

Ad Veritatem

Volume 12 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2007

*“For every good man is bounden
between truth and falsehood, the
Catholic Church and heretics,
between God and the devil, to be
partial, and plainly to declare himself
to be full and whole upon the one side
and clear against the other.”*

Thomas More, *Apology*

SEPTEMBER MEETING:

WEDNESDAY SEPTEMBER 19, 2007 NOON

SPEAKER: PROFESSOR GERARD WEGEMER

**TOPIC: “THOMAS MORE, WORKING FOR PEACE IN
CHRISTENDOM: A DOOMED IDEAL?”**

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. ☩

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SEPTEMBER
MEETING

PROFESSOR GERARD WEGEMER

***“THOMAS MORE, WORKING FOR PEACE IN CHRISTENDOM:
A DOOMED IDEAL?”***

WHEN:
NOON
Wed. Sept 19th

WHERE:
First American
Title Ins. Co.
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FOR DIRECTIONS
CALL (714) 800-3000

COST:
\$10 for lunch

Gerard Wegemer is a professor in the English Department at the University of Dallas as well as the founding Director of the Center for Thomas More Studies. Dr. Wegemer received a BA in Philosophy from Assumption College, a MA in Political Science from Boston College, a MA in English from Georgetown University, and PhD in English from the University of Notre Dame. He is a noted author and expert on Thomas More including Thomas More: A Portrait of Courage (1995); Thomas More on Statesmanship (1996) and the Thomas More Source Book (2004). With Father John McClosky, Dr. Wegemer recently appeared on EWTN presenting a series discussing the life, writings and influence of Thomas More. In October 2006 Dr Wegemer received the St. Thomas More Award which was presented at the Red Mass at St Patrick Cathedral in Charlotte, North Carolina.

Everyone is welcome!

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:

OCTOBER 17
NOVEMBER 21
DECEMBER 19
JANUARY 16
FEBRUARY 20 †

RESERVE THE DATE!
RED MASS

MONDAY OCTOBER 1, 2007
HOLY FAMILY CATHEDRAL
6:00 PM MASS
RECEPTION & DINNER FOLLOWING
FOR DETAILS, SEE PAGE 13 †

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IMMORAL VS ILLEGAL BEHAVIOR

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

A MESSAGE FROM OUR CHAPLAIN



SCENE FROM LIFE OF
ST THOMAS AQUINAS
(DETAIL)

Filippino Lippi
(1489-91)

QUESTION: *I know there's a distinction between immoral and illegal behavior. At what point is it appropriate to make an immoral behavior also illegal? Is there some teaching of Catholic moral theology about this?*

ANSWER: The Holy Father's Congregation for the Doctrine of the Faith, in its weighty and well-written declaration **Quaestio de abortu** published in 1874, gives us an example of the Catholic understanding of the relation between the moral order and the positive law:

"The law is not required to punish every wrong, but it may not itself go against a law which is more profound and more lofty than any human law: the natural law which is written by the Creator in the heart of Man as a norm which his reason discovers, seeks to formulate, and always must make the effort of understanding better, but which it is always evil to contradict. The human law can decide not to punish a particular wrong, but it cannot make morally right that which is contrary to the natural law, since such an opposition suffices to make a law no longer a law." (**Quaestio de abortu**, 21)

It's not at all Catholic to hold that everything which is wrong should be illegal. St. Thomas Aquinas points out that the human law should require and forbid only matters which fit the degree of virtue possessed by the general run of the citizens, and which serve the common good. Thus laws would not be formed which concern only individual goods, or degrees of virtue which exceed that which is ordinarily reached in a given society. This is because they would not be possible to observe or enforce, and so law would not be taken seriously. In his **Summa Theologiae**, Aquinas says:

"Human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid vices from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain, and chiefly those which are to the hurt of others, without the prohibition of which a human society could not be maintained: thus human law prohibits murder, theft, and suchlike." (S.T. I-II, p.96, a. 2)

In our culture, we have a mentality which determines the morality of a thing by its legality: if it's legal, it's morally okay; if it's illegal, it's morally wrong. Morality is thus strongly influenced by human law, much more than it should be. This attitude is called "legal positivism" in philosophy. This legalistic view of morals is the result of two things: the impact of the Protestant refusal to distinguish between mortal and venial sins, and the false conception of human freedom which was inherited from the so-called "Enlightenment" of the 18th century.

For the classical Protestant, there is no inner, theological or philosophical basis for determining the seriousness of a sin, because all sins are of equal malice in the eyes of God. Thus the civil law must serve as a practical guide. That

CHRIST THE TEACHER

A VOICE FOR ALL TO HEAR

CURTIS MARTIN*

Just as our stomachs were made for food, so our minds were made for truth and our hearts for authentic happiness. That is why Jesus Christ is a teacher like no other. He speaks to us with the fullness of truth. When He speaks to us, He possesses an intimate knowledge of the one to whom He speaks. Because He created us, He knows us better than we know ourselves. He does not merely give us something that satisfies us, He is what truly satisfies. He *is* **the** way, **the** truth, and **the** life.

Our university campuses are the front lines in the battle for the hearts and minds of the next generation. Our future leaders are being fed a constant intellectual diet of political correctness and relativism. In other words, our culture doesn't believe in objective truth. Many educators teach our young that the role of education is to make them free from the oppression of other people's opinions and control, especially challenges to their freedom that come from oppressive tradition. Many courses on Women's Studies, which are now almost part of the core curriculum, stress that the most oppressive form of tradition is passed on through structures of historic male domination. In other words, the greatest enemy of the students' freedom is the Church.

Attacking this mindset head-on is like trying to storm the gates of Mordor in *The Lord of the Rings*. The enemy seems to have won; the prospects of victory seem lost. But, here is the splendor of Jesus Christ. He meets the individual person, one at a time, as a person with their own set of hopes and dreams and their own suffering and needs. His first move is to simply let truth loose. Truth is like a lion, it needs more to be awakened than protected. The idea of objective truth—that some things are true whether one happens to accept them or not—is both terrifying and fascinating: It's terrifying because you might be wrong about some very important things; it's fascinating because it makes it possible to be right about the most important things.

Our relativistic world treats truth like ice cream. If you happen to prefer vanilla, and I mint chocolate chip, I would be offended by your saying I'm "wrong" or "bad." But, not all truth is about preferences. Christians don't simply prefer Jesus Christ. We have heard His claims and believe Him to be telling us the truth. If Jesus isn't God, then Christians are wrong. And if Jesus is God, then non-Christians are wrong; not necessarily bad or evil, but wrong and broken. The truth about Jesus isn't isolated from reality; He embraces all of reality. If Jesus is God and if He is the one and only Savior of the world, then everything turns on this fact. As we like to tell the college students, "If He isn't Lord of all, He isn't Lord at all." Once objective truth is introduced to a culture immersed in relativism, there's a whirlwind of excitement, like delivering food to starving people. Now we can begin to experience why we were given minds in the first place. Jesus' teachings don't simply contain truth; they are the truth.

