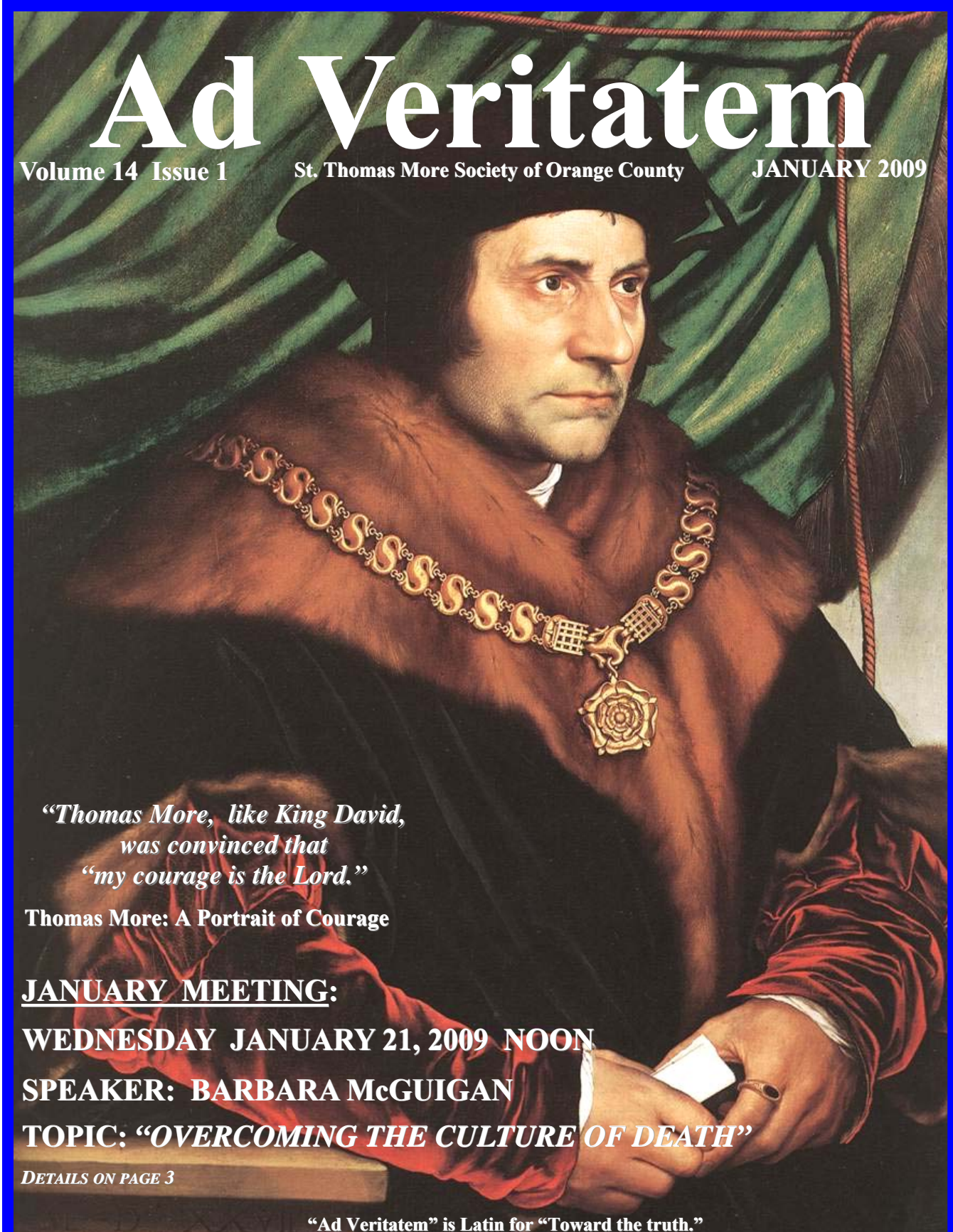


Ad Veritatem

Volume 14 Issue 1

St. Thomas More Society of Orange County

JANUARY 2009

A detailed portrait of Thomas More, the English philosopher, lawyer, diplomat, and statesman. He is depicted from the chest up, wearing a dark cap and a voluminous, fur-lined red robe. A gold chain with a large, ornate pendant hangs around his neck. He is looking slightly to the right with a serious expression. The background is a dark green, draped fabric.

*“Thomas More, like King David,
was convinced that
“my courage is the Lord.”*

Thomas More: A Portrait of Courage

JANUARY MEETING:

WEDNESDAY JANUARY 21, 2009 NOON

SPEAKER: BARBARA McGUIGAN

TOPIC: “OVERCOMING THE CULTURE OF DEATH”

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.

VISIT OUR WEBSITE at www.stthomasmore.net

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

AD VERITATEM EDITOR
ANNE LANPHAR

JANUARY
MEETING

BARBARA McGUIGAN
“OVERCOMING THE CULTURE OF DEATH”

WHEN:
NOON
Wed. Jan 21

WHERE:
First American
Trust Bldg.
5 First American
Way, Santa Ana

FOR DIRECTIONS
(714) 250-3000

COST:
Lunch: \$15

Barbara McGuigan is one of the foremost pro-life, pro-chastity educators in the world. She is the founder of VOICE OF VIRTUE INTERNATIONAL, a non-profit entity dedicated to spreading the Gospel of Jesus Christ to a world in crisis. Barbara has the unique ability to win over young people to the truth—she actually gets them to cheer for chastity! As the President of VVI, she explains the timeless teachings of Holy Mother Church lovingly and without condemnation, while never wavering from the full truth.

In talks, workshops, seminars, all-day and mini-retreats, parent and parent-teen nights, Barbara enthusiastically and effectively proclaims God's beautiful virtue of chastity and the sanctity of all human life. Her audiences are teens, young adults, parents, faculty, health care professionals, RCIA groups and home schoolers. Barbara speaks at colleges, high schools, parishes and conferences in the United States, Australia, Canada, Costa Rica, England, Ireland, Mexico and New Zealand.

She is the author of a chastity education curriculum called *It's a Miracle*, a popular four-CD series called *Virtue, Vice and Victory: What Parents and Teens Need to Know* and a 3-CD series called, *"What's Love Got To With It?"* Barbara's mini-series called *Living the Pro-Life Mysteries* is a popular EWTN "Special."

