

Ad Veritatem

Volume 12 Issue 4

St. Thomas More Society of Orange County

APRIL 2007

*St. Thomas More believed that
“the active study of the four last
things (death, judgment, heaven
and hell), and the deep consid-
eration of them, is the thing that
will keep you from sin.”*

Thomas More:
A Portrait of Courage

APRIL MEETING:

WEDNESDAY APRIL 18, 2007 NOON

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

TOPIC: THE “OTHER” LAWYER SAINTS: ST YVES & ST ALPHONSUS

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“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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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

APRIL MEETING

**FR HUGH BARBOUR, O. PRAEM, PH.D.
“THE ‘OTHER’ LAWYER SAINTS:
ST. YVES & ST ALPHONSUS”**

WHEN:
NOON
Wed. April 18th

WHERE:
First American
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FOR DIRECTIONS
CALL (714) 800-3000

COST:
\$10 for lunch

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



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

**STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:**

- MAY 16
- JUNE 20
- JULY 18
- AUGUST 15
- SEPTEMBER 19 †

**ST. THOMAS MORE SOCIETY
UNDERSTANDING &
OVERCOMING
PORNOGRAPHY**

Saturday, April 21, 2007

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Jesus of Nazareth

WHY SHOULD WE BE CONCERNED WITH THE NEAR OCCASION OF SIN?

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: Sometimes I read popular novels I purchase in the magazine rack at the supermarket. Most of the time there are sinful things described in them, things I wouldn't do and would never dream of doing. Even so, I enjoy reading about these things. Is this a sin?

ANSWER: First of all, let's remember that we are commanded to love God "with our whole mind." Deliberately taking pleasure in the thought of sin - something that displeases God - is absolutely incompatible with this command.

Regarding your particular example, even if you have no intention of committing the sins described in a book, it's still sinful to take deliberate pleasure in the mere thought of committing them. For example, let's say that "just for the fun of it" you entertain thoughts of violence or revenge against someone you don't like, or you dwell on the details of past sins against purity, or perhaps you rehearse those sinfully harsh comments you would have loved to have made to someone, but didn't. If you willfully relish and dwell on the images of yourself doing such things, you are sinning. Remember Christ's warning: "You have heard it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:27-28).

Sexual and other sins are almost always portrayed or suggested in modern movies and novels. Sometimes, though, the point of portraying them is not to excite pleasure by imagining the sins, but simply to contribute to the story, which reflects how men and women really act. The Bible itself is filled with accounts (sometimes quite detailed ones) of sexual misdeeds, crimes of theft, violence, and greed, and all sorts of other sins. But these sins are recounted not to give us pleasure, but to instruct us and warn us against committing them ourselves.

In "good" literature and drama, sinful actions are carefully portrayed so as not to foster any sinful enjoyment by the reader or viewer, but rather to cause reflection on the meaning of the events depicted. Likewise, in perfectly acceptable movies, sexual matters and violence are usually implied subtly by context, or with quick camera shots and changes in scene. On the other hand, cheap romance novels, low-quality television and movies (and let's face it, this category is far larger) take exactly the opposite approach. They intentionally make the scenes of sex and violence as fascinating and graphic as possible, not to stimulate reflection, but to arouse the idle passions. Willingly allowing yourself to wallow in this kind of "entertainment" is at least venially sinful, and often mortally so, according to the gravity of the sins being depicted and the extent to which you let yourself enjoy them. †



THE THREE
TEMPTATIONS
OF CHRIST
(DETAIL)

Sandro Botticelli
(1481-82)

SEX, LIES AND VIDEOTAPE*

THE FOUR BIGGEST MYTHS OF KINSEY'S WEIRD SCIENCE

BY SUSAN BRINKMANN

He called himself a scientist, a pioneer, and the father of a "new biology" that eventually would morph into a worldwide sexual revolution. A tall and distinguished man, Alfred C. Kinsey certainly looked the part of the new American scientist: clean, upstanding, smart. When he wasn't posed behind a desk covered with books and manuscripts, he was photographed with his modest wife and four well-scrubbed children enjoying a summer picnic on the rolling green lawns of Indiana University.

In the eyes of the average citizen of the 1940s, Kinsey was exactly the kind of scientist who made America proud. So when he claimed that new scientific research proved that pornography is harmless, children were sexual from birth, 10 percent of the population is homosexual, and a little fling on the side was good for marriages, who wouldn't believe him?

Kinsey and his staff at the Kinsey Institute published two tomes full of these and other so-called scientific findings: *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1952). Both were sensational best-sellers, due in no small part to the deep pockets of the institute's financier, the Rockefeller Foundation, which managed to keep in place a carefully constructed veneer of respectability around Kinsey.

But when Kinsey died suddenly in 1956, the veneer slowly began to chip away. People started to talk. Private letters were unearthed. Films and photographs emerged. Before long, a whole new side of the genteel doctor from Indiana began to emerge in popular biographies, such as those written by James H. Jones (*Alfred C. Kinsey: A Life*, W.W. Norton and Co., 1997) and Jonathan Gathorne-Hardy (*Sex the Measure of All Things*, Indiana University Press, 2000).

It turns out that Kinsey was a pederast who enjoyed the company of adolescent boys well into his college years. Under the guise of "research," he produced professional sex films in the attic of his home using his staff and their families as the cast. A committed atheist, he allowed no Christians or Jews on his staff. His books made no attempt to hide his "grand scheme" to steer society away from its traditional moral standards to one predicated on "free love."

BRAVE NEW WORLD

Americans were so enamored with science at the time of Kinsey's debut that they didn't question how a man trained not in psychology but in zoology (with a specialty in gall wasps) could conduct such critical research on human sexuality. Nor did they question how he could quantify his research without having a trained statistician on staff. What was marketed to the public as genuine statistics about the sex lives of "normal" Americans turned out to be founded on data taken from a disproportionate number of incarcerated sex offenders, psychopaths, prostitutes, and pedophiles. Some of these sex offenders were still raping children at the time of their "scientific collaboration" with Kinsey.

Now that these facts about the man behind the sexual revolution have come to light, how can we as a society continue to accept uncritically the conclusions of his "research"?



**BATHSHEBA
AT THE FOUNTAIN**

Pieter Paul Rubens
(1635)

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Susan Brinkmann is a reporter for the Catholic Standard and Times, the newspaper of the archdiocese of Philadelphia.

