

Ad Veritatem

Volume 12 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2007

*“Why would any sane person
buy a momentary pleasure for
an eternity of pain?”*

Thomas More,
A Portrait of Courage

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 21, 2007 NOON

SPEAKER: JOHN C. HUESTON, ESQ.

**TOPIC: “*Finding the Moral Compass of ENRON’s
Andrew Fastow: The Role of Rehabilitation and
Redemption in the Criminal Justice System.*”**

DETAILS ON PAGE 3



“Ad Veritatem” is Latin for “Toward the truth.”



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, five "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. ☩

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NOVEMBER
MEETING

JOHN C. HUESTON, ESQ.
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John Hueston is a litigation partner at Irell & Manella LLP, focusing on trial practice and securities law, corporate crisis management, internal investigations, complex civil litigation, intellectual property litigation, and white collar criminal defense. Prior to joining the firm, he was a Federal Prosecutor with the U.S Attorney's Office where he was a lead prosecutor in the trials of ENRON’s Kenneth Lay and Jeffrey Skilling. He was named 2007 "California Attorney of the Year" by California Lawyer Magazine. The American Lawyer magazine named him one of the nation's "Fab Fifty" young litigators and one of ten "Star Laterals." Mr. Hueston received his undergraduate degree, magna cum laude, from Dartmouth College and his law degree from Yale Law School serving as Notes Editor for The Yale Law Journal and a law clerk for the Honorable Frank M. Johnson, Jr. of the U.S. Court of Appeals for the Eleventh Circuit. He is the former president of the Federal Bar Association of Orange County, serves on the Board of Governors for the Association of Business Trial Lawyers and the Constitutional Rights Foundation and is an Adjunct Professor of Law at Chapman University School of Law. †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

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- JANUARY 16**
- FEBRUARY 20**
- MARCH 19**
- APRIL 19 †**

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HAS THE CHURCH'S POSITION ON NON-CATHOLICS CHANGED?

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

A MESSAGE FROM OUR CHAPLAIN



CHRIST ACCUSED BY
THE PHARISEES

*Duccio
di Buoninsegna
(1308)*

QUESTION: Has the Church changed her teaching on the relation of non-Catholic Christians to the Catholic Church? A friend of mine has given me some literature written by followers of the Society of St. Pius X which says that the teaching of Vatican II and especially of Pope John Paul II on Ecumenism plainly contradicts the previous teachings of the Church, most especially the encyclical letter of Pope Pius XI *Mortalium Animos* of 1928.

ANSWER: Anyone who reads Pope Pius XI on the ecumenical movement and then Vatican II and John Paul II on the same topic will surely notice a big difference, and perhaps an apparent contradiction. Faithful Catholics, however, will not be quick to judge that there is a real incompatibility between the two. There is a tremendous difference between the two approaches, but that does not mean there is a doctrinal contradiction. The Church can deal with various questions under different aspects. Ecumenism is one of those questions. The traditional approach to those who adhere to non-Catholic bodies was based on a constant, rigorous use of the terms heresy and schism in their full sense of an apparently deliberate, conscious dissent or doubt from Catholic dogma or communion with the Pope. Similar to this would be the way in which St. Paul states that "neither idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor revilers, nor robbers shall inherit the kingdom of God" (1 Cor 6:9-10). In this sense, there can be no dialogue or ecumenism with heresy or schism anymore than the Church could come to an agreement with stealing or drunkenness. But even though we accept St. Paul's words, we still refer to the Good Thief who inherited the Kingdom on Good Friday. And even though we accept, for example, the truth of the ringing words of Pope Boniface VIII in *Unam Sanctam* (A.D.1302) denying membership in the Church and thus salvation those whom commit the sins of heresy and schism, still we call Protestants Christians and accept the possibility of a valid baptism administered by them. Thus it is that in current practice since Vatican II, the approach has been to assume not that non-Catholics are heretics and schismatics in the strict sense described above, but to assume that they are in good faith, raised in the profession of certain errors in matters of Catholic doctrine, and thus not real "formal" heretics or schismatics. With such as these, who are presumed to be without fault, there can be dialogue and even mutual prayer, as long as there is no doctrinal error in the prayers, just as one is free to associate charitably with those who hold moral errors in order to help them either to be converted or to avoid the sins to which they are prone, as long as one does not seem to approve of their misguided actions.

Even Christ at times dealt with doctrinal error in what seemed to be a contradictory way (though it was not really contradictory). For example, in speaking to the Pharisees, He warned, "He who is not with me is against me." (Matt. 12:30; Luke 11:23). In speaking of those who invoke His name without being His followers, He said, "He who is not against us is for us." (Mark 9:40). Some who profess

THE BEAUTY OF THE CRUCIFIX

BY MEGAN CUNNINGHAM

From the Latin “cruciare,” to torture, comes the word crucifix, a perfectly agonizing and wretchedly meaningful symbol of beauty. A distinctly Catholic representation of Christ’s Passion and death, the crucifix embodies beauty and disfigurement, love and pain, sacrifice and eternal reward. The presence of Jesus on the form of the otherwise simple cross transforms its meaning and consequent aesthetic interpretation. Despite different historical portrayals and varied popular designs, the meaning and value of the crucifix is indisputable to the Catholic community. It remains a constant reminder of God’s eternal, infinite love for the sinful and unworthy, a perfect symbol of beauty, truth, and justice through both its ever-changing physical representation and the unwavering meaning within it.

Crucifixion during the peak of the Roman Empire was reserved for the very worst criminals; it was a painful, public, and protracted way to die. Jesus was officially condemned for sedition and tumult; hefty charges, to be sure, but death was unmerited for such crimes. The jealousy and rage of the Pharisees truly incited the mob mentality of the Jews who seethed and shouted for His crucifixion, even after a scourging that alone should have killed Him. A humiliating walk to Golgotha with brutal guards, a mocking crowd, and an unfathomably heavy beam to carry was only the prelude to His final agony; nailed hand and foot, pierced by a sword, He slowly suffocated even as He entreated His Father to forgive His tormentors. It is difficult, if not impossible, to find beauty in such blatant injustice and gruesome physicality, but it is precisely these aspects of it that make His sacrifice the most beautiful gift possible.

Physical beauty is difficult to find in the image of a scourged, broken Jesus crudely nailed to a rough wooden cross; most people would shudder at such a graphic picture rather than gaze intently at it, as we are so apt to do with aesthetically pleasing artwork or photographs. Simultaneously, however, it is difficult to tear one’s eyes away from the agony and love that can both be seen in Jesus’ features. The emotion evoked is pure, honest, and genuine. At first glance, there is nothing lovely about it, but when one understands the history and details behind it, the beauty becomes much clearer. Artistic representations of this figure, though they have been reinterpreted throughout history, have taken a horrific image and created a hauntingly poignant depiction of beauty.