THE POWER TO LIVE A NEW LIFE

Jesus is a teacher like no other. He possesses the fullness of truth, but this alone is not what makes Him the greatest of teachers. For if the fullness of truth was all that we needed, then our greatest problem would be ignorance. Our crisis is not merely intellectual; it's moral. Our greatest foe is sin; ignorance is simply one of the awful effects of sin. So what we need is more than mere education—we're in desperate need of liberation, and this is precisely what Jesus the teacher offers.

Christ the Teacher (Continued on page 6)



CHRIST AS SAVIOR

El Greco

(1610-14)

* *Curtis Martin is a former president of CUF and the founder of The Fellowship of Catholic University Students (FOCUS). Visit their website at www.FOCUSonline.org. He resides in Greeley, CO, with his wife Michaelann and their six children.*

(Continued from page 5) ***Christ the Teacher***

The Catechism highlights this essential point. It begins by telling us the truth about who God is and what He has accomplished for us (The Creed). Then, Jesus transforms us into new creations and gives us the ability to overcome sin (the sacraments). Only after the sacraments does the Catechism address morality. In this section, the Catechism teaches how Jesus shares His very life and power through the Church. For the Catholic, morality is the life of a believer who has been converted and transformed by Jesus. That's why this section begins with the following quote from Pope St. Leo the Great:

Christian, recognize your dignity and, now that you share in God's own nature, do not return to your former base condition by sinning . . . you have been rescued from the power of darkness and brought into the light of the Kingdom of God (Catechism, no. 1691).

Jesus teaches us by liberating us from sin, which is the original cause of our ignorance in the first place. Now we have true freedom, and we are free to embrace the truth. This is essential because Jesus does not simply teach us facts about life. He teaches us a way of life, to live life—and live it to the full!

THE TRUTH THAT MAKES US FREE

Jesus speaks a universal language because He speaks to our hearts. Whatever our race, creed, gender, or ideology, each of us, in the depths of our hearts, is searching for authentic happiness. St. Augustine wrote: "We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated" (Catechism, no. 1718). We're not the only ones who know that we are searching for happiness. God knows this because He created us and placed the desire within our hearts. The devil too, knows that we seek happiness, and therein lies the rub. The devil is a liar. He hates us and wants to see our relationship with God destroyed.

The devil is very powerful. He possesses angelic strength. But there are limits to his power. He is unable to create anything. He can only pervert and destroy what God has made. He knows that God loves us and so he seeks to ensnare us in his lies and destroy us. He uses our desire for happiness as bait to capture us and enslave us. He promises happiness, but what he delivers leaves us brokenhearted. The reason for this is that there are two types of happiness. Or, more accurately, there is the authentic happiness offered by Our Lord, which may be better translated as blessedness, and there is a cheap counterfeit peddled by the devil.

The demonic counterfeit is embodied in slogans such as, "If it feels good, do it," and a desire for instant gratification. These things promise us happiness but deliver only fleeting pleasure and then emptiness and brokenness. This can be seen in the sexual revolution. We all desire happiness and where better to find it than in love? Unfortunately, we are often mistaken about what real "love" means. The modern culture tells us that we can "make love," and it holds up icons such as movie stars and musicians who seem to have it all.

In working with college students I have seen the devastation of this lie. The breakup of a physical relationship ends with deep emotional wounds and the defense that this must not have been the right person. So another physically intimate liaison begins and when it ends, the cycle repeats itself with the justification that this too must not have been the right person. After numerous failures the horrifying realization comes that maybe the problem isn't the other person, but that maybe I'm not the right person—not lovable, not loved. Combine this with the risk of serious diseases and the reality of unwanted pregnancies and you have the fruits of our modern culture: broken

Christ the Teacher (Continued on page 7)



ST AUGUSTINE
Vincenzo Foppa
(1465-70)

(Continued from page 6) *Christ the Teacher*

families, broken lives, broken hearts, and broken bodies. All because we buy the lie that sexual “freedom” leads to happiness.

To the darkness of this lie, the truth of Jesus Christ shines forth into our hearts and minds. There is a way to satisfy our God-given desire for happiness. Indeed, God’s response will overwhelm us and show that our desires were themselves a mere hint of what He has prepared for us. Jesus offers us reality, not some cheap counterfeit. He holds back nothing, letting us know that blessedness will require sacrifice. Discipleship comes with a cross. But far from the stoic misrepresentation that our culture gives it, Christianity—more specifically, Catholicism—is a celebration of God’s love and mercy. Jesus does not stand at a distance and say “tough it out.” He walks with us as we suffer and He remains with us when we rejoice. Jesus gives us His truth and gives us His life through the sacraments in order to lead us through this broken and yet still wonderful world to a world that will overwhelm us with its beauty and goodness. If we desire happiness, then we should want to sit at the feet of this Master, for He alone teaches us how to overcome the world. †



THE MEETING BETWEEN LEO THE GREAT & ATTLA

Sanzio Raffaello

(1514)

GOD IS LIKE....

A fifth grade teacher in a Catholic school asked her class to look at TV commercials and see if they could use them in some way to communicate ideas about God. Here are some of the results:

God is like BAYER ASPIRIN. . . .He works miracles.

God is like a FORD. . . .He's got a better idea.

God is like COKE. . . .He's the real thing.

God is like HALLMARK CARDS. . . .He cares enough to send His very best.

God is like TIDE. . . .He gets the stains out that others leave behind.

God is like GENERAL ELECTRIC. . . .He brings good things to life.

God is like SEARS. . . .He has everything.

God is like ALKA-SELTZER. . . .Try Him, you'll like Him.

God is like SCOTCH TAPE. . . .You can't see Him, but you know He's there.

God is like DELTA. . . .He's ready when you are.

God is like ALLSTATEYou're in good hands with Him.

God is like VO-5 Hair Spray. . . .He holds through all kinds of weather.

God is like DIAL SOAP. . . .Aren't you glad you have Him? Don't you wish everybody did?

God is like U.S. POST OFFICE. . . .Neither rain, nor snow, nor sleet nor ice will keep Him from His appointed destination.

God is like CHEVROLET. . . .The heartbeat of America.

God is like MAXWELL HOUSE. . . .Good to the very last drop.

God is like BOUNTY He is the quicker picker upper. . can handle the tough jobs. . .and He won't fall apart on you. †



THOUGHT

FOR

THE

DAY

SIMPLE TRUTHS



Fulton J. Sheen

Submission is one of the deepest needs of the human heart. After a century and a half of false liberalism, in which it was denied that anything is true, and that it makes no difference what you believe, the world reacted to totalitarianism. It grew tired of its freedom, just as children in progressive schools grow tired of their license to do whatever they please. Freedom fatigues those who want to shirk responsibility. Then it is they look for some false god into whose hands they can throw themselves, so they will never have to think or make decisions for themselves. Nazism, Fascism, and Communism came into being during the twentieth century, as a reaction against false liberalism.