Sex, Lies & Videotape (Continued on page 6)

(Continued from page 5) *Sex, Lies & Videotape*

Unfortunately, it's a bit late to wonder. Extensive damage has been done already.

For instance, a year before Kinsey died, the American Law Institute decided to revise the Model Penal Code. One of its principal authors, Morris Ploscowe, believed in Kinsey's work and felt that it was only "just" to relax the sentencing guidelines for fifty-two major sex crimes. This resulted in early parole for rapists, pedophiles, and other sexual predators. Within thirty years, sex crime rates soared off the charts, and convicted child molesters were allowed to buy homes across the street from elementary schools.

Kinsey's books made millions of Americans rethink their moral habits, including a previously upstanding young college man named Hugh Hefner, who went on to found *Playboy*, that bastion of American pornography that in turn became a major supporter of the Kinsey Institute. The Kinsey Institute's Sexual Information and Education Council of the United States (SIECUS), founded with seed money from *Playboy*, is the largest sex-education producer in the country. Kinsey co-authors Wardell Pomeroy, Clyde Martin, and Paul Gebhard all went on to found educational institutes to promote the "new biology," which became the basis for all accredited sex educators in the United States.

The Kinsey-supported sexual revolution was in full swing when Pope Paul VI issued his prophetic encyclical *Humanae Vitae* in 1968. The Pope warned the world about what would happen if human sexuality were wrenched from its moorings in human love and procreation: Women would become sex objects; abortion rates would escalate; divorces would increase. But the world was too caught up in the revolution to recognize the truth.

Not everyone was fooled, though. Ironically, the slow unraveling of the myths of Alfred C. Kinsey began in earnest in 1966 when a ten-year-old girl was raped by a thirteen-year-old boy. The boy claimed he got the idea from his father's pornography collection. The victim was the daughter of Judith Reisman, a scholar and soon-to-be media expert on the toxic effects of pornography. Reisman found no comfort in the words of well-meaning relatives who said, "You know, Judith, she may have wanted it. After all, children are sexual from birth." Where were they getting these ideas?

Her search for an answer ushered her into a perverse world she never knew existed—the world according to Kinsey—and made her into one of the world's leading authorities on it. Here are the four most destructive myths that were spawned in that perverse world.

MYTH #1: PORN

Kinsey was born in Hoboken, New Jersey, in 1894. He was raised in a strict Methodist home during the "Purity Movement," an effort by religious and feminist women's organizations to combat the sex trafficking of young girls, prostitution, public obscenity, and other social vices.

On page 663 of his book *Sexual Behavior in the Human Female*, Kinsey scornfully dismisses these women and their ideas about pornography: "Local drives against so-called obscene materials . . . are not infrequently instituted by females who not only find the material morally and socially objectionable, but probably fail to comprehend the significance that it may have for most males and for some females."

Kinsey was a heavy user of pornography, which he used to fuel his lifelong obsession with pornography's most common "side effect"—autoeroticism. He claimed that regular engagement in these activities, beginning in childhood, was critical for sexual, physical, and emotional health, especially for homosexuals and "sadistic" males. He believed that pornography should never be considered excessive or pathological.

But retired New York detective Ray Pierce, the founder of the department's Criminal Assessment and Profiling Unit, sees an all-too-real link between pornography and violent crime. Pierce investigated between 750 and 1,000 cases of sexual murder, rape, and adult assault in his career. In those cases, 80 percent of suspects were regular users of pornography.

Moreover, notorious serial killers such as Ted Bundy, Jeffrey Dahmer, and John Wayne Gacy were heavy consumers of pornography. David Berkowitz, known as the "Son of Sam" killer, lived in a rented room that police found filled with pornography and satanic material. The computer owned by David Westerfield, who killed seven-year-old Danielle Van Dam in San Diego in 2002, was loaded with child pornography. Reisman, who has worked for the Department of Justice, the FBI, and the Joint Chiefs of Staff and has authored several books on the subject, writes that:

Sex, Lies & Videotape (Continued on page 7)

(Continued from page 6) *Sex, Lies & Videotape*

The widespread availability of limitless varieties of pornographic magazines, videos, and computer graphics has institutionalized an assault on the fabric of our country that is . . . alienating an increasing number of men from real-life women, their wives, and their families (*Kinsey: Crimes and Consequences: The Red Queen and the Grand Scheme*, Hartline Marketing, 2003).

Like a voice crying out in the wilderness, the Church has long been saying the same thing about pornography. The *Catechism of the Catholic Church* says that it "immerses all who are involved in the illusion of a fantasy world" (CCC 2354).

In recent testimony before the U.S. Senate about the known harmful effects of pornography, Mary Anne Layden, co-director of the University of Pennsylvania's Center for Cognitive Therapy, told the Senate: "Research indicates—and my clinical experience supports—that 40 percent of sex addicts will lose their spouse, 58 percent will suffer severe financial losses, and 27–40 percent will lose their job or profession."

MYTH #2: KIDS

Kinsey claimed that people are sexual "from womb to tomb." His books are filled with tables describing all kinds of sexual responses in children as young as five months. For example, a table appearing in *Sexual Behavior in the Human Male* entitled "Examples of Multiple Orgasm in Pre-Adolescent Males" presents data taken around the clock from infants and young boys.

"Even the youngest males, as young as two months of age, are capable of such repeated reactions," Kinsey writes. "Typical cases are shown in Table 34. The maximum observed was 26 climaxes in 24 hours (in a 4 year old and a 13 year old)."

How did he get this data?

According to Kinsey, these conclusions were based on statistics gathered from mysterious sources such as "Mr. X" and other "trained observers" who sent him reports about their sexual activities with children. These "trained observers" were later discovered to be pedophiles. "Mr. X" turned out to be Rex King, a man known to have been responsible for the rapes of hundreds of children.

Another consort was the notorious former Nazi and pedophile Dr. Fritz Von Balluseck. Von Balluseck contributed data about his child abuse to Kinsey's research database during the twenty year period of 1936–1956. Von Balluseck was on trial in Germany for the rape and murder of a ten-year-old girl when correspondence from Kinsey was found in his possession. Kinsey's letters encouraged Von Balluseck to continue sending the results of his "research" on children and even warned him to "be careful."

Considering his sources, one hardly can wonder why Kinsey believed that the vast majority of adult-child sex is harmless. He claimed that adult hysteria over the matter was more harmful than the rape itself. The perpetuation of these outrageous myths has had an enormous impact on the lives of children. Not only has it fueled an ever-growing movement to legalize pedophilia, but it is also behind the graphic sex education allowed in classrooms for children as young as five years.

