

Ad Veritatem

Volume 12 Issue 6

St. Thomas More Society of Orange County

JUNE 2007

Even when Chancellor of England, More participated in lowly Church events. Besides serving Mass, he took part in long and tiring parish processions like anyone else—on foot. “I will not follow my Lord on horseback, Who goes on foot.”

Thomas More:
A Portrait of Courage

JUNE MEETING:

WEDNESDAY JUNE 20, 2007 NOON

SPEAKER: SR. EILEEN McNERNEY

**TOPIC: THE IMPORTANCE OF SPIRITUALITY
IN SOCIAL JUSTICE**



“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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AD VERITATEM EDITOR
ANNE LANPHAR

JUNE
MEETING

SISTER EILEEN MCNERNEY
“THE IMPORTANCE OF SPIRITUALITY
IN SOCIAL JUSTICE”



WHEN:
NOON
Wed. June 20th

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

COST:
\$10 for lunch

Sister Anne McNerney, 66, is a member of the Sisters of St. Joseph and the founder of the Taller San Jose education and job-training center in Santa Ana. Taller San Jose (pronounced "TAH-yher," which means "workshop" in Spanish) has St Joseph the Worker as its patron saint. The mission of Taller San Jose is to provide undereducated and unskilled young adults, ages 18-28, the opportunity to finish their education and develop the skills to find a job with a living wage. The program has been very successful in graduating and finding employment for more than 3,000 young people. Since its inception in 1995, 87 percent of Taller San Jose students (mostly Hispanic) are employed within 30 days of graduating from one of the job center's programs in basic construction, computer technology, and early medical training. A high school studies program that leads to a diploma is also offered. Sister is also the author of a book regarding the process of founding Taller San Jose entitled "A Story of Suffering & Hope: Lessons from Latino Youth."

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STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

JULY 18
AUGUST 15
SEPTEMBER 19
OCTOBER 17
NOVEMBER 21 †

HOLD THE DATE:
Labor Day Weekend
Friday evening, August 31, 2007
SPECIAL DINNER MEETING
SPEAKER: RON RYCHLEK
THE DEFENSE OF POPE PIUS X †

CALENDAR
REMINDERS



4
A Message from our Chaplain
Must Priests Say Mass Everyday?

5
Universal Church, Global Village
Fr John McCloskey

8
More on Positive Attitude

9
2007 Notre Dame
Commencement Address
Michael Rossmann

13
Prominent Evangelical Returns
to Catholic Roots

IN THIS ISSUE:



Universal Church, Global Village
Page 5



St Edmund Campion
Page 17

14
Scriptural Corner
Matthew 24: 31-46

15
Thought for the Day
Does God Dance on your Potato Chips?

17
Saint Stories
St Edmund Campion

19
Papal Message

22
The Catholic Catechism
The Holy Catholic Church

24
From the Library
Good News, Bad News

MUST PRIESTS CELEBRATE MASS EVERYDAY?

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *I know the Church encourages daily Holy Communion for the faithful, but does the Church encourage priests to say Mass every day? One of the priests in my parish doesn't celebrate Mass on his "day off," and when I asked him why, he said it's forbidden for him to say Mass if it isn't a scheduled one that guarantees a congregation. That didn't sound right to me.*

ANSWER: Last June, I was happy to be present at the priestly ordination conferred by Cardinal Hickey in St. Matthew's Cathedral in Washington, D.C. In his exhortation to the ordinands, he encouraged them to celebrate Holy Mass every day of their lives, "even on your day off and on vacation." This shows the Cardinal recognizes that there is a problem here. Many priests in our country only celebrate if they are scheduled to say a public Mass. The law of the Church does not oblige priests to celebrate every day, but it earnestly encourages them to do so. Here are the words of the Code of Canon Law: "Remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice, priests are to celebrate frequently; indeed daily celebration is strongly recommended, since even if the faithful cannot be present it is the act of Christ and the Church in which priests fulfill their principal function" (Canon 904, emphasis added). The new Roman Missal published after Vatican II is the first in history which contains an "Order of Mass without a Congregation." It is true that canon 906 requires that at least one member of the faithful be present, but even this requirement may be waived "for a just and reasonable cause," among which canonists include the case when the priest wishes to follow the Church's strong recommendation to celebrate daily, but finds it genuinely inconvenient to arrange to have someone present. In the General Instruction to the Roman Missal, 211 even tells the priest what he is to do if no one at all is there. Of course, a priest could always concelebrate with another priest who has the scheduled Mass, or with another priest with whom he is spending his day off, but canon 902 makes it clear that he is always free to celebrate individually, based upon 57 of Vatican II's *Sacrosanctum Concilium*.

If we look at the canon which encourages daily celebration, we can see that the motivation is a very lofty one: the work of redemption and the priest's "principal function." This term comes from Vatican II's decree *Presbyterorum Ordinis* 13, where the celebration of the Holy Sacrifice is said to be the priest's highest office. How many priests would do well to arrange their priestly lives, both on days of activity and leisure, around this principle? They would then be more like Christ, Who "desired with a great desire" to celebrate the Holy Mass with His apostles. Today's priests should not so overemphasize the importance of "the assembly" to the point where they lose sight of their own "principal function" as priests. The faithful, living and dead, always benefit from the celebration, whether they are present or not, as members of the mystical body whose Divine Head offers Himself in each Holy Mass.

On a personal note, I would like to add that if just one of my brother priests celebrates just one more Eucharist as a result of this question and answer, then all of the efforts (not just mine, but everyone's) which go into this magazine will have been amply repaid, for each Mass is an infinite act of praise and thanks, a bottomless treasury of graces, in comparison to which all our other efforts are very slight indeed.

Pray that priests may think with Christ and his Church on this point, and not with today's neo-Jansenist liturgical "experts," whose opinions and legal interpretations would restrict access to the means of grace for priest and people alike. ✠



THE INSTITUTION OF
THE EUCHARIST

Joos van Wassenhove
(1473-75)

UNIVERSAL CHURCH, GLOBAL VILLAGE

FR. JOHN MCCLOSKEY

Recently I was honored to be asked to give a talk to members of the Houses of Parliament in London, along with Catholic writers and journalists, on the intriguing topic of "The Catholic Church and the Global Village."

It was easy to gain inspiration as I passed through St. Stephen's Gate and past the Great Hall, where the martyrs St. Thomas More and St. Edmund Campion were condemned to death for their faith. I am happy to report I emerged alive at the end of the talk, even though some of the questions were somewhat challenging.

Naturally, the Church, being the universal institution par excellence, has made understanding globalization a high priority. The Holy Father has made several comments about it in recent years. Judging from the Holy Father's statements, it is clear that the Church recognizes globalization is not going away, short of cataclysmic climate change (The day after tomorrow?) or nuclear world war. Or, I might add, the Second Coming.

The Church's response to the reality of globalization is that "the human person must be the centre of every civil and social order, of every system of technological and economic development." The Holy Father says: "I am motivated by no other concern than to defend human dignity, and by no other authority than the Divine Word." While the institutional Church works through diplomacy, as it has for thousands of years, it is clear that the Church's principal influence on the phenomenon of globalization will come through the free action and influence of its more than a billion Catholics.