Self-will always repudiates a truth which challenges it. However successful self-will may be, it is never satisfied; that is why the egotist is always critical. The "head that wears the crown is uneasy," not because he is tired of the crown, but because he is tired of himself. He has it within his power to do anything he pleases, and this living without boundaries and limitations becomes as dull and stagnant as a swamp. A river must be happier than a swamp because it has banks and boundaries; a swamp is a valley of liberty that lost its shores and became "liberal."

The only ones who are truly free from the bondage and the burden of self are those who hold to a truth. *"The truth will make you free,"* said Our Divine Lord (John 8: 32). Only the boxer who knows the truth about fighting is free to stay on his feet. Only the one who knows the truths of engineering is free to build to build a bridge that will stand. The lover of truth is under an eternal law of rectitude; as he submits to it, he enjoys peace. Truth is not something that we invent; if we do, it is a lie; rather truth is something we discover, like love. In that great book of C.S. Lewis called *Screwtape Letters*, there is a series of correspondence between an uncle devil in hell and a young nephew devil on earth. The young devil is trying to win souls over to himself by talking about the "Truth of Materialism." The old devil reprimands him saying that he must not talk about "truth"; that is the word that is used by our "enemy God." You might confuse minds; get them to inquire whether a thing is "liberal or reactionary," "right or left," "modern or behind the times." Evidently Screwtape, the old devil, has succeeded pretty well with politicians and others.

Truth does not challenge, but truth does develop. Two and two do not make four in the thirteenth century, and sixteen in the twentieth, but arithmetic does develop into geometry, and geometry into calculus. Nor is truth easy to discover, particularly when it affects our lives. There are two kinds of truth; speculative and practical. Speculative truth is the truth of knowing, such as comes to us from philosophy, mechanics, physics and chemistry. Practical truth, however, is concerned with doing and living, such as ethics and morals.

The first kind of truth is very easy to accept, e.g., London is the capital of England. The reason is because it does not in any way involve a change in our conduct. It makes no practical difference to our lives. But the truth of morality, such as purity, justice and prudence and charity are not so easy for acceptance, because they often demand a revolution in our behavior. That is why men are more willing to accept objections against a principle of morality than against a theory of science. Our Divine Lord referred to the difficulty of accepting practical truths when He said: *"You will not come to Me because your lives are evil"* (cf. John 5: 19-47).

Truth is a narrow path; either side is an abyss. It is easy to fall either to the right or the left; it was easy to be an idealist in the nineteenth century, as it is easy to be a materialist in the twentieth century; but to avoid both abysses and walk that narrow path of truth is as thrilling as a romance. Truth is like the veins of metal in the earth; it is often very thin and runs not in a continuous layer. If we lose it once, we may have to dig for miles to find it again. Grains of truth are like grains of gold that prospectors find; they can be discovered after a long search; they must be sifted from error with great patience; they must be buried with sacrifice to erase the dross and washed in the streams of honesty. Notice how often today men in public life accuse one another of "lying." Why is it they never speak of truth? May it not be that they studied in the same school as Pilate and asked "What is Truth? (John 18: 38) and then turn their backs on it. It takes a heap of virtuous living for any one of us to discover Truth. †

WHY I AM A CATHOLIC*

G.K. CHESTERTON*

The difficulty of explaining "why I am a Catholic" is that there are ten thousand reasons all amounting to one reason: that Catholicism is true. I could fill all my space with separate sentences each beginning with the words, "It is the only thing that . . ." As, for instance, (1) It is the only thing that really prevents a sin from being a secret. (2) It is the only thing in which the superior cannot be superior; in the sense of supercilious. (3) It is the only thing that frees a man from the degrading slavery of being a child of his age. (4) It is the only thing that talks as if it were the truth; as if it were a real messenger refusing to tamper with a real message. (5) It is the only type of Christianity that really contains every type of man; even the respectable man. (6) It is the only large attempt to change the world from the inside; working through wills and not laws; and so on.

Or I might treat the matter personally and describe my own conversion; but I happen to have a strong feeling that this method makes the business look much smaller than it really is. Numbers of much better men have been sincerely converted to much worse religions. I would much prefer to attempt to say here of the Catholic Church precisely the things that cannot be said even of its very respectable rivals. In short, I would say chiefly of the Catholic Church that it is catholic. I would rather try to suggest that it is not only larger than me, but larger than anything in the world; that it is indeed larger than the world. But since in this short space I can only take a section, I will consider it in its capacity of a guardian of the truth.

The other day a well-known writer, otherwise quite well-informed, said that the Catholic Church is always the enemy of new ideas. It probably did not occur to him that his own remark was not exactly in the nature of a new idea. It is one of the notions that Catholics have to be continually refuting, because it is such a very old idea. Indeed, those who complain that Catholicism cannot say anything new, seldom think it necessary to say anything new about Catholicism. As a matter of fact, a real study of history will show it to be curiously contrary to the fact. In so far as the ideas really are ideas, and in so far as any such ideas can be new, Catholics have continually suffered through supporting them when they were really new; when they were much too new to find any other support. The Catholic was not only first in the field but alone in the field; and there was as yet nobody to understand what he had found there.

Thus, for instance, nearly two hundred years before the Declaration of Independence and the French Revolution, in an age devoted to the pride and praise of princes, Cardinal Bellarmine and Suarez the Spaniard laid down lucidly the whole theory of real democracy. But in that age of Divine Right they only produced the impression of being sophisticated and sanguinary Jesuits, creeping about with daggers to effect the murder of kings. So, again, the Casuists of the Catholic schools said all that can really be said for the problem plays and problem novels of our own time, two hundred years before they were written. They said that there



GILBERT KEITH .
CHESTERTON

*The Apostle of
Common Sense*

(1874 - 1936)

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*From *Twelve Modern Apostles and Their Creeds* (1926) Reprinted in *The Collected Works of G.K. Chesterton*, Vol. 3
Ignatius Press 1990

Why I Am A Catholic (Continued on page 10)

(Continued from page 9) *Why I Am A Catholic*

really are problems of moral conduct; but they had the misfortune to say it two hundred years too soon. In a time of tub-thumping fanaticism and free and easy vituperation, they merely got themselves called liars and shufflers for being psychologists before psychology was the fashion. It would be easy to give any number of other examples down to the present day, and the case of ideas that are still too new to be understood. There are passages in Pope Leo's "Encyclical on Labor" [Also known as "Rerum Novarum", released in 1891] which are only now beginning to be used as hints for social movements much newer than socialism. And when Mr. Belloc wrote about the Servile State, he advanced an economic theory so original that hardly anybody has yet realized what it is. A few centuries hence, other people will probably repeat it, and repeat it wrong. And then, if Catholics object, their protest will be easily explained by the well-known fact that Catholics never care for new ideas.

