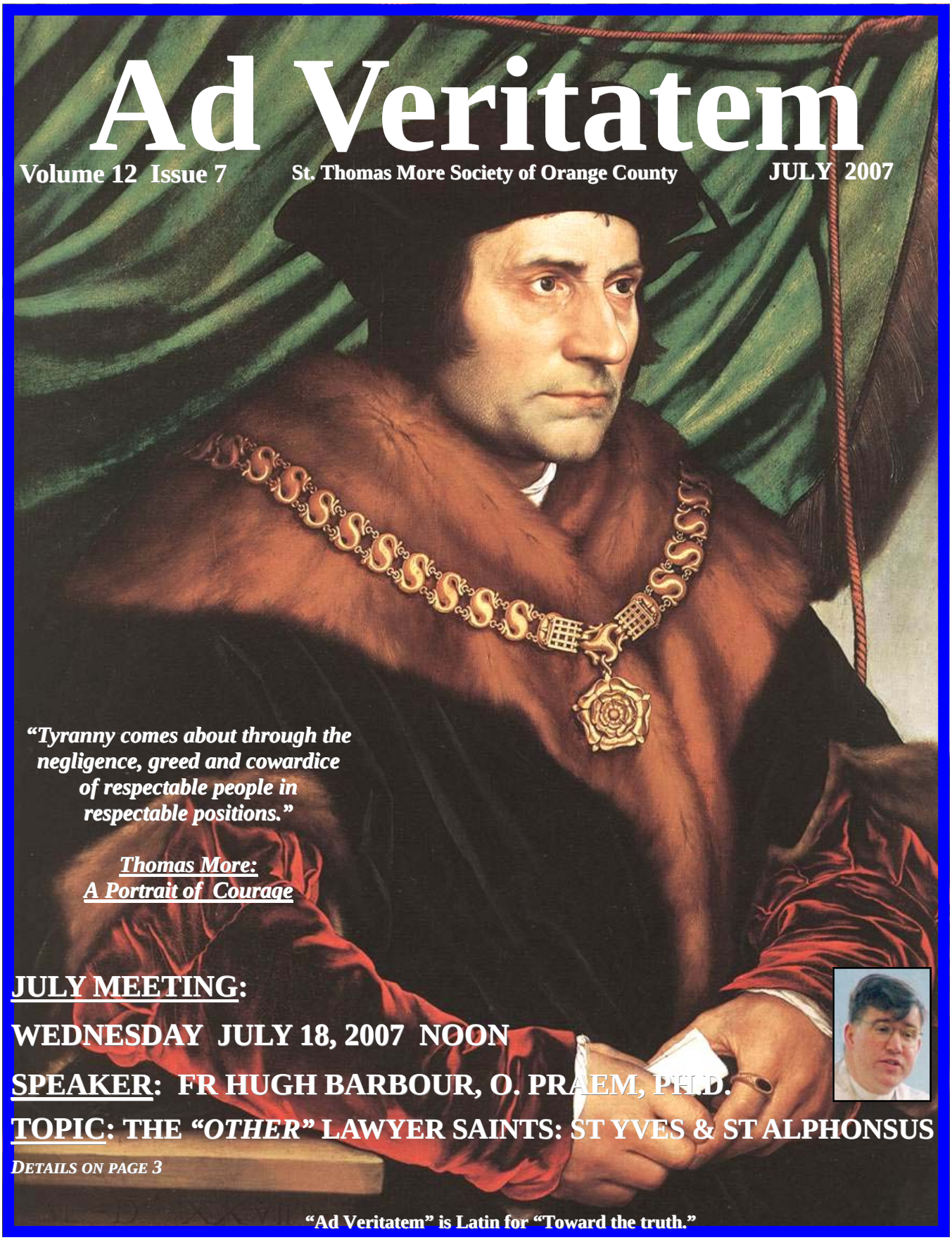
# Ad Veritatem

Volume 12 Issue 7 St. Thomas More Society of Orange County JULY 2007



***"Tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions."***

***Thomas More: A Portrait of Courage***

**JULY MEETING:**

**WEDNESDAY JULY 18, 2007 NOON**

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

**TOPIC: THE *"OTHER"* LAWYER SAINTS: ST YVES & ST ALPHONSUS**

*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, five "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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**Judy Patno at (714) 871-6655 or email to *jpatno@patnolaw.com.***
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## JULY MEETING

**WHEN:**
**NOON**
**Wed. July 18th**

**WHERE:**
**First American Title Ins. Co.**
**5 First American Way, Santa Ana**

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

**COST:**
**$10 for lunch**

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

# *"THE 'OTHER" LAWYER SAINTS: ST. YVES & ST ALPHONSUS"*

Norbertine Father Hugh Barbour, 45, is Prior of St. Michael's Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. In 1991, Fr. Hugh was appointed *Censor Librorum* for the Diocese by Bishop Norman McFarland, a unique honor for such a young priest. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh has served as chaplain to the St Thomas More Society since its inception in 1997 providing inspiration and spiritual guidance. In 2004, he received the St. Thomas More Award in recognition of all his efforts and guidance to the Society.

**For more information, please contact either Don Hunsberger (714) 663-8000 *dah@hunsbergerlaw.com* or Anne Lanphar at (714) 250-1453 *alanphar@firstam.com*** ✞

## STM MONTHLY MTGS:

**3RD WEDNESDAY OF MONTH:**

**AUGUST 15**
**SEPTEMBER 19**
**OCTOBER 17**
**NOVEMBER 21**
**DECEMBER 19** ✞

## SPECIAL EVENT:

***Labor Day Weekend***
***Friday evening, August 31, 2007***

**SPECIAL DINNER MEETING**

**SPEAKER: RON RYCHLAK**

**SEE PAGE 13 FOR DETAILS** ✞

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# STEADY DATING: THE PROXIMATE OCCASION OF SIN?

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

## A MESSAGE FROM OUR CHAPLAIN

**QUESTION:** ***A home-schooling mom told me that "American-style" steady dating between young persons who are not yet able to marry is actually "sinful and against Catholic moral teaching." Is this so? I've never heard this.***

**ANSWER:** In days gone by, priests used an old Latin rhyme: *"Solus cum sola non dicunt Ave* Maria." It means: "When he and she are alone, they're not saying 'Hail Mary.'" It's a good way to remind ourselves of the moral danger young men and women put themselves into when they don't follow the Church's wisdom on love and courtship.

Catholic moral teaching is clear that we are never allowed to place ourselves deliberately in a "proximate occasion of sin," meaning a circumstance where we're likely or almost certain to sin. If steady dating is an occasion for sins against purity, then it is sinful. Human nature being what it is, and the sex drive being as powerful as it is, if a young dating couple see each other constantly and without supervision, they're likely to fall into some sin against purity. It's reasonable to say that dating as it is generally practiced in this country is morally unacceptable. Dating should take place in a context where there is a clearly established time for getting home, supervision by parents or chaperones. The couple should try to be part of a larger group and only go on dates in public places, where there is no likelihood of becoming secluded and falling into illicit sexual actions. Young people who are not old enough to marry should have a wide circle of friends of their own and of the opposite sex; steady dating places an unreasonable emotional demand for exclusivity on both the boy and the girl at a time when they most need to develop greater social skills and virtues. Usually steady dating ends in the emotional trauma of being "dumped" for someone else; more often than not the girl is the wounded party, and the boy can develop a cavalier attitude toward relationships - a very unhealthy attitude for a future husband to adopt. Clubs, sports teams, chaperoned dances, and youth groups, are all good places for young people to meet and make friends. They should be encouraged to socialize without having to pair off.