Artists of all mediums have attempted to portray the passion, agony, and hope that the crucifix represents in different ways. Its appearance was first found in Rome in the 5th century, but only rarely; the stigma of crucifixion, along with its graphic and shameful nature, prevented most people from thinking of the crucifix as an artistic subject. In the early Middle Ages, the depictions of the crucifix showed Jesus as radiant and whole on the cross, not broken and beaten. Artists preferred to picture the divinity of Jesus rather than His vulnerability, and the beauty they chose to illustrate was one of wholeness and perfection. They



THE CRUCIFIXION

El Greco

(1596-1600)

*From the Latin
“cruciare,”
to torture,
comes the
word crucifix,
a perfectly
agonizing
and wretchedly
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symbol of
beauty.*

The Beauty of the Crucifix (Continued on page 6)

(Continued from page 5) *The Beauty of the Crucifix*

saw more beauty in the resurrection of the risen Christ than in His suffering and torment.

By the 13th century, however, artists began to place greater importance on Jesus' humanity, and consequently, the portrayal of the crucifix began to change. Jesus was depicted wracked with pain, his twisted, agonized body hanging from the cross. These graphic versions of the Passion were both more accurate and more controversial; for Jesus, the Son of God, to show weakness was a concept difficult for many Catholics to accept. But the idea that only Jesus' body was destructible, not His soul, gave many others hope for a life after death that they too could attain. Catholics began to realize that the material, physical aspects of this world were fleeting and unimportant compared to the glory of eternity in heaven. The truth of this realization allowed people to revere the images of Christ suffering instead of shying away from such vulnerability. His suffering body became the accepted centerpiece of churches and altars, ensuring that all who saw these renderings were reminded of His sacrifice, His gifts of forgiveness and eternal life, and their chance to attain those gifts.



**ST DOMINIC
ADORING THE
CRUCIFIXION**

Angelico Fra
(1440s)

Finally, Renaissance artists chose to portray the crucifix with Jesus' battered body on it, but without pain or torment in His features. They placed the emphasis on His acceptance of His impending death, which allowed Him to be peaceful and still as He hung on the cross. The serenity they depicted could only be reached by the knowledge that this life would pass away and eternal life in heaven was the ultimate destination. In their representation, Jesus knew that death would be overcome by His sacrifice and the agony he underwent would be destroyed with His entrance into His Father's kingdom. They saw beauty in this specific representation because it gave comfort and hope to all those who suffered themselves. Heaven became more than a distant, vague idea with this notion of serenity in the face of hardship. Believing in the truth of heaven as a very real, very attainable place thanks to Jesus' sacrifice resulted in the opportunity to see beauty in the pain of this world because of what would result from the suffering.

These images of beauty, though constantly changing and therefore very different, are all related by the content. The form of Jesus and the meaning and result of his suffering have been interpreted variously throughout history, but the crucifix itself remains the same. Beauty is found in two aspects of the crucifix; firstly, the physical image, and secondly, the truth and love that motivated Jesus' sacrifice. All different mediums have been used to depict the crucifix, showing that there is something so compelling about its form that it transcends one particular method. The humanity and reality of the crucifix can also be seen as beautiful because it makes Jesus' sacrifice even more poignant. Instead of an abstract thought or a vague idea of internal suffering, the visibility of His pain adds to the torturous beauty of it.

The other aspect of its beauty is specific to Christians and others who re-

The Beauty of the Crucifix (Continued on page 7)

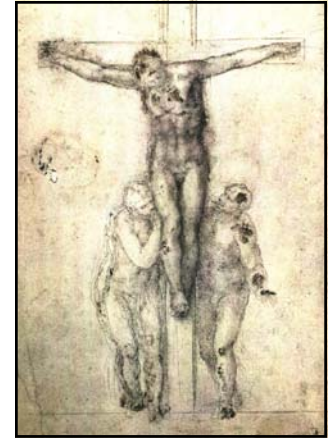
(Continued from page 6) *The Beauty of the Crucifix*

vere Jesus as Lord and Savior; the form of the crucifix represents much more than a painful experience. The knowledge that that symbol was brought into existence by His love for us adds a deeper dimension of beauty. We appreciate his suffering all the more because it was endured for our sakes. Many people can look at the crucifix in paintings or sculptures and acknowledge that it is a moving, powerful subject, but knowing the history, accepting His message, and believing in the result of his agony enables Christians to see the beauty of His eternal, unwavering love. This pure emotion is the foundation of the element of beauty seen by Christians alone because it is in turn reciprocated to Him in the only way we know how: living out His words and actions.

The selflessness and passionate outpouring of life embodied in the crucifix illustrates not only beauty, but justice as well. The torture he endured, so unwarranted for the magnitude of his supposed crimes, was punishment for the sins of the world; punishment meant to be suffered by others, but which he freely undertook. It defies human nature to accept, even embrace, such agony, but as true God and true Man Jesus was willing to do so for the sake of the undeserving. His humanness pleaded with His Father to prevent such suffering, but His love overwhelmed the fear and anguish that plagued Him in the last hours of His life. Without His sacrifice, we would have no hope of redemption or life after death; the purity and joy of heaven would forever elude us. But since this is not the case, and He did give His life for us, the opportunity to share in the kingdom of heaven is still within our grasp.

The crucifix promotes justice not only in the sense that we are redeemed by it, but that it encourages us to follow Jesus' example of selfless giving and unconditional love for others. According to His message, no one is unworthy of respect or undeserving of love, and to care for the least of His children is to care for Him. Being redeemed from sin is not enough to merit heaven. As it says in 1 Peter, "Faith, without works, is dead." If we as Christians accept the Bible as Jesus' word and as a holy guideline for our lives, we must therefore accept that this verse requires us to act as Jesus did—as a supporter of justice for all people, no matter their means, sex, or social standing.

His sacrifice, represented in an omnipresent way by the crucifix, necessitates that we do not take for granted what He gave up for us. It does not require us to lay down our lives in the literal sense, but that we attempt to live holily. Refusing to be witnesses of our faith to others is to disrespect and disregard Jesus' gift to us; while His sacrifice was not conditional, it does not come without responsibilities. We are called to be the face of Christ to the world as Catholic Christians. The image of our Lord and Savior nailed to a cross, which should thereby evoke a desire to make his sacrifice worthwhile, should be perfect motivation to combat injustice, spread truth, and seek beauty in a world in which these values are often lost. †



CRUCIFIX
Michelangelo
(1556)

WORKS CITED

- * Marucchi, Orazio. "Archaeology of the Cross and Crucifix." *Catholic Encyclopedia*. 1908. Robert Appleton Company. 16 Sept. 2007
- * "The Crucifix." *Thomson Learning*. 2005. The Thomson Corporation. 16 Sept. 2007



THOUGHT FOR THE DAY

THE RUNT

A farmer had some puppies he needed to sell. He painted a sign advertising the 20 pups. And set about nailing it to a post on the edge of his yard. As he was driving the last nail into the post, he felt a tug on his overalls.

He looked down into the eyes of a little boy.

"Mister," he said, "I want to buy one of your puppies."