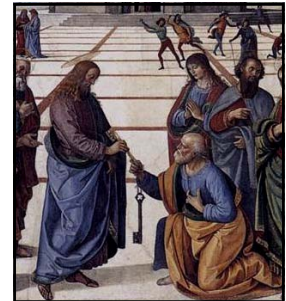
Without the influence of Catholicism, the net result of globalization could well be either a quasi-totalitarian world government, inevitably exalting the rich and exploiting the poor, or a chaotic, free-market free-for-all with multinationals competing for market share. Either outcome would most likely strive to impose a sort of secular fundamentalism that would leave no room for religion in its public square.

This could well produce what John Paul II referred to in his encyclical on The Gospel of Life as a "new totalitarianism." Of course, there is another possibility, rather far-fetched, I think, which is a world under the control of a resurgent Islam in its most extreme form.

At this point in history, there are only two global institutions, and one nation-state, that have a realistic claim for hegemony, of different sorts, over the world. One is the United Nations; the other, the Roman Catholic Church. The United States may be a third, but empires come and go, and it is not at all clear the United States will remain the sole world superpower; China and India with their enormous populations are making rapid economic progress.

Let's talk about the United Nations first. The United Nations' claim is based on the vision of its founders after the Second World War and its continuing participation in the proceedings of hundreds of member nation-states. It has proven to be ineffective, at least in part, in settling inter-country disputes, most of which have finished in violent conflicts. At the same time, it has proved fairly effective in what may be its best argument for continuance, which is its work of providing relief for disaster- or war-stricken nations.

However, there have been proposals made, at least in the United States, to form another world body, which would be made up of democracies that have seceded from the United Nations. The United Nations' membership is made up largely of de facto or de jure dictatorships, oftentimes making true discussion and viable agreements virtually



**CHRIST HANDING
PETER THE KEYS
TO ST PETER**

Pietro Perugino

(1481)

*The Church's
response to
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and economic
development."*

This article first
appeared in the July 25,
2004 issue of the
National Catholic Register.

Universal Church, Global Village (Continued on page 6)

(Continued from page 5) *Universal Church, Global Village*
impossible.

The Belgian Catholic theologian Michel Schooyans is concerned about the U.N. becoming a vehicle for a vision of the world that is atheistic with new-age accents. His fears are justified in the creation of an Earth Charter (to take the place of the 1948 Universal Declaration of Human Rights) under study by the U.N. that would promote "the creation of one unique new world religion that would entail right away the prohibition of proselytism on the part of all other religions."

It is clear that there are many people of power interested in greatly increasing the global powers of the United Nations to the detriment of religious freedom, the principle of subsidiarity and the central role of the family. The Catholic Church would stand, perhaps, alone in opposing this concentration of power in a world government that hints at totalitarianism.

Perhaps for that reason, the Church continues its work in the United Nations, above all to give a Catholic voice, as well as to keep an eye on possible attempts at global hegemony via world government, rather than any real hope that, as currently constituted, the United Nations can be effective.

As for the United States, "the real question for the United States is whether they are going to follow the path of Europe into the de-Christianization and continental suicide via contraception, sterilization and abortion, or whether they are going to fight and win current culture wars. Orthodox Christianity is alive and well in the U.S. and growing, yet the country is increasingly polarized. The U.S., like Europe but to a lesser degree, suffers from what noted American thinker Francis Fukuyama describes as the "great disruption."

He says the West has witnessed a disintegration of traditional family structures because of the birth-control pill, introduced in the early 1960s, and the demographic decline of native-born populations in the developed world because of contraception and the consequent need to increase immigration. "The growing cultural diversity those two trends augur raise questions about how pluralistic Western cultures can become without breaking apart." In the U.S., however, the overwhelming bulk of immigration comes from Catholic Latin American countries and from Catholic Asians: Filipino, Vietnamese and Chinese. Europe's immigrants are largely Muslims, Turks and Hindi whose religion and culture are certainly not of the West.

Affecting these secular institutions is the enormous power of multinationals that are theoretically governed in part by their shareholders or by the consumers who use their products. In reality, their boards of directors, predominant shareholders or executive officers have powers that are increasingly exempt from national governance. I read recently that of the top 200 economic global entities in terms of net worth, 40 were multinationals, while the rest were nation-states. Many of the 40 multinationals were very high up in the rankings. How they fall under any governance except in a fragmentary way is a serious subject that must be examined.

There are certainly many factors that account for globalization but most notable has to be the ever-increasing communication among people. Communication over distance started with chariots, horses and roads, moved on to the printing press, telegraph, telephone, radio and television, and now has arrived to the internet and worldwide web and who knows what development will take place next. A Christian can only exult at the possibilities of what the Holy Father has spoken about in his 2001 apostolic letter — *Novo Millennio Ineunte* (At the Beginning of the New Millennium) — when he speaks of the "New Evangelization" and the need for all Christians to "go out into the deep" (*Duc in Altum*) to catch men.

Universal Church, Global Village (Continued on page 7)



Vatican Flag



St Peter's Basilica



Vatican Coat of Arms

(Continued from page 6) *Universal Church, Global Village*

I think that we should look at this reality from a supernatural viewpoint.

Our Lord taught the apostles and us at the end of his earthly life to go out into the whole world and preach the Gospel. Some sort of a healthy globalization helps the spreading of the Good News while protecting the things the Pope insists on: solidarity, the common good, the dignity of the human person. At least it affords the opportunity for all men and women and their families to hear and respond to the Gospel preached to them. A greater interdependence should promote the Christian solidarity of which the Holy Father speaks.

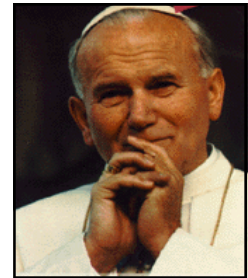
Some years back, I had a conversation with a British Nobel Laureate economist, Robert Mundel, who certainly does not consider himself a Christian. He told me that Catholicism indeed would be the global religion of Christianity on account of its history, with its core dogmatic and moral teachings serving as a sort of Gold Standard for the religious world.

So though the world has shrunk to a global village, the Church's mission and growth will continue to rely on the supernatural means of sacramental grace and prayer which will overflow into a greater service to all, especially those most in need. Indeed, due to globalization and productivity and to the implementation of the teachings of the last great ecumenical Council as seen through the historic pontificate of John Paul II, it may lead the Church to the greatest period of growth, both in numbers and in sanctity, in its history.

Many years ago, as a student, I read a book entitled *Understanding Media* by Catholic convert Marshall McLuhan.

He had converted to the Church as a result of reading G.K. Chesterton's book, "What's Wrong with the World." McLuhan was perhaps the first person to see how quickly the world was coming together principally through the new means of communication. He coined the terms "The Medium is the Message" and "The Global Village."

I believe the Church alone knows what's wrong with the world, and its message will be the best medium or remedy to solve the many problems of the global village in our new century. †



*Pope John Paul
the Great*

Ad Risum Vertere Veritatem*



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

SAY WHAT??

There's this cathedral that's still being worked on, and the workers have rigged a "cage elevator" inside so they can get material up and down to the upper floors. A characteristic of these "cage elevators" is that the doors (gate) must be closed manually for them to be "called" to another floor.

One day one of the workers, Peter by name, takes the elevator to the top floor, and it is subsequently needed on the first floor by the sexton.