**THE ANNUNCIATION**

***El Greco***

**(1608-14)**

When the young man and woman are old enough and mature enough, and marriage becomes a possibility, then steady dating leading up to engagement is reasonable. Yet even here, the couple should avoid prolonged physical contact (e.g., unchaste, intimate kissing and hugging), and should always avoid situations where they are completely alone. The more the couple grow to love each other, the more difficult it will become for them to resist their natural impulse for physical union. That's why vigilance in chastity is crucial.

Parents have a grave obligation to protect the virtue of their children as much as they can. They will be responsible before God for the sins of their children, if they have not taken reasonable, consistent measures to keep their children out of occasions of sin. Fear of provoking a child's anger over dating rules is hardly a reason to put his or her soul at risk. As Christ said, *"Perfect love casts out fear."* ✞

# THE VICTIMS OF PORNOGRAPHY

JAMES D MADDED

According to the National Research Council, the pornography industry in America accounts for $12 billion in revenue each year. That is more than the earnings of professional baseball, basketball, and football combined! It is even more than the combined earnings of the major television networks![1]

Furthermore, this multi-billion dollar industry is not being patronized only by "dirty old men" and other undesirables we stereotypically associate with pornography. A recent poll taken at a Promise Keepers rally found that 53 percent of the men in attendance had viewed pornography at least once during the prior week. Another poll found that nearly half of Christians cite pornography as a major problem in their homes.[2] Suffice it to say that the influence of pornography runs broad and deep, even in what we think to be otherwise sound Christian families.

One of the problems encountered when trying to deal with pornography is articulating exactly what is wrong with it. All too often, the harm of pornography is relegated to a worry about the offense caused in those who disapprove of it. The correct way to deal with pornography, according to this view, is simply for the "moralists" among us to avert their eyes. As long as they keep their noses out of other people's business, nobody will be shocked by pornography. The "evil" they can't see won't hurt them, and no harm will be done.

In fact, nothing could be further from the truth. The offensiveness of pornography is the least of its many harms.

Pornography is first of all, and most directly, bad for women. Life in the pornography industry exposes women to physical and psychological harms that may never be repaired. Can one argue that it is not dehumanizing for a woman to be subjected to the sort of callous treatment she receives in the production of pornographic literature and movies? Certainly, a woman may freely consent to be so used, but whether she knows it or not, it is harmful for her to be used in such a way. Men have a divinely given duty to protect women, and we fail in that duty when we stand by and do nothing about—or even worse, participate in—an industry built on women's bodily, psychological, and moral ruin.

Furthermore, women in general, not just those who participate, are harmed by pornography. Pornography depicts women as nothing more than objects ready for use by men bent on fulfilling their sexual desires. Repeated viewing of such depictions of women cannot but have an effect on how men think about and ultimately treat other women in their lives—it will, in short, lead men to see women as mere objects of sexual gratification, not persons, but things to be used and manipulated to get what one wants and later to be discarded. It is dangerous for all women who live in a culture in which this view of the value of women prevails.

If you disagree, just ask yourself whether you want your daughter to attend college or work closely with men who have had their view of human sexuality formed by viewing pornography. I say, "No thank you!" and I bet that none of us would want our daughters treated or even thought about in the way women are depicted in pornographic materials. Our duties, then, to our own wives, daughters, and sisters require us to work against the influence of pornography.

Moreover, pornography is bad for children. The sexual abuse of children has reached epidemic proportions in our country, and pornography must be seen as part of the cause of this evil in a country where child porn is a $3-billion-per-year business.[3] Even pornography that doesn't directly depict lewd acts with children has some role to play. So-

***The Victims of Pornography*** *(Continued on page 6)*

**THE HOLY FAMILY WITH ST ANNE**

***El Greco***

**(1600s)**

***We all have an interest in stemming the tide of pornography. The common good is harmed by pornography and it is very much all of our business.***

***From the Mar/Apr 2007 Issue of Lay Witness Magazine***

*(Continued from page 5)* ***The Victims of Pornography***

called soft-core pornography in many cases acts as a gateway to child pornography. Often a porn user will build up a "resistance" to tamer images and then need to seek more and more graphic material in order to gain titillation. This process of escalation can reach the point of an addiction to child pornography and may eventually lead to compulsive sexual behavior, including pedophilia.[4] Don't let anybody tell you that pornography doesn't put all of our children at risk.

Opposition to pornography is a pro-life issue inasmuch as it also endangers the unborn. Porn peddlers are selling men a vision of a consequence-free lifestyle of unattached sexual encounters. The world of pornography is one in which any male has complete license to engage in sexual intercourse with disposable women without even the thought of the procreative aspect of human sexuality and its requisite responsibilities.

An absolute condition of this libertine fantasy is that sexuality and reproduction can be utterly separated, and the only way that these two phenomena can be kept absolutely distinct is if abortion is readily available. Thus, the extent to which our views of human sexuality are shaped by pornography will partly determine our tendency to support abortion. It is no wonder that magazines such Playboy have always been stringent advocates of abortion. The plausibility of the pornographic fantasy that they sell presupposes that abortion is an enshrined institution.

The mortar that binds the family is the sexual bond between husband and wife. Pornography harms the family by weakening this bond. A man who is influenced by pornography is more likely to see his wife as an object to be used to satisfy his needs and not as a person of infinite value to whom he is privileged to give himself as a gift.

As long as a man lives under the spell of pornography, there will always be a certain distance between himself and his wife, for he is unable to regard her with the full respect and dignity that she deserves. This barrier between man and wife cannot but weaken commitment, and therefore put the health of their marriage in jeopardy. Pornography breeds selfishness that is detrimental to one's ability to give himself over to his wife truly, and this selfishness puts the order of family life at risk.

Finally, pornography is bad for men. By using pornography, we deny ourselves the full goods of marriage and family life. We sell ourselves short in favor of disordered fantasies at the expense of the reality of the love of our wives and children. Pornography will only cause frustration and dissatisfaction. Moreover, even men who do not use pornography have their own reputations as men smeared by the false version of masculinity that is proffered by our pornographic culture.

Pornography is then harmful to women, children (born and unborn), families, and men. Since we all have vital interests in protecting women and children, preserving families, and defending authentic masculinity, we all have an interest in stemming the tide of pornography. In short, the common good is harmed by pornography, and as such it is very much all of our business. Pornography is therefore a problem that we must proactively address in our communities, our homes, and in our own personal quest for virtue.

[1] Jerry Ropelato, "Internet Pornography Statistics," Internet Filter Review (TopTenREVIEWS, Inc., 2007), available online at http://internet-filter-review. toptenreviews.com/internet-pornography-statistics. html. For these and many more frightening statistics regarding the breadth of America's pornography problem, along with some helpful analysis, see Chapter 10 of Ben Shapiro's recent book, Porn Generation, (Regnery Publishing, Inc., 2005).
[2] Ibid.
[3] Ibid.
[4] The following website contains some very good information about how "soft-core" pornography can lead to seriously deviant behavior: http://mentalhealthlibrary.info/library/porn/pornlds/pornldsauthor/links/ctorcline/porneffect.htm ✞

FRANK & ERNEST

# BOUGHT WITH A PRICE

**BISHOP PAUL S. LOVERDE**

***Excerpted from the pastoral letter "Bought with a Price: Pornography and the Attack on the Living Temple of God." For the entire letter, http://www.arlingtondiocese.org/offices/communications/boughtprice.html***

This plague stalks the souls of men, women, and children, ravages the bonds of marriage and victimizes the most innocent among us. It obscures and destroys people's ability to see one another as unique and beautiful expressions of God's creation, instead darkening their vision, causing them to view others as objects to be used and manipulated. It has been excused as an outlet for free expression, supported as a business venture, and condoned as just another form of entertainment. It is not widely recognized as a threat to life and happiness. It is not often treated as a destructive addiction. It changes the way men and women treat one other in sometimes dramatic and often subtle ways. And it is not going away.