"Kinsey's philosophy of early childhood sexual development became the standard for today's graphic sex instruction materials in many, if not most, American public, private and parochial schools," Reisman writes. "It is usually camouflaged by such euphemistic captions as sex education, AIDS prevention or awareness, family life, health, hygiene . . . even 'abstinence' education."

Dr. Mary Calderone, the former president of SIECUS, who also served as medical director for Planned Parenthood, once told a group of physicians that making the public aware of the "vital importance of infant and childhood sexuality" was the primary goal of SIECUS.

MYTH #3: AFFAIRS

Page 208 of the Model Penal Code cites Kinsey research on adultery as having found that "in an appreciable number of cases, an experiment in adultery tends to confirm rather than disrupt the marriage."

Kinsey was able to make this statement by incorporating data from a large number of sexual deviants into

Sex, Lies & Videotape (Continued on page 8)

(Continued from page 7) *Sex, Lies & Videotape*

statistics purporting to represent normal behavior. In this way, he arrived at figures showing 85 percent of men and 50 percent of women engaging in premarital sex and 50 percent of men and 40 percent of women being unfaithful to their marriages.

To understand exactly how outrageous these numbers are, compare them to statistically clean studies such as the General Social Survey, which found that more than 80 percent of women and up to 85 percent of men in every age group had no sexual partner other than their spouses while married.

Unfortunately, Kinsey's flawed numbers convinced the authors of the Model Penal Code that laws against fornication, cohabitation, and adultery were largely unjust. The thinking was that legalizing these behaviors would have little negative effect on society because, according to Kinsey, everyone was engaging in them already. The use of Kinsey's flawed data led to the decriminalization of adultery, cohabitation, and fornication. This led to an overall weakening in the institution of marriage, which eventually led to no-fault divorce. More than 50 percent of American marriages now end in divorce.

This massive erosion of the family is only the tip of the iceberg when considering the havoc wreaked upon society by Kinsey and the specious sexologists he spawned, such as the well-known Masters and Johnson and Shere Hite. An explosion in teen pregnancies, sexually transmitted diseases, cohabitation, and single-parent families is the result.

MYTH #4: GAYS

Kinsey reported that 37 percent of males had at least one homosexual encounter in their lifetimes, and of that number, 10 percent were exclusively homosexual for at least three years between the ages of sixteen and fifty-five. No subsequent study has validated these numbers—and for good reason. Kinsey's data included men he encountered in homosexual bars, bathhouses, and other homosexual networks. Moreover, he padded the data he obtained from other subjects. Because he was convinced that most people denied their homosexuality, he "corrected" their responses to reflect what he felt was a more "honest" answer. He also counted as a homosexual experience any thoughts about homosexuality, either positive or negative. As Reisman aptly writes, Kinsey didn't just massage his numbers; he cooked them.

Nevertheless, his outrageously high numbers are being touted to this day. By relying on his "disgracefully flawed data base," Reisman writes, Kinsey was able to advance revolutionary notions about homosexuality. Among them, he purported that clandestine homosexuality is commonplace, that all prejudice against homosexuality is hypocritical and based on ignorance, and that people of all ages should be encouraged to engage in both heterosexual and homosexual behavior.

He went so far as to claim that, according to his research, only a small percentage of people (4–6 percent) were exclusively heterosexual, with a somewhat larger number being exclusively homosexual. Everyone else fell somewhere in between or were bisexual. Known as the Kinsey Scale, Reisman says it is the most oft-cited graph in social science history.

When he opened the mainstream's door to homosexuality, Kinsey ushered in a whole new slate of social issues: gay "marriage" and adoption, the codification of "hate crimes" and "hate speech," and the proliferation of special non-discrimination laws.

Reisman's book carefully details the number of court cases across the country that have relied on Kinsey's work to decriminalize sodomy. Perhaps the most sensational and far reaching was the July 2003 Supreme Court decision *Lawrence v. Texas*, which overturned the state's anti-sodomy law and set the precedent for other states. The Court based its "scientific understanding" on the 1955 Model Penal Code and the 1957 Wolfenden Report. Both sources are based on the research of Alfred Kinsey.

As a result, schools are now teaching children that they are probably bisexual and that homosexuality is just another lifestyle. GLBT (gay, lesbian, bisexual and transgender) groups are common on the nation's campuses. Christians who profess biblical beliefs are being tried for hate crimes, such as the recent and highly publicized case of five street preachers who were arrested and charged with committing a hate crime for preaching the gospel at a Philadelphia gay "outfest" event.

Sex, Lies & Videotape (Continued on page 9)

(Continued from page 8) *Sex, Lies & Videotape*

The normalization of same-sex relations coincides with an epidemic of sexually transmitted diseases, including the deadly AIDS virus. Anal cancer rates have increased by 4,000 percent and mortality rates for homosexual men in some urban centers are now at rates as high as they were in 1871. If the pattern continues, it is estimated that nearly half of gay and bisexual men currently aged twenty will not reach their sixty-fifth birthday.

TRUTH WILL OUT

In April 2004, after two years of study, the American Legislative Exchange Council arrived at the conclusion that the work of Alfred C. Kinsey was fraudulent and contained "manufactured statistics." Their report cites "compelling evidence of illegal and criminal acts masquerading as science." Methods for undoing the damage to America's social and legal systems are presently being studied.

Federal aid for strict abstinence-only sex education is gradually loosening the stranglehold SIECUS has on American sex education. Despite recent and largely unfounded attacks upon the content of these programs, current estimates show abstinence education in as many as a third of the nation's schools, and teen sexual activity rates are beginning to decline.

Best of all, Pope John Paul II's brilliant writing on the meaning of human sexuality (known as the theology of the body) is beginning to make its way into the mainstream of the Church. This revitalized version of fundamental Church teaching is being received enthusiastically by young people. The Christian meaning of human sexuality speaks to their hearts' desire.

"If we live according to the truth of our sexuality, we fulfill the very meaning of life," said John Paul. His message is having an impact, striking hearts much like the sound of a robin's song at the end of a long, dark winter. †

Ad Risum Vertere Veritatem*



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

SQUIRRELS IN CHURCH

There were five country churches in a small Texas town: Presbyterian, Baptist, Methodist, Catholic Church and a Jewish Synagogue. Each church had been overrun with pesky squirrels.