Nevertheless, the man who made that remark about Catholics meant something; and it is only fair to him to understand it rather more clearly than he stated it. What he meant was that, in the modern world, the Catholic Church is in fact the enemy of many influential fashions; most of which still claim to be new, though many of them are beginning to be a little stale. In other words, in so far as he meant that the Church often attacks what the world at any given moment supports, he was perfectly right. The Church does often set herself against the fashion of this world that passes away; and she has experience enough to know how very rapidly it does pass away. But to understand exactly what is involved, it is necessary to take a rather large view and consider the ultimate nature of the ideas in question, to consider, so to speak, the idea of the idea.

Nine out of ten of what we call new ideas are simply old mistakes. The Catholic Church has for one of her chief duties that of preventing people from making those old mistakes; from making them over and over again forever, as people always do if they are left to themselves. The truth about the Catholic attitude towards heresy, or as some would say, towards liberty, can best be expressed perhaps by the metaphor of a map. The Catholic Church carries a sort of map of the mind which looks like the map of a maze, but which is in fact a guide to the maze. It has been compiled from knowledge which, even considered as human knowledge, is quite without any human parallel.

There is no other case of one continuous intelligent institution that has been thinking about thinking for two thousand years. Its experience naturally covers nearly all experiences; and especially nearly all errors. The result is a map in which all the blind alleys and bad roads are clearly marked, all the ways that have been shown to be worthless by the best of all evidence: the evidence of those who have gone down them.

On this map of the mind the errors are marked as exceptions. The greater part of it consists of playgrounds and happy hunting-fields, where the mind may have as much liberty as it likes; not to mention any number of intellectual battle-fields in which the battle is indefinitely open and undecided. But it does definitely take the responsibility of marking certain roads as leading nowhere or leading to destruction, to a blank wall, or a sheer precipice. By this means, it does prevent men from wasting their time or losing their lives upon paths that have been found futile or disastrous again and again in the past, but which might otherwise entrap travelers again and again in the future. The Church does make herself responsible for warning her people against these; and upon these the real issue of the case depends. She does dogmatically defend humanity from its worst foes, those hoary and horrible and devouring monsters of the old mistakes. Now all these false issues have a way of looking quite fresh, especially to a fresh generation. Their first statement always sounds harmless and plausible. I will give only two examples. It sounds harmless to say, as most modern people have said: "Actions are only wrong if they are bad for society."

Why I Am A Catholic (Continued on page 11)

(Continued from page 10) *Why I Am A Catholic*

Follow it out, and sooner or later you will have the inhumanity of a hive or a heathen city, establishing slavery as the cheapest and most certain means of production, torturing the slaves for evidence because the individual is nothing to the State, declaring that an innocent man must die for the people, as did the murderers of Christ. Then, perhaps, you will go back to Catholic definitions, and find that the Church, while she also says it is our duty to work for society, says other things also which forbid individual injustice. Or again, it sounds quite pious to say, "Our moral conflict should end with a victory of the spiritual over the material." Follow it out, and you may end in the madness of the Manicheans, saying that a suicide is good because it is a sacrifice, that a sexual perversion is good because it produces no life, that the devil made the sun and moon because they are material. Then you may begin to guess why Catholicism insists that there are evil spirits as well as good; and that materials also may be sacred, as in the Incarnation or the Mass, in the sacrament of marriage or the resurrection of the body.

Now there is no other corporate mind in the world that is thus on the watch to prevent minds from going wrong. The policeman comes too late, when he tries to prevent men from going wrong. The doctor comes too late, for he only comes to lock up a madman, not to advise a sane man on how not to go mad. And all other sects and schools are inadequate for the purpose. This is not because each of them may not contain a truth, but precisely because each of them does contain a truth; and is content to contain a truth. None of the others really pretends to contain the truth. None of the others, that is, really pretends to be looking out in all directions at once. The Church is not merely armed against the heresies of the past or even of the present, but equally against those of the future, that may be the exact opposite of those of the present. Catholicism is not ritualism; it may in the future be fighting some sort of superstitious and idolatrous exaggeration of ritual. Catholicism is not asceticism; it has again and again in the past repressed fanatical and cruel exaggerations of asceticism. Catholicism is not mere mysticism; it is even now defending human reason against the mere mysticism of the Pragmatists. Thus, when the world went Puritan in the seventeenth century, the Church was charged with pushing charity to the point of sophistry, with making everything easy with the laxity of the confessional. Now that the world is not going Puritan but Pagan, it is the Church that is everywhere protesting against a Pagan laxity in dress or manners. It is doing what the Puritans wanted done when it is really wanted. In all probability, all that is best in Protestantism will only survive in Catholicism; and in that sense all Catholics will still be Puritans when all Puritans are Pagans.

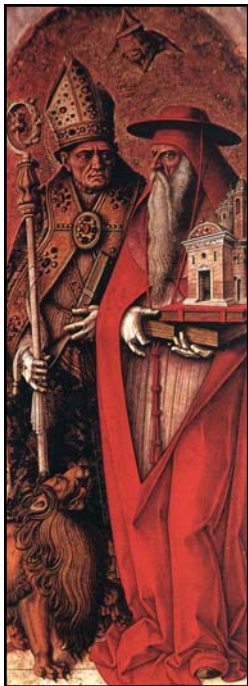
Thus, for instance, Catholicism, in a sense little understood, stands outside a quarrel like that of Darwinism at Dayton. It stands outside it because it stands all around it, as a house stands all around two incongruous pieces of furniture. It is no sectarian boast to say it is before and after and beyond all these things in all directions. It is impartial in a fight between the Fundamentalist and the theory of the Origin of Species, because it goes back to an origin before that Origin; because it is more fundamental than Fundamentalism. It knows where the Bible came from. It also knows where most of the theories of Evolution go to. It knows there were many other Gospels

besides the Four Gospels, and that the others were only eliminated by the authority of the Catholic Church. It knows there are many other evolutionary theories besides the Darwinian theory; and that the latter is quite likely to be eliminated by later science. It does not, in the conventional phrase, accept the conclusions of science, for the simple reason that science has not concluded. To conclude is to shut up; and the man of science is not at all likely to shut up. It does not, in the conventional phrase, believe what the Bible says, for the simple reason that the Bible does not say anything. You cannot put a book in the witness-box and ask it what it really means. The Fundamentalist controversy itself destroys Fundamentalism. The Bible by itself

(Continued from page 11) **Why I Am A Catholic**

cannot be a basis of agreement when it is a cause of disagreement; it cannot be the common ground of Christians when some take it allegorically and some literally. The Catholic refers it to something that can say something, to the living, consistent, and continuous mind of which I have spoken; the highest mind of man guided by God.