The most tragic and frightening victim of the scourge of pornography is the family.... The flourishing of the family is dependent upon the growth of family members in holiness and true human love. This is a love whose primary concern is for the good of the other. It is in this experience of human love that children grow in grace and wisdom and become integrated and virtuous members of human society. True human love does not arise from selfish desire but rather from self-giving. It is in the example of self-giving expressed by loving parents that children develop the potential to commit to intimacy with another and to intimacy with God.

When family members turn to pornography in a distorted thirst for intimacy, they turn against and in some measure reject their commitment to their family. By doing this, they commit violence against the relationships which define their own vocation.

Culture is formed by the choices of free people. It is important that we choose morally uplifting and life-affirming pursuits that contribute to the common good and the flourishing of all persons. Within one's capabilities, each person should make every effort to contribute healthy and chaste entertainment that can be shared by all. In the fields of art, literature, and music, we must never compromise our own Christian dignity to suit the expectations of a decadent culture.

Husbands, be aware that your solemn promise of faithfulness, which is the foundation of the formation of your family, is damaged by any use of pornography. Strive to bring honor to the promise you made at the beginning of your married life. The times where intimacy is difficult are opportunities to practice the sacrificial love of a spouse that only your noble vocation illustrates most perfectly.

Seeking comfort in the illusion of pornography will incrementally corrupt your understanding of self, your perception of your beloved wife, and the model you present to your children. It is futile to believe that this secret preoccupation can be contained and isolated from family life. In small ways, the self-centeredness and disrespect of self and others, which lie at the heart of this vice, will become manifest within your relationships with your family. ✞

# FLEE TEMPTATION

**DANNY ABRAMOWICZ**

The major competition that we face in our spiritual life is against the devil. Satan is the most fierce and cunning competitor that we will ever come up against in our lives. He is a thief, a cheat, a murderer, and a liar—and he does not play by any rules. His main objective is the total destruction of souls. He is "the ancient serpent, who is called the Devil and Satan, the deceiver of the whole world" (Rev. 12:9) .

St. Cyprian, in De Unitate Ecclesiae, writes of Satan: "Because he moves silently and seems peaceable and comes by easy ways and is so astute and so deceptive ... he tries to have night taken for day, poison taken for medicine. So by deception of this kind, he tries to destroy truth by cunning; that is why he passes himself off as an angel of light."

St. Paul tells us that "our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens" (Eph. 6:12) .

That is why it is necessary to run toward Jesus, to gather our strength to fight this battle. "Draw your strength from the Lord and from his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil" (Eph. 6:10-11).

The game of life is serious business. Every single person on the face of the earth is involved in this competition. The devil has never excluded anyone, including Jesus, from his tactics.

Excerpted from Spiritual Workout of a Former Saint (OSV, 2004) ✞

# *HOW LONG ARE YOU GOING TO BE A SLAVE?*

**THOUGHT FOR THE DAY**

A little boy was visiting his grandparents on their farm.

He was given a slingshot to play with out in the woods. He practiced in the woods; but he could never hit the target. Getting a little discouraged, he headed back home for dinner. As he was walking back, he saw Grandma's pet duck. Just out of impulse, he let the slingshot fly, hit the duck square in the head and killed it.

He was shocked and grieved!

In a panic, he hid the dead duck in the wood pile, only to see his sister watching!

Sally had seen it all, but she said nothing. After lunch the next day Grandma said, "Sally, let's wash the dishes."

But Sally said, "Grandma, Johnny told me he wanted to help in the kitchen."

Then she whispered to him, "Remember the duck?"

So Johnny did the dishes.

Later that day, Grandpa asked if the children wanted to go fishing, and Grandma said, "I'm sorry but I need Sally to help make supper."

Sally just smiled and said, "Well that's all right because Johnny told me he wanted to help."

She whispered again, "Remember the duck?"

So Sally went fishing and Johnny stayed to help.

After several days of Johnny doing both his chores and Sally's, he finally couldn't stand it any longer. He went to Grandma and confessed that he had killed the duck and that he was so sorry."

Grandma knelt down, gave him a hug and said, "Sweetheart, I know. You see, I was standing at the window and I saw the whole thing. I love you and was waiting for you to tell me the truth and, yes, I forgive you. You only needed to ask. I was just wondering how long you would let Sally make a slave of you."

:

Whatever is in your past, whatever you have done… and the devil keeps throwing it up in your face . . . (lying, cheating, debt, fear, bad habits, hatred, anger, bitterness, etc.) Whatever it is, you need to know that God was standing at the window and saw the whole thing. He has seen your whole life. He wants you to know that He loves you and wants to forgive you – if you only ask. He's just wondering how long you will let the devil make a slave of you. ✞

---

**CATHOLIC PSYCHIATRIST**

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# AVOIDING FATAL ATTRACTION
## LOVE AND RESPONSIBILITY

EDWARD P. SRI

*Edward Sri is Assistant Professor of Theology at Benedictine College in Atchison, Kansas. He is the author or coauthor of many Emmaus Road books, including* Mystery of the Kingdom *and* Catholic for a Reason I, II, *and* III. *His latest book,* Queen Mother, *is based on his doctoral dissertation and is now available.*

*All references in this column to Pope John Paul II's* Love and Responsibility *are taken from the 1993 edition, published by Ignatius Press.*

*These books may be ordered from Benedictus Books. Call (888) 316-2640.*

A man eating lunch at a restaurant notices an attractive woman at another table, and is immediately drawn to her beauty. His heart stirs, and he finds himself wanting to see her again.

Yet, this is not the first time she has caught his eye. And his attraction to her is more than physical. She works for the same large company, and he has been drawn to her warm personality, her cheerful smile and her kindness toward others. He is taken in by her alluring personality as much as by her natural beauty.

Basic attractions like this happen all the time between men and women. Sometimes they are felt very quickly: A man standing in line at a store may immediately find himself attracted to a woman he sees walking by. A woman at church may notice a man praying after Mass and find herself wondering about him the rest of the day. Sometimes deeply felt attractions take a longer time to develop: A man and a woman who were friends or colleagues for several months may gradually find themselves attracted to one another emotionally and physically.

In his book *Love and Responsibility*, John Paul II analyzes the anatomy of an attraction. What is really happening when men and women find themselves attracted to one another?

**CHRIST AND THE WOMAN TAKEN IN ADULTERY**

***Rembrandt***

**(1644)**

### THE ANATOMY OF AN ATTRACTION

Let's begin by explaining a few of the Pope's terms. At the most basic level, to attract someone means to be regarded by that person as a good (p. 74). In turn, to *be* attracted to someone else means that I perceive some value in that person (such as their beauty, virtue, personality, etc.), and I respond to that value. This attraction involves the senses, the mind, the will, the emotions, and our desires.

The reason men and women are so easily attracted to each other is because of the sexual urge. Recall that the sexual urge is the tendency to seek the opposite sex. With the sexual urge, we are particularly oriented toward the physiological and psychological qualities of a person of the opposite sex-their body and their masculinity or femininity. John Paul II calls these physical and psychological qualities the "*sexual values*" of a person.

Therefore, a person is easily attracted to someone of the opposite sex in two ways: physically and emotionally. First, a man is attracted physically to the body of a woman, and a woman is attracted to the body of a man. The Pope calls this attraction to the body *sensuality*.