"Well," said the farmer, as he rubbed the sweat of the back of his neck,

"These puppies come from fine parents and cost a good deal of money."

The boy dropped his head for a moment. Then reaching deep into his pocket, he pulled out a handful of change and held it up to the farmer. "I've got thirty-nine cents. Is that enough to take a look?"

"Sure," said the farmer, and with that he let out a whistle "Here, Dolly!" he called. Out from the doghouse and down the ramp ran Dolly followed by four little balls of fur.

The little boy pressed his face against the chain link fence. His eyes danced with delight. As the dogs made their way to the fence, the little boy noticed something else stirring inside the doghouse. Slowly another little ball appeared, this one noticeably smaller. Down the ramp it slid. Then in a somewhat awkward manner, the little pup began hobbling toward the others, doing its best to catch up....

"I want that one," the little boy said, pointing to the runt.

The farmer knelt down at the boy's side and said, "Son, you don't want that puppy. He will never be able to run and play with you like these other dogs would."

With that the little boy stepped back from the fence, reached down, and began rolling up one leg of his trousers. In doing so he revealed a steel brace running down both sides of his leg attaching itself to a specially made shoe. Looking back up at the farmer, he said, "You see sir, I don't run too well myself, and he will need someone who understands."

The world is full of people who need someone who understands. †

PRAYER PETITIONS

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

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

- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Ellie Shonefelt & Her Children
 - ◆ David Macdonald (illness)
 - ◆ Eric & Marie Bessem
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Ron Gable (special intention) †



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**HOPE OF THE HUMAN RACE, VICTORY
OVER SATAN, CLEANSING OF SIN,
THE OPEN DOOR TO HEAVEN:
ANSWERS TO PROTESTANT OBJECTIONS
TO THE CRUCIFIX**

BY MARY BETH KRAMSKI*

It wasn't until I found myself wanting a crucifix that I felt force of Protestantism's opposition to this particular sign. It happened during my "homecoming" to the Catholic Church. I remember having the strange notion that it would require courage for me to be seen wearing a crucifix.

Why? Because to most of my Protestant friends a crucifix was "a sign to be spoken against" (cf. Luke 2:34). It was seen as a Catholic symbol—bad enough in itself—that revealed Catholicism's lack of appreciation for the resurrection and its desire to "keep Jesus on the cross." The implication was that a real Christian doesn't wear a crucifix.

I'd gone along with the Protestant prohibition against crucifixes without giving it much thought. When it became an issue for me, I realized that was exactly the problem. Not only I, but, it seemed, the vast majority of Protestants hadn't given their objection to the crucifix much real thought. It was a part of Protestant culture that we accepted and handed on unquestioningly.

Upon my return to the Catholic Church, I was struck by how far from the truth Protestant beliefs on this subject really are. Does the Catholic Church cling to the crucifix because it would rather avoid the resurrection? Consider this: My Protestant church celebrated Easter for one day. The Catholic Church celebrates Easter for 50 days—not including each Sunday of the year, which are seen as "little" Easters. The Mass never fails to proclaim the resurrection of Christ. And the Church's daily prayer, the Liturgy of the Hours, is filled with Scripture and prayers rejoicing in the resurrection.

The idea that the Catholic Church downplays the resurrection is so obviously erroneous that anyone can unmask this misconception with only minor effort. But my fellow Protestants and I hadn't made that effort. Instead, we professed to know the answers before we asked the questions.

Having discovered just how wrong we were, and as a result growing in my own appreciation of the crucifix, I couldn't help but wonder, "If Protestants understood the real reasons Catholics love the crucifix, if they could see what we see when we look at Jesus crucified, wouldn't they too come to love it?"

It's not surprising the crucifix offends many Protestants if they see it as an attempt to keep Jesus on the cross and to keep from Christians the benefits of the resurrection. But what they see when they look at a crucifix is not what I see, nor what Catholics through the centuries have seen.

What I see is not a dead Jesus who offends me but a vivid reminder of the very essence of salvation—my own sinfulness that made such an extreme sacrifice necessary and the incomprehensible love of God incarnate laying down his life for me. In the crucifix, I see the hope of the human race, victory over Satan, the cleansing of sin, and the open door to heaven. I see a school of love, humility, forgiveness of our enemies, and all the other virtues. "Consider Jesus on the cross as you would a devout book worthy of your unceasing study and by which you may learn the practice of the most heroic virtues" (Dom Lorenzo Scupoli, *The Spiritual Combat*, 155–156).



CRUCIFIX

Jan van Eyck

(1420)

**Mary Beth Kremski is a third order Carmelite. She writes from Forty Fort, Pennsylvania, where she lives with her husband, Stan.*

Objections to the Crucifix (Continued on page 10)

(Continued from page 9) *Objections to the Crucifix*

When I look at Christ crucified, I don't see weakness and defeat but "the power of God and the wisdom of God" (1 Cor. 1: 23–24)—the holy wisdom of divine love. And I hear "Love one another as I have loved you" (John 15:12).

The crucifix also tells us that suffering is not something to fear as though it could rob us of the fullness of Christian life. Because Jesus made suffering a servant in the cause of redemption, if received with faith, suffering can unite us to him in a way few things can. Only Jesus crucified can make sense of and give purpose to human suffering.

And what does it stir in a heart that loves Jesus to look upon the crucifix? Faith and confidence to trust in such a God as this. Hope—in the knowledge that salvation is firmly founded on this one perfect sacrifice. And love—a desire to return love for love. Giorgio Tiepolo writes, "Anyone who does not fall in love with God by looking at Jesus dead upon the cross will never fall in love" (*The Practice of the Love of Jesus Christ*, 11).

And love refuses to forget the suffering of the Beloved. Why would we want to dismiss from our minds what he went through for us? We memorialize the sacrifice of our war veterans. And Holocaust survivors implore us to "never forget." Why? Because love remembers.

Does focusing on the crucifix cause the resurrection to slip from view? On the contrary, it brings to mind the great gift that the slain Lamb of God gained for all who believe—life everlasting. We fall victim to a false dichotomy if we think the crucifix is an offense to the resurrected Lord. The Catholic Church teaches that the crucifixion and resurrection are part of one whole: the paschal mystery.

When we look at a crucifix, it is never without the awareness that Christ's suffering ended in the victory of the resurrection. And when we rejoice in the resurrection, we are to be always mindful of the fact that it sprang from the perfect sacrifice of our Lord on Calvary.

The Catholic Church is in love with all of Christ's life. Depictions of its stages can be found in her art and churches. Nothing in the life of Christ is thought to be insignificant. What sense, then, would it make to exclude representations of the central mystery of the crucified Lamb?

