


# Ad Veritatem

Volume 12 Issue 10

St. Thomas More Society of Orange County

OCTOBER 2007

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

*Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the "heart afire" with the love of God.*

Thomas More,  
A Portrait of Courage

## OCTOBER MEETING:

**WEDNESDAY OCTOBER 17, 2007 NOON**

**SPEAKER: LEO SEVERINO, ESQ.—PRODUCER OF "BELLA"**

**TOPIC: MY JOURNEY BACK TO CHRIST**

*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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**OCTOBER**  
**MEETING**

**LEO SEVERINO, ESQ.**  
**“MY JOURNEY BACK TO CHRIST”**

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Leo Severino graduated from the USC School of Law in 1999 and started his legal career in the London and LA offices of Gibson Dunn and Crutcher as an associate in the Latin American Corporate Transactions department. After two years with GDC he decided to return to his first love of entertainment law. In 2001, Leo moved to Fox Network Group as Director of Business Affairs handling the national program division. A chance meeting with Eduardo Verastegui led to Leo joining Metanoia Films as a partner and producer. Leo and Eduardo who both attended daily Mass, decided to work together to bring the message of Jesus in their chosen vocations. This commitment soon resulted in the movie *Bella* which celebrates the choice of life over abortion. *Bella* has received international critical acclaim and many awards including top honors at the 2006 Toronto Film Festival, the Legacy Award from the Smithsonian Latino Center, and many others. “Our mantra is what Mother Theresa said: ‘I didn’t come to be successful; I cam to be faithful to God.’ And if success comes, it is a blessing.” For more information, visit [www.bellathemovie.com](http://www.bellathemovie.com)

**Everyone is welcome!**

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

- NOVEMBER 21**
- DECEMBER 19**
- JANUARY 16**
- FEBRUARY 20**
- MARCH 19 †**

**ST. THOMAS MORE SOCIETY**  
**ANNUAL MCLE SEMINAR**

**Saturday, January 26, 2008**

**Earn 3 hours of credit for Ethics,**  
**Bias Elimination & Substance Abuse**

**WATCH FOR MORE INFORMATION! †**

**CALENDAR**  
**REMINDERS**



**IN THIS ISSUE:**

**4**  
**A Message from our Chaplain**  
*Praying the Rosary*

**5**  
**The History of the Rosary**  
*Fr. William Saunders*

**7**  
**Thought for the Day**  
*Unfolding the Rose*

**8**  
**Scriptural Corner**  
*John 19: 26-27*

**9**  
**The Rosary: A Gospel Prayer**  
*Thomas Thompson & Jack Wintz*



*The History of the Rosary*  
Page 5



*The Rosary: A Gospel Prayer*  
Page 9

**15**  
**More on Prayer**

**17**  
**Papal Message**  
*The Holy Rosary*

**19**  
**Mary, a Disciple of Christ**

**20**  
**Mary Comes to Dwell in the Soul**

**22**  
**The Catholic Catechism**  
*Mary & the Rosary*

**24**  
**From the Library**  
*Hail, Holy Queen*

## PRAYING THE ROSARY

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

### A MESSAGE FROM OUR CHAPLAIN



VIRGIN & CHILD  
WITH ROSARY

*Bartolome Esteban  
Murillo*  
(1650)

**QUESTION:** *Our parish priest told me that when I pray the rosary, I don't have to meditate just on the mysteries which are traditionally listed, but that I can meditate on other events in Our Lord and Our Lady's life as well. Is this so? Doesn't this go against Our Lady's request at Fatima that we pray the rosary daily? It seems like she was asking for the traditional rosary. Is there any place where the Church officially defines what the rosary is?*

**ANSWER:** The Church's *Handbook of Indulgences* gives the only official definition of the rosary available. There we read, "Now the rosary is a certain formula of prayer, which is made up of 20 decades of Hail Marys with an Our Father before each decade, and in which the recitation of each decade is accompanied by pious meditation on a particular mystery of our redemption . . . in public recitation the mysteries must be announced in the manner customary in the place; for private recitation, however, it suffices if the vocal recitation is accompanied by meditation on the mysteries" (*Enchiridion Indulgentiarum*, 48).