Second, a man is also attracted emotionally to the femininity of a woman, and the

***Avoiding Fatal Attraction*** *(Continued on page 10)*

*From the May/June 2005 Issue of Lay Witness Magazine*

*(Continued from page 9)* ***Avoiding Fatal Attraction***

woman is emotionally attracted to the masculinity of a man. The Pope calls this emotional attraction *sentimentality*.

In the next issue of *Lay Witness*, we will consider the role of the emotions and sentimentality. In this present article, we will focus on the sensual attraction men and women experience for one another.

### SENSE AND SENSUALITY

As we have seen, sensuality is concerned with the sexual value connected to the *body* of a person of the opposite sex. Such an attraction is not bad in itself because the sexual urge is meant to draw us not simply toward the body, but the body of a *person*. Hence, an initial sensual reaction is meant to orient us toward personal communion (not just bodily union), and can serve as an ingredient of authentic love if it is integrated with the higher, nobler aspects of love-such as good will, friendship, virtue, or self-giving commitment (p. 108).

Nevertheless, the Pope says that sensual attractions, on their own, can lead to great dangers. First, "sensuality by itself is not love and may very easily become its opposite" (p. 108). The reason sensuality can be so dangerous is that, on its own, it can easily fall into utilitarianism. When only sensuality is stirred, we experience the body of the other person as "a potential object of enjoyment." We reduce the person to their physical qualities-their good looks, their body. And we view the person primarily in terms of the pleasure we can experience from those qualities.

What is most tragic here is that sensual desire, which is meant to orient us toward communion with the person of the opposite sex, can actually keep us from loving that person. A man, for example, may sensuously ponder in his mind or actively seek the body of a woman as a means for sexual gratification. And he may do this without any real interest in her as a person. He can focus on her sexual values-and the pleasure he derives from those values-to the point that his sensuous attraction to her body actually keeps him from responding to her value as a person. This is why the Pope says sensuality by itself is blinding to the person. "Sensuality in itself has a 'consumer orientation'-it is directed primarily and immediately towards a 'body': it touches the person only indirectly, and tends to avoid direct contact" (p. 105).

### LOVE CHOCOLATE?

Second, the Pope says sensuality on its own not only misses the person, but even fails to grasp the true beauty of the body. He explains how beauty is experienced through contemplation, not the stirring desire to exploit. When contemplating the splendor of a landscape, a sunset, a piece of music or a work of art, one is taken in by the beauty. This contemplation of beauty brings peace and joy. This is very different from a "consumer attitude" to exploit an object for pleasure-an attitude which brings unrest, impatience, and an intense desire for satisfaction.

Perhaps an analogy will be helpful here. I once had the opportunity to see the work of a "chocolate artist." The artist had on display dozens of elaborate sculptures of ships, flowers, birds, towers, and buildings. What made these large sculptures so impressive is that they were all made of black, brown, and white chocolate!

There are two different attitudes I could have toward these chocolate sculptures. On one hand, I could gaze upon them as works of art, admiring their beauty and allowing myself to be taken in by their immensity, their perfect proportions, the intricate details, and the workmanship, marveling that these delicate masterpieces were made out of sugar and cocoa.

On the other hand, I could ignore the fact that these sculptures are beautiful pieces of art to be contemplated, and view them primarily as candies to be devoured-good tasting chocolates that would satisfy my cravings! This latter approach, however, would be a degradation of the confectioner's masterpieces, reducing them to mere objects to be exploited for my own pleasure.

Similarly, sensuality on its own fails to see the human body as a beautiful masterpiece of God's creation, for it reduces the body to being an object to be exploited to satisfy one's own sensuous cravings. "Thus, sensuality really interferes with the apprehension of the beautiful, even of bodily, sensual beauty, for it introduces a con-

***Avoiding Fatal Attraction*** *(Continued on page 11)*

*(Continued from page 10)* ***Avoiding Fatal Attraction***

sumer attitude to the object: 'the body' is then regarded as a potential object of exploitation" (pp. 106-107).

### MICHELANGELO AND PLAYBOY

This also helps explain one big difference between pornography and good classical art that depicts the nakedness of a person. Both *Playboy* magazine and some art in the Vatican Museum, for example, may present the sexual organs of the human body. In fact, some in the pornography industry say their pictures are just another form of art, portraying the beauty of the body. Some defenders of pornography have even asked why the Church condemns pornography but allows nakedness depicted in some of its own museums!

The pornography of *Playboy*, however, does not draw attention to the *beauty* of the human body. It draws attention to the body as an object to be used for one's own sexual satisfaction. In the end, it is a reduction of the human person to the sexual value of the body. On the contrary, good art depicting the body as beautiful is not a reduction of the person, but an enlarging of the person, leading us to contemplate the mystery of the human person as a masterpiece in God's creation.

Good art leads us to a peaceful contemplation of the true, the good, and the beautiful, including the truth, goodness, and beauty of the human body. Pornography, on the other hand, does not lead us to such contemplation, but rather stirs in us a sensuous craving for the body of another person as an object to be exploited for our own pleasure. Put simply: There probably aren't many men who have fallen into sin by gazing upon Michelangelo's famous portrayals of Adam and Eve in the Sistine Chapel. But there probably aren't many men who have *not* fallen into lustful thoughts when looking at pictures in *Playboy*.[1]

### ENSLAVED TO SENSUALITY

A third reason John Paul II is concerned about sensuality is that, if it is left unchecked, we will become enslaved to everything that stimulates our sensual desire. For example, a man given in to sensuality finds his will so weakened that he is led around by whatever sexual values appear most immediately to his senses. Whenever he encounters a woman dressed a certain way, he cannot help but glance at her with impure thoughts. Whenever he sees images of women on TV, on the Internet, or on highway billboards, he cannot resist looking at them, as he hankers after the sexual value of the woman and wants to enjoy the pleasure he can derive from his glances.

Especially in a highly sexualized culture like ours, we are constantly bombarded with sexual images exploiting our sensuality, getting us to focus on the body of the opposite sex. Indeed, we can easily find ourselves enslaved, bouncing from one sexual value, to the next, to the next as they appear before our senses. As John Paul II points out, sensuality on its own "is characteristically fickle, turning wherever it finds that value, whenever a 'possible object of enjoyment' appears" (p. 108).

### "I CAN LOOK, BUT CAN'T TOUCH"

Furthermore, in one of his most profound points in this section, the Pope warns that one can use a person's body even when that person is not physically present. A man, for example, does not need to see, hear, or touch a woman to exploit her body for his own sensuous pleasure. Through his memory and imagination, he "can make contact even with the 'body' of a person not physically present, experiencing the value of that body to the extent that it constitutes a 'possible object of enjoyment'" (pp. 108-9).

We live in a culture where many men say to themselves, "What's wrong with having lustful thoughts about a woman? I'm not *hurting* anyone when I do that!" Even some married men may think, "I'm not committing adultery when I look at another woman this way. I'm still faithful to my wife. I can look; I just can't touch." However, we must remember Christ's stern words about this matter: "Every one who looks at a woman lustfully has already committed adultery with her in his heart" (Mt. 5:28).

John Paul II's insights help explain what is really happening when men look lustfully at women and why consenting to impure thoughts and sexual fantasies is always morally wrong and degrading to women. In the mind of a lustful man, the woman is reduced to the sexual value of her body. He treats her not as a person, but as

***Avoiding Fatal Attraction*** *(Continued on page 12)*

*(Continued from page 11)* ***Avoiding Fatal Attraction***

a body to be exploited for his own pleasure in his glances and in his thoughts. And this can happen even when the woman is not around at all, for he can still make contact with her body to exploit her for his own sexual satisfaction in his memory and in his imagination. This is crass utilitarianism-a far cry from authentic love.