Unfortunately, Peter forgot and left the door open. After the sexton rings for the elevator a couple times, to no avail, he yells up for the worker to send the lift back down. Visitors to the cathedral were treated to this sight: The sexton of the cathedral, head tipped up, yelling up to the heavens: "Peter! CLOSE THE GATES!!!" †



MORE ON POSITIVE ATTITUDE



THE WRITINGS OF THOMAS MORE



**MORE'S FAREWELL
TO HIS DAUGHTER
MARGARET**

*Edward Matthew
Ward
(1816)*

At his execution, More's good humor startled and even scandalized many. The contemporary historian Edward Hall, commenting upon More's death, said that he himself could not decide if More was "a foolish wiseman or a wise foolishman." To explain his perplexity, he mentioned five of More's jests. "Undoubtedly [More] had," he says, "besides his learning, a great wit, but it was so mingled with taunting and mocking that it seemed to them that best knew him, that he thought it nothing to be well spoken unless he had ministered some mock in the communication....Also even when he should lay down his neck on the block, he, having a great gray beard, he stretched out his beard and said to the hangman, 'I pray you let me lay my beard over the block lest you should cut it.'; thus with a mock he ended his life."

.....

By the end of his life, More had every reason to be angry and pessimistic. He had been betrayed by some of those closest to him, and only one bishop in England had joined him in resisting a tyrannical king. In addition, the universal Church he loved had been outlawed in England, he had lost everything he possessed, his health was broken and not even the children he had personally educated agreed with his "scruple of conscience."

Yet he was merry to the end. Why? Because his good humor was not simply a matter of temperament; it was deeply theological, rooted in the cultivated virtues of faith lived in the present moment, a hope that did not depend on appearances, and a charity rooted in eternity. Not only did More believe in God's providence; he also lived in the confidence that it works through everything. *Omnia in bonum*, "All things work to the good for those who love God" (Rom 8:28). This conviction helped him keep everything in perspective. When his children suffered disappointment, as we have seen, he explained in a homey but vivid and memorable way that they could not "go to heaven in featherbeds." When the leading bishops of England tried to convince an impoverished More to join them in attending Anne Boleyn's coronation, he told them in a lighthearted but earthy and extraordinarily pointed way that he would not prostitute himself for any reason or at any price. Lighthearted as it was, this response was as powerful as any that has ever been given to those responsible for public affairs.

.....

In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:

That you fear your own frailty, Margaret does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, "My grace is sufficient for you."...And our Lord said further, "Virtue is perfected in weakness." The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, "All is possible in Him who strengthens me."

Thomas More: Portrait of Courage

By: Gerald B. Wegemer (Pg. 222) †

2007 NOTRE DAME VALEDICTORIAN ADDRESS

MICHAEL ROSSMANN

Mr. Immelt, Fr. Jenkins, faculty and staff, family, friends, and fellow graduates:

Just under four years ago, we students left this building at the end of freshman orientation unsure of what awaited us at Notre Dame. And parents, you said your goodbyes and returned to our old homes, similarly uncertain of what we would encounter here at school. Some expectations, such as northern Indiana winters, late-night trips to the grotto, and obsessed football fans, were confirmed, but other preconceived notions were later modified. After reading about students at other universities placing cars on top of buildings, I expected similar rebelliousness here. And, during my freshman year, I heard about students climbing atop our very own Stepan Center. Yet, I soon discovered the uniqueness of rebellion at Notre Dame. Instead of placing large items atop Stepan or any other building, I heard of numerous friends ascending our geodesic and decidedly un-golden dome... to... pray the rosary. "What?" I asked. I likewise was taken aback when I noticed in my dorm that the most popular weekend spot was the chapel for Sunday night Mass. The University's faith foundation was instrumental in my decision to come here, though only after arriving as a student did I start to realize the distinctiveness of this place and the role faith plays in that distinctiveness.

Like many of my fellow Notre Dame graduates, I had the tremendous opportunity to study abroad. Near the completion of my program in Uganda, I was asked to give a talk to all the families who hosted students, so I sought suggestions from my Ugandan host family for what to say. Immediately, my host sister, Miriam, insisted that I must start my speech by saying, "I greet you in the name of our Lord, Jesus Christ." I explained to Miriam that I wasn't comfortable with this, as many students in my non-Notre Dame program didn't practice any sort of religion. This led my host family to erupt in laughter and my host mother to ask, "But Michael, if they don't have a religion, then what do they believe?"

In Uganda, as in much of sub-Saharan Africa, one's faith typically permeates every aspect of life. Such can't be said about the U.S. or Europe, particularly in the academy. Yet, Notre Dame proves an exception, and it is this exceptional nature that has both formed us and now compels us to go forward.

In October, a Harvard University committee announced proposed changes to its core curriculum for undergraduate students. Noting that students often struggle with an academic environment that is "profoundly secular,"¹ they recommended the addition of a class under the topic of "Faith and Reason." Our own President Jenkins and Provost Burish coauthored an editorial in the Washington Post that commended the committee for taking this step and emphasized the continued need to integrate faith into the university setting. They wrote, "It's time for universities to explore the reasoning that is possible within a tradition of faith, and to help their students appreciate this possibility and the rich resources in great religious traditions."²

The recommendation of our president and provost was ignored. In February, the



Michael Rossmann

Michael Rossmann, a double major in theology and economics from Iowa has been named valedictorian of the 2007 University of Notre Dame graduating class and presented this valedictory address during Commencement exercises on May 20, 2007. Michael Rossmann hopes to become a priest and will enter the Jesuit novitiate in St. Paul, MN.

(Continued from page 9) Valedictorian Speech

Harvard course committee announced its final proposal that changed the class in “Faith and Reason” to one in a category entitled “Culture and Belief.” A Harvard faculty member and critic of the possible faith and reason course stated, “Universities are about reason, pure and simple. Faith – believing something without good reasons to do so – has no place in anything but a religious institution.”³ For their part, Jenkins and Burish had argued that Notre Dame passes on the “intellectual riches”⁴ of our religious tradition and that “educating students on the reasoning inherent in particular faiths is critical if we want students to be able to understand and engage their own and other religious traditions in meaningful ways.”⁵

Moreover, real faith cannot be compartmentalized and nurtured only in church on Sundays. Faith must be lived, and faith has been evident in the hundreds of you who have gone to Appalachia or post-Katrina New Orleans to spend your fall, spring, or summer breaks in service. Beyond Touchdown Jesus or the chapel in every dorm, I have seen our Catholic identity in friends discussing their desire to promote justice and in meetings with the investment office on how our religious identity guides their decisions.

Upon recognizing the uniqueness of this place, however, we cannot pat ourselves on the back and think our job as *Domers* – as citizens – is done. Our distinctiveness has a purpose, and our identity as a Catholic university will be measured by how we go out from here and live our lives. Though we do it very well, the ultimate goal of this place isn’t to produce good university students; it’s to develop women and men of deep integrity, whose lives as parents, parishioners, business people, educators, doctors, and engineers are shaped by this foundation of integrating faith and reason. In his journal before visiting Uganda and the Millennium Village project there, Fr. Jenkins wrote, “Notre Dame can only be the Catholic university it strives to be if it devotes its time, talent and treasure to solving real-world problems.”⁶ We, as graduates of Our Lady’s University, can likewise only live up to what this place aspires to be by engaging real-world issues.