In his letter on Marian devotion, *Marialis Cultus*, Pope Paul VI pointed out that mysteries other than the customary ones could be meditated upon by the faithful in their praying of the rosary. What the norm given seems to say is that when the mysteries are publicly announced, one should announce the traditional ones, but that the individual is free to meditate on any of the mysteries of salvation. Note also that the Apostles' Creed and the opening and closing prayers, as well as the Glory Be and the O My Jesus are not strictly required either, just the Our Fathers and Hail Marys. Customs vary slightly from place to place, and so the Church allows a certain freedom here. However, I'm not encouraging anyone, especially in group recitation, to leave these prayers out. It's just good to know what is the case, since someone, especially when praying alone, may want to simplify the prayers so as to meditate more easily.

St. Louis de Montfort, the greatest preacher of the rosary ever, gives five methods of praying the rosary. In his fourth method, he gives a brief thought for each Hail Mary. In this way, he covers many of the mysteries of the life of Our Lord and Our Lady, and indeed, of the whole work of our salvation. For example, de Montfort presents the fall of Adam, the longing of the prophets, the marriage of Mary and Joseph, Our Lord's baptism by St. John, His miracles, His Transfiguration, the Last Supper, His descent among the dead, the Gifts and Fruits of the Holy Spirit, Christ's Second Coming, Our Lady's Immaculate Conception, Her motherly mediation of grace and so on.

We must remember that the rosary is a prayer, and so we may speak to God about any of the wonders He has done for us; we are free to consider any of the mysteries of our Faith. We are still praying the rosary, and can still gain the rich indulgences attached to its recitation. In her various apparitions, Our Lady never restricts the meditation to the customary ones. Indeed, why should she? In these things, we should use the "freedom of the sons of God," and enjoy the depths of our Faith. †

## THE HISTORY OF THE ROSARY

FR. WILLIAM SAUNDERS\*

Please explain the history and background of the rosary. Is it true that the Blessed Mother gave it to St. Dominic?

The rosary is one of the most cherished prayers of our Catholic Church. Introduced by the Creed, the Our Father, three Hail Marys and the Doxology ("Glory Be"), and concluded with the Salve Regina, the rosary involves the recitation of five decades consisting of the Our Father, 10 Hail Marys and the Doxology. During this recitation, the individual meditates on the saving mysteries of our Lord's life and the faithful witness of our Blessed Mother.

Journeying through the Joyful, Sorrowful and Glorious mysteries of the rosary, the individual brings to mind our Lord's incarnation, His passion and death and His resurrection from the dead. In so doing, the rosary assists us in growing in a deeper appreciation of these mysteries, in uniting our life more closely to our Lord and in imploring His graced assistance to live the faith. We also ask for the prayers of our Blessed Mother, who leads all believers to her Son.

The origins of the rosary are "sketchy" at best. The use of "prayer beads" and the repeated recitation of prayers to aid in meditation stem from the earliest days of the Church and has roots in pre-Christian times. Evidence exists from the Middle Ages that strings of beads were used to count Our Fathers and Hail Marys. Actually, these strings of beads became known as "Paternosters," the Latin for "Our Father."

The structure of the rosary gradually evolved between the 12th and 15th centuries. Eventually 50 Hail Marys were recited and linked with verses of psalms or other phrases evoking the lives of Jesus and Mary. During this time, this prayer form became known as the rosarium ("rose garden"), actually a common term to designate a collection of similar material, such as an anthology of stories on the same subject or theme. During the 16th century, the structure of the five-decade rosary based on the three sets of mysteries prevailed.

Tradition does hold that St. Dominic (d. 1221) devised the rosary as we know it. Moved by a vision of our Blessed Mother, he preached the use of the rosary in his missionary work among the Albigensians, who had denied the mystery of Christ. Some scholars take exception to St. Dominic's role in forming the rosary. The earliest accounts of his life do not mention it, the Dominican constitutions do not link him with it and contemporaneous portraits do not include it as a symbol to identify the saint.