In summary, John Paul II emphasizes that sensuality alone is not love. It can be "raw material" for the development of true love. But this yearning for the sexual value of the body must be supplemented by other nobler elements of love, such as good will, friendship, virtue, total commitment, and self-giving love (themes to be discussed in subsequent articles). If sensuality is not carefully integrated with these higher elements of love, sensual desire will be harmful for a relationship. In fact, it can destroy love between a man and woman, and it can even prevent love from ever developing between a man and a woman.

[1] The Pope specifically discusses this topic of art and pornography later in Love and Responsibility. First, he says art may at times portray the sexual aspect of man and woman and their love for each other. "Art has a right and a duty, for the sake of realism, to reproduce the human body, and the love of man and woman, as they are in reality, to speak the whole truth about them. The human body is an authentic part of the truth about man, just as its sensual and sexual aspects are an authentic part of the truth about human love" (p. 192). The Pope goes on to say, however, that it would be wrong to portray the sexual values in a way that overshadows the true value of the person. And it would be wrong to portray the sexual aspect of a couple's relationship in a way that obscures their authentic love for each other, which is much more than sexual. This is the problem with pornography: It draws attention to the sexual aspect of a man or woman in a way that prevents us from seeing the true value of the person and the full truth of love. "Pornography is a marked tendency to accentuate the sexual element with the object of inducing the reader or viewer to believe that the sexual values are the only real values of the person, and that love is nothing more than the experience of those values alone. This tendency is harmful, for it destroys the integral image of that important fragment of human reality, which is love between man and woman. For the truth about human love consists always in reproducing the interpersonal relationship, however large sexual values may loom in that relationship. Just as the truth about man is that he is a person, however conspicuous sexual values are in his or her physical appearance" (pp. 192-3). ✞

## SIMPLE TRUTHS

## Fulton J. Sheen

"Our greatest days are ahead, though in between intervenes the purging, where we will learn that as the rays cannot survive without the sun, so neither can we prosper without God. This hope can be translated into victory in either of two ways:
by prayerfully reawakening our hearts, or by being brought within an inch of disaster, until from the depths of our insufficiency we cry out to the goodness of God." ✞

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## ABOUT THE SPEAKER:

Professor Ron Rychlak is Mississippi Defense Lawyers Association Professor of Law and Associate Dean for Academic Affairs at the University of Mississippi, School of Law. Prior to joining the faculty at Ole Miss in 1987, Ron practiced law with Jenner & Block in Chicago, and served as a clerk to Hon. Harry W. Wellford of the US Sixth Circuit Court of Appeals. Ron and his wife Claire have been married for 16 years, and are the parents of six children.

The Weekly Standard called Ron's book, Hitler, the War, and the Pope (Genesis Press, 2000), "the best and most careful of the recent works [on the Church during World War II], an elegant tome of serious, critical scholarship." The Catholic New World reports: "Hitler the War and the Pope is as fascinating as anything in a Grisham novel or plot on Law and Order." A second edition of Ron's first book, Demonstrative Evidence: Applications and Theory (The Michie Co., 1995), was released in 2003. His most recent book Righteous Gentil (Spence Publishing) was released in 2005.

Professor Rychlak has written several articles for the Mississippi Law Journal as well as The Washington Post, The Wall Street Journal, The Times Literary Supplement (London), UCLA Law Review, Boston College Law Review, The Stanford Environmental Law Journal, and many other legal, political, and historical journals. He is a member of the committee appointed by the Mississippi Supreme Court to revise the state's criminal code, an advisor to the Holy See's delegation to the United Nations, and he serves as a delegate at the U.N. meetings on the establishment of an International Criminal Court. ✞

STM

# How (and Why) to Return to Confession

**Reason 1** The presence of sin can easily lead to depression and anxiety.

**Reason 5** Because love means having to say you are sorry to the One you love.

**Step 1** Examine your conscience using the Ten Commandments or an available guide.

**Reason 2** Mortal sin, unconfessed, causes exclusion from Christ s Kingdom and the eternal death of hell, for our freedom has the power to make choices forever, with no turning back (Catechism, No. 1861).

**Reason 3** As they leave the confessional, people smile a smile of freedom.

**Step 2** You have the choice of facing the priest or speaking through a screen.

**Step 3** There are no special words you need to say. Greet the priest, and tell him how long it has been since your last confession. If it s been a while, he ll help you.

**Reason 4** You will grow in sincerity, humility and self-knowledge.

**Step 4** Be concise, clear, complete and contrite. You have to confess mortal sins and give a sense of how often. Don t be embarrassed. You re not going to tell the priest anything he hasn t already heard.

**Reason 6** You shower to show respect for those around you. Cleansing your soul makes you better to be around, too!

**Reason 7** Mother Teresa thought she had to go. Frequently.

**Pope John Paul II hearing confessions on Good Friday.**

## Don't wait to seek God's forgiveness

**Reason 8** Hoping to convert on your deathbed? That s not very likely. More likely, you will die as you lived.

**Reason 9** It is itself a serious sin to go to Communion if you have serious sin on your soul and have not asked for forgiveness *in confession.*

**Confession Definition**
For a sin to be mortal, three conditions must together be met:
Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent (Catechism of the Catholic Church, No. 1857).

## Concerns & Answers

**Can t I talk to God directly, not a priest, to get forgiveness?**
Not according to the Bible. Read John 20:21-23; 2 Corinthians 2:10; and 2 Corinthians 5:18.

**If God knows everything we do, then how come we have to go to Confession?**
You may know your younger brother broke your CD player, but wouldn t it be aggravating if he knew you knew, but still didn t say I m sorry?

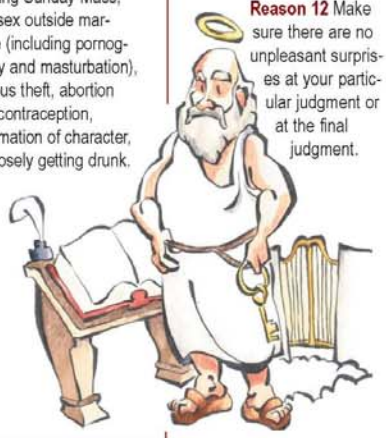
**Doesn t God forgive no matter what?**
If we think of sin as merely breaking rules, it is hard to understand why God can t just look the other way. But sin is real; it hurts us and makes us distant from him and unable to enter heaven. We can only be restored if we confess.

**Confession just gives people the idea that it s all right to sin as long as you re sorry later.**
If a man is confessing drunkenness while he has plans with his buddies to go barhopping and get drunk again the coming weekend, he can t be forgiven. He has to have decided to stop. Confession stops sins; it doesn t start them.

**Step 5** The priest won t scold you. In fact, if you ve had a tough confession, he ll show you extra care. Your penance won t be arduous.

**Reason 10** Don t be scared to death of confession. Be scared of death without confession.

**Grave Matter** What constitutes grave matter ? Some common sins: Missing Sunday Mass, any sex outside marriage (including pornography and masturbation), serious theft, abortion and contraception, defamation of character, purposely getting drunk.



**Step 6** Then you ll make an act of contrition. Look in a prayer book for a longer one, or simply say:
Jesus, I am truly sorry for my sins and, with your grace, I will try to sin no more.

**Reason 11** Be strong. Face your sins, deal with them and move on.

**Step 7** Do your penance right away, before leaving the church if possible.

**Step 8** Christ has forgiven and forgotten your sins. As far as he s concerned, you ve got a clean slate.

**Reason 12** Make sure there are no unpleasant surprises at your particular judgment or at the final judgment.

**Reason 13** The priest will listen to your soul and will never tell a soul on pain of losing his soul. Priests even learn to forget what they hear.