Every moment increases for us the moral necessity for such an immortal mind. We must have something that will hold the four corners of the world still, while we make our social experiments or build our Utopias. For instance, we must have a final agreement, if only on the truism of human brotherhood, that will resist some reaction of human brutality. Nothing is more likely just now than that the corruption of representative government will lead to the rich breaking loose altogether, and trampling on all the traditions of equality with mere pagan pride. We must have the truisms everywhere recognized as true. We must prevent mere reaction and the dreary repetition of the old mistakes. We must make the intellectual world safe for democracy. But in the conditions of modern mental anarchy, neither that nor any other ideal is safe. just as Protestants appealed from priests to the Bible, and did not realize that the Bible also could be questioned, so republicans appealed from kings to the people, and did not realize that the people also could be defied. There is no end to the dissolution of ideas, the destruction of all tests of truth, that has become possible since men abandoned the attempt to keep a central and civilized Truth, to contain all truths and trace out and refute all errors. Since then, each group has taken one truth at a time and spent the time in turning it into a falsehood. We have had nothing but movements; or in other words, monomanias. But the Church is not a movement but a meeting-place; the trysting-place of all the truths in the world. †



**ST JEROME &
ST AUGUSTINE**

Carlo Crivelli

(1490)

(Continued from page 4) **Illegal vs Immoral Behavior**

is why Protestants are more likely to desire to outlaw various kinds of sins for the purpose of moral instruction than are Catholics generally. The lax Protestant cultural attitude is, “Well, it may be wrong, but at least it’s not illegal.” The lax Catholic, on the other hand, is more likely to say: “Even if it’s illegal, it’s no sin.”

The “Age of Reason” made human freedom the most fundamental principle of society, and thus the attitude arose that anyone is free to do whatever he is not forbidden to do by law, which exists simply as a restraint on his individual liberty. Thus there’s the tendency to legalize everything which an individual finds necessary for his personal “happiness,” even if it’s against the natural law.

The result of these tendencies is the type of relation between morality and law we see in America, where many states made practically unenforceable and surprisingly detailed laws against various unchaste actions committed in private, and now seek to show their approval of individual liberty by “legalizing” these same actions. The Catholic principle given above is more sensible: the law does not have to punish every vice, but it cannot make right those acts which are contrary to the natural law.

To sum up, it might be said that three principles govern the Catholic approach to human law: conformity to the natural law, possibility of observance, and enforceability. A law is no law if it does not conform to the natural law, and it is harmful to law generally if it cannot be observed or enforced. This is a view which strikes a modern American as both more “conservative” and more “liberal” than the Protestant and positivist approach he is used to. †



**St. Thomas More Society Invites
the Entire Legal Community to the**



Red Mass

**HOLY FAMILY CATHEDRAL
ORANGE, CALIFORNIA
MONDAY, OCTOBER 1, 2007
EUCHARISTIC CELEBRATION AT 6:00 P.M.**

Reception with Dinner following in the Holy Family Cathedral Hall

JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. WILLIAM MONROE

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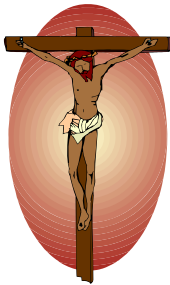
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**HISTORY
OF THE
RED MASS**

The Red Mass is a Eucharistic celebration of role of the law in God's plan. In 1245, the first Red Mass was celebrated in the La Sainte Chapelle in Paris honoring St Ives, the patron saint of lawyers. In 1310 the Red Mass began in England where the entire Bench and Bar attended at the opening of each term of the Court. The celebration became known as the Red Mass because the priest and judges wore red robes. The tradition has continued in the United States with members of the US Supreme Court joining the President and members of Congress each year at St. Matthew's Cathedral in Washington. The Red Mass is also celebrated in numerous cities around the world.

For more information visit: www.stthomasmore.net

PRAYER PETITIONS



*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*

- ◆ Bishop Norman 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 Shonafelt & Her Children
 - ◆ Janet Prahll (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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JOHN 14: 5-6

Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

Comment from the Navarre Bible:*

We must pause here...; we can reach God the Father by no other route...; the Divinity could not well be contemplated by us in this world below if it were not united to the sacred humanity of the Savior, whose life and death are the most appropriate, sweet, delicious and profitable subjects which we can choose for our ordinary meditations" (St Francis de Sales, *Introduction to the Devout Life*, part II, chap. 1, 2).

"I am the way": he is the only path linking heaven and earth. "He is speaking to all men, but in a special way he is thinking of people like you and me, determined to take our Christian vocation seriously: he wants God to be forever in our thoughts, on our lips and in everything we do, including our most ordinary and routine actions....

By his reply Jesus is ,,"as it were, saying, By which route do you want to go? I am the Way. To where do you want to go? I am the Truth. Where do you want to remain? I am the Life. Every man can attain an understanding of the Truth and the Life; but not all find the Way. The wise of this world realize that God is eternal life and knowable truth; but the Word of God, who is Truth and Life joined to the Father, has become the Way by taking a human nature. Make your way contemplating his humility and you will reach God" (St Augustine, *De verbis Domini sermons*, 54). †



SCRIPTURAL CORNER

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

MORE ON SPEAKING THE TRUTH

More strenuously denied having said anything of the kind. In fact, he stated flatly that Rich was committing perjury. To counter this libelous testimony, More took the most solemn step possible: he took an oath, calling God to be his witness. He said: "If I were a man, my lords, who did not reverence an oath, I need not, as is well known, stand here as an accused person in this place, at this time, or in this case. And if this oath of yours, Master Rich, be true, then I pray that I never see God in the face, which I would not say, were it otherwise, to win the whole world...In good faith, Master Rich, I am sorrier for your perjury than for my own peril.

Next, as any other accomplished lawyer would have done, More demonstrated Rich's lack of credibility as a witness... "I have known you from your youth since we have dwelled in one parish together. There, as you yourself can tell (I am sorry you compel me to say so), you were esteemed to be very light of tongue, a great dicer, and of no commendable fame."

More appealed to the good sense of the judges and members of the jury, and then made a particularly clever appeal to those judges who had interrogated him earlier in the Tower. "Can it therefore seem likely to your honorable lordships that I would, in so weighty a cause, so unadvisedly overshoot myself as to trust Master Rich, a man by me always reputed for one of very little truth,...that I would utter to him the secrets of my conscience touching the King's Supremacy?—the special point and only mark at my hands so long sought for, a thing which I never did, not never would, after the Statute [of Supremacy] was made, reveal; either to the King's Highness himself, or to any of his honorable Councilors, as it is not unknown to your honors, at sundry several times sent from His Grace's own person to the Tower unto me for no other purpose? Can this in your judgments, my lords, seem likely to be true?"

Thomas More: A Portrait of Courage

Gerard B. Wegemer

Pg. 212-3 †



THE WRITINGS OF THOMAS MORE

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

A DOG'S PRAYER

Dear God:

Why do humans smell the flowers, but seldom, if ever, smell one another?

When we get to heaven, can we sit on your couch or is it still the same old story?

If a dog barks his head off in the forest and no human hears him, is he still a bad dog?

We dogs can understand human verbal instructions, hand signals, whistles, horns, clickers, beepers, scent ID's, electromagnetic energy fields, and Frisbee flight paths. What do humans understand?