In 1922, Dom Louis Cougand stated, "The various elements which enter into the composition of that Catholic devotion commonly called the rosary are the product of a long and gradual development which began before St. Dominic's time, which continued without his having any share in it, and which only attained its final shape several centuries after his death." However, other scholars



ST DOMINIC  
IN PRAYER

*El Greco*  
(1586-90)

*\* Fr. Saunders is president of the Notre Dame Institute and associate pastor of Queen of Apostles Parish, both in Alexandria. This article appeared in the October 6, 1994 issue of "The Arlington Catholic Herald."*

*History of the Rosary* (Continued on page 6)

(Continued from page 5) *History of the Rosary*



**ROSARY MOTHER  
OF GOD WITH  
ST DOMINIC &  
ST FRANCIS  
OF ASSISI**

*Nicola Grassi*

(Date Unknown)

would rebut that St. Dominic not so much "invented" the rosary as he preached its use to convert sinners and those who had strayed from the faith. Moreover, at least a dozen popes have mentioned St. Dominic's connection with the rosary, sanctioning his role as at least a "pious belief."

The rosary gained greater popularity in the 1500s, when Moslem Turks were ravaging Eastern Europe. Recall that in 1453, Constantinople had fallen to the Moslems, leaving the Balkans and Hungary open to conquest. With Moslems raiding even the coast of Italy, the control of the Mediterranean was now at stake.

In 1571, Pope Pius V organized a fleet under the command of Don Juan of Austria the half-brother of King Philip II of Spain. While preparations were underway, the Holy Father asked all of the faithful to say the rosary and implore our Blessed Mother's prayers, under the title Our Lady of Victory, that our Lord would grant victory to the Christians. Although the Moslem fleet outnumbered that of the Christians in both vessels and sailors, the forces were ready to meet in battle. The Christian flagship flew a blue banner depicting Christ crucified. On October 7, 1571, the Moslems were defeated at the Battle of Lepanto. The following year, Pope St. Pius V established the Feast of the Holy Rosary on October 7, where the faithful would not only remember this victory, but also give thanks to the Lord for all of His benefits and remember the powerful intercession of our Blessed Mother.

The fact that our Church continues to include the Feast of the Holy Rosary on the liturgical calendar testifies to the importance and goodness of this form of prayer. †

SIMPLE TRUTHS



Fulton J. Sheen

***"The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description." †***

## UNFOLDING THE ROSE

A young, new priest was walking with an older, more seasoned priest in the garden one day. Feeling a bit insecure about what God had for him to do, he was asking the older priest for some advice.

The older priest walked up to a rosebush and handed the young priest a rosebud and told him to open it without tearing off any petals.

The young priest looked in disbelief at the older priest and was trying to figure out what a rosebud could possibly have to do with his wanting to know the will of God for his life and ministry.

But because of his great respect for the older priest, he proceeded to try to unfold the rose, while keeping every petal intact. It wasn't long before he realized how impossible this was to do.

Noticing the younger priest's inability to unfold the rosebud without tearing it, the older priest began to recite the following poem...

It is only a tiny rosebud,  
A flower of God's design;  
But I cannot unfold the petals  
With these clumsy hands of mine.

The secret of unfolding flowers  
Is not known to such as I.  
GOD opens this flower so sweetly,  
Then in my hands they die.

If I cannot unfold a rosebud,  
This flower of God's design,  
Then how can I have the wisdom  
To unfold this life of mine?

So I'll trust in Him for leading  
Each moment of my day.  
I will look to Him for His guidance  
Each step of the pilgrim way.

The pathway that lies before me,  
Only my Heavenly Father knows.  
I'll trust Him to unfold the moments,  
Just as He unfolds the rose. †



**THOUGHT  
FOR  
THE  
DAY**



## JOHN 19: 26-27



### SCRIPTURAL CORNER



#### MARY & JOHN AT THE FOOT OF THE CROSS

*Hieronymus Bosch*

(Date Unknown)

*\*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.*

<sup>26</sup> When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

#### Comment from the Navarre Bible:\*

<sup>26-27</sup>. "The spotless purity of John's whole life makes him strong before the Cross. The other apostles fly from Golgotha: he, with the Mother of Christ, remains. Don't forget that purity strengthens and invigorates the character" (J. Escriva, *The Way*, 144).