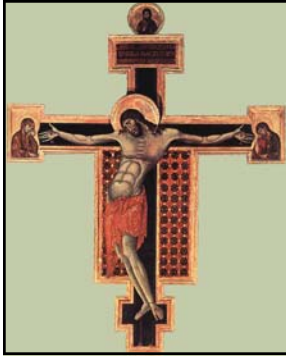
There's more, however, to Protestantism's aversion to the crucifix than misconceptions about why Catholics love it. Although not explicitly stated as a tenet of faith, in many Protestant denominations the work and suffering of the crucifixion are seen as being fixed in the past. Now is the time to reap the fruits—salvation, healing, deliverance. The suffering is over; the work is done. (The "health and wealth" teachers take this idea to the extreme. No suffering for us—just the perks.)

A plain cross, as opposed to a crucifix, serves this theology nicely. It can indicate the source of salvation without too vivid a reminder of the actual suffering involved—the wounds, the blood, the death. Now, I'm not opposed to the plain cross. It's a beautiful symbol, but not to the exclusion of the crucifix.

Error results whenever we cling so tightly to one aspect of the truth that we can't open our hands—or our minds—to receive its fullness. Yes, the crucifixion is past in history, but it's not just a historical event. Yes, Jesus' work on the cross is "finished," as he said, but that does not preclude our participation in his work.

The idea that Jesus suffered so we don't have to is not biblical. Peter says, "For to this [suffering] you have been called, because Christ also suffered for you, leaving you an example that you should follow in his steps" (1 Peter 2:21). And our Lord himself

Objections to the Crucifix (Continued on page 11)



CRUCIFIX
Cimabue
(1268)



CRUCIFIX
Cimabue
(1287)

(Continued from page 10) ***Objections to the Crucifix***

tells us, "Whoever does not bear his own cross and come after me cannot be my disciple" (Luke 14:27). Not only are we called to suffer like Jesus, i.e., in imitation of him, but we are called to suffer *with* Jesus, to participate in the one redeeming sacrifice of Calvary.

Scripture leaves no doubt of this: "The cup that I drink you will drink," says our Lord (Mark 10:39), referring to his passion and death. "Rejoice in so far as you share in the sufferings of Christ that you may also rejoice and be glad when his glory is revealed" (1 Ptr. 4:13). "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Gal. 2:20). "I have suffered the loss of all things . . . that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible, I may attain to the resurrection from the dead" (Phil. 3:8, 10–11). "[We are] fellow heirs with Christ provided we suffer with him in order that we may also be glorified with him" (Rom. 8:17).

Then there's this clincher: "Now I rejoice in my sufferings for your sake, *and in my flesh I complete what is lacking in the afflictions of Christ* for the sake of his body, that is, the church" (Col. 1:24, emphasis added). Notice the vital connection between our personal participation in the sufferings of Christ and reaping the fruits of those sufferings—i.e., grace for other members of the body, glory, resurrection, the inheritance of Christ.

But, we may ask, how can this be? The crucifixion took place almost 2,000 years ago—can we go back in time? If Jesus finished the work of redemption on the cross, what's left to be done?

The temporal factor, of course, isn't a problem for God, who operates outside time. It's true that the crucifixion happened at a particular point in earthly history, and Jesus doesn't relive it over and over again. But it is, so to speak, "preserved" in eternity, ever present to the Eternal One. In addition, the actions of Christ, because he is infinite God, reverberate through the centuries, and are, in a sense, ever-living.

That leads to the second question: What need is there for me to share in the crucifixion? What could possibly be "lacking" in the finished work of Christ?

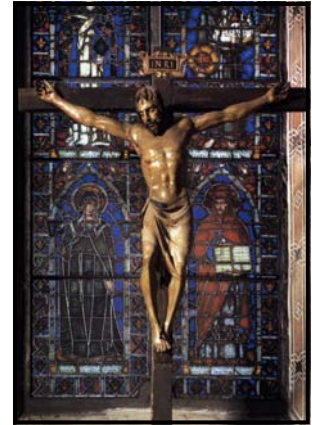
In Jesus, who is the head of the body of Christ, nothing is lacking. His work is perfect. What remains to be done is for this perfect work to be "distributed" to each of the members of his body throughout time. After all, how can we claim to share the mission of Jesus if we take no part in his most important work—the work of redemption accomplished on the cross? And how can we be one with his heart if the idea of suffering for the sake of others is foreign to us?

If the suffering and work of Calvary are, as some Protestants claim, past history, leaving nothing for us to do, then maybe using only a plain cross might make sense—maybe. But when we know that Jesus is inviting each of us to join him at Calvary, the value of the crucifix in helping us respond to him becomes obvious. This call to suffer with Christ is an invitation to transforming love. Through the experience of the cross, we touch the inner heart of God. The saints tell us that's where joy and power reside.

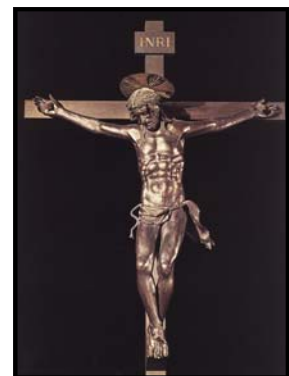
In spite of many Protestant misconceptions regarding Catholics and the crucifix, I remain hopeful that their objection to this symbol may someday be overcome, that—even if never embraced as fully as among Catholics—the crucifix may find a meaningful place in those Protestant faiths that oppose it. There's evidence to suggest we're not as far apart on this issue as it might seem.

Without thinking of it as such, Protestants have already been making use of the crucifix in a variety of ways. Films produced by Protestants contain scenes of the cruci-

Objections to the Crucifix (Continued on page 12)



CRUCIFIX
Donatello
(1412)



CRUCIFIX
Donatello
(1449)

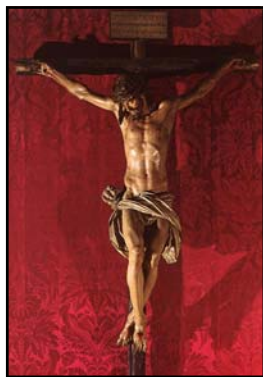


JOHN 19:18

There they crucified him, and with him two others, one on either side, and Jesus between them.

Comment from the Navarre Bible:*

SCRIPTURAL CORNER



**THE MERCIFUL
CHRIST**

*Juan Martinez
Montanes*

(1603)

Knowing what crucifixion in ancient times entailed will help us understand much better the extent of the humiliation and suffering Jesus bore for love of us. Crucifixion was a penalty reserved for slaves, and applied to the most serious crimes; it was the most horrific and painful form of death possible; it was also an exemplary public punishment and therefore was carried out in a public place, with the body of the criminal being left exposed for days afterwards. These words of Cicero show how infamous a punishment it was: "That a Roman citizen should be bound is an abuse; that he be lashed is a crime; that he be put to death is virtually parricide; what, then, shall I say, if he be hung on a cross? There is no word fit to describe a deed so horrible." (In Verrem, II, 5, 66).

A person undergoing crucifixion died after a painful agony involving loss of blood, fever caused by his wounds, thirst and asphyxiation, etc. Sometimes the executioners hastened death by breaking the person's legs or piercing him with a lance, as in our Lord's case. This helps us understand better what St Paul says to the Philippians about Christ's humiliation on the Cross: "he emptied himself, taking the form of a servant [or slave], being born in the likeness of men...; he humbled himself and became obedient unto death, even death on a cross (Phil 2:7-8).