One day, the Presbyterian Church called a meeting to decide what to do about the squirrels. After much prayer and consideration they determined that the squirrels were predestined to be there and they shouldn't interfere with God's divine will.

In the Baptist Church the squirrels had taken up habitation in the baptistery. The deacons met and decided to put a cover on the baptistery and drown the squirrels in it. The squirrels escaped somehow and there were twice as many there the next week.

The Methodist Church got together and decided that they were not in a position to harm any of God's creation. So, they humanely trapped the Squirrels and set them free a few miles outside of town. Three days later, the squirrels were back.

But the Catholic Church came up with the best and most effective solution. They baptized the squirrels and registered them as members of the church. Now they only see them on Christmas and Easter.

Not much was heard about the Jewish Synagogue, but they took one squirrel and had a short service with him involving circumcision and they haven't seen a squirrel on the property since. †



A SMALL THING...



THOUGHT FOR THE DAY

When I was quite young, my father had one of the first telephones in our neighborhood. I remember well the polished old case fastened to the wall.

The shiny receiver hung on the side of the box. I was too little to reach the telephone, but used to listen with fascination when my mother used to talk to it.

Then I discovered that somewhere inside the wonderful device lived an amazing person - her name was "Information Please" and there was nothing she did not know. "Information Please" could supply anybody's number and the correct time.

My first personal experience with this genie-in-the-bottle came one day while my mother was visiting a neighbor. Amusing myself at the tool bench in the basement, I whacked my finger with a hammer. The pain was terrible, but there didn't seem to be any reason in crying because there was no one home to give sympathy. I walked around the house sucking my throbbing finger, finally arriving at the stairway. The telephone! Quickly I ran for the footstool in the parlor and dragged it to the landing.

Climbing up, I unhooked the receiver in the parlor and held it to my ear. "Information Please," I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear. "Information."

"I hurt my finger. . ." I wailed into the phone. The tears came readily enough now that I had an audience.

"Isn't your mother home?" came the question.

"Nobody's home but me." I blubbered.

"Are you bleeding?"

"No," I replied. "I hit my finger with the hammer and it hurts."

"Can you open your icebox?" she asked. I said I could.

"Then chip off a little piece of ice and hold it to your finger," said the voice.

After that, I called "Information Please" for everything. I asked her for help with my geography and she told me where Philadelphia was. She helped me with my math. She told me my pet chipmunk that I had caught in the park just the day before would eat fruits and nuts.

Then, there was the time Petey, our pet canary, died. I called "Information Please" and told her the sad story. She listened, then said the usual things grown-ups say to soothe a child. But I was un-consoled.

I asked her, "Why is it that birds should sing so beautifully and bring joy to all families, only to end up as a heap of feathers on the bottom of a cage?"

She must have sensed my deep concern, for she said quietly, "Paul, always remember that there are other worlds to sing in." Somehow I felt better.

Another day I was on the telephone. "Information Please."

"Information," said the now familiar voice.

"How do you spell 'fix'?" I asked.

All this took place in a small town in the Pacific Northwest. When I was 9 years old, we moved across the country to Boston. I missed my friend very much. "Information Please" belonged in that old wooden box back home, and I somehow never thought of trying the tall, shiny new phone that sat on the table in the hall.

As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity I would recall the serene sense of security I had then. I appreciated now how patient, understanding, and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle. I had

A Small Thing (Continued on page 20)





Sponsored by the St Thomas More Society of Orange County

Understanding & Overcoming Pornography: A Catholic Perspective



DATE:

April 21, 2007

TIME:

8:30 am—11:30 am

LOCATION:

First American Trust Bldg
5 First American Way
Santa Ana

COST:

\$25.00

REQUIREMENTS:

Men ONLY,
Age 18 and above

MORE INFORMATION:

Fr. Hugh Barbour
949 858-0222 Ext 222 or
Don Hunsberger
714 663-8000

REGISTRATION:

Please mail registration or
call to reserve a place

DIRECTIONS:

From 55 frwy take MacArthur Blvd
offramp. Go west on MacArthur. Turn
right (north) at Imperial Promenade and
turn right at the signal onto First
American Way. At stop sign, turn right
and proceed through the parking lot to
the First American Trust Bldg, 5 First
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UNDERSTANDING & OVERCOMING PORNOGRAPHY: A PSYCHIATRIST'S PERSPECTIVE

Speaker: Dr. Aaron Kherlaty

Director of Psychiatry & Spirituality Forum of the Department of Psychiatry—University of California, Irvine; Educated at Notre Dame and Georgetown Medical School, Dr Kherlaty is a husband and father of three and member of St Edward's Parish in Dana Point

BECOMING THE SUBCULTURE: A JOURNALIST & WRITER'S PERSPECTIVE

Speaker: Matthew Lickona

Author of the Nationally Acclaimed "Swimming with Scapulars: True Confessions of a Young Catholic"; Weekly Wine & Wine Industry Columnist for the San Diego Reader. Matthew lives in La Mesa with his wife & their five children

"AND SUCH WERE YE": PORNOGRAPHY & THE POWER OF THE SACRAMENT OF PENANCE – A CONFESSOR'S PERSPECTIVE

Speaker: Fr. Hugh Barbour, O. Praem, Ph.D.

Prior at St Michael's Abbey of the Norbertine Fathers, Chaplain of the St Thomas More Society; Noted Speaker & Author



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JOHN 6:54

"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; ⁵⁴he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day."

Comment from the Navarre Bible:*

⁵⁴. Jesus clearly states that his body and blood are a pledge of eternal life and a guarantee of the resurrection of the body. St. Thomas Aquinas gives this explanation: "The Word gives life to our souls, but the Word made flesh nourishes our bodies. In this sacrament is contained the Word not only in his divinity but also in his humanity; therefore, it is the cause not only of the glorification of our souls but also of that of our bodies" (Commentary on St John, in loc.).

Our Lord uses a stronger word than just "eating" (the original verb could be translated as "chewing") which shows that Communion is a real meal. There is no room for saying that he was speaking only symbolically, which would mean that Communion was only a metaphor and not really eating and drinking the body and the blood of Christ.