Our Lord's gesture in entrusting his Blessed Mother to the disciple's care, has a dual meaning (see p. 19 above and pp. 35ff). For one thing it expresses his filial love for the Virgin Mary. St Augustine sees it as a lesson Jesus gives us on how to keep the fourth commandment: "Here is a lesson in morals. He is doing what he tells us to do and, like a good Teacher, he instructs his own by example, that it is the duty of good children to take care of their parents; as though the wood on which his dying members were fixed were also the chair of the teaching Master" (St Augustine, *In Ioann. Evang.*, 119,2).

Our Lord's words also declare that Mary is our Mother: "The Blessed Virgin also advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, associating herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim who was born of her. Finally, she was given by the same Christ Jesus dying on the cross as a mother to his disciple" (Vatican II, *Lumen Gentium*, 58).

All Christians, who are represented in the person of John, are children of Mary. By giving us his Mother to be our Mother, Christ demonstrates his love for his own to the end (cf. Jn 13:1). Our Lady's acceptance of John as her son shows her motherly care for us: "the Son of God, and your Son, from the Cross indicated a man to you, Mary, and said: 'Behold, your son' (Jn 19:26). And in that man he entrusted to you every person, he entrusted everyone to you. And you, who at the moment of the Annunciation, concentrated the whole program of your life in those simple words: 'Behold I am the handmaid of the Lord; let it be to me according to your word' (Lk 1:38): embrace everyone, draw close to everyone, seek everyone out with motherly care. Thus is accomplished what the last Council said about your presence in the mystery of Christ and the Church. In a wonderful way you are always found in the mystery of Christ, your only Son, because you are present wherever men and women, his brothers and sisters, are present, wherever the Church is present" (John Paul II, *Homily in the Basilica of Guadalupe*, 27 January 1979).

John, the disciple whom Jesus loved, brought Mary into his home, into his life. Spiritual writers have seen these words of the Gospel as an invitation to all Christians to bring Mary into their lives. Mary certainly wants us to invoke her, to approach her confidently, to appeal to her as our mother, asking her to 'show that you are our mother'" (J. Escriva, *Christ is passing by*, 140).

John Paul II constantly treats our Lady as his Mother. In bidding farewell to the Virgin of Czestochowa he prayed in this way: "Our Lady of the Bright Mountain, Mother of the Church! Once more I consecrate myself to you 'in your maternal slavery of love'. *Totus tuus!* I am all yours! I consecrate to you the whole Church--everywhere and to the ends of the earth! I consecrate to you humanity; I consecrate to you all men and women, my brothers and sisters. All peoples and all nations. I consecrate to you Europe and all the continents. I consecrate to you Rome and Poland, united, through your servant, by a fresh bond of love. Mother, accept us! Mother, do not abandon us! Mother, be our guide!" (Farewell Address at Jasna Gora Shrine, 6 June 1979). ✚



## THE ROSARY: A GOSPEL PRAYER

BY THOMAS A. THOMPSON, S.M., AND JACK WINTZ, O.F.M.

Is the rosary going to survive? Since the early 60s, there has been a rather obvious decline in the rosary's popularity, at least in the United States. Whether the rosary will continue in this slump or make a comeback is anyone's guess.

Yet there are still numerous groups around the world today, and these include young Catholics, for whom the rosary remains—or is even increasingly becoming—a vital form of prayer.

Another sign of hope for the rosary's rebirth is a renewed understanding of Mary and her mission in the Church. Perhaps as we bring our image of Mary more in line with contemporary Church teaching and the signs of the times, we will also begin seeing new possibilities in the rosary.

Among the reasons some give for the rosary's fall from popularity are these: It is too mechanical, repetitive and boring, or it is a relic of the past not suited to our times.

Others say they shy away from the rosary because of the tunnel vision of a few who so exaggerate its importance that it begins to eclipse Jesus and the Eucharist as the central focus of Catholic life. Still others are turned off by the lopsided theology of those who present the rosary as a simple cure for all evils while failing to note that action must be combined with prayer in eliminating those evils.

Pope Paul VI warned against exaggerated approaches when he wrote in 1974: "We...recommend that this very worthy devotion not be propagated in a way that is too one-sided or exclusive. The rosary is an excellent prayer, but the faithful should be serenely free toward it. Its intrinsic appeal should draw them to calm recitation" (*On Devotion to the Blessed Virgin*, #55).