Are there mailmen in Heaven? If there are, will I have to apologize?

In heaven do I have to follow these same rules to be a good dog:

- I will not eat the cats' food before they eat it or after they throw it up.
- I will not roll on dead seagulls, fish, crabs, etc., just because I like the way they smell.
- The litter box is not a cookie jar.
- The sofa is not a 'face towel'.
- The garbage collector is not stealing our stuff.
- I will not play tug-of-war with Dad's underwear when he's on the toilet.
- Sticking my nose into someone's crotch is an unacceptable way of saying "hello".
- I don't need to suddenly stand straight up when I'm under the coffee table.
- I must shake the rainwater out of my fur before entering the house - not after.
- I will not come in from outside and immediately drag my bottom.
- I will not sit in the middle of the living room and lick my crotch.
- The cat is not a 'squeaky toy' so when I play with him and he makes that noise, it's usually not a good thing.

P.S. When I get to Heaven may I have my testicles back? †



FRANK ERNEST



MESSAGE OF HIS HOLINESS POPE BENEDICT

*ADDRESS OF HIS HOLINESS BENEDICT XVI
TO THE PARTICIPANTS IN THE CONVENTION
OF THE DIOCESE OF ROME
Basilica of Saint John Lateran
Monday, 11 June 2007*



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

Dear Brothers and Sisters,

For the third consecutive year our diocesan Convention gives me the possibility of meeting and speaking to you all, addressing the theme on which the Church of Rome will be focusing in the coming pastoral year, in close continuity with the work carried out in the year now drawing to a close.

I greet with affection each one of you, Bishops, priests, deacons, men and women religious, lay people who generously take part in the Church's mission. I thank the Cardinal Vicar in particular for the words he has addressed to me on behalf of you all.

The theme of the Convention is "*Jesus is Lord: educating in the faith, in the 'sequela', in witnessing*": a theme that concerns us all because every disciple professes that Jesus is Lord and is called to grow in adherence to him, giving and receiving help from the great company of brothers and sisters in the faith.

Nevertheless, the verb "to educate", as part of the title of the Convention, suggests special attention to children, boys and girls and young people, and highlights the duty proper first of all to the family: thus, we are continuing the program that has been a feature of the pastoral work of our Diocese in recent years.

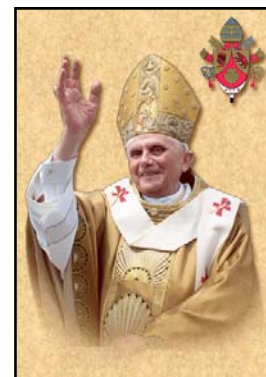
It is important to start by reflecting on the first affirmation, which gives our Convention its tone and meaning: "Jesus is Lord". We find it in the solemn declaration that concludes Peter's discourse at Pentecost, in which the head of the Apostles said: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2: 36). The conclusion of the great hymn to Christ contained in Paul's Letter to the Philippians is similar: "every tongue [should] confess that Jesus Christ is Lord, to the glory of God the Father" (2: 11).

Again, in the final salutation of his First Letter to the Corinthians, St Paul exclaimed: "If any one has no love for the Lord, let him be accursed. *Maranà tha*: Our Lord, come!" (I Cor 16: 22), thereby handing on to us the very ancient Aramaic invocation of Jesus as Lord.

Various other citations could be added: I am thinking of the 12th chapter of the same Letter to the Corinthians in which St Paul says: "No one can say "Jesus is Lord" except by the Holy Spirit" (I Cor 12: 3).

Thus, the Apostle declares that this is the fundamental confession of the Church, guided by the Holy Spirit. We might think also of the 10th chapter of the Letter to the Romans where the Apostle says, "if you confess with your lips that Jesus is Lord" (Rom 10: 9), thus reminding the Christians of Rome that these words, "Jesus is Lord", form the common confession of the Church, the sure foundation of the Church's entire life.

The whole confession of the Apostolic Creed, of the Nicene Creed, developed from these words. St Paul also says in another passage of his First Letter to the Corinthians: "Although there may be so-called gods in heaven or on earth..." - and we know that today too there are many so-called "gods" on earth - for us there is only "one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through



(Continued from page 17) Papal Message

whom are all things and through whom we exist" (I Cor 8: 5-6).

Thus, from the outset the disciples recognized the Risen Jesus as the One who is our brother in humanity but is also one with God; the One who, with his coming into the world and throughout his life, in his death and in his Resurrection, brought us God and in a new and unique way made God present in the world: the One, therefore, who gives meaning and hope to our life; in fact, it is in him that we encounter the true Face of God that we find what we really need in order to live.

Educating in the faith, in the *sequela*, and in witnessing means helping our brothers and sisters, or rather, helping one another to enter into a living relationship with Christ and with the Father. This has been from the start the fundamental task of the Church as the community of believers, disciples and friends of Jesus. The Church, the Body of Christ and Temple of the Holy Spirit, is that dependable company within which we have been brought forth and educated to become, in Christ, sons and heirs of God.

In the Church, we receive the Spirit through whom "we cry, "Abba! Father!" (cf. Rom 8: 14-17). We have just heard in St Augustine's homily that God is not remote, that he has become the "Way" and the "Way" himself has come to us. He said: "Stand up, you idler, and start walking!". Starting to walk means moving along the path that is Christ himself, in the company of believers; it means while walking, helping one another to become truly friends of Jesus Christ and children of God.

Daily experience tells us - as we all know - that precisely in our day educating in the faith is no easy undertaking. Today, in fact, every educational task seems more and more arduous and precarious. Consequently, there is talk of a great "educational emergency", of the increasing difficulty encountered in transmitting the basic values of life and correct behavior to the new generations, a difficulty that involves both schools and families and, one might say, any other body with educational aims.

We may add that this is an inevitable emergency: in a society, in a culture, which all too often make relativism its creed - relativism has become a sort of dogma - in such a society the light of truth is missing; indeed, it is considered dangerous and "authoritarian" to speak of truth, and the end result is doubt about the goodness of life - is it good to be a person? is it good to be alive? - and in the validity of the relationships and commitments in which it consists.

So how would it be possible to suggest to children and to pass on from generation to generation something sound and dependable, rules of life, an authentic meaning and convincing objectives for human existence both as an individual and as a community?

For this reason, education tends to be broadly reduced to the transmission of specific abilities or capacities for doing, while people endeavor to satisfy the desire for happiness of the new generations by showering them with consumer goods and transitory gratification. Thus, both parents and teachers are easily tempted to abdicate their educational duties and even no longer to understand what their role, or rather, the mission entrusted to them, is.

Yet, in this way we are not offering to young people, to the young generations, what it is our duty to pass on to them. Moreover, we owe them the true values which give life a foundation.

However, this situation obviously fails to satisfy; it cannot satisfy because it ignores the essential aim of education which is the formation of a person to enable him or her to live to the full and to make his or her own contribution to the common good. However, on many sides the demand for authentic education and the rediscovery of the need for educators who are truly such is increasing.