But, there is a significant risk in this. In confronting global problems, we can’t rest as easily, can’t look at the world the same way, can’t help but ask questions about our place in society. Our lives become far more complicated. Before founding the Bill and Melinda Gates Foundation, now the world’s largest philanthropic organization, Bill Gates read an article about global diseases that mentioned how half a million children in the developing world die each year from diarrhea caused by rotavirus. Despite such a figure, death from rotavirus doesn’t make headlines in the U.S., and Gates himself had never heard of it. He then asked himself, “How could I never have heard of something that kills half a million children every year?”⁷

I believe college can be such a formative period for the frequency of moments when something “clicks” and changes us forever, complicating our previous understanding of the world. For some, the Notre Dame Forum held this past fall discussing the global health crisis likely ignited one of those moments. For others, a catalyst may have been volunteering in the local community and recognizing our country’s significant education gap or actually getting to know someone who is homeless. One of the many service programs in which you graduates will participate uses the motto of being “ruined for life”⁸ as a result of the experience. Parents and students, you probably didn’t save for years and take out loans with the explicit intention of being “ruined,” but Notre Dame *has* changed us, has ruined the ‘us’ that came here in the fall of 2003. We cannot see things the same way, and our lives are more complicated because of engaging the world with the resources of faith and reason. Moreover, our formation has cultivated in us a disposition to *continue* to be ruined as well. Yet, this expanded worldview, grounded in the integration of faith and reason, enables us to embrace the opportunity and our responsibility to make a difference and live out what this degree represents.

The life of someone like Fr. Tom Streit, a biologist and Holy Cross priest who works in Haiti to eliminate the spread of elephantiasis, illustrates the continued need for direct service to the world’s poor. At the

Valedictorian Speech (Continued on page 11)

(Continued from page 10) Valedictorian Speech

same time, there are Notre Dame alumni in the business world who use their skills and passion to mentor nonprofit organizations. The University also sponsors the GLOBES program, which brings together a wide array of leaders to tackle environmental problems and has expanded my idea of how one can serve the world. Such diverse possibilities represent but a few among many ways to continue what has already been started in us. Just as this University's mission doesn't stop with who we are at this point, we have been formed – our lives have been complicated – to embark upon a *lifetime* of action.

Fellow graduates, as we leave this university, many of us have the enormous privilege of being able to live relatively comfortable lives when compared to the majority of the world's population. At the same time, whether or not we live materially comfortable lives, we are ultimately called to live complicated lives. Respecting the principles of Catholic social teaching means that the lives of millions killed around the world by treatable diseases matter, just as the economic, social, and spiritual poverty that exists in our own neighborhoods deserves our attention. Such realities necessitate concern, sympathy, and action. Though the answers to these problems are not always obvious, turning the page of the newspaper and failing to ask "why" would betray what this place, with its Catholic foundation, stands for. We now share the opportunity and duty to live out what Notre Dame, grounded in both faith and reason, has planted in us. Even though our future coworkers may not wear The Shirt on every fall Saturday, nor be willing to climb atop the office building to pray the rosary, let us not leave behind all that has shaped and complicated our lives during our time at Notre Dame. Thank you.

Endnotes:

1. John I. Jenkins and Thomas Burish. "Reason and Faith at Harvard." *The Washington Post* 23 Oct. 2006. <http://www.washingtonpost.com/wp-dyn/content/article/2006/10/22/AR2006102200714.html>.
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3. Steven Pinker. "Less Faith, More Reason." *The Harvard Crimson* 27 Oct. 2006. <http://www.thecrimson.com/article.aspx?ref=515314>.
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6. John I Jenkins. "Overview." *Office of the President: University of Notre Dame*. Jan. 2007. <http://president.nd.edu/activities-and-initiatives/father-john-in-uganda/>.
7. Peter Singer. "What Should a Billionaire Give - and What Should You?" *The New York Times* 17 Dec. 2006. <http://select.nytimes.com/search/restricted/article?res=F70910F738550C748DDDAB0994DE404482>.
8. "About JVC." *Jesuit Volunteer Corps*. 2005. <https://www.jesuitvolunteers.org/default.cfm/PID=1.25>. †

NEED PSYCHOLOGICAL HELP?

DR. AARON KHERIATY

UCI Department of Psychiatry

Director, Psychiatry and Spiritual Forum

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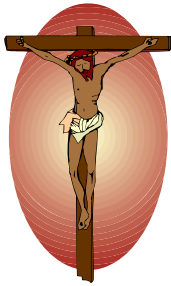
(714) 456-8774 Voicemail

akheriat@uci.edu †

**CATHOLIC
PSYCHIATRIST**



PRAYER PETITIONS



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

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

- ◆ Bishop Norma McFarland (illness)
- ◆ Christopher Shonafelt (injury)
 - ◆ Sam Inlow (deceased)
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Hon. Jenny Latta (serious illness)
 - ◆ Kathy Todd (cancer)
 - ◆ Susan Keenan (serious illness)
 - ◆ Melissa DiFelice (serious illness)
 - ◆ Ellie Shonefelt & Her Children
 - ◆ Janet 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)
 - ◆ Ron Gable (special intention) †



SOCIAL JUSTICE CORNER

“WHEN I WAS HUNGRY, YOU FED ME”

**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

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

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



PROMINENT EVANGELICAL RETURNS TO CATHOLIC ROOTS*

Baylor professor resigns as head of conservative intellectual group

BY SAM HODGES

Baylor University professor Francis Beckwith was sitting on top of the evangelical Protestant intellectual world as president of the 4,100-member Evangelical Theological Society.

But on April 29, he quietly, formally returned to the faith he grew up in – Catholicism.

On Saturday, Dr. Beckwith used his blog to go public. He also announced his resignation as ETS president, saying he understood that members probably would not have elected him if he had run as a Catholic.

The news has caused much heated discussion within the organization, which includes many of the brightest and best-educated conservative evangelical leaders. They spread the news and their reaction to it through phone calls, e-mails and nearly 300 postings to Dr. Beckwith's blog.

"I think it is fair to say that everyone was completely surprised," said Darrell Bock, a professor at Dallas Theological Seminary and a former ETS president.

The turn of events has also underscored doctrinal divides between theologically conservative Catholics and Protestants, who agree on the primacy and inerrancy of the Bible but not on other key issues.

As of Saturday, Dr. Beckwith planned to remain in ETS as perhaps its only known Catholic. But on Monday, he withdrew altogether, saying he'd been told that some members would try to have him removed.

The fight wouldn't be worth it, he said.

"At the end of the day, I have to remember it's not just about me, it's about what's good for ETS and for the Christian community, Protestant and Catholic," he said.

Dr. Beckwith, 46, was baptized and confirmed as a Catholic as a child. As a teen, he began to attend evangelical Protestant churches.

That continued as he made his way in academia, earning advanced degrees in philosophy.

He's a much-published scholar, known for writing against abortion and in favor of the right to teach intelligent design – a theory to counter evolution – in public schools.

At Baylor, he was initially denied tenure but won on appeal last year. Dr. Beckwith wouldn't comment on the tenure battle – "I've moved past that" – but his cause was taken up by conservative blogs and journals.

Dr. Beckwith was elected president of ETS for a one-year term beginning in November. But in January, at a friend's suggestion, he began to read writings by the early church fathers.

Those convinced him that the Catholic view of "justification" – the way in which one gets right with God – is as valid "biblically and historically" as the Protestant view.