"All these invitations, promises and threats sprang from the great desire which (Jesus) had of giving us himself in the holy sacrament of the altar. But why should Jesus so ardently desire us to receive him in holy communion? It is because love always sighs for, and tends to a union with, the object beloved. True friends wish to be united in such a manner as to become only one. The love of God for us being immense, he destined us to possess him not only in heaven, but also here below, by the most intimate union, under the appearance of bread in the Eucharist. It is true we do not see him; but he beholds us, and is really present; yes, he is present in order that we may possess him and he conceals himself, that we may desire him, and until we reach our true homeland Jesus Christ wishes in this way to be entirely ours, and to be perfectly united to us" (St Alphonsus Liguori, *The Love of our Lord Jesus Christ reduced to practice*, chap. 2). †

SCRIPTURAL CORNER

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



THE WRITINGS OF THOMAS MORE

MORE ON WIT

More considered a well-trained wit to be one of the greatest helps available in this world. Nevertheless, he saw clearly that it cannot ensure the preservation of virtue. Lucifer, after all, became so enamored with the power and beauty of his brilliant wit that he failed to remain loyal to his first love. Similarly, Adam and Eve became so caught up in the attractive power of their own "*fond fantasies*" that they neglected to attend to the true demands of life. Such is the drama of freedom, More would say. And the best defense of that freedom is vigilance in virtue, aided by the best mother wit one can fashion.

Thomas More: A Portrait of Courage Gerard B. Wegemer (Pg. 91) †

VLADIMIR SOLOVIEV: A PROPHET UNHEEDED

BY GIACOMO CARDINAL BIFFI

Vladimir Sergeevic Soloviev passed away 100 years ago, on July 31 (August 13 according to our Gregorian calendar) of the year 1900. He passed away on the threshold of the 20th century -- a century whose vicissitudes and troubles he had foreseen with striking clarity, but also a century, which, tragically, in its historical course and dominant ideologies, would reject his most profound and important teachings. His, therefore, was a teaching at once prophetic and largely unheeded.

A PROPHETIC TEACHING

At the time of the great Russian philosopher, the general view -- in keeping with the limitless optimism of the "*belle époque*" -- foresaw a bright future for humanity in the new century: under the direction and inspiration of the new religion of progress and solidarity stripped of transcendent elements, humanity would enjoy an era of prosperity, peace, justice, security. In the "Excelsior" -- a form of dance, which enjoyed an extraordinary success in the last years of the 19th century (and which later lent its name to countless theaters and hotels) -- this new religion found its own liturgy, as it were. Victor Hugo proclaimed: "This century was great, the one coming will be happy."

But Soloviev refused to allow himself to be swept up in this de-sacralized vision. On the contrary, he predicted with prophetic clarity all of the disasters which in fact occurred.

As early as 1882, in his "Second Discourse on Dostoevsky," Soloviev foresaw -- and condemned -- the sterility and cruelty of the collectivist tyranny which a few years later would oppress Russia and mankind. "The world must not be saved by recourse to force," Soloviev said. "One could imagine men toiling together toward some great end to which they would submit all of their own individual activity; but if this end is imposed on them, if it represents for them something fated and oppressive... then, even if this unity were to embrace all of mankind, universal brotherhood would not be the result, but only a giant anthill." This "anthill" was later constructed through the obtuse and cruel ideology of Lenin and Stalin.

In his final work, *The Three Dialogues and the Story of the Antichrist* (finished on Easter Sunday 1900), one is struck by how clearly Soloviev foresaw that the 20th century would be "the epoch of great wars, civil strife and revolutions" All this, he said, would prepare the way for the disappearance of "the old structure of separate nations" and "almost everywhere the remains of the ancient monarchical institutions would disappear." This would pave the way for a "United States of Europe."

The accuracy of Soloviev's vision of the great crisis that would strike Christianity at the end of the 20th century is astonishing.

He represents this crisis using the figure of the Antichrist. This fascinating personage will succeed in influencing and persuading almost everyone. It is not difficult to see in this figure of Soloviev the reflection, almost the incarnation, of the confused and ambiguous religiosity of our time.

The Antichrist will be a "convinced spiritualist" Soloviev says, an admirable philanthropist, a committed, active pacifist, a practicing vegetarian, a determined defender of animal rights.



Born in Milan on June 15, 1928, Biffi was ordained on December 25, 1950. A Milan seminary professor, he became a bishop in 1976, then archbishop of Bologna in 1984 and a cardinal on May 25, 1985. In Bologna, he is the 110th successor of St. Petronius.

A Prophet Unheeded (Continued on page 14)

(Continued from page 13) **A Prophet Unheeded**

He will also be, among other things, an expert exegete. His knowledge of the bible will even lead the theology faculty of Tübingen to award him an honorary doctorate. Above all, he will be a superb ecumenist, able to engage in dialogue "with words full of sweetness, wisdom and eloquence."

He will not be hostile "in principle" to Christ. Indeed, he will appreciate Christ's teaching. But he will reject the teaching that Christ is unique, and will deny that Christ is risen and alive today.

One sees here described -- and condemned -- a Christianity of "values," of "openings," of "dialogue," a Christianity where it seems there is little room left for the person of the Son of God crucified for us and risen, little room for the actual event of salvation.

A scenario, I think, that should cause us to reflect...

A scenario in which the faith militant is reduced to humanitarian and generically cultural action, the Gospel message is located in an irenic encounter with all philosophies and all religions and the Church of God is transformed into an organization for social work.

Are we sure Soloviev did not foresee what has actually come to pass? Are we sure it is not precisely this that is the most perilous threat today facing the "holy nation" redeemed by the blood of Christ -- the Church?

It is a disturbing question and one we must not avoid.

A TEACHING UNHEEDED

Soloviev understood the 20th century like no one else, but the 20th century did not understand Soloviev.

It isn't that he has not been recognized and honored. He is often called the greatest Russian philosopher, and few contest this appellation.

Von Balthasar regarded his work "the most universal speculative creation of the modern period" (*Gloria III*, p. 263) and even goes so far as to set him on the level of Thomas Aquinas.

But there is no doubt that the 20th century, as a whole, gave him no heed. Indeed, the 20th century, at every turn, has gone in the direction opposed to the one he indicated.

The mental attitudes prevalent today, even among many ecclesially active and knowledgeable Christians, are very far indeed from Soloviev's vision of reality.

Among many, here are a few examples:

- Egoistic individualism, which is ever more profoundly leaving its mark on our behaviors and laws;
- Moral subjectivism, which leads people to hold that it is licit and even praiseworthy to assume positions in the legislative and political spheres different from the behavioral norms one personally adheres to;
- Pacifism and non-violence of the Tolstoyan type confused with the Gospel ideals of peace and fraternity to the point of surrendering to tyranny and abandoning the weak and the good to the powerful;
- A theological view which, out of fear of being labeled reactionary, forgets the unity of God's plan, renounces spreading divine truth in all spheres, and abdicates the attempt to live out a coherent Christian life.