### PRAISE FROM THE POPES

Although Paul VI felt a need in the same document to point out "certain devotional deviations" in Marian practice, he showed himself—even more emphatically—a champion of Our Lady and of the rosary. He devoted some six or seven of the document's pages to praising this devotion and explaining its place in the life of the followers of Christ.

Pope John Paul II has also been a frequent and staunch advocate of the rosary. In June of 1987—by way of a remarkable, live satellite telecast—he celebrated the opening of the Marian year by praying the rosary with the faithful from around the world.

This event, in which millions participated, showed that the rosary is still a Catholic devotion with worldwide appeal. Through the miracle of television, the Pope linked five continents together in one global prayer for world peace. The telecast carried mass audiences live to places like Bombay, Manila, Rio de Janeiro, Mexico City, Fatima, Lourdes, Frankfurt, Washington, D.C., and Dakar (Senegal, Africa), where vast throngs of the faithful were participating in the rosary at these cities' great Marian shrines.

On the first Saturday of each month, moreover, Pope John Paul II recites the rosary with the faithful on Vatican Radio.

When the same pope survived an assassin's bullet in 1981, he credited his safety to the protection of Mary and expressed his gratitude by way of the rosary. The assassination attempt had taken place in St. Peter's Square on May 13—the anniversary of the



MADONNA  
DEL ROSARIO

Caravaggio

(1607)

(Continued from page 9) *The Rosary: A Gospel Prayer*

first appearance of Our Lady to the children at Fatima 64 years earlier in 1917.

On the day the pope resumed his public appearances, October 7 (the feast of the Holy Rosary), he pointed out the connection with Fatima, saying he was "indebted to the Blessed Virgin" and adding: "In everything that happened to me on that very day, I felt that extraordinary motherly protection and care, which turned out to be stronger than the deadly bullet.

"Today," he continued, "is the memorial of Our Lady of the Holy Rosary. The whole month of October is the month of the rosary....I want these first words...to be words of gratitude, love and deep trust, just as the holy rosary is and always remains a prayer of gratitude, love and trustful request: the prayer of the Mother of the Church. I...invite you all to this prayer."

A bit later, the pope added: "The rosary is my favorite prayer—a marvelous prayer, marvelous in its simplicity and depth....In the last few weeks I have had numerous proofs of kindness on the part of people all over the world. I want to express my gratitude in decades of the rosary,...in the prayer, so simple and so rich, that the rosary is. I cordially exhort everyone to recite it" (quoted in *The Pope Speaks*, Vol. 26, No. 4, 1981).

### **THE ORIGIN OF THE ROSARY**

It is obvious, therefore, that the rosary deserves our study and attention. But before we look at the rosary as a meaningful prayer for our day, we need quickly to review its history.

Pinpointing the origin of the rosary is not easy. The familiar legend that St. Dominic (1170-1221) received the rosary from Our Lady is difficult to substantiate, and most historians believe the rosary developed slowly during a time-span stretching possibly from the 1100s to 1569, when Pope Pius V officially approved the devotion. Reflected in the legend, no doubt, is the historical truth of St. Dominic's great devotion to Our Lady and the key role played by his followers, the Dominican Order, in the promotion of the rosary over the centuries.

Apparently, the rosary developed out of the laity's desire to have a form of prayer similar to that practiced by the monks, who prayed the psalter—the 150 psalms of the Bible. The faithful—especially those unable to read—began the practice of saying 150 Our Fathers in place of the Psalms. Some used a string of 150 beads to keep count. In a parallel development, people devoted to Mary said 150 Ave Marias (the Angel Gabriel's greeting to Mary—not the entire Hail Mary as we know it today), mixed with verses from the psalms, a devotion sometimes known as Our Lady's Psalter. With time, mysteries from the life of Christ were added—to give those praying material for contemplation and to keep Christ as the central focus of the devotion.

The rosary took its present form between the 14th and 15th centuries. A Carthusian monk divided the 150 Ave Marias into the 15 decades, with each decade preceded by the Lord's Prayer.

In 1569, as indicated earlier, Pope Pius V officially recommended this prayer of "150 angelic salutations...with the Lord's Prayer at each decade...while meditating on the mysteries which recall the entire life of our Lord Jesus Christ." This same pope added the second part of the Hail Mary, and this form of the prayer was eventually adopted for the rosary.