For questions, please contact either Don Hunsberger (714) 663-8000 or Anne Lanphar at (714) 250-1453 alanphar@firstam.com †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- FEBRUARY 18**
- MARCH 18**
- APRIL 15**
- MAY 20**
- JUNE 20 †**

MCLE

SATURDAY JANUARY 24, 2009
FIRST AMERICAN TRUST BLDG
CREDITS FOR ETHICS, ELIMINATION
OF BIAS & SUBSTANCE ABUSE
SEE PAGE 11 †

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Unbaptized Babies: Heaven or Limbo?

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

**A
MESSAGE
FROM
OUR
CHAPLAIN**

QUESTION: *My grandmother, who was taught the Faith from the Baltimore Catechism, told me that there is no way that a baby who dies without baptism can go to Heaven. She said that such a baby goes to a place called "limbo" where it is happy, but only in a natural way and not by seeing God in the beatific vision like the saints. But I read in the new Catechism that we can hope that there is a way that they can go to heaven. Has the Church changed on this?*

ANSWER: Here's what the Catechism says: "*The Church does not know of any means other than baptism that assures entry into eternal beatitude... As regards children who have died without baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them . . . the great mercy of God allows us to hope that there is a way of salvation for children who have died without baptism.*" (CCC 1257-1261) This is not essentially different from the Baltimore Catechism your grandmother learned. In fact, the Roman Catechism of the Council of Trent did not even mention limbo or the question of the salvation of unbaptized infants, so the older catechisms in use when your grandmother was a child, and even the new Catechism, supplement Trent's teaching on the issue of salvation and baptism.

There have been, since the time of St. Augustine, various attempts to explain theologically the fate of unbaptized infants. St. Thomas and his followers held and taught the classical explanation of limbo, which you were taught. At the time of the Council of Trent, Cardinal Cajetan held the view that the desire of the parents to have their child baptized would be sufficient in the case of the child's death.

Although there are other explanations, here's the traditional and very consoling interpretation of the doctrine of limbo. First, remember that limbo is a doctrine very well developed and supported by theologians down through the centuries who have, in the words of the Catechism, "*hope that there is a way of salvation for children who have died without baptism*" (CCC 1261). In his book (published in French in 1959) The Salvific Will of God Towards Infants and Small Children, the great Swiss Cardinal, Charles Journet (A.D.1891-1975), one of the few men made a cardinal because of his theological expertise, explained the doctrine of limbo in terms of salvation. According to Journet, children in limbo share in salvation because of the resurrection of Christ, in which it is absolutely certain they will share. Thus along with the natural happiness which is theirs because of their innocence, they will have the gifts of immortality and a happy social life with the rest of the human race, in particular with their parents. The fact that they don't share in the beatific vision does not deprive them of the other real and necessary elements of human happiness, or the happy association with those who do possess the beatific vision.

Cardinal Journet says they will know and love Christ as the cause of their resurrection. Their resurrection will be their share in the salvation won by Christ for the human race of which they are a part. This view has the happy characteristics of being based only on dogmatic certainties: the resurrection of the dead, the necessity of baptism for supernatural life, and of emphasizing that our salvation consists not only in the supernatural beatific vision, even though this is its essential aspect, but also in the miraculous restoration of natural life, the survival of our person because of Christ's triumph over death. †





RACHEL'S CRY

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JANUARY 1997

Those of us who have the opportunity to participate in daily Eucharist are given a rude awakening in the Liturgy that follows fast upon Christmas each year. After the warm glow of the stable bathed in Angel light, we are jarred just days later by the harrowing gospel account of the Holy Family's flight into Egypt, and the ruthless slaughter of the innocent children of Bethlehem consequent upon barbarous King Herod's mad stratagem to destroy *the Child*. John Lynch in his epic poem, *A Woman Wrapped in Silence*, describes Joseph's bewilderment at the Angel's impassioned urging:

*"Fly! Fly! Take the Child and fly!"
He'd heard it said. And had not failed to mark
The urgency and rushed relentless import
In the cry and unbelievably
The last, chaotic words he'd heard burned white
Against the startled darkness of his mind
In searing flame he felt of blasphemy.
To destroy Him. It was what they said!
To destroy Him! He that was a Babe
Who might have been the thunder for a darker
Sinai! Who had chosen Infancy
And hands that could not strike, and Who had been
Content with helplessness for panoply*

It was not an idle warning: all too soon upon the Angel's startling words innocent blood began to flow in "little town of Bethlehem," and Saint Matthew references the prophet Jeremiah's sad wail: *A cry was heard at Ramah, sobbing and loud lamentation; Rachel bewailing her children; no comfort for her, since they are no more*. I once read somewhere that, given the estimated population of slightly more than one thousand persons in the Bethlehem of that day, and with approximately one half of the children being girls, Herod's "massacre of all the boys two years old and under in Bethlehem and its environs" probably took twenty to twenty-five innocent lives. Not a small number, by any reckoning, and these "buds killed by the frost of persecution" (Saint Augustine) have been commemorated by the Church on December 28th since the sixth century. *But the number pales under the stark horror of the 1.5 million innocent American children yearly slaughtered in the womb -- or even after being partially released from the womb*.

Can it be in this enlightened age of stunning scientific achievement, an age in which we have probed and unveiled the mysteries of macrocosm and microcosm, that there still is someone out there in never-never land who maintains a doubt about the sober reality of abortion? *Children, innocent, slaughtered* are not vacuous words recklessly slipped into the equation. They are precisely chosen and precisely accurate -- no others will do if truth is to be honored and not eclipsed with evasive euphemisms.

I have before me as I write, the breathtaking pictures of Swedish photographer Lennart Nilsson (presented in *LIFE Magazine* April 30, 1965, and in the August 1990 Issue) whose dedicated commitment over most of a lifetime has been to produce a pictorial chronicling of human development. Using complex high-tech tools such as scanning electron microscopes, which give improved detail and depth, and tiny endoscopes that can peer into a woman's womb, he has captured on film the way each of us came to be, from our first *second* through our earliest hours and days, into the ensuing weeks and months, "impossible, almost sacred



Can it be in this enlightened age of stunning scientific achievement, an age in which we have probed and unveiled the mysteries of macrocosm and microcosm, that there still is someone out there in never-never land who maintains a doubt about the sober reality of abortion?

Rachel's Cry (Continued on page 6)

(Continued from page 5) *Rachel's Cry*

images" in the awed words of *LIFE Magazine* itself, and recalling for the believer the Psalmist's paean to his Maker: *I give you thanks that I am so fearfully, wonderfully made; wonderful are your works. You know me through and through from having watched my bones take shape when I was being formed in secret, knitted together in the limbo of the womb.*

Lennart Nilsson has graphically indicted the sophistry of tortured reasoning about the nature of life in the womb, falsehoods already challenged by the remarkable advances in the sciences of embryology, fetalogy and genetics. Challenged also, we should add, by the reader's own unsophisticated, but no less unequivocal, answer to the question, "When did you begin to be?" With deep self-awareness of his own continuity, he replies, "I was there when my mother became pregnant: who was there then, is the same who is here now."