In one special way, the 20th century, in its movements and in its social, political and cultural results, strikingly rejected Soloviev's great moral construction. Soloviev held that fundamental ethical principles were rooted in three primordial experiences, naturally present in all men: that is to say, modesty, piety toward others and the religious sentiment.

Yet the 20th century, following an egoistic and unwise sexual revolution, reached levels of permissivism, openly displayed vulgarity and public shamelessness, which seem to have few parallels in history.

Moreover, the 20th century was the most oppressive and bloody of all history, a century without respect for human life and without mercy.

We cannot, certainly, forget the horror of the extermination of the Jews, which can never be execrated sufficiently. But it was not the only extermination. No one remembers the genocide of the Armenians during the First World War.

No one commemorates the tens of millions killed under the Soviet regime.

No one ventures to calculate the number of victims sacrificed uselessly in the various parts of the earth to the communist Utopia.

(Continued from page 14) *A Prophet Unheeded*

As for the religious sentiment during the 20th century, in the East for the first time state atheism was both proposed and imposed on a vast portion of humanity, while in the secularized West a hedonistic and libertarian atheism spread until it arrived at the grotesque idea of the "death of God."

In conclusion: Soloviev was undoubtedly a prophet and a teacher, but a teacher who was, in a way, irrelevant. And this, paradoxically, is why he was great and why he is precious for our time.

A passionate defender of the human person and allergic to every philanthropy; a tireless apostle of peace and adversary of pacifism; a promoter of Christian unity and critic of every irenicism: a lover of nature and yet very far from today's ecological infatuations -- in a word, a friend of truth and an enemy of ideology.

Of leaders like him we have today great need.

PREACHING IN ALL SEASONS

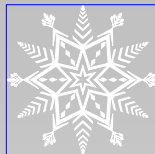
On February 9, Cardinal Biffi led a meditation service on conversion for several hundred Vatican officials. Conversion has been a major jubilee theme, and Pope John Paul has extended the concept to include repentance for the past sins of Church members. In the ongoing debate over this issue, Biffi has stressed the problematic nature of asking modern Christians to judge Christians of previous eras.

On April 12, also in Rome, Biffi preached that the Church must reaffirm Christ as unique savior "explicitly and without tiring." Speaking at a theological conference on "Christocentrism," he warned of attempts to soft-pedal Christ's centrality in the universe and human history. Various attempts have been made to "dilute Christianity," to strip the Gospel of absolute value and to promote a "kind of theological by-pass" straight to God, "getting around the impervious rock of the Church and . . . the Redeemer crucified and resurrected," he said.

Born in Milan on June 15, 1928, Biffi was ordained on December 25, 1950. A Milan seminary professor, he became a bishop in 1976, then archbishop of Bologna in 1984 and a cardinal on May 25, 1985.

In Bologna, he is the 110th successor of St. Petronius. †

SIMPLE TRUTHS



Fulton J. Sheen

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

Duc in Altum

“Put out into the deep” (Luke 5:4)

Guidance and Discernment for Future Priests

Are you called to the Catholic priesthood? How do you prepare? Where do you go?

The Norbertine Fathers of St. Michael's are holding a series of vocational conferences for men ages 18 – 28 interested in the priesthood. *'Come and see'* if Christ is calling you.

<u>Date</u>	<u>Topic</u>
Tuesday, April 17, 2007	Misconceptions about the Priesthood Rev. Justin Ramos, O.Praem.
Tuesday, April 24, 2007	The Priest: Alter Christus Rev. Augustine Puchner, O.Praem.
Tuesday, May 1, 2007	Marian Devotion & the Priesthood Rev. Gregory Dick, O.Praem.
Tuesday, May 8, 2007	Soul of the Apostolate Rev. fr. Juan Diego Emerson, O.Praem.
Tuesday, May 15, 2007	Spiritual Life of the Priest Rev. Thomas Nelson, O.Praem.
Tuesday, May 22, 2007	Formation of the Priestly Mind Rev. Sebastian Walshe, O.Praem.
Tuesday, June 5, 2007	Consecrated Celibacy & the Priesthood Very Rev. Hugh Barbour, O.Praem.
Tuesday, June 12, 2007	The Priest & the Holy Eucharist Rev. Charbel Grbavac, O.Praem.
Tuesday, June 19, 2007	Religious Vocation & the Priesthood Rev. Charles Willingham, O.Praem.

7:00 p.m.	Meeting / Social
7:15 p.m.	Conference begins
7:45 p.m.	Conference ends with Questions & Answers
8:00 p.m.	Night Prayer, Eucharistic Holy Hour, confession & vocational direction
9:05 p.m.	Benediction

For more information: St. Michael's Abbey
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www.abbeynews.com
vocationdirector333@yahoo.com

THE GRACE FROM OUR DAILY BREAD*

BY FATHER JOHN MCCLOSKEY

People who know that I spent years working on Park Avenue and Wall Street with Citibank and Merrill Lynch often assume I had a "late vocation" to the priesthood and that I was fleeing the evil world of the masters of the universe for godly clerical work. I assure them I had already completely dedicated myself to God many years before as a layman and that it was possible, indeed imperative, for us all to seek holiness in the midst of everyday life whatever our professional or familial situation. That is the core message of the Prelature Opus Dei, to whose presbyterate I belong. Indeed that message also lies at the heart of the Second Vatican Council. Contrary to many distorted interpretations the Council was not principally about the role of the layperson in the church but rather about the role of the lay Catholic in the world, an essential distinction and one with many profound consequences for both society and culture.

It is no secret that while all the Roman pontiffs whose reigns have coincided with the growth and development of Opus Dei since 1928 have highly approved of its message and mission, John Paul II perhaps as a result of his varied work and educational background has grasped its importance in a deeper fashion. The pope has played an essential role in encouraging its development through granting its definitive juridical status a personal prelature, establishing the Pontifical University of the Holy Cross, and finally canonizing its founder, Saint Josemaria Escriva.