St John says little about the other two people being crucified, perhaps because the Synoptic Gospels had already spoke about them (see notes on Lk 23: 39-43). †

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

(Continued from page 11) **Objections to the Crucifix**

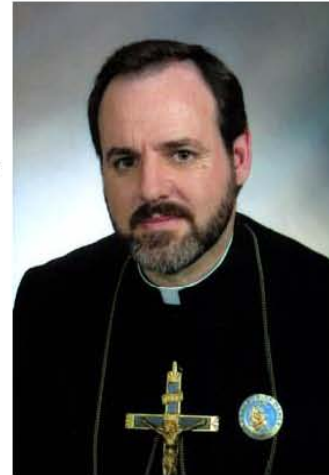
fixion more vivid than any crucifix. On the back cover of a magazine published by a prominent Baptist minister, a painting of the crucifixion was displayed.

Then there was the night I attended a dinner at an Evangelical church. The guest speaker was illustrating her points with overhead transparencies. At the end, she began to give the usual invitation to accept Christ as Savior. Just then, I looked up and there it was, projected front and center: a crucifix. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life" (John 3:14-15).

Just as Moses knew that for healing to occur, the people needed to see not just a plain pole but the serpent on the pole, so too it seemed our speaker instinctively knew that, in order to grasp the message of salvation, the people needed to see not just a plain cross but the lamb slain upon the cross. They needed to see a crucifix. †

Saint Louise de Marillac Catholic Church's
Women of the Blessed Sacrament Ministry
is honored to present a two-day conference retreat with

The Very Rev. William Casey, Superior General
Congregation of the Fathers of Mercy



Saturday and Sunday, November 17 & 18, 2007

Conference will be held at:

Santa Teresita Hospital
(Saint Joseph's Chapel)
819 Buena Vista Street
Duarte, CA 91010

Father Casey will present:
Retreat sessions * Benediction * Holy Mass
Confessions will also be taken on Saturday



Musical Guest will be recording artist,
"Connie Salazar"
Connie sings ministry's theme song,
"The Potter's Hand"
www.conniesalazar.com

Seating is limited so register early!

Registration before October 31st:

\$25.00 one day (per person)
\$45.00 both days (per person)
\$75.00 both days (married couple)
\$40.00 one day (married couple)

Registration after October 31st:

\$30.00 one day (per person)
\$55.00 both days (per person)
\$85.00 both days (married couple)
\$50.00 one day (married couple)

Priests and religious are free. Please r.s.v.p. with Yolanda Rodriguez at (626) 383-0385

ATTENTION: Priests who are available to hear confessions on Saturday from 3:30 - 5:30 p.m. please contact Yolanda Rodriguez at 626-383-0385 as soon as possible

PLEASE SEE REVERSE FOR ADDITIONAL REGISTRATION INFORMATION

Registration Check-in begins at 9:00 a.m. both days
Mass begins promptly at 10:00 a.m. on Saturday and Sunday. Please dress appropriately as conference will be in the chapel.

Schedule:

Saturday: 10:00 to 7:30 p.m. (Holy Mass 10:00 a.m.)

Sunday: 10:00 to 4:30 p.m. (Holy Mass 10:00 a.m.)

Food:

There are several restaurants that are within five to ten minutes walking/driving distance of the conference site. Additional information will be provided at the conference. On Saturday there will be boxed lunches (sandwich, chips, drink) provided for \$7.00 a person. Please fill out the appropriate line below if you wish to get a boxed lunch on Saturday. On Sunday there will be vendors during lunch selling food on site.

(SEVERAL HOTELS NEARBY) NEAREST HOTEL: DAYS INN (626) 303-4544

Please send a check with this form payable to:
Saint Louise de Marillac Catholic Church
Attn: Women of the Blessed Sacrament
 1720 E. Covina Blvd, Covina CA 91724 (626) 915-7873 (Parish Office)
 Registration confirmation will be sent via e-mail (preferable) /U.S. mail with the conference retreat schedule and map.

Please Print Full Name(s):

(1): _____

(2): _____

Address: _____

City: _____ State _____ Zip Code _____

Phone: _____ Email: _____

***** Please be sure to list full names of each person registering*****

REGISTRATION FEES	THRU 10/31/07	AFTER 10/31/07
Adult (2 Days)	_____ @ \$45 = _____	_____ @ \$55 = _____
Adult (1 Day) Sat or Sun?	_____ @ \$25 = _____	_____ @ \$30 = _____
Married Couple (2 Days)	_____ @ \$75 = _____	_____ @ \$85 = _____
Married Couple (1 Day) Sat or Sun?	_____ @ \$50 = _____	_____ @ \$50 = _____
Yes, I want a boxed lunch on Saturday	_____ @ \$7 = _____	_____ @ \$7 = _____
	TOTAL = _____	TOTAL = _____

PLEASE SEE REVERSE FOR ADDITIONAL REGISTRATION INFORMATION

MORE ON THE DUTY TO BE DILIGENT IN RELIGIOUS MATTERS



With this sobering reminder, More shows Christ returning to his apostles, each time appealing to conscience and forcing them to confront their lack of fortitude, "Why did you fall asleep?" This kind but piercing question becomes even more powerful, More marvels, when we reflect that "Judas the traitor at the same time was so wide awake and intent on betraying the Lord that the very idea of sleep never entered his head."

In this context, More proceeds to make some very pointed comments. He asks: "Does not this contract between the traitor and the apostles present to us a clear and sharp mirror image (as it were), a sad and terrible view of what has happened through the ages from those times even to our own? Why do not bishops contemplate in this scene their own somnolence? Since they have succeeded in the place of the apostles, would that they would reproduce their virtues just as eagerly as they embrace their authority and as faithfully as they display their sloth and sleepiness! For very many are sleepy and apathetic in sowing virtues among the people and maintaining the truth while the enemies of Christ, in order to sow vices and uproot the faith....are wide awake..."

What follows this rebuke is an even stronger correction to the apostles' successors. More is not rebuking the bishops only; this criticism is directed to all those in positions of leadership. Nonetheless: "If a bishop does this, I would certainly not hesitate to juxtapose and compare his sadness with the sadness that leads, as Paul says, to hell; indeed, I would consider it far worse, since such sadness in religious matters seems to spring from a mind which despairs of God's help.

THE WRITINGS OF THOMAS MORE

Thomas More: A Portrait of Courage

Gerard B. Wegemer

Pg. 204-5 †

SIMPLE TRUTHS



Fulton J. Sheen

"Crosses are inescapable. Those who start with self-love have already created for themselves the possibility of millions of other crosses from those who live by the same pride. But those who discipline themselves and tame the ego by little acts of self-denial have already prepared themselves to meet crosses from the outside; they have familiarized themselves with them, and the shock is less when they are thrust on their shoulders." †

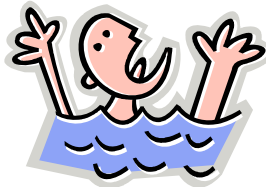
Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

FINDING JESUS

A man was stumbling through the woods, totally drunk, when he came upon a preacher baptizing people in the river. He proceeded to walk into the water and bumped into the preacher. The preacher turned around and, though almost overcome by the smell of alcohol, asked the drunk, "Are you ready to find Jesus?"