He would not be at all surprised, therefore, to be informed that from the moment of fertilization there is a full genetic package of 46 chromosomes, the pattern of the individual's constitutional development being thus irrevocably determined; that from fertilization the child is a complex, dynamic, rapidly growing individual, who by the end of the first month has completed the period of relatively greatest size increase and physical change of a lifetime, that from the eighth week the changes in the body will be merely growth and refinement of working parts. This is not an undifferentiated blob waiting for the hand of an outside agent to fashion a masterpiece; the fashioning is already programmed and happening within -- all we have to do is let it alone. Someone once wrote to me in arguing the pro-choice stance: "Of course, a healthy decision whether or not to abort involves a sense of what is being destroyed." It does indeed, and that is the whole point.

Or maybe, in a very frightening sense, it is not the whole point. In the light of the incontestable evidence -- incontestable even to pro-choice advocates, apart from some adamant die-hards who are akin to the remnants of the flat earth society -- that abortion is the snuffing out of a human life that is not merely a potential human being but a human being with potential already genetically programmed, the pro-abortion argument is shifting to embrace the proposition that not all human life has an intrinsic value that mandates protection. So much for the Declaration of Independence -- and welcome to the world of euthanasia and doctor assisted suicide. Those who have not understood the "seamless garment" argument on behalf of *all* human life had better pay attention to what is happening -- the dominoes have started falling.

The proposition embodies a threatening prospect that can invade the lives of all of us. Who is out there who will be the one to judge that my life is no longer of value, or is dispensable because my presence deprives another of space or goods or whatever? The December 6, 1996 Issue of *The Chronicle of Higher Education* highlighted the proposal with reference to abortion in an interview with Doctor Eileen McDonagh of Northeastern University and Radcliffe College, the author of a book published last October, *Breaking the Abortion Deadlock: From Choice to Consent*, which has received much acclaim among pro-choice forces. Doctor McDonagh acknowledges the crux of the anti-abortion argument -- that the fetus is a human life -- but still contends that a woman has the right to use deadly force to expel the fetus for the same reason that she can defend herself against a rapist. She pins the blame of an unwanted pregnancy and invasion of privacy on the fertilized ovum (outlining all the trouble a fetus can bring: morning sickness, weight gain, increased hormonal levels, even serious illness like diabetes) and argues that a woman who becomes pregnant and decides she does not want to have a child is as much a victim as one who is raped while running through a park at midnight. No laws besides those restricting abortion, she says, allow a person to invade another's body, to violate a woman's privacy. Her argument thus focuses on a woman's right to self-defense. Self-defense! Sure it is! Just like King Herod's act was an exercise of his right to self-defense. Right?

I do not know what is going to save us from all this madness. But one thing I do know: it will not happen without storming heaven with our prayers, begging God in his mercy to heed our cry, which was the cry heard at Ramah: Rachel bewailing her children, since they are no more. †



**SLAUGHTER OF
THE INNOCENTS**

*Duccio
di Buoninsegna
(1308-11)*

MARY, THE MOTHER OF LIFE*

THE MOST REVEREND THOMAS G. DORAN, D.D., J.C.D.
BISHOP OF ROCKFORD, ILLINOIS

I. THE WAYS OF BEING MOTHER

In the long tradition of the Church, motherhood, maternity has always been shown the utmost respect and consideration. The mystery of mother and child is as profound as it is popular. The interaction of mother and child has been depicted countless times in art: paintings, sculpture, literature, etc. It is a topic on which one never tires of meditating.

The Church has understood maternity, motherhood, in more than one way. It is not the mere physical begetting of children – a factory does not a mother make; modern technology is definitely bearing this out. Rather, the qualities of *mother* possessed in a particular way by all women are what lead us back over and over to the simple joy that is exemplified in the manger scene in Bethlehem.

We all know what a mother should be; just as we all know what a saint *should* be. These two things often overlap. So, is it necessary to birth offspring to be a mother? No. The Blessed Virgin is the Mother of God, but she is our mother in the order of grace; she is truly our mother. So, too, by reflecting on the many women in the history of the Church, we see that there is a spiritual motherhood that is as real and profound as the motherhood of nature.

Fr. Garrigou-Lagrange, O.P., notes, “The maternity proper to a creature endowed with reason is not the maternity according to flesh and blood which is found in the animal kingdom, but something which demands by its very nature a free consent given by the light of right reason to an act which is under the control of the will and is subject to the moral laws governing the married state: failing this, the maternity of a rational being is simply vicious.”¹

But spiritual motherhood is more than this because it is rooted in the supernatural and not merely the corporeal or the rational; it is in the order of grace. As Fr. Garrigou-Lagrange continues in reference to the Motherhood *par excellence*: “But the maternity of Mary was more than rational. It was divine. Hence her consent needed to be not free only, but supernatural and meritorious: and the intention of divine providence was that in default of this consent the mystery of the redemptive Incarnation would not have taken place – she gave her consent, St. Thomas says, in the name of mankind.” (IIIa, q. 30, a. 2). He continues:

“Hence the maternity we are discussing is not one which is merely of flesh and blood, but one which by its nature included a supernatural consent to the mystery of the redemptive Incarnation which was about to be realized, and to all the suffering it involved according to the messianic prophecies – especially those of Isaias – all of which Mary knew so well. There can, in consequence, be no question of any divine maternity for Mary except a worthy one: in the designs of God she was to be a worthy Mother of the Redeemer, united perfectly in will to her Son. Tradition supports this by saying that her conceiving was twofold, in body and soul: in body, for Jesus is flesh of her flesh, the flame of His human life having been lit in the womb of the Virgin by the most pure operation of the Holy Ghost: in soul, for Mary’s express consent was needed before the Word assumed our nature in her.”²

To be a mother pertains directly to *life*. To separate the notion of life from the term *mother* makes it unintelligible. Whereas life came to be without the agency of a mother, life does not continue without the action of a mother. (Although there are those in the sciences who are trying to go against that.) This is so even in the order of grace where our Lord has crowned Mary, ever-virgin, as Queen – she is *the* Queen Mother (despite what the British contend).