He also said his reading and reflection led him to understand that much of what he took for granted as a Protestant – including the doctrines of the trinity and incarnation – came out of the early church.

Dr. Beckwith said he decided in late March to return to Catholicism. But he was not sure when to go through the full process for readmission, given his ETS presidency. Friends gave conflicting advice.

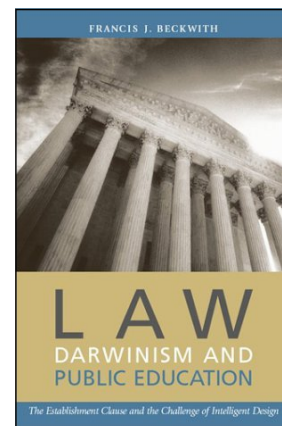
He said he was in prayer about the matter when he got a call on April 20 from his nephew, asking that he be his sponsor for the sacrament of confirmation. For Dr. Beckwith to do that, he had to be in "full communion" with the Catholic Church.

He said he considered his nephew's call a direction from God, and on April 29 he was publicly received back into Catholicism at a morning Mass at St. Joseph Parish in Waco.

His wife has begun the process of becoming a Catholic. †



Dr Beckwith is a well-known Christian philosopher, scholar, debater and author with a number of degrees including a master's degree in law. For more information, please see his personal website: www.francisbeckwith.com



**May 8, 2007
Dallas Morning News*



SCRIPTURAL CORNER



SEVEN ACTS OF MERCY

Caravaggio

(1607)

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

MATTHEW 24: 31-46

³¹When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and ³³he will place the sheep at his right hand, but the goats at the left. ³⁴Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' ³⁷Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? ³⁸And when did we see thee a stranger and welcome thee, or naked and clothe thee? ³⁹And when did we see thee sick or in prison and visit thee?' ⁴⁰And the King will answer them, 'Truly I say to you, as you did it to one of the least of my brethren, you did it to me.' ⁴¹Then he will say to those at this left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food; I was thirsty and you gave me no drink, ⁴³I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee.' ⁴⁵Then he will answer them, 'Truly, I say to you, as you did it not one of the least of these, you did it not to me.' ⁴⁶And they will go away into eternal punishment, but the righteous into eternal life."

Comment from the Navarre Bible:*

³⁵⁻⁴⁶All the various things mentioned in this passage (giving people food and drink, clothing them, visiting them) become works of Christian charity when the person doing them sees Christ in these "least" of his brethren.

Here we can see the seriousness of sins of omission. Failure to do something which one should do means leaving Christ unattended.

"We must learn to recognize Christ when he comes out to meet us in our brothers, the people around us. No human life is ever isolated. It is bound up with other lives. No man or woman is a single verse; we all make up one divine poem which God writes with the cooperation of our freedom" (Bl. J Escriva, *Christ Is Passing By*, 111).

We will be judges on the degree and quality of our love (cf. St John of the Cross, *Spiritual Sentences and Maxims*, 57). Our Lord will ask us to account not only for the evil we have done but also for the good we have omitted. We can see that the sins of omission are a very serious matter and that the basis of love of neighbor is Christ's presence in the least of our brothers and sisters.

St. Teresa of Avila writes: "Here the Lord asks only two things of us: love for his Majesty and love for our neighbor. It is for these two virtues that we must strive, and if we attain them perfectly we are doing his will [...]. The surest sign that we are keeping these two commandments is, I think, that we should really be loving our neighbor; for we cannot be sure if we are loving God, although we may have good reasons for believing that we are, but we can know quite well if we are loving our neighbor. And be certain that, the farther advanced you find you are in this, the greater the love you will have for God; for so dearly does his Majesty love us that he will reward our love for our neighbor by increasing the love which we bear to himself, and that in a thousand ways, this I cannot doubt" (*Interior Castle*, V, 3).

This parable clearly shows that Christianity cannot be reduced to a kind of agency for "doing good." Service of our neighbor acquires supernatural value when it is done out of love for Christ, when we see Christ in the person in need. This is why St Paul asserts that "if I give away all I have...but have not love, I gain nothing" (1 Cor 13:3). Any interpretation of Jesus' teaching on the Last Judgment would be wide of the mark if it gave it a materialistic meaning or confused mere philanthropy with genuine Christian charity. ✚

DOES GOD DANCE ON YOUR POTATO CHIPS?



Not too long ago I had "one of those days". I was feeling pressure from a writing deadline. I had company arriving in a couple days and the toilet was clogged. I went to the bank, and the trainee teller processing my deposit had to start over three times. I swung by the supermarket to pick up a few things and the lines were serpentine. By the time I got home, I was frazzled and sweaty and in a hurry to get something on the table for dinner.

Deciding on Campbell's Cream of Mushroom Soup, I grabbed a can opener, cranked open the can, then remembered I had forgotten to buy milk at the store. Nix the soup idea. Setting the can aside, I went to plan B, which was leftover baked beans. I grabbed a Tupperware from the fridge, popped the seal, took a look and groaned.

My husband isn't a picky eater, but even HE won't eat baked beans that look like caterpillars. Really frustrated, now, I decided on a menu that promised to be as foolproof as it is nutrition-free: hot dogs and potato chips. Retrieving a brand new bag of chips from the cupboard, I grabbed the cellophane and gave a hearty pull. The bag didn't open. I tried again.

Nothing happened. I took a breath, doubled my muscle, and gave the bag a hearty wrestle. With a loud pop, the cellophane suddenly gave way, ripping wide from top to bottom. Chips flew sky high. I was left holding the bag, and it was empty.

It was the final straw. I let out a blood curdling scream. "I CAN'T TAKE IT ANYMORE!!!"

My husband heard my unorthodox cry for help. Within minutes he was standing at the doorway to the kitchen, where he surveyed the damage: an opened can of soup, melting groceries, moldy baked beans, and one quivering wife standing ankle deep in potato chips. My husband did the most helpful thing he could think of at the moment. He took a flying leap, landing flat-footed in the pile of chips. And then he began to stomp and dance and twirl, grinding those chips into my linoleum in the process! I stared. I fumed. Pretty soon I was working to stifle a smile.

Eventually I had to laugh. And finally I decided to join him. I, too, took a leap onto the chips. And then I danced.

Now I'll be the first to admit that my husband's response wasn't the one I was looking for. But the truth is, it was exactly what I needed. I didn't need a cleanup crew as much as I needed an attitude adjustment, and the laughter from that rather funky moment provided just that.

So now I have a question for you, and it's simply this: Has God ever stomped on your chips? I know that, in my life, there have been plenty of times when I've gotten myself into frustrating situations and I've cried out for help, all the while hoping God would show up with a celestial broom and clean up the

**THOUGHT
FOR
THE
DAY**



(Continued from page 15) Potato Chips

mess I've made of things.

What often happens instead is that God dances on my chips, answering my prayer in a completely different manner than I had expected, but in the manner that is best for me after all. Sometimes I can see right away that God's response was the best one after all. Sometimes I have to wait weeks or months before I begin to understand how and why God answered a particular prayer the way he did. There are even some situations that, years later, I'm still trying to understand. I figure God will fill me in sooner or later, either this side of Heaven or beyond.

Do I trust Him? Even when He's answering my prayers in a way that is completely different from my expectations? Even when He's dancing and stomping instead of sweeping and mopping? Can I embrace what He's offering? Can I let His joy adjust my attitude? Am I going to stand on the sidelines and sulk, or am I willing to learn the steps of the dance He's dancing' with my needs in mind?