**Content:** Martha Fernandez-Sardina (adw.org/evangel/office.html), Father Richard Gill, LC (legionofchrist.org), Father C. John McCloskey (cicdc.org), Matthew Pinto (ascensionpress.org); Edward Sri and Curtis Martin (focusonline.org). **Art:** Tim Rauch. **Photos:** AFP. **Extra copies:** ncregister.com

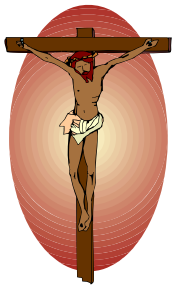
*From National Catholic Register 2001*

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

*We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar's voicemail (714) 250-8605 or email your request to alanphar@firstam.com*

# PRAYER PETITIONS

- Bishop Norma McFarland (illness)
- Christopher Shonafelt (injury)
- Sam Inlow (deceased)
- Ryan McEachon (special intention)
- Heather Flynn USAFA (special intention)
- John Flynn IV USNA (special intention)
- Hon. Jenny Latta (serious illness)
- Kathy Todd (cancer)
- Susan Keenan (serious illness)
- Melissa DiFelice (serious illness)
- Ellie Shonefelt & Her Children
- Janet Prahl (illness)
- Lindsay Stevens (illness)
- Douglas Kniec (illness)
- Eleanor Kott & Family (illness)
- David Macdonald (illness)
- Eric & Marie Bessem
- Charles Godwin (serious illness)
- Kevin Guice (serious illness)
- Julia Nelson (serious illness)
- Sean Nelson (illness)
- Kallie Townsend-3yr old (illness)
- Mary Keelan (illness)
- Lauri B Kalinowski (serious illness)
- Duain Cruzat (serious disease)
- Keith Wilson (serious illness)
- Milos & Edith Myrik (serious illness)
- Scott Smith (illness)
- Ryan Ronk (serious injury)
- Kristin Burkett (serious illness)
- Darren M (questioning the Faith)
- Fr. Matt Munoz (special intention)
- Cindie Burnes (serious illness)
- Ron Gable (special intention) ✞



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# SOCIAL JUSTICE CORNER

# GENESIS 1: 26-27

## SCRIPTURAL CORNER

***So God created man in his own image, in the image of God he created them, male and female he created them.***

**Comment from the Navarre Bible:***

The creation of man marks the completion of God's plan. In presenting this final act of creation, the sacred writer offers us a summary of the things that go to make up the human being. As well as repeating that God created man in his image and likeness, he tells us that God created them man in his image and likeness, he tells us that God created them man and woman, that is to say, corporeal beings, endowed with sexuality, and designated to live in society "Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead" (*Catechism of the Catholic Church*, 357).

"The fact that man 'created as man and woman' is the image of God means not only that each of them individually is like God, as a rational and free being. It also means that man and woman, created as a 'unity of the two' in their common humanity, are called to live in a communion of love, and in this way to mirror in the world the communion of love that is in God, through which the Three Persons love each other in the intimate mystery of the one divine life. This 'unity of the two', which is a sign of interpersonal communion, *shows that the creation of man* is also marked by a certain likeness to the divine communion ('*communio'*). This likeness is a quality fo the personal being of both man and woman, and is also a call and a task"(John Paul II, *Mulieris dignitatem*, 7). ✞

***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.***

# MORE ON TEMPTATION

## THE WRITINGS OF THOMAS MORE

In the next two rules, More gives several other important points of advice: good soldiers never think themselves invincible in the face of temptation; they always resist temptation from the first moment; they think of the joy of victory, not the passing pleasures missed in achieving that victory; and, aware that a clear conscience is the greatest of earthly joys, they gladly put up whatever "manly defense" conscience may require.

Finally, the last rule cautions that the good soldier should not lose heart on account of being tempted, since everyone is. All should be concerned about their own pride, however, since it is the "root of all mischief" and the greatest peril any good soldier faces. Temptations can actually be of great help in fighting pride. The great St. Paul was tempted, even after his vision of God; indeed, God wisely allowed these temptations, precisely "to preserve His servant from the danger of pride."

The most effective way of countering temptation is to "consider how Christ, the Lord of sovereign power, / Humbled Himself for us unto the cross." Such a vivid recollection of God is, as we have seen, the single most important element of the spiritual life. Recalling "Christ's ineffable Passion" is "a strong defense against all adversity." The victorious combatant is admonished never to forget "that the Son of God died for you, and that you yourself will also die." Frequent contemplation on Christ's Passion will act as an impetus to a love that will "spur forth your horse through the short way of this momentary life to the reward of eternal happiness." More would repeat this same idea many times later in his life, and he followed this practice until the moment of his death.

**Thomas More: A Portrait of Courage** **Gerard B. Wegemer** **Pg. 24-25** ✞

# ST. THOMAS MORE*

## SAINT STORIES

***Pope Pius XI canonized Thomas More in 1935. In 2000, as part of the Church's Jubilee Year celebration, Pope John Paul II named him the "Patron Saint of Statesmen and Politicians," saying: "Thomas More's life is truly an example for all who are called to serve humanity and society in the civic and political sphere. The eloquent testimony which he bore is as timely as ever at a historical moment which presents crucial challenges to the consciences of everyone involved in the field of governance."***
***St. Thomas More's feast day is June 22.***

This man was Sir Thomas More, one-time chancellor of England; that is, the first man in the realm, after the king.

His death aroused a prodigious storm of excitement throughout all Christendom. … Four hundred years hardly obliterated the effect of that violent shock. It is perhaps truer to say that after 400 years the sacrifice which Blessed Thomas More made of his life becomes larger and larger in men's eyes with every passing decade. I can believe that a hundred years hence he will appear as one of the ten chief men of that great time. He already appears among the first hundred. He is beginning to be a symbol of such resistance as was offered to the breakup of Christian unity; and his singular character, vivacious, long hesitating but at last fixed (and, when fixed, unalterable in a decision) may well be the typical character of those who prevented the destruction of our civilization.

If all this may be said of Blessed Thomas More, why may it be said?

What was the meaning of that final act in which he sacrificed his life for the unity of the faith? If it had been that of a very simple man, acting on a clear issue, there would be less to be said. It was not so. It was the act of a most diverse man full of varied experience, at first himself uncertain, and undertaken in a most difficult and complicated world. It was the act of a man who saw what others did not see, and who himself did not see it until he had passed through many vagaries of his own.

***St. Thomas More's prison cell in the Tower of London***

### THE HEIGHT OF HIS POWERS

Let us see what Thomas More was. He was from a well-to-do family. His father possessed a considerable income as a lawyer, knighted by the king and a substantial position. More was born in the heart of that liberal profession which was of such great power at the time. He had an astonishing success as a lawyer. He was earning what we would call today $80,000 a year before he was 40, and this, mind you, in a little England of only 5 million people. He was long before this at the summit of professional success, known throughout Europe as a great scholar, a great writer, a great diplomat.

By 1523, being then at the height of his powers (45 years of age), he was appointed Speaker to the House of Commons. This post did not then mean what it means today; it meant a high official appointed by the Crown to present the views of the House of Commons to the Crown in matters of taxation and to receive orders from the Crown to communicate them to the House of Commons. It was from 1523 to 1528 that Thomas More was at the height of his worldly fortunes. He was very rich, famous throughout the world, on the whole perhaps the most prominent man in England.

Just at that moment (it is usually the case with successful men who are destined by God to pass through an ordeal that the warning comes when they are most at their ease) began the first mutterings of the conflict in which he was to take so great a part.