As Eve was mother of the living, so Mary is the Mother of the Redeemed. Those who have *life* in Christ also have His mother as their own. The Blessed Virgin has a unique and singular role as Mother of Life, in that, she is the woman who, as the Second Eve united to

Mary, the Mother of Life (Continued on page 8)



MADONNA
AND CHILD
WITH A ROSARY
Bartolome Murillo
(1650-55)

*Keynote Address given
at the 36th National
Wanderer Forum
September 26, 2003

(Continued from page 7) *Mary, the Mother of Life*

her Son – the Second Adam – restores life to all mankind by her faithful obedience and intimate role in the redemption of mankind at the foot of the Cross. The Second Vatican Council taught:

“The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role.”³

II. WAYS OF UNDERSTANDING LIFE

Since the understanding of *mother* cannot be separated from the term *life*, we must at least take a brief look at what this term portends, especially if it is used in a title attributing honor to the Blessed Virgin. There are different ways of understanding the term *life* (Greek *zoe*; Latin *vita*; French *La vie*, German *Das Leben*; vital principle; Greek *psyche*; Latin *anima, vis vitalis*, German *leberzskraft*). Ultimately and most importantly it refers to everlasting life, that is to say, salvation. It is in this way that Mary is most the Mother of Life – she is our mother in the order of grace and it is by grace that we enter into and possess eternal life. At the Annunciation, Mary uttered her *fiat*, her “yes” to bearing new life. This new life is He who is life itself, that is, our salvation and through whom all things were made and in whom we live, move and have our being. The title “Mother of Life” pertains directly to exactly *who* and *what* her Son is. This is seen in the doctrine of the Assumption; St. Germanus said that, “the mother of life should share the dwelling place of Life.”⁴ It is because of her son that Mary gives life to the world. The Holy Father points out, “She is in fact the mother of the Life by which everyone lives.”⁵ The conciliar document *Lumen Gentium* (n. 53) states:

“The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. She is ‘the mother of the members of Christ...having cooperated by charity that faithful might be born in the Church, who are members of that Head.’ Wherefore she is hailed as a pre-eminent and singular member of the Church, and as its type and excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother.”⁶

The *Catechism of the Catholic Church* (n. 494) states:

“At the announcement that she would give birth to ‘the Son of the Most High’ without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of faith, certain that ‘with God nothing will be impossible’: ‘Behold, I am the handmaid of the Lord; let it be [done] to me according to your word.’ Thus, giving her consent to God’s word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with Him and dependent on Him, by God’s grace: As St. Irenæus says, ‘Being obedient she became the cause of salvation for herself and for the whole human race.’ Hence not a few of the early Fathers gladly assert...: ‘The knot of Eve’s disobedience was untied by Mary’s obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.’ Comparing her with Eve, they call Mary ‘the Mother of the living’ and frequently claim: ‘Death through Eve, life through Mary’.”⁷

And continues (n. 511):

“The Virgin Mary ‘cooperated through free faith and obedience in human salvation’ (*Lumen Gentium*, n. 56). She uttered her yes ‘in the name of all human nature’ (St. Thomas Aquinas, *S. Th.* III, 30, 1). By her obedience she became the new Eve, mother of the living.”⁸

III. MARY AND THE EUCHARIST

The Holy Father made a very simple syllogism in a speech commemorating the World Day of Peace in 2002. He said that, “If Jesus is Life, Mary is the Mother of Life. If Jesus is Hope, Mary is the Mother of Hope. If Jesus is Peace, Mary is the Mother of Peace, Mother of the Prince of Peace.”⁹ In a similar way, we can see that there is an intimate tie between Mary and the Most Blessed Sacrament, the Eucharist.

Mary is the Mother of Jesus; and as St. John tells us, “Jesus said to them, ‘I am the bread of life’” (*John* 6:35,

Mary, the Mother of Life (Continued on page 9)

(Continued from page 8) ***Mary, the Mother of Life***

Douay-Rheims). In this we can see already the intimate connection our Lady has to the Eucharist. This is so because of what – or rather, who – the Eucharist is. The same Jesus who is eternally begotten of God the Father, the same Jesus who was born of the Virgin Mary in time is present throughout the world wherever the Holy Mass is celebrated validly and resides in all the tabernacles in the world. “Mary can guide us towards this most holy sacrament [of the Eucharist], because she herself has a profound relationship with it.”¹⁰

The reason Jesus came to us (and stays with us) in the Eucharist is given through St. John, “I am come that they may have life and may have it more abundantly.” (*John 10:10b, Douay-Rheims*). In his epistle, St. John says that, “He who has the Son has life; he who has not the Son of God has not life.” (*I John 5:12, Revised Standard Version, Catholic Edition*). Who more than Mary had life and had it in abundance? Not only in her physical body was the Lord present, but more profoundly in her Immaculate soul. This side of heaven, the greatest intimacy that the Blessed Virgin enjoyed with God was not during her pregnancy, but rather during her reception of Holy Communion at those early Masses which were celebrated by the apostles. Our Lord comes to us in the Eucharist just as He came to Mary. Our Lord speaks to us today as He did 2000 years ago, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.” (*John 6:53-54, Revised Standard Version, Catholic Edition*).

In his recent encyclical on the Eucharist the Holy Father speaks, as usual, with great affection and profundity about our Lady. The Pope points out:

“In addition to her sharing in the Eucharistic banquet, an indirect picture of Mary’s relationship with the Eucharist can be had, beginning with her interior disposition. *Mary is a ‘woman of the Eucharist’ in her whole life*. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.”¹¹

He continues:

“In a certain sense Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God’s Word*. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of His body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord’s body and blood. As a result, there is a profound analogy between the *fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived ‘through the Holy Spirit’ was ‘the Son of God’ (*Luke 1:30-35*). In continuity with the Virgin’s faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

“‘Blessed is she who believed’ (*Luke 1:45*). Mary also anticipated, in the mystery of the incarnation, the Church’s Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a ‘tabernacle’ – the first ‘tabernacle’ in history – in which the Son of God, still invisible to our human gaze, allowed Himself to be adored by Elizabeth, radiating His light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled Him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?”¹²

Our faith in the Eucharist must imitate that all-encompassing faith of Mary, so that, like her, we may be in intimate communion with Life itself. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name (*John 20:31, Douay-Rheims*). We must learn from Mary and, like her, be committed to being conformed in the likeness of Christ.