Parents, concerned and often worried about their children's future, are asking for it, many teachers who are going through the sad experience of the deterioration of their schools are asking for it, society overall is asking for it, in Italy as in many other nations, because it sees the educational crisis cast doubt on the very foundations of coexistence.

In a similar context, the Church's commitment to providing education in the faith, in discipleship and in witnessing to the Lord Jesus is more than ever acquiring the value of a contribution to extracting the society in which we live from the educational crisis that afflicts it, clamping down on distrust and on that strange "self hatred" that seems to have become a hallmark of our civilization.

However, none of this diminishes the difficulties we encounter in leading children, adolescents and young peo-

Papal Message (Continued on page 19)

(Continued from page 18) Papal Message

ple to meet Jesus Christ and to establish a lasting and profound relationship with him. Yet precisely this is the crucial challenge for the future of the faith, of the Church and of Christianity, and it is therefore an essential priority of our pastoral work: to bring close to Christ and to the Father the new generation that lives in a world largely distant from God.

Dear brothers and sisters, we must always be aware that we cannot carry out such a task with our own strength but only with the power of the Spirit. We need enlightenment and grace that come from God and act within hearts and consciences. For education and Christian formation, therefore, it is above all prayer and our personal friendship with Jesus that are crucial: only those who know and love Jesus Christ can introduce their brothers and sisters into a living relationship with him. Indeed, moved by this need, I thought: it would be helpful to write a book on Jesus to make him known.

Let us never forget the words of Jesus: "I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (Jn 15: 15-16).

Our communities will thus be able to work fruitfully and to teach the faith and discipleship of Christ while being in themselves authentic "schools" of prayer (cf. Apostolic Letter *Novo Millennio Ineunte*, n. 33), where the primacy of God is lived.

Furthermore, it is education and especially Christian education which shapes life based on God who is love (cf. I Jn 4: 8, 16), and has need of that closeness which is proper to love. Especially today, when isolation and loneliness are a widespread condition to which noise and group conformity is no real remedy, personal guidance becomes essential, giving those who are growing up the assurance that they are loved, understood and listened to.

In practice, this guidance must make tangible the fact that our faith is not something of the past, that it can be lived today and that in living it we really find our good. Thus, boys and girls and young people may be helped to free themselves from common prejudices and will realize that the Christian way of life is possible and reasonable, indeed, is by far the most reasonable.

The entire Christian community, with all its many branches and components, is challenged by the important task of leading the new generations to the encounter with Christ: on this terrain, therefore, we must express and manifest particularly clearly our communion with the Lord and with one another, as well as our willingness and readiness to work together to "build a network", to achieve with an open and sincere mind every useful form of synergy, starting with the precious contribution of those women and men who have consecrated their lives to adoring God and interceding for their brethren.

However, it is very obvious that in educating and forming people in the faith the family has its own fundamental role and primary responsibility. Parents, in fact, are those through whom the child at the start of life has the first and crucial experience of love, of a love which is actually not only human but also a reflection of God's love for him.

Therefore, the Christian family, the small "domestic Church", and the larger family of the Church must take care to develop the closest collaboration, especially with regard to the education of children (cf. *Lumen Gentium*, n. 11).

Everything that has matured in the three years in which our diocesan pastoral ministry has devoted special attention to the family should not only be implemented but also further increased.

For example, the attempts to involve parents and even godparents more closely, before and after Baptism, in order to help them understand and put into practice their mission as educators in the faith have already produced appreciable results and deserve to be continued and to become the common heritage of each parish. The same applies for the participation of families in catechesis and in the entire process of the Christian initiation of children and adolescents.

Of course, many families are unprepared for this task and there is no lack of families which - if they are not actually opposed to it - do not seem to be interested in the Christian education of their own children: the consequences of the crisis in so many marriages are making themselves felt here.

Yet, it is rare to meet parents who are wholly indifferent to the human and moral formation of their children

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and consequently unwilling to be assisted in an educational task which they perceive as ever more difficult.

Therefore, an area of commitment and service opens up for our parishes, oratories, youth communities and above all for Christian families themselves, called to be near other families to encourage and assist them in raising their children, thereby helping them to find the meaning and purpose of life as a married couple.

Let us now move on to other subjects concerning education in the faith.

As children gradually grow up, their inner desire for personal autonomy naturally increases. Especially in adolescence, this can easily lead to them taking a critical distance from their family. Here, the closeness which can be guaranteed by the priest, Religious, catechist or other educators capable of making the friendly Face of the Church and love of Christ concrete for the young person, becomes particularly important.

If it is to produce positive effects that endure in time, our closeness must take into account that the education offered is a free encounter and that Christian education itself is formation in true freedom. Indeed, there is no real educational proposal, however respectful and loving it may be, which is not an incentive to making a decision, and the proposal of Christianity itself calls freedom profoundly into question, calling it to faith and conversion.

As I said at the Ecclesial Convention in Verona: "A true education must awaken the courage to make definitive decisions, which today are considered a mortifying bind to our freedom. In reality, they are indispensable for growth and in order to achieve something great in life, in particular, to cause love to mature in all its beauty: therefore, to give consistency and meaning to freedom itself" (*Address*, 19 October 2006; *L'Osservatore Romano* English edition, 25 October 2006, p. 9).

When they feel that their freedom is respected and taken seriously, adolescents and young people, despite their changeability and frailty, are not in fact unwilling to let themselves be challenged by demanding proposals: indeed, they often feel attracted and fascinated by them.

They also wish to show their generosity in adhering to the great, perennial values that constitute life's foundations. The authentic educator likewise takes seriously the intellectual curiosity which already exists in children and, as the years pass, is more consciously cultivated. Constantly exposed to, and often confused by, the multiplicity of information, and by the contrasting ideas and interpretations presented to them, young people today nevertheless still have a great inner need for truth. They are consequently open to Jesus Christ who, as Tertullian reminds us, "called himself truth, not custom" (*De virginibus velandis*, I, 1).

It is up to us to seek to respond to the question of truth, fearlessly juxtaposing the proposal of faith with the reason of our time. In this way we will help young people to broaden the horizons of their intelligence, to open themselves to the mystery of God, in whom is found life's meaning and direction, and to overcome the conditioning of a rationality which trusts only what can be the object of experiment and calculation. Thus, it is very important to develop what last year we called "the pastoral care of intelligence".

The task of education passes through freedom but also requires authority. Therefore, especially when it is a matter of educating in faith, the figure of the witness and the role of witnessing is central. A witness of Christ does not merely transmit information but is personally involved with the truth Christ proposes and, through the coherency of his own life, becomes a dependable reference point.

However, he does not refer to himself, but to Someone who is infinitely greater than he is, in whom he has trusted and whose trustworthy goodness he has experienced. The authentic Christian educator is therefore a witness who finds his model in Jesus Christ, the witness of the Father who said nothing about himself but spoke as the Father had taught him (cf. Jn 8: 28). This relationship with Christ and with the Father is for each one of us, dear brothers and sisters, the fundamental condition for being effective educators in the faith.