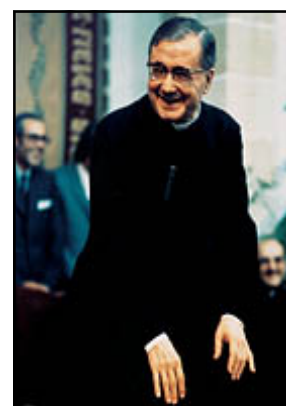
The soon-to-be Saint Josemaria's teachings are rooted in the concept of divine filiation, the reality that all men are children of God. Hence their rights and responsibilities before God, the church and society. They possess an inalienable right to life and through God's grace the privilege of living a life here on Earth directed toward an eternal destiny. This teaching anticipates the pope's on the "dignity of the human person from conception to natural death" as the yardstick by which the health of any society can be measured.

The pope has defined work, as "anything useful to man." This is the hinge on which the spirituality of Opus Dei is based. For centuries, the worth of human work as an essential means for the ordinary Christian to grow in God's grace was largely ignored in Catholic spirituality. The Catholic spiritual elite was the priesthood or religious life and the laity were relegated to second-class citizenship in the church; "to hunt, shoot and entertain" in the words of a Roman prelate to Cardinal John Henry Newman in the 19th century. Escriva conceived of human work of any sort as ennobling, both as a means of service to family and society and as a way available to all to give glory to God. This spirituality has proved to be of interest to Christians and non-Christian alike.

Saint Josemaria also placed a strong emphasis on the worth of human freedom as a God-given gift, abhorring any and all efforts to coerce the conscience of individual people. Like him, John Paul II has insisted on the importance of freedom and responsibility, always in the context of prudential action, respecting both the natural law and divine revelation. True freedom consists in furthering

The Grace from Our Daily Bread (Continued on page 18)

SAINT STORIES



**ST JOSEMARIA
ESCRIVA**
(1902—1975)

Canonized by
Pope John Paul II
on October 6, 2002

**First appeared in the
Washington Times
March 24, 2002 issue*

(Continued from page 17) *The Grace from Our Daily Bread*

the dignity of the human person inside the family. They would both agree with Lord Acton, who said, "No country can be free without religion."

Addressing members of Opus Dei in 1979 soon after his election, John Paul II said that, "Opus Dei anticipated the theology of the laity of the Second Vatican Council." Josemaria Escriva insisted that this elevation of the worth of work be integrated with one's family and spiritual life in what he called a "unity of life," a phrase also later integrated into the teachings of the church in its synodal document on the role of the laity. "We cannot lead a double life. We cannot be like schizophrenics. If we want to be Christians, there is just one life, made of flesh and spirit. And it is this life that has to become, in both body and soul, holy and filled with God. We discover the invisible God in the most visible and material things."

Escriva's greatest work is the reality of the Prelature Opus Dei itself, which reaches millions of people in all continents through its program of personal formation. It instills in them the perennial teachings of the church along with the particular insights of Saint Josemaria regarding the centrality of piety, work and Christian witness. In addition, there have arisen hundreds of initiatives undertaken by members of Opus Dei and their friends to remedy glaring social needs according to particular situations: universities, inner-city development programs, rural farm schools, etc., all done professionally but in a spirit of selfless service. Here in the United States, you will find these initiatives in DC, Chicago, New York and Boston.

It is said that Pope Leo XIII, the first "modern" pope and the most eloquent exponent of the social teachings of the church, had a premonition in the late 1880s that God would allow the forces of evil free rein for a century. We have seen the result and perhaps the collapse of communism in 1989 was the end of that century of unparalleled warfare and mass murder. John Paul II believes that the message of Saint Josemaria Escriva is a means to assure in God's providence that as we pass beyond the millennium the future will be more reflective of the goodness of God and the dignity of man. This and only this can prevent a slide into a high-tech barbarism.

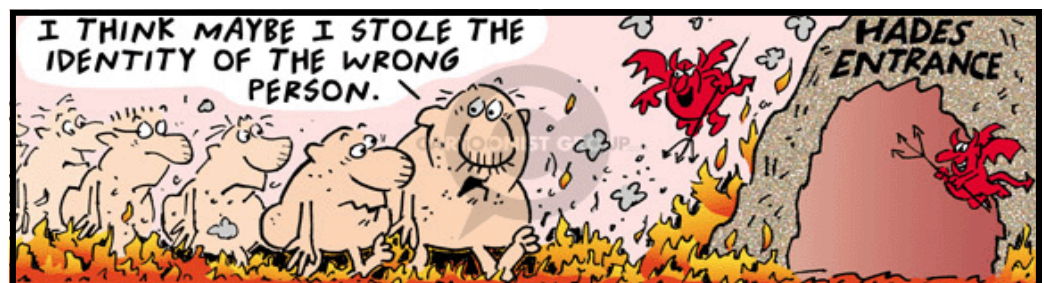
Pope John Paul II played a crucial, if not preeminent, role in the downfall of communism in Eastern Europe. He now views his final struggle as to rescue the formerly Christian West from a hedonistic materialism that threatens civilization as surely as Godless Marxism. The ideology of the Bolshevik Revolution having collapsed, the ideological excesses of the postmodern must be the next to go. Saint Josemaria's emphasis on a true spirituality of work and ordinary life can provide an energizing purpose in evangelization efforts in both East and West. As Dawson put it, "A society which has lost its religion becomes sooner or later a society which has lost its culture." Only a nation that is firmly rooted in a strong religious belief that plays an important role in influencing behavior can flourish or even survive. †



**ST. JOSEMARIA:
FINDING GOD IN
EVERY DAY LIFE**



FRANK & ERNEST



MESSAGE OF HIS HOLINESS POPE BENEDICT XVI

ANGELUS

Fourth Sunday in Lent

March 18, 2007

Dear Brothers and Sisters,

I have just returned from Casal del Marmo, the reformatory for minors in Rome, where I went to visit on this Fourth Sunday of Lent, in Latin called *Laetare* Sunday, that is, "Rejoice", from the first word of the entrance antiphon in the liturgy of Mass.

The liturgy today invites us to rejoice because Easter, the day of Christ's victory over sin and death, is approaching. But where is the source of Christian joy to be found if not in the Eucharist which Christ left us as spiritual Food while we are pilgrims on this earth?

The Eucharist nurtures in believers of every epoch that deep joy which makes us one with love and peace and originates from communion with God and with our brothers and sisters.

Last Tuesday the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* was presented. Its theme, precisely, is the Eucharist, the source and summit of the Church's life and mission. I wrote it gathering the fruits of the 11th General Assembly of the Synod of Bishops, which took place in the Vatican in October 2005.