If I may, for just a moment, remind you of a liturgical point. The *Sanctus* is placed in the Mass ushering us into the Eucharistic Prayer. Here we join our prayers to those of the saints in heaven. Mary, second only to God, is queen among them. As Pope John Paul II reminds us, “Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist.”¹³ Never stray far from Mary, whether in heart, thought, or deed. This leads us to our interior life (and there is that word again: life). God is the God of life, the enemy is the father of lies, sin and death. Our relationship with God – our interior life – should be the center of our existence, of our life.

IV. PRAYER TO MARY, MOTHER OF LIFE

Our Lady is our Mother in the order of grace (that is in the order of eternal life), she bears life and she is united in a special way to that which is the source and summit of our faith – the Eucharist. She *must* have a place in our prayer

Mary, the Mother of Life (Continued on page 10)

(Continued from page 9) *Mary, the Mother of Life*

life if it is to bear fruit and to enter through the narrow gate: “Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and straight is the way that leadeth to life: and few there are that find it!” (*Matthew 7:13-14, Douay-Rheims*). As St. Jerome said against Jovinian, “Mary is the eastern gate of which Ezechiel speaks, always closed and luminous, whether concealing in itself or bringing forth from itself the Holy of holies. She is the gate through which the Sun of justice and our High Priest according to the order of Melchisedech goes in and out.”¹⁴ We cannot have life without a mother; Mary is, in a certain sense, necessary for our salvation (if she weren’t, Christ would not have given her to us to be our mother – just as all the sacraments were given to us because that are necessary (each in their own way) for salvation and our sanctification).

V. CONCLUSION

In the great discourse on the Eucharist from the *Gospel of St. John*, many of the followers of Jesus left him because they found the teaching difficult. Our Lord then asked if the apostles were abandoning him also. Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.” (*John 6: 69, Revised Standard Version, Catholic Edition*).

Now recall those events when the Word came among men. “But Mary kept all these words, pondering them in her heart.” (*Luke 2:19, Douay-Rheims*). She certainly has kept the Word in her heart and has eternal life. If we stay close to her, she will be an unailing guide. As the Holy Father said:

“Her peaceful presence, especially in today’s changed situations of social and economic well-being, is an invitation to believers to be ever worthy of her love and to profess their faith in Christ courageously. As the Mother of Life, Mary urges every member of the faithful to accept the gift of life with wonder and gratitude, from conception to its natural death. Mary also asks everyone to be compassionate to those who knock at the door of their home because they need forgiveness and reconciliation, support and fraternal solidarity.”¹⁵

I would like to end with the prayer with which Pope John Paul II ended his encyclical *Evangelium Vitae* (*The Gospel of Life*, n. 105):

“Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life:

“Look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy. Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives, and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life. Amen.”

Endnotes

1. Garrigou-Lagrange, O.P., The Rev. Reginald, *The Mother of the Saviour and Our Interior Life*, TAN Books, Rockford, Illinois, 1993, p.19.
2. *Ibid.*
3. *Lumen Gentium* (Dogmatic Constitution on the Church), n. 56.
4. cf. Pope John Paul II, General Audience of Wednesday., July 9, 1997: St. Germanus; Horn. 1 in *Dormitionem*, PG 98, 347.
5. Pope John Paul II, Encyclical Letter: *Evangelium Vitae* (The Gospel of Life), n. 102.
6. *Lumen Gentium*, n. 53.
7. *The Catechism of the Catholic Church* (second edition), Libreria Editrice Vaticana, 1997, n. 494.
8. *The Catechism of the Catholic Church* (second edition), Libreria Editrice Vaticana, 1997, n. 511.
9. Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace, “No Peace Without Justice, No Justice Without Forgiveness,” January 1, 2002.
10. Pope John Paul II, Encyclical Letter: *Ecclesia de eucharistia* (*On the Eucharist*), n. 53.
11. *Ibid.*
12. *Ibid.*, n.55.
13. *Ibid.*, n.57.
14. Apologia to Pammachius for the Book against Jovinian, at the end, quoted from the Saturday Office of the Blessed Virgin Mary in *The Hours of the Divine Office in English and Latin*, volume 3, The Liturgical Press, Collegeville, Minnesota, 1964.
15. Pope John Paul II, Message to Marco Cardinal Cé, Patriarch of Venice, for the centenary of the crowning of the image of Our Lady of Monte Berico August 22, 2000. ☩

*Give me thy grace, good Lord,
To set the world at nought,
To set my mind fast upon thee...
Gladly to be thinking of God,
Piteously to call for his help,
To lean unto the comfort of God,
Busily to labor to love him.*
St. Thomas More

STM



ST. THOMAS MORE SOCIETY OF ORANGE COUNTY
Is Pleased To Invite the Entire Orange County Legal Community To Its

ANNUAL MCLE SEMINAR

Saturday, January 24, 2009

First American Trust Building
5 First American Way
Santa Ana CA 92707

8:00 am – 8:30 am	Mass	FR. HUGH BARBOUR, O.PRAEM
8:30 am – 9:00 am	Registration & Continental Breakfast	
9:00 am – 10:00 am	SESSION 1: ETHICS IN THE LEGAL PROFESSION	PROFESSOR RONALD D. ROTUNDA Professor of Law at Chapman University of Law. Noted author on ethics & constitutional law
10:10 am – 11:10 am	SESSION 2: ELIMINATION OF BIAS IN THE LEGAL PROFESSION	REV. EDWARD G. BECKER, J.D. Parochial Vicar, St. Pius V Catholic Church, Member of California State Bar, Inactive; Georgetown University Law Center
11:20 am – 12:20 pm	SESSION 3: PREVENTION, DETECTION, & TREATMENT OF SUBSTANCE ABUSE OR MENTAL ILLNESS THAT IMPAIRS PROFESSIONAL COMPETENCE	HONORABLE DAVID T. MCEACHEN Superior Court Judge Orange County Superior Court

MCLE PROVIDER: JONES DAY

- Due to limited seating **PRE-REGISTRATION IS REQUIRED**
- Cost: \$75 with MCLE Credit or \$30 with NO MCLE Credit or \$10 for law students
- Please submit your check payable to the "St. Thomas More Society" to:
Deborah Knefel, 200 S. Anaheim Blvd., Ste 356, Anaheim CA 92805
- Your check must be received by January 16, 2009!
- NO REFUNDS after January 16, 2009

1 hour each of MCLE credit in Ethics, Substance Abuse & Elimination of Bias is available to participants.

DIRECTIONS: From the 55 freeway take the MacArthur exit west; turn right on Imperial Promenade and turn right at the signal onto First American Way; at the stop sign turn right and then follow the signs to Building 5 (4 story bldg marked as First American Trust). Also watch for signs to the St. Thomas More MCLE Seminar.