Our Convention very rightly speaks of education not only in faith and discipleship but also in witnessing to the Lord Jesus. Bearing an active witness to Christ does not, therefore, concern only priests, women religious and lay people who as formation teachers have tasks in our communities, but children and young people themselves, and all who are educated in the faith.

Therefore, the awareness of being called to become witnesses of Christ is not a corollary, a consequence somehow external to Christian formation, such as, unfortunately, has often been thought and today too people continue to think. On the contrary, it is an intrinsic and essential dimension of education in the faith and discipleship, just as the Church is missionary by her very nature (cf. *Ad Gentes*, n. 2).

If children, through a gradual process from the beginning of their formation, are to achieve permanent formation

Papal Message (Continued on page 21)

(Continued from page 20) *Papal Message*

as Christian adults, the desire to be and the conviction of being sharers in the Church's missionary vocation in all the situations and circumstances of life must take root in the believers' soul. Indeed, we cannot keep to ourselves the joy of the faith. We must spread it and pass it on, and thereby also strengthen it in our own hearts.

If faith is truly the joy of having discovered truth and love, we inevitably feel the desire to transmit it, to communicate it to others. The new evangelization to which our beloved Pope John Paul II called us passes mainly through this process.

A concrete experience that will increase in the youth of the parishes and of the various ecclesial groups the desire to witness to their own faith is the "Young People's Mission" which you are planning, after the success of the great "City Mission".

By educating in the faith, a very important task is entrusted to Catholic schools. Indeed, they must carry out their mission on the basis of an educational project which places the Gospel at the centre and keeps it as a decisive reference point for the person's formation and for the entire cultural program.

In convinced synergy with families and with the Ecclesial Community, Catholic schools should therefore seek to foster that unity between faith, culture and life which is the fundamental goal of Christian education. State schools too can be sustained in their educational task in various ways by the presence of teachers who are believers - in the first place, but not exclusively, teachers of Catholic religion - and of students with a Christian formation, as well as by the collaboration of many families and of the Christian community itself.

The healthy secularism of schools, like that of the other State institutions, does not in fact imply closure to Transcendence or a false neutrality with regard to those moral values which form the basis of an authentic formation of the person. A similar discourse naturally applies for universities and it is truly a good omen that university ministry in Rome has been able to develop in all the Athenaeums, among teachers as much as students, and that a fruitful collaboration has developed between the civil and Pontifical academic institutions.

Today, more than in the past, the education and formation of the person are influenced by the messages and general climate spread by the great means of communication and which are inspired by a mindset and culture marked by relativism, consumerism and a false and destructive exaltation, or rather, profanation, of the body and of sexuality.

Therefore, precisely because of the great "yes" that as believers in Christ we say to the man loved by God, we certainly cannot fail to take interest in the overall orientation of the society to which we belong, in the trends that motivate it and in the positive or negative influence that it exercises on the formation of the new generations.

The very presence of the community of believers, its educational and cultural commitment, the message of faith, trust and love it bears are in fact an invaluable service to the common good and especially to the children and youth who are being trained and prepared for life.

Dear brothers and sisters, there is one last point to which I would like to draw your attention: it is supremely important for the Church's mission and requires our commitment and first of all our prayer. I am referring to vocations to follow the Lord Jesus more closely in the ministerial priesthood and in the consecrated life.

In recent decades, the Diocese of Rome has been gladdened by the gift of many priestly ordinations which have made it possible to bridge the gap in the previous period, and also to meet the requests of many Sister Churches in need of clergy; but the most recent indications seem less favorable and prompt the whole of our diocesan community to renew to the Lord, with humility and trust, its request for laborers for his harvest (cf. Mt 9: 37-38; Lk 10: 2).

With delicacy and respect we must address a special but clear and courageous invitation to follow Jesus to those young men and women who appear to be the most attracted and fascinated by friendship with him. In this perspective, the Diocese will designate several new priests specifically to the care of vocations, but we know well that prayer and the overall quality of our Christian witness, the example of life set by priests and consecrated souls, the generosity of the people called and of the families they come from, are crucial in this area.

Dear brothers and sisters, I entrust to you these reflections as a contribution to the dialogue of these evenings, and to the work of the next pastoral year. May the Lord always give us the joy of believing in him, of growing in his friendship, of following him in the journey of life and of bearing witness to him in every situation, so that we may be able to pass on to those who will come after us the immense riches and beauty of faith in Jesus Christ. May my affection and my blessing accompany you in your work.

Thank you for your attention! ✚

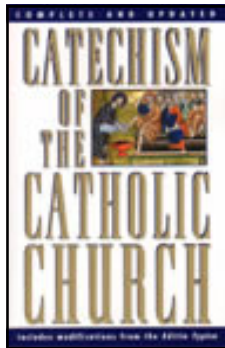
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE IN CHRIST

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

Article 8: THE EIGHTH COMMANDMENT



CATECHISM CORNER



**CHRIST BEFORE
PILATE**

Tintoretto

(1566-67)

I. LIVING IN THE TRUTH

2465 The Old Testament attests that *God is the source of all truth*. His Word is truth. His Law is truth. His "faithfulness endures to all generations." Since God is "true," the members of his people are called to live in the truth.

2466 In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," he *is the Truth*. "Whoever believes in me may not remain in darkness." The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies. To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads "into all the truth." To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'"

2467 Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth."

2468 Truth as uprightness in human action and speech is called *truthfulness*, sincerity, or candor. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation, and hypocrisy.

2469 "Men could not live with one another if there were not mutual confidence that they were being truthful to one another." The virtue of truth gives another his just due. Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion. In justice, "as a matter of honor, one man owes it to another to manifest the truth."

2470 The disciple of Christ consents to "live in the truth," that is, in the simplicity of a life in conformity with the Lord's example, abiding in his truth. "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth."

II. TO BEAR WITNESS TO THE TRUTH

2471 Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth." The Christian is not to "be ashamed then of testifying to our Lord." In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men."

2472 The duty of Christians to take part in the life of the Church impels them to act as *witnesses of the Gospel* and of the obligations that flow from it. This witness is a transmission of the faith in words and deeds. Witness is an act of justice that establishes the truth or makes it known.

All Christians by the example of their lives and the witness of their word, wherever they live, have an obligation to manifest the new man which they have put on in Baptism and to reveal the power of the Holy Spirit by whom they were strengthened at Confirmation. †

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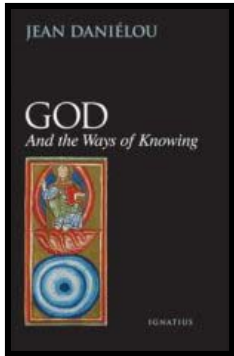
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BY: CARDINAL JEAN DANIELOU

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