The Drunk answered, "Yes, I am." So the preacher grabbed the drunk and dunked him in the water. Then he pulled him up and asked him, "Brother have you found Jesus?"

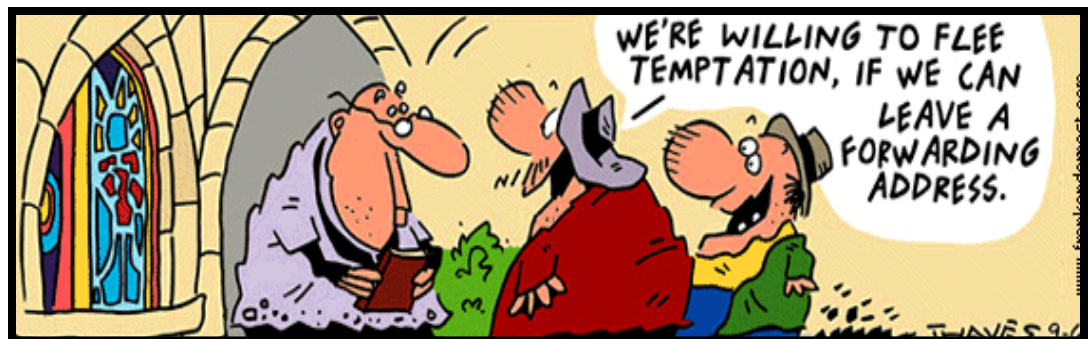
The drunk replied, "No, I haven't found Jesus."

The preacher, shocked at the answer, dunked him into the water again, for a little longer. Then again, he pulled him out and asked, "Have you found Jesus, my brother?" The drunk again answered, "No, I haven't found Jesus."

By this time the preacher was at his wits end so he submerged the drunk once more, and held him down for about 30 seconds until he began kicking his arms and legs, whereupon he pulled him up. The preacher again asked the drunk, "For the love of God, have you found Jesus?"

The drunk wiped his eyes and caught his breath and finally said to the preacher, "Are you sure this is where he fell in?" †

FRANK ERNEST



(Continued from page 4) **The Church & Non-Catholics**

errors are like the Pharisees, hardhearted, stubborn, deliberate heretics who deserve eternal damnation; they do not belong to Christ. Others, who unwittingly profess errors, through no fault of their own, and so are not "of our following" (i.e. in full communion with us), are nonetheless on the road to heaven, calling on the Holy Name of Christ our Savior. Christ, and His Church, treat these two groups differently.

The question of whether it was wise to change the approach so quickly and dramatically from the strict and objective, to the pastoral and personal is another matter. We shouldn't be surprised if the approach changes, at least in regard to certain groups or circumstances, nor is it wrong for the faithful to suggest that changes should be made if the current approach is not contributing effectively to the evangelization of the world. If the followers of the Society of St. Pius X had done only that, making use of the freedom proper to clergy and lay faithful, there would be no problem. Sadly, they have not done their duty as Catholics to seek to understand and obey respectfully, even if they have criticisms on the practical level. †

MESSAGE OF HIS HOLINESS POPE BENEDICT

PASTORAL VISIT OF HIS HOLINESS BENEDICT XVI TO ASSISI ON THE EIGHTH CENTENARY OF THE CONVERSION OF SAINT FRANCIS MEETING WITH YOUTH



ADDRESS OF HIS HOLINESS BENEDICT XVI *Square in front of the Basilica of St Mary of the Angels Sunday, 17 June 2007*

Dearest Young People,

Thank you for your very warm welcome; I feel in you the faith, I feel the joy of being Catholic Christians. Thank you for the affectionate words and for the important questions that your two representatives addressed to me. I hope to say something in the course of this meeting on these questions which are questions about life; therefore, I cannot give an exhaustive answer now, but I will try to say something.

But above all I greet you all, young people of this Diocese of Assisi-Nocera Umbra-Gualdo Tadino, with your Archbishop Domenico Sorrentino. I greet you, youth of the whole Diocese of Umbria, gathered here with your Pastors. Of course, I also greet you, young people from other regions of Italy accompanied by your Franciscan leaders. I address a cordial greeting to Cardinal Attilio Nicora, my Legate for the Papal Basilicas of Assisi, and to the Ministers General of the various Franciscan Orders.

Here, with Francis, the heart of a Mother, the "Virgin made Church", as he liked to invoke her, welcomes us (cf. *Salut BVM*, 1). Francis had a special affection for the little Church of the Portiuncula, kept in this Basilica of St Mary of the Angels. It was among the churches that gave him shelter in the first years of his conversion and where he listened to and meditated on the Gospel of the mission (cf. 1 *Cel I*, 9, 22).

After the first steps at Rivotorto, it was here that he placed the "headquarters" of the Order, where the friars could gather almost as if in a maternal womb to restore themselves and to set out again, full of apostolic zeal.

Here all had access to a font of mercy in the experience of the "great pardon" which all of us always need. Lastly, here he lived his meeting with "sister death."

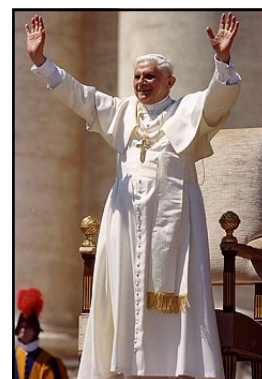
Dear young people, you know that what brought me to Assisi was the desire to relive the interior journey of Francis on the occasion of the eighth centenary of his conversion.

This moment of my Pilgrimage has a particular significance. I think of this moment as the climax of my day.

St Francis speaks to all, but I know that for you young people he has a special attraction. Your numerous presence here confirms it for me, as do the questions that you have asked me. His conversion came about when he was in the prime of life, of his experience, of his dreams. He had spent 25 years without coming to terms with the meaning of life. A few months before he died, he would recall that period as the time when he "was in sin" (cf. 2 *Testament 1*).

What was Francis' thought concerning sin? According to biographies, each one ac-

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



(Continued from page 17) Papal Message

According to its own view, it is not easy to determine. A meaningful portrait of his way of living is found in the *Legend of the Three Companions (LTC)*, where one reads: "Francis was always happy and generous, dedicated to play and song, roaming through the town of Assisi day and night with friends like him, spend-thrifts, dissipating all that they could have or earn on lunches and other things" (3 LTC 1, 2).

Of how many of today's youth could something similar be said? Then today, there is also the possibility of going far from one's city to have fun. The initiatives for relaxation during the weekend attract many young people. One can even "surf" virtually, "navigating" on the internet and seeking every type of information or contact.