I'll be honest with you: Sometimes I sulk. Sometimes I dance. I'm working on doing more of the latter than the former. I guess the older I get the more I realize that He really does know what He's doing. He loves me and I can trust Him—even when the chips are down. †

SIMPLE TRUTHS



Fulton J. Sheen

"Those ages which have an inordinate interest in the reformation of society are often those who are most heedless of the reformation of the individual. That group of educators who say that evil is nonexistent and that there are only complexes are like those who say that there are no diseases in the body, but only imagination. " †

FRANK ERNEST



SAINT EDMUND CAMPION

JAMES DUFFICY, ESQ.

One of the mysteries and blessings of the history of the Church has been the inverse but perfect relationship, incomprehensible to the worldly, between the shedding of martyred blood and the increase in the number and courage of the faithful. Not surprisingly, this same relationship attended the execution of St. Thomas More. One particularly poignant example was the life of St. Edmund Campion.

Campion was born in London in 1540 (a mere 5 years after Thomas More's death) to a Catholic bookseller. He was executed at the infamous English prison Tyburn, on Dec 1, 1581. Like More, he was singled out for education as a promising child. Indeed, when Mary Tudor entered London in state, he was the schoolboy chosen to give the Latin salutation to the queen. He was accepted at St. John's College at Oxford as one of its first scholars becoming a junior fellow at the young age of seventeen. Like John Henry Newman before his conversion over two centuries later, Campion was praised and imitated as one of the preeminent scholars not only at Oxford, but in all of England.

In 1566, Queen Elizabeth visited Oxford with her chancellor. As the architects of the new church of England in a country still very much Catholic in sentiment, they were extremely keen on locating young intellectual champions to carry their cause and give it weight within the country. Oxford was a particularly desirable location for such recruits, given its ancient Catholic ties and stubbornly Catholic point of view. The queen was won by Campion's bearing, appearance, and wit, and let it be known that high office and honor would follow him if he would but agree to follow her. This promise of position, as well as the arguments of his friends, led Campion to take the Oath of Supremacy and deacon's orders according to the new English rite. Like More before him and Newman after him, his "weakness" for the truth led him to study the Fathers of the Church in all seriousness. While looking for fodder for polemics against the Church, he found there instead reproaches to his conscience. His conscience awakened his childhood allegiance to the Church. In a state of anguish, he broke off his happy Oxford life when his proctorship ended. Thereafter, he traveled to Ireland, with the plan of picking up with his quiet scholar's life at the expected reopening of Dublin University, an institution founded on papal grant.

As a prominent and Catholic-minded Anglican, Campion was suspected, and, though hidden in friendly houses, was exposed to danger as the penalties against those with Catholic sympathies were rigorously enforced. Urged on by the zeal of his friend Gregory Martin, he crossed to England in disguise and under an assumed name, reaching London in time to witness the trial of another martyr, Dr. John Storey. Campion now recognized his vocation and crossed over to the new English seminary at Douay. The seminary at Douay was set up in great haste and confusion after the suppression of the Church by Henry VIII, and became a critical focal point for the struggle for Catholicism in England. Among its achievements was the famed Douay-Rheims version of the Bible.

At Douay, Campion remained long enough for his theological course, but then set out as a barefoot pilgrim to Rome, arriving there just before the death of St. Francis Borgia; "For I meant," he said, "to enter into the Society of Jesus, thereof to vow and to be professed." This he accomplished in 1573. As the English province was not yet created, he was sent to Bohemia, passing his probation year at Brunn in Moravia. In the garden at Brunn, Campion had a vision, in which Our Lady foretold to him his martyrdom. His

St. Edmund Campion (Continued on page 18)

SAINT STORIES



*St Edmund Campion
Known as the Pope's
Champion*

(Continued from page 17) St. Edmund Campion

comrades were moved to make a scroll for *P. Edmundus Campianus Martyr*, and to paint a garland of roses above his cell-bed (as a symbol of martyrdom). He returned to Prague, where he taught in the college and was ordained in 1578. Meanwhile, Dr. Allen (the organizer of the seminary at Douay) was organizing the apostolic work of the English mission. Fathers Robert Parsons and Edmund Campion were selected as his first Jesuits assigned to missions in England. Parsons and Campion set out from Rome, and after many adventures, arrived in disguise in London. As priests, they entered the country under penalty of death if captured. Indeed, in angry reaction to the papal Bull of Excommunication against Elizabeth, and in consternation over Campion's mission to England, Parliament passed rigorous new statutes that prescribed death for the hearing of confession, and steep fines for attendance at a Mass (regular attendance at Mass would cause a per head taxation of over 5,000 pounds to the offending subject). The object of the penal statutes was to eliminate any clergy and to confiscate, as far as possible, the wealth of English subjects who insisted on remaining faithful to Rome. In response, Catholic subjects were obliged to attend Mass in secret; the only exaction which could not be avoided was the penalty for refusal to attend Protestant services - the annual tax per head of 240 pounds was more than most families could bear, but was rigorously collected for many years.

Campion's mission in England was to reclaim and to strengthen those Catholics who were wavering under the pressure of governmental tyranny and the absence of the clergy. However, Campion's notoriety, as well as his zeal to reconvert Protestants, his preaching, and indeed his whole bearing, made a profound impression. Shortly after arriving in London, he wrote and published in haste a tract, "Campion's Brag." The text was written as a testament of his true mission in England, to counteract the slander that was expected from the crown in the event he was captured and executed summarily. In it, Campion details his reasons for his mission to England, his benign intentions towards his countrymen and his queen. Characteristically, he also set out boldly his belief that he could disprove, in open debate, the claims of the Protestant reformers to be the successors of the Apostles. This tract went through the country like wildfire, and caused much excitement among the Catholic population, as well as consternation on the part of the throne and supporters of the reformation. Being hunted in earnest by professional priest hunters, Campion fled to the north, where, in addition to saying the Mass in catholic households and preaching to the people, he wrote his famous tract, the "Ten Reasons." In it, he gave his reasoning why the Reformers failed in their indictments of the Church. This tract, also being widely distributed and read, proved again a strong irritant to the reformers and the throne. He returned to London, only to set out again on a circuit of offering the sacraments and preaching, this time in Norfolk. A priest hunter, one George Eliot, was hot on his track, and after attending Campion's Mass, realized what a catch he had, and returned with the local sheriff and constables. After an all day search of the house, a shaft of light over the stairwell betrayed the priests' hiding place. Their capture took place on July 17, 1581.

Amid scenes of violent excitement, Campion was paraded through the streets of London as a prize, riding backwards with a paper stuck in his hat to denote the "seditious Jesuit." After a short imprisonment, he was taken to the Earl of Leicester's house, where the queen sought to turn him from being a papist with offers of liberty and advancement in her government. Campion remained steadfast, and he was then returned to prison and questioned for an extended period on the rack. It was falsely reported that he had betrayed those Catholic families who had harbored him during his circuits through the country. Several arrests of prominent and known Catholics were made on the strength of the lie.