### A KING'S MISCALCULATION

By 1525, people were talking in whispers up and down the courts of Europe upon the English king's idea of a divorce. Two years later, in 1527, it was public knowledge. Immediately after, the king began proceedings for the annulment of his marriage; and because Cardi-

***St. Thomas More*** *(Continued on page 18)*

***Reprinted from the June 2007 of the Columbia Magazine.**
EDITOR'S NOTE: This article by the English writer and critic Hilaire Belloc (1870-1953) is adapted from one that appeared in the April 1928 edition of *Columbia* magazine. Belloc was a member of Parliament from 1906 to 1910, and wrote political commentary and essays on the Church's economic and social teachings.

*(Continued from page 17)* ***St. Thomas More***

nal Wolsey, who was then chancellor, failed to produce the annulment, he fell [from office].

The post of chancellor meant in those days a sort of vice-regent of the king. And the king meant in those days not only the whole power of the state but the whole being of the state.

In 1527, Henry VIII had spoken to More of his intention to divorce Catherine, and More advised him against it — since his advice was asked.

It was no violent matter. Men were discussing the thing on all sides. More's instinct was against the policy but he was not excited in the matter. It was not yet public knowledge that the king was seeking an annulment of his marriage with his wife upon the ground that he was her brother-in-law and was proposing an infamous new marriage, nor had the case been tried.

Wolsey, the cardinal, for so long chancellor of England, was dismissed by the king because the king thought he bungled the negotiations with Rome over the matter of the divorce, or rather the annulment of his marriage. Henry offered the chancellorship, the supreme position in the realm, to his supreme social figure, Thomas More. More accepted it and for two and a half years conducted it with surprising vigor and success. It is fairly certain that the new chancellor had not divined Henry's motive in naming him to such a post, but other people were beginning to divine it. Thomas More was the first lay chancellor to be appointed. That in itself was significant. He had privately told Henry that on the whole he was against the policy of divorce — though as yet he knew nothing of the Anne Boleyn affair.

There is little doubt that Henry said to himself that by making Thomas More chancellor he was killing two birds with one stone. He was bribing what might otherwise have been a formidable opponent, and he was posing before the world as one who in such a crisis respected and promoted to the highest office a man universally respected for his justice and inflexibility. "If such a man," thought Henry, "is seen to be my chancellor, and will remain my chancellor throughout the affair, I shall have that strong moral backing which so far I have lacked."

The king's calculation was wrong. He had to deal with a greatness of character superior to anything he could conceive. At that time Anne Boleyn, knowing that More disapproved of her ambition to be queen, became his enemy. She continued, for some years more, to twist Henry around her little figure.

### Trying to Bully the Pope

It was as chancellor that Thomas More opened, on the morrow of All Souls 1529, what is known as the "Reformation" Parliament. Neither he nor Henry himself for that matter had as yet the least idea of how far things would go. The Parliament was called to reform "certain abuses" — and heaven knows there were abuses enough in the organization of the Church at the time. Of revolt against the Church, of destruction of the unity of the Church, no man then dreamed.

But already there had come in another very powerful influence directing the weak and sensual character of the king. The influence of the odious Thomas Cromwell: a low money lender whose ability and industry had already promoted and was now suggesting everything to his master.

Cromwell began the policy of gradually threatening the pope in order to make him yield in the matter of the annulment of the king's marriage with Catherine. The pope could not yield because Catherine strongly asserted her rights and because those rights were valid. There was no just ground for the annulment of the marriage. In February 1532 came the important proposal to bully the pope into giving way by stopping his revenue from England. More, as chief man in the council, opposed it. His position became impossible and on May 16 he resigned.

All that year 1532 was filled with Henry, or rather Cromwell, pushing the policy of bringing pressure upon the pope. There was as yet no idea in any man's mind of breaking with the unity of Christendom, or at any rate no idea in the mind of those governing England. They thought it a piece of diplomacy and acted as diplomats do, to work their end by threats and pressure, with no real belief that war can break out. But superior minds, and minds imbued with principle, had scented the danger long before, and Thomas More's was one of them.

### Confined to the Tower of London

By the end of 1532, Henry knew that Anne Boleyn was with child. Infatuated with her, ardently hoping for a male heir, he crossed the rubicon. He negotiated with the pope to appoint as archbishop a man called Cranmer, who had been the chaplain of the Boleyns. Cranmer broke his oath to the pope and set up a wholly illegal tribunal of his own which pronounced a divorce. On the first of June 1533, Anne Boleyn married the king.

***St. Thomas More*** *(Continued on page 19)*

*(Continued from page 18)* ***St. Thomas More***

Also that year, a woman called the Holy Maid of Kent had prophesied the downfall of Henry. More had seen her and told her to keep out of politics (she voiced the feeling of the nation, but it was the deliberate opinion of More that she hallucinated and we must respect the judgment of so good and wise a man). This was an opportunity of getting rid of More, and he was charged with treason. The duke of Norfolk, Anne Boleyn's uncle, said to More, "The wrath of the king is death!" To which More answered quietly, "For me today, for you tomorrow" — which turned out to be true.

On March 30, 1534, another law appeared imposing an oath of adherence to succession of Anne's offspring, and the commissioners who had to administer the oath demanded a repudiation of the pope's authority. It was well known that More would not consent. A fortnight later, More was tried by a court on which sat Cromwell, Cranmer and the abbot of Westminster. More said he would take the oath to the succession but not against the power of the pope. He was sent to the Tower of London four days later and kept there for more than a year. In the spring of 1535, Cromwell himself and Rich, a lawyer of the king's, tried to force from him some positive statement that might be called treasonable. Later they swore that he had made such a statement. More said that they lied, and history has no doubt that they did. On the strength of their evidence, he was led out on that day of which I have spoken, July 6, 1535, and put to death.

### ST THOMAS MORE'S HEROISM

Now what is the moral of this great affair? This holy martyr had held his tongue. He had done nothing violent. He had hesitated over and over again. He had been in youth strongly attracted to the reforming side so long as it meant real reformation and not an attack upon the Church. He had respected the conventions of his time and was full of the spirit of his time. He had been bewildered by the cross-currents of his time, but in the issue when it came to black and white, he not only decided for death, but decided for death without a moment's hesitation; without loss of manhood in any degree, not even gaiety. "He went to his great death smiling."

He said to his judges that he hoped they would all meet "merrily" together in heaven.

The moral is that we may be for long uncertain as to what is right or not, but when we do know, then comes the test – and upon that test all depends. Having met the test with superb certitude and equanimity, knowing well – though he was but one in a dozen or so of a whole nation – that unity was at stake (and Unity is the essential mark of the Church) he quietly laid down his life for Unity, and thereby became not only one of the greatest men in European history, but, what is more, high in the roll of the saints. ✞

## LITANY OF ST THOMAS MORE

### A PRAYER 'FOR POLITICIANS WHO TAKE PUBLIC ANTI-LIFE POSITIONS'

In September 2004, Bishop Michael A. Saltarelli of Wilmington, DE, issued this prayer. "I share this Litany in a true spirit of compassion for all politicians who sincerely strive to serve the nation and the world with good will. I ask you to prayer especially for politicians who take public anti-life positions. It is my belief that if we pray for them in a spirit of Gospel and Eucharistic charity, we may begin to see some substantial changes in their public positions."

V. St Thomas More, Saint and Martyr
R. Pray for us (repeat after each invocation)
V. St Thomas More, Patron of statesmen, politicians and lawyers. R
V. St Thomas More, Patron of justices, judges and magistrates. R.
V. St Thomas More, Model of integrity and virtue in public and private life. R.
V. St Thomas More, Servant of the Word of God and the Body and Blood of Christ. R.
V. St Thomas More, Model of holiness in the Sacrament of Marriage. R.
V. St. Thomas More, Teacher of his children in the Catholic faith. R.
V. St. Thomas More, Defender of the weak and poor. R.
V. St. Thomas More, Promoter of human life and dignity. R.