Unfortunately, there is no lack of - and rather, there are many, too many! - young people who seek mental scenes as fatuous as they are destructive in the artificial paradise of drugs. How can it be denied that there are many young people, and not so young people, who are tempted to emulate the life of Francis before his conversion?

In that way of living there was the desire for happiness that dwells in every human heart. But could that life bring true joy? Francis certainly did not find it.

You yourselves, dear young people, can verify this beginning with your experience. The truth is that finite things can give only a faint idea of joy, but only the Infinite can fill the heart. Another great convert said so, St Augustine: "You made us for yourself, O Lord, and our hearts are restless until they rest in you" (*Confessions* 1, 1).

Again the same biographical text tells us that Francis was rather vane. He liked to have sumptuous clothing made for him and sought originality (cf. 3 LTS 1, 2).

In vanity, in the quest for originality, there is something that in some way touches all of us. Today, "taking care of one's image" or of "seeking an image" is often spoken of. To be able to have a minimum of success, we need to win approval in the eyes of others with something unheard of, original.

To a certain extent this can express an innocent desire to be accepted. But often pride, excessive self-seeking, egoism and the desire to dominate creep in.

In reality, centering life upon oneself is a mortal trap: we can be ourselves only if we open ourselves in love, loving God and our brothers and sisters.

An aspect that impressed the contemporaries of Francis was also his ambition, his thirst for glory and adventure. It was this that led him to the battlefield, where he ended as a prisoner for a year in Perugia. The same thirst for glory, when freed, would take him to Apulia, on a new military expedition, but precisely in this circumstance, at Spoleto, the Lord made himself present in his heart and inspired him to retrace his steps and listen seriously to his Word.

It is interesting to notice how the Lord took Francis in his stride, that of wanting to affirm himself, in order to indicate to him the path of a holy ambition focused on the Infinite: "Who can be more useful to you, the master or the servant?" (LTC 2, 6), was the question that he heard resound in his heart. It was as if to say: why be content to be dependent on men when there is a God ready to welcome you into his house, into his royal service?

Dear young people, you reminded me about some problems concerning youth, of your difficulty to build a future, and above all how to discern the truth.

In Christ's passion narrative we find Pilate's question: "What is truth?" (Jn 18: 38). It is the question of a skeptic who asks: "But, you say you are the truth, but what is the truth?". And thus, with truth being unrecognizable, Pilate lets it be understood: we act according to what is most practical, what is most successful and not seeking the truth.



CRUCIFIXION

Raffaello

(1502)

Papal Message (Continued on page 19)

(Continued from page 18) Papal Message

He then condemns Jesus to death because he follows pragmatism, success, his own fortune.

Many today also say: "But what is the truth? We can find fragments, but how can we find the truth?". It is really hard to believe that this is the truth: Jesus Christ, the true Life, the compass of our life. And yet, if we begin, as it is very tempting to do, to live for the moment without truth, we really lose the criteria and we also lose the foundation of common peace which alone can be the truth.

And this truth is Christ. The truth of Christ has been proven in the lives of the saints in all ages. The saints are the great trails of light in history that attest: this is the life, this is the way, this is the truth. Therefore, we have the courage to say "yes" to Jesus Christ: "Your truth is proven in the lives of many saints. We will follow you!".

Dear young people, coming here from the Basilica of the *Sacro Convento*, I thought that perhaps it would not be good to speak continuously for almost an hour. Therefore, I think now would be the moment for a pause, for a song. I know that you have many songs, perhaps I can hear one of your songs now.

Now then, we have heard repeated in the song that St Francis heard the voice. He heard in his heart the voice of Christ, and what happened? He came to understand that he had to place himself at the service of his brethren, above all those suffering most. This is the consequence of that first encounter with the voice of Christ.

This morning, passing by Rivortorto, I glanced at the place where, according to tradition, the lepers were gathered: the least, the marginalized, for whom Francis felt an irrepressible sense of disgust.

Touched by grace he opened his heart to them. And he did it not only from a pious gesture of charity, which would be too little, but by kissing them and serving them. He himself confesses that what at first had been bitter, became for him "sweetness of soul and body" (cf. *2 Test.* 3).

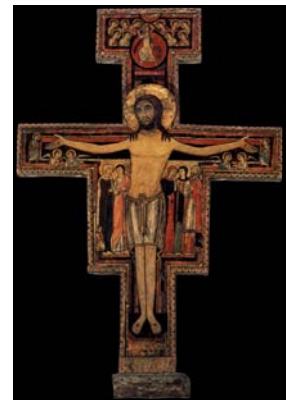
Grace, therefore, began to form Francis. He became ever more able to fix his gaze on the Face of Christ and to listen to his voice. It was at that point that the Crucifix of San Damiano spoke to him, calling him to a difficult mission: "Go, Francis, and repair my house which, as you can see, is all in ruins" (cf. *2 Cel I*, 6, 10).

This morning, being at San Damiano, and then at the Basilica of St Clare where the original Crucifix that spoke to Francis is kept, I too fixed my eyes on those eyes of Christ. It is the image of the Crucified and Risen Christ, life of the Church, that speaks also in us if we are attentive, as 2,000 years ago he spoke to his Apostles and 800 years ago he spoke to Francis. The Church continually lives by this encounter.

Yes, dear young people: *may we let ourselves encounter Christ!* We entrust ourselves to his Word. In him there is not only a fascinating human being.

Certainly, he is fully human and similar to us in everything except sin (cf. Heb 4: 15). But he is also much more: God is made man in him and therefore he is the only Saviour, as his very Name says: Jesus, or rather, "God saves".

One comes to Assisi to learn from St Francis the secret of recognizing Jesus Christ and experiencing him. This is what Francis felt about Jesus, according to what his first biographer narrates: "He always carried Jesus in his heart. Jesus on his lips, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all his other members.... Rather, finding himself travelling often and meditating on and singing of Jesus, he would forget that he was travelling and would invite all creatures to praise Jesus" (cf. *1 Cel II*, 9, 115). Thus, we see that communion with Jesus also opens the heart and eyes to creation.



**CRUCIFIX OF
SAN DAMIANO**

*Unknown Italian
Master*

(13th Century)

(Continued from page 19) *Papal Message*

In a word, Francis was truly in love with Jesus. He met him in the Word of God, in the brethren, in nature, but above all in the Eucharistic Presence. Concerning this he wrote in his *Testament*: "In this world, I see nothing corporally of the same Most High Son of God except in his Most Holy Body and Most Holy Blood" (cf. 2 *Test.* 10).

Christmas at Greccio expresses the need to contemplate him in his tender humanity as a baby (cf. 1 *Cel* I, 30, 85-86).

The experience of La Verna, where he received the stigmata, shows the degree of intimacy he had reached in his relationship with the Crucified Christ. He could truly say with Paul: "For me to live is Christ" (Phil 1: 21).