I mean to return to this important text, but I want to emphasize from this moment that it is an expression of the universal Church's faith in the Eucharistic Mystery and is in continuity with the Second Vatican Council and the Magisterium of my venerable Predecessors, Paul VI and John Paul II.

In this Document, I wanted among other things to highlight its connection with the Encyclical *Deus Caritas Est*: that is why I chose as its title *Sacramentum Caritatis*, taking up St Thomas Aquinas' beautiful definition of the Eucharist (cf. *Summa Th.* III, q. 73, a. 3, ad 3), the "Sacrament of charity."

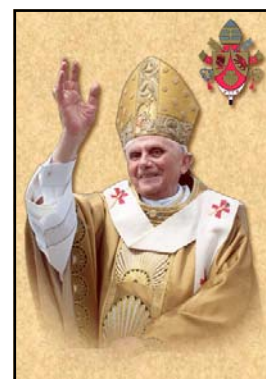
Yes, in the Eucharist Christ wanted to give us *his* love, which impelled him to offer his life for us on the Cross. At the Last Supper, in washing the disciples' feet, Jesus left us the commandment of love: "even as I have loved you, that you also love one another" (Jn 13: 34).

However, since this is only possible by remaining united to him like branches to the vine (cf. Jn 15: 1-8), he chose to remain with us himself in the Eucharist so that we could *remain in him*.

When, therefore, we nourish ourselves with faith on his Body and Blood, his love passes into us and makes us capable in turn of laying down our lives for



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



(Continued from page 19) Papal Message

our brethren (cf. I Jn 3: 16) and not to grasp it for ourselves. From this flows Christian joy, the joy of love and the joy to be loved.

Mary is the "Woman of the Eucharist" par excellence, a masterpiece of divine grace: the love of God has made her immaculate, "holy and blameless before him" (cf. Eph 1: 4).

At her side, as Custodian of the Redeemer, God placed St Joseph, whose liturgical Solemnity we will be celebrating tomorrow. I invoke this great Saint, my Patron, in particular so that by believing, celebrating and living the Eucharistic Mystery with faith, the People of God will be pervaded by Christ's love and spread its fruits of joy and peace to all humanity. †

(Continued from page 10) A Small Thing

about half an hour or so between planes. I spent 15 minutes or so on the phone with my sister, who lived there now. Then without thinking about what I was doing, I dialed my hometown operator and said, "Information Please."

Miraculously, I heard the small, clear voice I knew so well.

"Information."

I hadn't planned this but I heard myself saying, "Could you please tell me how to spell 'fix'?"

There was a long pause. Then came the soft spoken answer, "I guess your finger must have healed by now."

I laughed, "So it's really still you," I said. "I wonder if you have any idea how much you meant to me during that time."

"I wonder", she said, "if you know how much your calls meant to me. I never had any children, and I used to look forward to your calls."

I told her how often I had thought of her over the years and I asked if I could call her again when I came back to visit my sister.

"Please do, she said, "Just ask for Sally."

Three months later I was back in Seattle. A different voice answered

"Information." I asked for Sally.

"Are you a friend?" she asked.

"Yes, a very old friend," I answered.

"I'm sorry to have to tell you this, she said. Sally had been working part-time the last few years because she was sick. She died five weeks ago."

Before I could hang up she said, "Wait a minute. Did you say your name is Paul?"

"Yes."

"Well, Sally left a message for you. She wrote it down in case you called. Let me read it to you. The note says, 'Tell him I still say there are other worlds to sing in.' He'll know what I mean."

I thanked her and hung up. I knew what Sally meant.

Never underestimate the impression you may make on others. †

CATHOLIC PSYCHIATRIST



NEED PSYCHOLOGICAL HELP?

DR. AARON KHERIATY
UCI Department of Psychiatry
Director, Psychiatry and Spiritual Forum
Member of Opus Dei & St Edwards Parish (Dana Point)

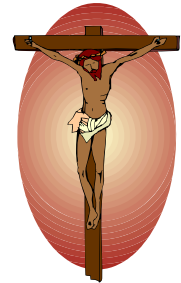
101 The City Drive, Orange, CA 92868
 (714) 456-8774 Voicemail
 akheriat@uci.edu †

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

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

PRAYER PETITIONS

- ◆ Christopher Shonafelt (injury)
 - ◆ Sam Inlow (deceased)
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Hon. Jenny Latta (serious illness)
 - ◆ Kathy Todd (cancer)
 - ◆ Susan Keenan (serious illness)
 - ◆ Melissa DiFelice (serious illness)
 - ◆ Ellie Shonefelt & Her Children
 - ◆ Janet Prah (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)
- ◆ John Flynn & his wife (serious illness)
 - ◆ Ron Gable (special intention)
 - ◆ Earle Nelson (epiphany)
 - ◆ Joan Hansen (conversion) †



“WHEN I WAS HUNGRY, YOU FED ME”

**VOLUNTEER WITH OTHER MEMBERS OF THE LEGAL
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† **FOURTH SUNDAY OF EACH MONTH
BREAKFAST 8:30-10:30 AM
FOLLOWED BY MASS**

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Leia or Dwight Smith (714) 558-7478

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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 4: THE FOURTH COMMANDMENT

II. The Family and Society

2211 The political community has a duty to honor the family, to assist it, and to ensure especially:

- the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions;
- the protection of the stability of the marriage bond and the institution of the family;
- the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;
- the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;
- in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;
- the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;
- the freedom to form associations with other families and so to have representation before civil authority.

ARTICLE 6: THE SIXTH COMMANDMENT

II. The Vocation to Chastity

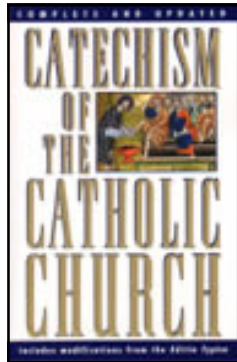
2351 *Lust* is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.

2352 By *masturbation* is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. “Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action.” “The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose.” For here sexual pleasure is sought outside of “the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved.”

To form an equitable judgment about the subjects' moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety, or other psychological or social factors that can lessen, if not even reduce to a minimum, moral culpability.

2353 *Fornication* is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.

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



CATECHISM CORNER



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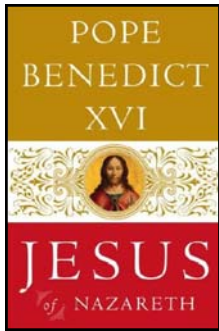
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