FOR INFORMATION PLEASE CONTACT: Deborah Knefel, Esq. dknefel@anaheim.net (714) 765-5345 (office) (714) 287-7897 (cell)
Bill Malecki, Esq. bemalecki@yahoo.com (714) 479-1516 (office) (714) 310-7745 (cell)

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

THE FIRST PARENT HAD TROUBLE TOO!

After creating heaven and earth, God created Adam and Eve. And the first thing he said was, "Don't."

"Don't what?" Adam replied.

"Don't eat the forbidden fruit," God said.

"Forbidden fruit? We have forbidden fruit? Hey, Eve we have forbidden fruit!"

"No way!"

"Yes, way!"

"Do NOT eat the fruit!" said God.

"Why?"

"Because I am your Father and I said so!" God replied, (wondering why He hadn't stopped creation after making the elephants).

A few minutes later, God saw His children having an apple break and was He ticked!

"Didn't I tell you not to eat the fruit?" God, as our first parent, asked?

"Uh huh," Adam replied.

"Then why did you?" said the Father.

"I don't know," said Eve.

"She started it!" Adam said,

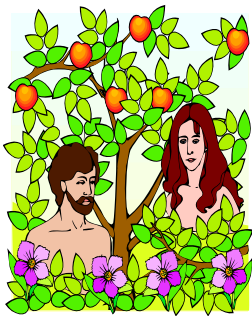
"Did not!"

"Did too!"

"DID NOT!"

Having had it with the two of them, God's punishment was that Adam and Eve should have children of their own. Thus, the pattern was set, and it has never changed!

But there is reassurance in this story... If you have persistently and lovingly tried to give children wisdom, and they haven't taken it, don't be hard on yourself. If God had trouble raising children, what makes you think it would be a piece of cake for you? †



SOCIAL JUSTICE

**VOLUNTEER WITH OTHER MEMBERS OF THE LEGAL
COMMUNITY TO HELP SERVE BREAKFAST**

FOURTH SUNDAY OF EACH MONTH

BREAKFAST 8:30-10:30 AM

FOLLOWED BY MASS



**OC CATHOLIC WORKER
316 Cypress, Santa Ana, CA
(714) 558-7478 †**

For more information, contact
Greg Weiler (949) 851-7238 or gweiler@ptwww.com or
Leia or Dwight Smith (714) 558-7478

THE PRICE OF A CHILD

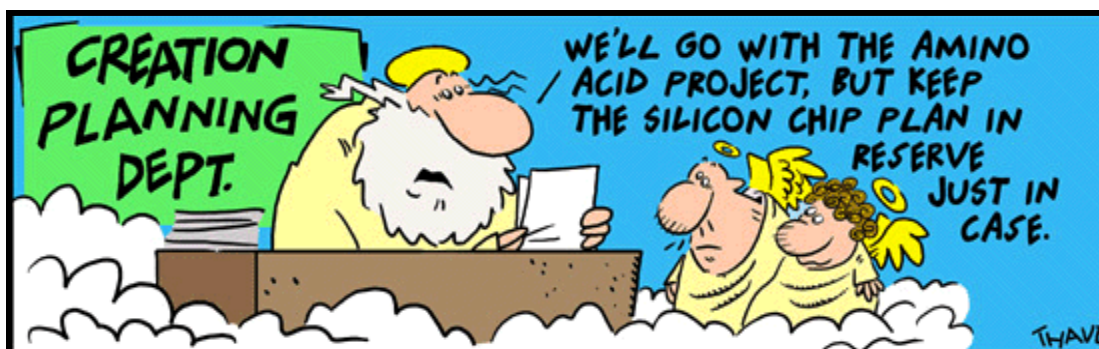
I have repeatedly seen the breakdown of the cost of raising a child, but this is the first time I have seen the rewards listed this way. It's nice. The government recently calculated the cost of raising a child from birth to 18 and came up with \$160,140 for a middle income family. Talk about sticker shock! That doesn't even touch college tuition. But \$160,140 isn't so bad if you break it down. It translates into: \$8,896.66 a year, \$741.38 a month, or \$171.08 a week. That's a mere \$24.24 a day! Just over a dollar an hour. Still, you might think the best financial advice is don't have children if you want to be "rich." Actually, it is just the opposite.

What do you get for your \$160,140? Naming rights. First, middle, and last! Glimpses of God every day. Giggles under the covers every night. More love than your heart can hold. Butterfly kisses and Velcro hugs. Endless wonder over rocks, ants, clouds, and warm cookies. A hand to hold, usually covered with jelly or chocolate. A partner for blowing bubbles, flying kites. Someone to laugh yourself silly with, no matter what the boss said or how your stocks performed that day. For \$160,140, you never have to grow up. You get to: finger-paint, carve pumpkins, play hide-and-seek, catch lightning bugs, and never stop believing in Santa Claus. You have an excuse to: keep reading the Adventures of Piglet and Pooh, watching Saturday morning cartoons, going to Disney movies, and wishing on stars. You get to frame rainbows, hearts, and flowers under refrigerator magnets and collect spray painted noodle wreaths for Christmas, hand prints set in clay for Mother's Day, and cards with backward letters for Father's Day. For \$160,140, there is no greater bang for your buck. You get to be a hero just for: retrieving a Frisbee off the garage roof, taking the training wheels off a bike, removing a splinter, filling a wading pool, coaxing a wad of gum out of bangs, and coaching a baseball team that never wins but always gets treated to ice cream or pizza regardless.

You get a front row seat to history, to witness the: first step, first word, first bra, first date, and first time behind the wheel. You get to be immortal. You get another branch added to your family tree, and if you're lucky, a long list of limbs in your obituary called grandchildren and great grandchildren. You get an education in psychology, nursing, criminal justice, communications, and human sexuality that no college can match.