Let us pray: O Glorious St. Thomas More, patron of statement, politicians, judges and lawyers, your life of prayer and penance, and your zeal for justice, integrity and firm principle in public and family life led you to the path of martyrdom and sainthood. Intercede for our statesmen, politicians, judges and lawyers, that they may be courageous and effective in their defense and promotion of the sanctity of human life – the foundation of all other human rights.

We ask this through Christ our Lord. Amen ✞

# Ad Risum Vertere Veritatem*

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

## TECHNOLOGY

As you are receiving my note by e-mail, it's wise to remember how easily this wonderful technology can be misused, sometimes unintentionally, with serious consequences.

Consider the case of the Illinois man who left the snow-filled streets of Chicago for a vacation in Florida. His wife was on a business trip and was planning to meet him there the next day.

When he reached his hotel, he decided to send his wife a quick e-mail.

Unable to find the scrap of paper on which he had written her e-mail address, he did his best to type it in from memory. Unfortunately, he missed one letter, and his note was directed instead to an elderly wife, whose husband had passed away only the day before.

When the grieving widow checked her e-mail, she took one look at the monitor, let out a piercing scream, and fell to the floor in a dead faint. At the sound, her family rushed into the room and saw this note on the screen:

*Dearest Wife,*
*Just got checked in.*
*Everything prepared for your arrival tomorrow.*
*P.S. Sure is hot down here.* ✞

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*(Continued from page 21)* ***Papal Message***

societies.

3. I am pleased that your meeting in the Vatican is taking place in conjunction with the Pontifical Council for the Family. The family is usually the first to suffer from pornography and its damaging effects on children. Consequently, as the primary cell of society, *the family must be the first champion* of the battle against this evil. It is my hope that your efforts to combat the plague of pornography will help families in their delicate task of forming the consciences of the young, instilling in them a deep reverence for sexuality and a mature appreciation of the virtues of modesty and chastity. At the same time, I trust that your work will help to increase public concern about the gravity of the ethical issues posed by pornography, and lead to a clearer awareness of the need for decisive intervention by the authorities charged with the promotion of the common good. Because every attack on the family and its integrity is an attack on the good of humanity (Cf. John Paul II, *Familiaris Consortio*, 86 ), it is essential that the rights of families should be clearly acknowledged and safeguarded through appropriate legislation.

4. Dear friends: your meeting is a noteworthy example of religious believers coming together in order to address one of the great social ills of our time. I am convinced that by offering the "unanimous witness of our common convictions regarding the dignity of man, created by God" (John Paul II, *Centesimus Annus*, 60), the followers of the various religions, both now and in the future, will contribute in no small measure to the growth of that "civilization of love" which is founded on the principles of an authentic humanism. I encourage your worthy efforts and I cordially invoke upon all of you the abundant blessings of Almighty God. ✞

# MESSAGE OF HIS HOLINESS POPE JOHN PAUL II

## *TO THE MEMBERS OF THE RELIGIOUS ALLIANCE AGAINST PORNOGRAPHY*

***(January 1992)***

*Your Eminences,*
*Your Excellency,*
*Ladies and Gentlemen,*

1. I am pleased to have this opportunity to meet with the members of the planning committee of the *Religious Alliance against Pornography*. As an interreligious group composed of representatives of the Jewish, Catholic, Greek Orthodox, Protestant and Mormon communities, you are well–qualified to voice the concerns of an important segment of American society with regard to this grave social problem. Your discussions with the Pontifical Council for the Family help call attention to the urgent need for effective cooperation among all people of good will in opposing pornography and its damaging effects on the lives of individuals, families and society.

2. The proliferation of pornographic literature is only one indication of a broader crisis of moral values affecting contemporary society (Cf. Pontifical Council for Social Communications, *Pornography and Violence in the Communications Media: A Pastoral Response*, 19-20). Pornography is immoral and ultimately anti–social precisely because it is opposed to the truth about the human person, made in the image and likeness of God (Cf. Gen. 1:26-27). By its very nature, *pornography denies* the genuine meaning of *human sexuality* as a *God–given gift* intended to open individuals to love and to sharing in the creative work of God through responsible procreation. By reducing the body to an instrument for the gratification of the senses, pornography frustrates authentic moral growth and undermines the development of mature and healthy relationships. It leads inexorably to the *exploitation of individuals*, especially those who are most vulnerable, as is so tragically evident in the case of child pornography.

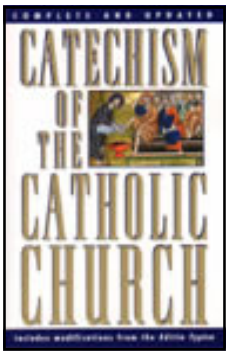
As your Alliance has sought to make clear, the spread of pornography represents a *serious threat to society as a whole*. The strength of any society is measured by its ability to respect those moral imperatives which are grounded in the objective truth about the transcendent vocation of the human person. When a society exalts "freedom" for its own sake, and grows indifferent to the demands of truth, it ends by severely limiting man's true freedom–the interior freedom of the spirit. Freedom, once detached from its moral foundations, easily becomes confused with license. The effects of this confusion are unfortunately apparent in many Western societies in an increasing commercialization of sexuality. The production of pornography has become a thriving industry and its diffusion is at times considered a legitimate expression of free speech, with the consequent debasement of individuals, particularly women. The problem, however, is felt no less strongly in developing countries, where the expansion of the pornography industry is a source of concern precisely because it weakens the moral foundations so necessary for the integral development of those

***Papal Message*** *(Continued on page 20)*

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

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

# THE CATECHISM OF THE CATHOLIC CHURCH




## PART ONE: LIFE IN CHRIST
## SECTION THREE: THE CREEDS
## CHAPTER THREE "I Believe in the Holy Spirit"
## Article Nine: "I Believe in the Holy Catholic Church"

***You shall not commit adultery.***
***You have heard that it was said, "You shall not commit adultery."***
***But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.***

**CATECHISM CORNER**

### I. "MALE AND FEMALE HE CREATED THEM . . ."

**2331** "God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image . . .. God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, *of love* and communion."

"God created man in his own image . . . male and female he created them"; He blessed them and said, "Be fruitful and multiply"; "When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created."

**2332** *Sexuality* affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others.

**2333** Everyone, man and woman, should acknowledge and accept his sexual *identity*. Physical, moral, and spiritual *difference* and *complementarity* are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.

**MARRIAGE FEAST OF CANA**

***Hieronymous Bosch***

**(Date Unknown**

**2334** "In creating men 'male and female,' God gives man and woman an equal personal dignity." "Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God."

**2335** Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way. The union of man and woman in marriage is a way of imitating in the flesh the Creator's generosity and fecundity: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." All human generations proceed from this union.

**2336** Jesus came to restore creation to the purity of its origins. In the Sermon on the Mount, he interprets God's plan strictly: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." What God has joined together, let not man put asunder. The tradition of the Church has understood the sixth commandment as encompassing the whole of human sexuality.

### II. THE VOCATION TO CHASTITY

**Offenses against chastity**

**2354** *Pornography* consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials. ✞

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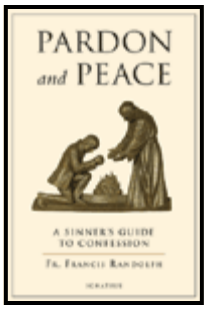


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