If he rids himself of everything and chooses poverty, the reason for all of this is Christ, and only Christ. Jesus is his all: he is enough!

Exactly because he is *of Christ*, Francis is also a man *of the Church*. From the Crucifix of San Damiano he heard the direction to repair the house of Christ, which is precisely the Church.

There is an intimate and indissoluble relationship between Christ and the Church. To be called to repair it certainly implies, in the mission of Francis, something that is his own and original. At the same time, this duty, after all, was none other than the responsibility that Christ attributes to every baptized person. To every one of us he also says: "Go and repair my house".

We are all called to repair in every generation the house of Christ, the Church, anew. And only by doing this does the Church live and become beautiful. And as we know, there are many ways to repair, to edify, to build the house of God, the Church. One also edifies through the different vocations, from the lay and family vocation, to the life of special consecration, to the priestly vocation.

At this point I wish to dwell in particular on this vocation. Francis, who was a deacon, not a priest (cf. 1 *Cel* I, 30, 86), nourished a great veneration for priests. Although knowing that there is also much poverty and fragility in God's ministers, he saw them as ministers of the Body of Christ, and that was enough to make a sense of love, reverence and obedience well up within him (cf. 2 *Test.* 6-10).

His love for priests is an invitation to rediscover the beauty of this vocation. It is vital for the People of God.

Dear young people, surround your priests with love and gratitude. If the Lord should call some of you to this great ministry, or even to some form of consecrated life, do not hesitate to say your "yes". Yes is not easy, but it is beautiful to be ministers of the Lord, *it is beautiful to spend your life for him!*

The young Francis felt a truly filial affection for his Bishop, and it was in his hands that, stripping himself of everything, he made his profession of a life already totally consecrated to the Lord (cf. 1 *Cel* I, 6, 15). He felt in a special way the mission of the Vicar of Christ, to whom he submitted his Rule and entrusted his Order.

If the Popes have shown throughout history such affection for Assisi, this in a certain sense is in exchange for the affection that Francis had for the Pope. I am pleased, dear young people, to be here, in the wake of my Predecessors and in particular of my friend, the beloved Pope John Paul II.

As with concentric circles, the love of Francis for Jesus extends not only to the Church but to all things seen in Christ and for Christ. Here the *Canticle of the Creatures* is born in which the eye rests on the splendour of creation: from brother sun to sister

Papal Message (Continued on page 21)



CRUCIFIX

Jacopo del Casentino

(1340)

(Continued from page 20) Papal Message

moon, from sister water to brother fire.

His interior gaze became so pure and penetrating as to perceive the beauty of creation in the beauty of creatures. The *Canticle of Brother Sun*, before being a great work of poetry and an implicit invitation to respect creation, is a prayer, praise addressed to the Lord, Creator of all.

Under the banner of prayer one can see Francis' commitment to *peace*. This aspect of his life is highly contemporary in a world that greatly needs peace and is not able to find the way to it. Francis is a man of peace and a peacemaker. He witnessed it in his meekness, yet without ever remaining silent about his faith, as his meeting with the Sultan demonstrates (cf. 1 *Cel* I, 20, 57).

Since interreligious dialogue, especially after the Second Vatican Council, has today become the common and irrenounceable heritage of Christian sensitivity, Francis can help us to dialogue authentically without falling into an attitude of indifference in regard to the truth or in the attenuation of our Christian proclamation.

His being a man of peace, tolerance and dialogue, is ever born from his experience of God-Love. His greeting of peace, is, not by chance, a prayer: "May the Lord give you peace" (2 *Test.* 23).

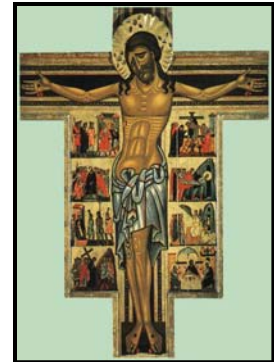
Dear young people, your vast presence here says how the figure of Francis speaks to your heart. I willingly consign his message to you, but above all, his life and his witness. It is time that you, young people, like Francis, take seriously and know how to enter into a personal relationship with Jesus. It is time to look at the history of this third millennium just begun as a history that needs the Gospel leaven ever more.

Once again, I make my own the invitation that my beloved Predecessor, John Paul II, always liked to address especially to youth: "Open the doors to Christ". Open them like Francis did, without fear, without calculation, without measure. Be, dear young people, my joy, as you were for John Paul II.

From this Basilica dedicated to St Mary of the Angels, I invite you to come to the House of Loreto at the beginning of September for the *Agorà* of Italian youth.

My Blessing to all of you. Thank you for everything, for coming, for your prayers.

✠



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*Master of
San Francesco
Bardi*

(Mid-13th century)

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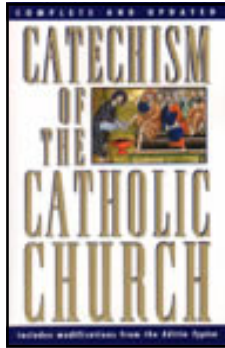
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY

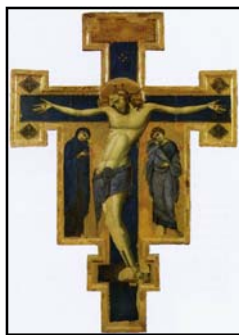
SECTION TWO: THE SEVEN SACRAMENTS OF THE CHURCH

CHAPTER FOUR: OTHER LITIGURICAL CELBRATIONS

ARTICLE 1: SACRAMENTALS



CATECHISM CORNER



CRUCIFIX

*Unknown Master
Italian
(1250)*

1667 "Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy."

THE CHARACTERISTICS OF SACRAMENTALS

1668 Sacramentals are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man. In accordance with bishops' pastoral decisions, they can also respond to the needs, culture, and special history of the Christian people of a particular region or time. They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water (which recalls Baptism).

1669 Sacramentals derive from the baptismal priesthood: every baptized person is called to be a "blessing," and to bless. Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons).

1670 Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it. "For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God."

VARIOUS FORMS OF SACRAMENTALS

1671 Among sacramentals blessings (of persons, meals, objects, and places) come first. Every blessing praises God and prays for his gifts. In Christ, Christians are blessed by God the Father "with every spiritual blessing." This is why the Church imparts blessings by invoking the name of Jesus, usually while making the holy sign of the cross of Christ.

1672 Certain blessings have a lasting importance because they consecrate persons to God, or reserve objects and places for liturgical use. Among those blessings which are intended for persons - not to be confused with sacramental ordination - are the blessing of the abbot or abbess of a monastery, the consecration of virgins, the rite of religious profession and the blessing of certain ministries of the Church (readers, acolytes, catechists, etc.). The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects.

1673 When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called "a major exorcism," can be performed only by a priest and with the permission of the bishop. The priest must proceed with prudence, strictly observing the rules established by the Church. Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church. Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness ✠

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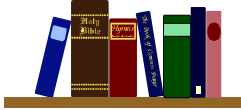
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