In the eyes of a child, you rank right up there under God. You have all the power to heal a boo-boo, scare away the monsters under the bed, patch a broken heart, police a slumber party, ground them forever, and love them without limits. So, one day they will, like you, love without counting the cost. That is quite a deal for the price! Love and enjoy your children and grandchildren! ✚

THOUGHT FOR THE DAY



FRANK
ERNEST



SCRIPTURAL CORNER



COMMENTS ON PSALMS

English Miniaturist
(1200s)

Psalm 139: 13-18

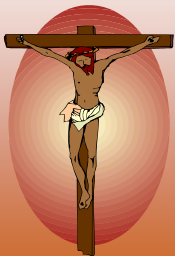
- ¹³ *For thou didst form my inward parts,
Thou didst knit me together in my mother's womb.*
- ¹⁴ *I praise thee, for thou art fearful and wonderful.
Wonderful are thy works!
Thou knowest me right well;*
- ¹⁵ *my frame was not hidden from thee,
when I was being made in secret,
intricately wrought in the depths of the earth.*
- ¹⁶ *Thy eyes beheld my unformed substance;
In thy book were written, every one of them,
the days that were formed for me,*
- ¹⁷ *How precious to me are thy thoughts, O God!
How vast is the sum of them!*
- ¹⁸ *If I would count them, they are more than the sand.
When I awake, I am still with thee.*

Comment from the Navarre Bible:*

God also intervenes in the life of the individual—in his conception (v.13) and in all the good things that happen to him in the course of his life. The psalmist is very conscious of this (v. 14), as he explains again, emphasizing God's omniscience (vv. 15-16). The poetic expressions in v. 15 used to describe a person's origin in the womb of his mother ("in secret," in the depths of the earth") take it as read that man comes from the earth and will return there (cf. Gen 2:7); elsewhere the same expression refer to the place of the dead where man will go at the end of his days and keeps count of them (v. 16). To man, however, it is all a mystery beyond his grasp (vv. 17-18). St Clement of Rome, commenting on the words of this psalm, wrote: "Knowing then that everything is present to his eyes and that he sees all things, we should go in fear of offending him and uproot any desire to commit sin, so that his mercy may protect us on the day of judgment. For who among us could escape the power of his hand? What world could give refuge to one who betrayed God? [...] In what place could a traitor hid from the one who is everywhere around him? Let us draw closer to the Lord with a purified soul, lifting up to him our clean and unstained hands; let us love with all our strength the one who is our Father, who is filled with love and mercy, and who has made us a chosen people." (Ad Corinthios, 27, 1-29, 5). †

*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.

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*

*If you have a special need for
prayer, please let us know so by
emailing your request to
alanphar@firsttam.com*

- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore
 - ◆ Mike Quigley (illness)
 - ◆ Jean Howard
 - ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
- ◆ Kathy Todd (cancer)
- ◆ Ellie Shonafelt & Her Children
 - ◆ David Macdonald (illness)
 - ◆ Eric & Marie Bessem
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention) †

ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE MEMBERS OF ITALY'S PRO-LIFE MOVEMENT

*Hall of Blessings,
Monday, May 12, 2008*

Dear Brothers and Sisters,

With deep pleasure I welcome you today and I offer each one of you my cordial greeting. In the first place, I greet Bishop Michele Pennisi of Piazza Armerina, and the priests present. I address a special greeting to Hon. Carlo Carsini, President of the Pro-Life Movement and I warmly thank him for his kind words to me on your behalf. I greet the members of the National Management Committee and the Executive Board of the Pro-Life Movement, the Presidents of the Centers for Help to Life and those in charge of the various services, the "Progetto Gemma," the "Telefono Verde," "SOS Vita" and "Telefono Rosso." I also greet the representatives of the Pope John XXIII Association and several European pro-life movements. Through you who are present here I extend my affectionate thoughts to those who, although they are unable to be here in person are united with us in spirit. I am thinking in particular of the many volunteers who, with self-denial and generosity share with you the noble ideal of promoting and defending human life from its conception.

Your visit is taking place 30 years since the legalization of abortion in Italy and you are intending to suggest a profound reflection on the human and social effects this law has produced in the civil and Christian communities during this period. Looking at the past three decades and considering the current situation, it is impossible not to recognize that in practice defending human life today has become more difficult because a mindset has developed, entrusted to the opinion of the individual, which has gradually debased its value. One result of this has been the decrease in respect for the human person, a value at the root of all civil coexistence, over and above the faith professed.

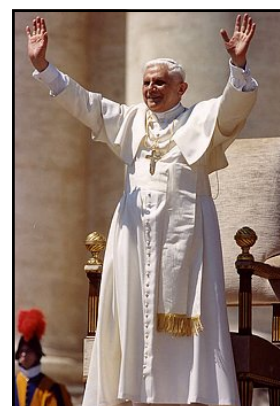
The causes that lead to such painful decisions as abortion are of course many and complex. If, on the one hand, faithful to her Lord's commandment, the Church never tires of reaffirming that the sacred value of every human being's life originates in the Creator's plan, on the other hand, she encourages the promotion of every initiative in support of women and families in order to create the favorable conditions in which to welcome life, and the protection of the family institution founded on the marriage between a man and a woman. Not only has permitting recourse to the termination of pregnancy not solved the problems that afflict many women and a fair number of families, but it has also made another wound in our society, unfortunately, already burdened by deep suffering.

In recent years, there has been great dedication, and not only on the Church's part, in order to meet the needs and difficulties of families. However, we cannot conceal from ourselves that various problems continue to gnaw at today's society, preventing space from being given to the desire of so many young people to marry and to form a family, because of the unfavourable situation in which they live. The lack of steady employment, legislation that frequently does not provide for the protection of motherhood, the impossibility of guaranteeing adequate support for children, are some of the obstacles that seem to stifle the requirement of fertile love, while they open the door to a growing sense of distrust in the future. It is necessary, therefore, to join forces so that different Institutions may once again focus their action on the defence of human life and give priority attention to the family, in whose heart life is born and develops. It is necessary to help the family with every legislative means to facilitate its formation and its task of education in the difficult social context of today.

For Christians, in this fundamental context of society, an urgent and indispensable field



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



(Continued from page 15) **Papal Message**

for the apostolate and for Gospel witness is always open: to protect life with courage and love in all its stages. For this, dear brothers and sisters, I ask the Lord to bless the activity which, as the *Centro di Aiuto alla Vita* and the *Movimento per la Vita*, you carry out to prevent abortion, also in the case of difficult pregnancies, working at the same time in the contexts of education, culture and political debate. It is necessary to witness concretely that respect for life is the first form of justice to apply. For those who have the gift of faith this becomes a mandatory imperative, because the disciple of Christ is called to be increasingly a "prophet" of a truth that can never be eliminated: God alone is the Lord of life. Every person is known and loved, wanted and guided by him. Here alone lies the deepest and greatest unity of humanity: in the fact that every human being puts into practice God's one plan, originates in God's same creative idea. One thus understands why the Bible says: whoever profanes man, profanes the property of God (cf. Gn 9: 5).