In his "Brag", he had asked for a public debate on his Faith vs. that of the reformers. His enemies had months to prepare for the contest they were determined to win. When it finally happened in the Tower itself, before various churchmen of the new rite, Campion had not only been severely tortured on the rack, but also had been denied any opportunity to prepare. Thus weakened, he stood through the four long conferences, without chair, table, or notes. While the "debates" frequently degenerated into embarrassing harangues against him by the hand-picked representatives of the new English church, it is agreed that Campion was, in the end, undefeated. During the entire charade, Campion carefully avoided (as he had been charged to do before setting out from Rome) any attack on the throne or its authority. The council, unable to entangle Campion in the debates, and exasperated by this purely spiritual "traitor," called for false witness by Eliot. A show trial on charges of sedition and fomenting rebellion

St. Edmund Campion (Continued on page 20)

MESSAGE OF HIS HOLINESS POPE BENEDICT XVI
To THE PARTICIPANTS IN THE 9TH
INTERNATIONAL YOUTH FORUM
(Rocca di Papa, 28-31 March 2007)

To Archbishop STANISŁAW RYŁKO
 President of the Pontifical Council for the Laity

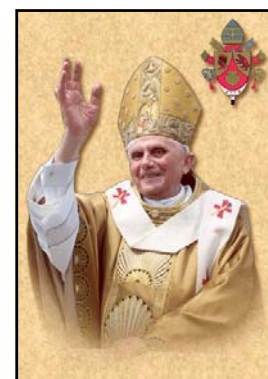
It gives me great pleasure to send my cordial greeting to you, Venerable Brother, to the Secretary, to those working with the Pontifical Council for the Laity, and to all those who are taking part in the 9th International Youth Forum on the theme “*Witnessing to Christ in the world of work*” that is taking place this week in Rocca di Papa. It is with particular affection that I direct my thoughts to the young delegates from the bishops’ conferences and the international movements, associations and communities that have come from the five continents and who work in very different fields. I extend my respectful greetings to the distinguished speakers who have agreed to contribute to the meeting with their expertise and experience.

The theme is very much a topical issue and takes into account the transformations that have taken place in recent years in the fields of economics, technology and communications, changes that have radically changed the appearance and conditions of the labor market. The progress achieved has, on the one hand, given new hope to young people, but on the other it has created disturbing forms of marginalization and exploitation with more and more situations of personal hardship. Because of the noticeable difference between the education and training received and the world of work, it is now more difficult for them to find employment that meets with their personal skills and studies, and there is no certainty that they will be able to maintain even unstable employment for any length of time. The process of globalization taking place in the world entails a need for mobility that obliges numerous young people to emigrate and live far from their home countries and their families. This brings about an unsettling feeling of insecurity that undoubtedly has repercussions on their ability to not only dream and build up a project for the future, but even to commit themselves to matrimony and start a family. These are complex and delicate questions that must be faced in due course, keeping in mind the reality of our times while referring to the social doctrine of the Church. This is duly presented in the *Catechism of the Catholic Church* and especially in the *Compendium of the Social Doctrine of the Church*.

The attention of the Church in recent years has been constantly directed on the social question, and in particular on that of work. We remember the encyclical *Laborem exercens* published a little over twenty-five years ago, on 14 September 1981, by my well loved predecessor John Paul II. This reaffirmed and updated the great intuitions developed by Pope Leo XIII and Pius XI in the encyclicals *Rerum novarum* (1891) and *Quadragesimo anno* (1931), both written during the period of the industrialization of Europe. In a context of economic liberalism conditioned by market forces, of competition and competitiveness, these pontifical documents forcefully call on the need to evaluate the human dimension of work and to protect the dignity of the person. In fact, the ultimate reference of every human activity can only be the human person, created in the image and likeness of God. A close analysis of the situation, in fact, shows that work is part of God’s plan for humankind and that it is participation in his work of crea-



FROM
PETER’S
SUCCESSOR,
POPE
BENEDICT XVI



Papal Message (Continued on page 20)

(Continued from page 19) *Papal Message*

tion and redemption. Every human activity should be an occasion and place for the growth of individuals and society, the development of personal “talents” that should be appreciated and placed at the ordered service of the common good, in a spirit of justice and solidarity. For believers, moreover, the ultimate aim of work is the building up of the Kingdom of God.

While I invite you to treasure the conversations and reflections that take place over the next few days, I hope that this important assembly of young people may be a profitable occasion of spiritual and ecclesial growth for the participants, through the sharing of experiences and personal accounts, and common prayer and liturgies celebrated together. Today, more than ever, it is necessary and urgent to proclaim “the Gospel of Work,” to live as Christians in the world of work and become apostles among workers. In order to fulfill this mission it is necessary to remain united to Christ through prayer and a deep sacramental life, and for this purpose, to hold Sunday in special high regard, for it is the day dedicated to the Lord. While I encourage young people not to lose heart when faced with these difficulties, I invite them to participate next Sunday in Saint Peter’s Square in the solemn celebration of Palm Sunday and the 22nd World Youth Day, the final stage of preparation for the World Youth Day that will take place in Sydney Australia next year.

The theme for reflection this year is: “*Just as I have loved you, you also should love one another*” (Jn 13:34). Here I repeat what I wrote to young Christians all over the world, that there may be awakened in young Christians, “trust in a love that is true, faithful and strong; a love that generates peace and joy; a love that binds people together and allows them to feel free in respect for one another”, and allows them to develop their abilities to the full. It is not simply a question of becoming more “competitive” and “productive,” but it is necessary to be “witnesses of charity.” It is only in this way that young people - with the support of their respective parishes, movements and communities, in which it is possible to experience the greatness and vitality of the Church - will be able to experience work as a vocation and true mission. To this end, Venerable Brother, I assure you of my prayers, with the heavenly protection of Mary and Saint Joseph, patron of workers, I send you and all those participating in the International Forum and all young Christian workers, a special Apostolic Blessing. ☩



**THE HOLY
FAMILY**
El Greco
(1585)

(Continued from page 18) *St. Edmund Campion*

took place in November in Westminster Hall. Campion, in pleading not guilty, was unable to hold up his racked arm. A fellow prisoner, first kissing it, raised it for him. He made a magnificent defense. But the sentence was death, by hanging, drawing, and quartering: a sentence received by the defendants with a joyful “*Te Deum*”.

Campion and the other condemned priests were dragged to Tyburn on December 1, 1581. On the scaffold, he attempted to give a public defense against the slander he anticipated after his death. He was interrupted and taunted to express his mind on the Bull of Excommunication. He answered only by a prayer for “your Queen and my Queen.” The sentence was then carried out with the utmost severity. One youth, Henry Walpole, standing near the scaffold during Campion’s execution, got his white doublet stained with Campion’s blood; the incident led him, in time, to share Campion’s fate as a Jesuit and a martyr.

The legacy of Edmund Campion, as well as that of the other English martyrs that followed More to the scaffold for their faith, was a remnant of the Church within England that could not be stamped out, and that endured through several harsh centuries of penal laws, continuously presenting to call to others, like Newman, who had the courage to endure the opprobrium that accompanied an Englishman’s conversion to Rome until well into our own century. Today Campion is considered a man of rare genius, and one of the great Elizabethans, but exemplary, above all, for his purity of spirit and personal holiness. He was beatified by Pope Leo XIII in 1886, and canonized by Pope Paul VI in 1970 with the other English martyrs. ☩

A BRIEF HISTORY OF THE ROSARY

Over a hundred years of spiritual turmoil and civil unrest had ravaged the twelfth-century French countryside. Heretics' rejection of marriage in particular had torn apart families and fostered vice. Dispatched on an urgent mission by the Spanish king, a young priest named Dominic Guzman (1170–1221) was moved by the suffering of the ordinary people he encountered on his journey.