This year is the 60th anniversary of the Declaration of Human Rights whose merit is to have enabled different cultures, juridical forms and institutional models to converge around a fundamental nucleus of values, and hence, of rights. As I recently recalled during my Visit to the United Nations Organization to the members of the U.N., "Human rights, then, must be respected as an expression of justice, and not merely because they are enforceable through the will of the legislators.... The promotion of human rights remains the most effective strategy for eliminating inequalities between countries and social groups, and for increasing security" (*Address to U.N. General Assembly*, New York, 18 April 2008). For this reason your commitment in the political arena, as a help and an incentive for Institutions so that proper recognition be given to the words "human dignity," is truly laudable. Your initiative with the Commission for Petitions of the European Parliament, in which you assert the fundamental values of the right to life from conception, of the family founded on the marriage of a man and a woman, of the right of every human being conceived to be born and brought up in a family by his parents, further confirms the solidity of your commitment and your full communion with the Magisterium of the Church, which has always proclaimed and defended these values as "non-negotiable".

Dear brothers and sisters, in meeting you on May 22, 1998, John Paul II urged you to persevere in your commitment of love and the defense of human life, and recalled that thanks to you, numerous children were able to experience the joy of the most precious gift of life. Ten years later, it is I who thank you for the service you have rendered to the Church and to society. How many human lives you have saved from death! Continue on this path and, in order that the smile of life may triumph on the lips of all children and their mothers, do not be afraid. I entrust each one of you, and the many people whom you meet at the Centers of help for life, to the motherly protection of the Virgin Mary, Queen of the family, and while I assure you of my remembrance in prayer, I warmly bless you and all those who belong to the Pro-Life Movements in Italy, in Europe and throughout the world. †



STUDIES OF EMBRYOS

Leonardo de Vinci
(1509—11)

OUR LADY OF GUADALUPE

INTERCESSOR OF THE UNBORN

To help stop the anti-life push in the U.S., the late Archbishop Fulton J. Sheen encouraged the spiritual adoption of an unborn child. This is done by praying that one particular but unknown child's life be spared abortion and be allowed to continue to live.

To help accomplish this, he recommended that an individual say the following daily prayer for a period of one year.

"Jesus, Mary and Joseph, I love you very much. I beg you to spare the life of the unborn baby that I have spiritually adopted who is in danger of abortion."

During your earthly life this spiritually adopted child of yours will be known only to God but in the world to come it is hoped that you will meet the child whose life was spared by your prayers and spend eternal happiness with them. †



MORE ON TRUSTING GOD

Since even the greatest of earthly pleasures is “little, simple, short, and suddenly past,” why should one act like a mad merchant and sell one’s soul for “foolish merchandise”? This life passes so quickly that it is like “a dream or a shadow on the wall”—a mere moment, to be followed by an eternity of joy or an eternity of pain. Why, asks More, would any sane person buy a momentary pleasure for an eternity of pain? Furthermore, if we would compare all the pleasures of this world we would discover that the greatest by far is a clear conscience, that “inward gladness of a virtuous mind.”

Central to his argument is that “God has made thee...unto His image and figure, / And for thee suffered pains intolerable.”

Remembering who we are and what Christ has suffered for each of us, “How mayst thou then to Him be / That ever hath been so loving unto thee?” To drive home this fundamental truth, More continues with rhetorical flourish:

When thou in the flame of temptation friest,
Think on the very lamentable pain,
Think on the piteous cross of woeful Christ,
Think on His blood beat our at every vein,
Think on His precious heart carved in twain,
Think how for thy redemption all was wrought—
Let Him not lose thee, whom He so dear has bought.

More concludes by pointing out that “God will thee help if thou do not refuse,” insisting that victory always depends on genuine trust in God. †

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 26) †



THE WRITINGS OF THOMAS MORE

SIMPLE TRUTHS



Fulton J. Sheen

“By the Divine standard, true greatness is indicated neither by the possession of great abilities nor the buzz of popular applause. Any talent a person has, such as a talent for singing, speaking, or writing, is a gift of God. He has done nothing more to merit it than a child with a beautiful face.

‘If then, you have received it, why do you boast as if it were yours alone?’ (1 Corinthians 4: 7). The richer the gifts, the greater the responsibilities on the day of Judgment.” †

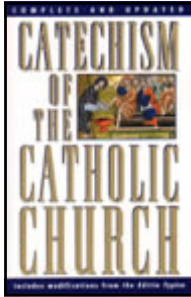
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE IN CHRIST

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: LOVE YOUR NEIGHBOR

ARTICLE 5: THE FIFTH COMMANDMENT



CATECHISM CORNER



CREATION OF ADAM
(SISTINE CHAPEL)

Michelangelo
(1510)

I. RESPECT FOR HUMAN LIFE

2270 Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.

Before I formed you in the womb I knew you, and before you were born I consecrated you.

My frame was not hidden from you, when I was being made in secret, intricately wrought in the depths of the earth.

2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

You shall not kill the embryo by abortion and shall not cause the newborn to perish.

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*," "by the very commission of the offense," and subject to the conditions provided by Canon Law. The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

"The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined.... As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual...It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence." †

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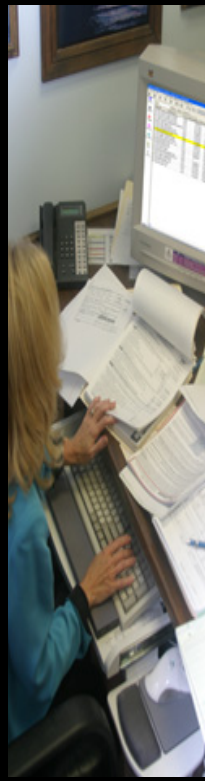


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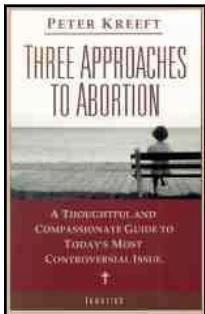
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THREE APPROACHES TO ABORTION

A Thoughtful and Compassionate Guide to Today's Most Controversial Issue

BY PETER KREEFT

Three Approaches to Abortion will help you persuade others—including “pro-choice Catholics” that abortion is an evil society cannot permit or tolerate.

Abortion has been and remains a crucial issue in American politics. Unfortunately, many Americans don't see abortion for the evil it is—the unjust killing of millions of human beings each year. Even many Catholics have been confused by the “pro-choice” (read: pro-abortion) rhetoric of those who say that they personally accept Catholic teaching about abortion, but they can't impose it on others.

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