Pious legend holds that the Blessed Mother appeared to Dominic in a dream. She gave him the beaded chain on which the prayers of the rosary were to be recited and told him that prayer and meditation on the life of her Son would defeat heresy.

Although this legend is a lovely story, the development of the rosary is more complex. According to a recent interview he gave Zenit news agency, Fr. Ennio Staid, a Dominican theologian and expert on the subject, said Mary's Psalter predated Dominic, though he and the Dominicans became its principal promoters.

In its history of the rosary, *The Catholic Encyclopedia* (vol. 13, p. 184–189) recounts that in the early centuries of the Church monks would recite the Psalms as part of their rule of life. Since learning the Psalms was necessarily restricted to those who could read, a simpler prayer tradition was needed for the illiterate brothers. The Lord's Prayer was adopted for this purpose; the brothers would recite 150 Our Fathers to correspond to the number of Psalms.

Small stones were used originally to count the prayers. Later, beads were strung as prayer counters. In the early part of the second millennium, with the rise of widespread medieval devotion to the Blessed Mother, the Hail Mary developed and gained popularity and was inserted into the prayer tradition. (See *The New Catholic Encyclopedia*, vol. 12, pp. 667–670).

During the twelfth century the praying of the Hail Mary spread in the West. Gabriel's annunciation to Mary was, until the seventh century, the antiphon of the offertory of the fourth Sunday of Advent, a Sunday with particular Marian significance. At that time the Hail Mary ended with "blessed is the fruit of they womb." The name *Jesus* and the second part—"Holy Mary, Mother of God . . ."—were introduced around 1483.

Between 1410 and 1439, Dominic of Prussia, a Cologne Carthusian, proposed to the faithful a form of the Marian Psalter in which there were 50 Hail Marys, each followed by a verbal reference to a Gospel passage. The Carthusian's idea caught on, and psalters of this type multiplied in the fifteenth century. The references to the Gospel grew numerous, at one point reaching 300, according to the regions and favorite devotions.

Dominican Alain de la Roche (1428–1478) did a great work in promoting the Marian Psalter, which during his lifetime began to be called "Rosary of the Blessed Virgin Mary," thanks to his preaching and to the Marian confraternities he founded. The rosary was simplified in 1521 by Dominican Alberto da Castello, who chose 15 evangelical passages for meditation, which included the short prayer at the end of the Hail Marys. The final, traditional form was standardized during the pontificate of one of Dominic's spiritual sons, Pope St. Pius V (1566–1572).

A wide variety of prayer traditions have been attached to the rosary. The Franciscans developed their own form, which has survived into our time. The faithful have added other prayers to the traditional form. In the U.S., the rosary usually begins with the Apostles Creed, while in other parts of the world it opens with Psalm 70. In some places, since the apparitions at Fatima, Portugal, in 1917, the prayer that our Lady is believed to have taught the young seers has been added after the concluding Gloria of each decade. Some end the rosary with the prayer Hail, Holy Queen; others add Pope Leo XIII's prayer for protection to St. Michael the Archangel or a favorite litany in honor of the Blessed Mother. †



**ROSARY MOTHER
OF GOD WITH
STS. DOMINIC &
FRANCIS OF ASSISI**

Nicola Grassi
(Date Unknown)

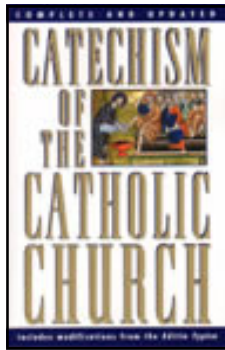
THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE: LIFE IN CHRIST

SECTION TWO: THE CREEDS

CHAPTER THREE "I Believe in the Holy Spirit"

Article Nine: "I Believe in the Holy Catholic Church"



CATECHISM CORNER



The Roman Pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful.
LUMEN GENTIUM, 23

THE CHURCH- FORESHADOWED FROM THE WORLD'S BEGINNING

760 Christians of the first centuries said, "The world was created for the sake of the Church." God created the world for the sake of communion with his divine life, a communion brought about by the "convocation" of men in Christ, and this "convocation" is the Church. The Church is the goal of all things, and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world: Just as God's will is creation and is called "the world," so his intention is the salvation of men, and it is called "the Church."

THE CHURCH - PREPARED FOR IN THE OLD COVENANT

761 The gathering together of the People of God began at the moment when sin destroyed the communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: "In every nation anyone who fears him and does what is right is acceptable" to God.

762 The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people. Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of All nations. But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant."

THE CHURCH - INSTITUTED BY CHRIST JESUS

763 It was the Son's task to accomplish the Father's plan of salvation in the fullness of time. Its accomplishment was the reason for his being sent. "The Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Reign of God, promised over the ages in the scriptures." To fulfill the Father's will, Christ ushered in the Kingdom of heaven on earth. The Church "is the Reign of Christ already present in mystery."

764 "This Kingdom shines out before men in the word, in the works and in the presence of Christ." [163] To welcome Jesus' word is to welcome "the Kingdom itself." The seed and beginning of the Kingdom are the "little flock" of those whom Jesus came to gather around him, the flock whose shepherd he is. They form Jesus' true family. To those whom he thus gathered around him, he taught a new "way of acting" and a prayer of their own.

765 The Lord Jesus endowed his community with a structure that will remain until the Kingdom is fully achieved. Before all else there is the choice of the Twelve with Peter as their head. Representing the twelve tribes of Israel, they are the foundation stones of the new Jerusalem. The Twelve and the other disciples share in Christ's mission and his power, but also in his lot. By all his actions, Christ prepares and builds his Church.

766 The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross. "The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus." "For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the 'wondrous sacrament of the whole Church.'" As Eve was formed from the sleeping Adam's side, so the Church was born from the pierced heart of Christ hanging dead on the cross.

THE CHURCH - REVEALED BY THE HOLY SPIRIT

767 "When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church." Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun." As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them.

768 So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom." ✠

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GOOD NEWS, BAD NEWS

BY: FR JOHN MCCLOSKEY

FROM THE LIBRARY



Fr. John McCloskey has become a famous "convert maker" in the power corridors close to the White House and various government agencies. Having run the well-known Catholic Information Center in the heart of Washington, DC since 1998 and ending in the beginning of 2004, brought McCloskey in direct contact with numerous well-known and lesser known Washington figures who have been directly instructed, encouraged and assisted into the Catholic Church by this priest-evangelist.

This work is a joint effort of McCloskey and Russell Shaw, a well-known Catholic author and speaker who also works in the DC area. Based on the great success and influence that Father McCloskey has had in helping instruct many converts to Catholicism, especially numerous high profile DC figures, this book is a powerful combination of the methods, theology, and theories that McCloskey uses in his evangelization efforts.

In addition to his compelling insights on how to teach or share the faith in a winning, inspiring way, this work includes the contributions of several dozen converts of Fr. McCloskey who give their own moving testimonies of why they converted to Catholicism, and how that life-changing journey happened for each of them. Many of their writings reveal extraordinary perception regarding the workings of grace and the dynamics of the spiritual life.

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