For the next 400 years, the rosary has remained unchanged. During the past century—from Pope Leo XIII (1878-1903) to John Paul II—this prayer has been consistently and highly recommended by the popes.

Today people usually pray five decades—or one set of mysteries—at a time rather than all 15 decades (or 150 Hail Marys) that make up the whole rosary. Although, strictly speaking, the rosary is all 15 decades (often called the Dominican rosary), the form most of us are familiar with is the so-called five-decade rosary.

### **A GOSPEL PRAYER**

A quick look at the structure of the rosary shows it to be truly a Scripture-based prayer drawing especially upon the Gospels. The Apostles' Creed itself, leading off the rosary, is nothing other than a summary of the great mysteries of the Catholic faith, most of which are standard Gospel teachings. Each decade is preceded by the Our Father, a prayer straight from the Gospels and taught by Jesus himself as a model of all prayer.

The first part of the Hail Mary is composed of verses from the Gospel of Luke (1:28 and 1:42): the angel's

*The Rosary: A Gospel Prayer* (Continued on page 11)

(Continued from page 10) *The Rosary: A Gospel Prayer*

words announcing Christ's birth and Elizabeth's greeting to Mary. Both of these gospel passages are rich in meaning and point to the central mystery of our faith, the incarnation of the Messiah.

New translations of these verses and recent studies indicate that the angel's greeting to Mary is one of joy announcing the "breakthrough" of a new age: "Rejoice, God's favored one, the Lord is with you." Gabriel's greeting recalls the Prophet Zephaniah's description of the joy which would accompany the Messiah's coming: "Rejoice, exult with all your heart, daughter of Jerusalem! Yahweh has repealed your sentence: He has turned your enemy away. Yahweh is king among you, Israel, you have nothing to fear" (Zephaniah 3:14-15). At the moment of the Annunciation, Mary—the Daughter of Zion and the Mother of the Church—represents both those who have awaited the Savior and those who now accept him in faith.

Mary's key role in the mystery of Christ is not a rosary invention. Rather, it is a vital part of the Gospel that is simply reflected in the rosary. The sense of the faithful that the rosary is a prayer of confidence in Mary's love and intercession for us is rooted in the Good News of the Gospel.

The Gospel passages from which the Hail Mary was drawn, moreover, reveal the virgin as a dynamic, grace-filled woman to whom God offered a pivotal and active role in the drama of salvation. Pope Paul VI saw this clearly when he wrote: "Mary...gives her active and responsible consent...to the 'event of the ages,' as the Incarnation of the Word has been rightly called...The modern woman will note with glad surprise that Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman or one whose piety was repellent to others; on the contrary, she did not hesitate to proclaim [in the *Magnificat* by which she responds to Elizabeth's greeting] that God vindicates the humble and the oppressed and removes the powerful people of this world from their privileged positions" (*On Devotion to the Blessed Virgin*, #37).

Expanding on this theme, Pope John Paul II wrote in *Mother of the Redeemer* (#37): "The Church's love of preference for the poor is wonderfully inscribed in Mary's *Magnificat*....Mary is deeply imbued with the spirit of the 'poor of Yahweh' and truly proclaims the coming of the 'Messiah of the poor'" (Isaiah 11:4).

If the rosary is truly to reflect the spirit of the Gospel and that of the Virgin Mary as portrayed there, then it must encourage, among other things, dynamic responsibility on the part of both women and men as well as a commitment to walking with God's poor.

### A CHRIST-CENTERED PRAYER

At some point in history, the name of Jesus was added to the first part of the Hail Mary, indicating that all that precedes it can be fully understood only in the person of Christ. Jesus, the fruit of Mary's womb, is truly the center and summit of this prayer.

The mysteries of the rosary are clearly centered on events in Christ's life—the joyful mysteries on his incarnation, the sorrowful mysteries on his suffering and death, and the glorious mysteries on his resurrection. "In praying the rosary with devotion," says Mother Teresa of Calcutta, "we are reliving the life of Christ."

On one occasion in the Vatican, Pope Paul VI is reported to have held up his rosary and proclaimed: "This is the Bible for those who can neither read nor write." The whole history of our salvation, the pope went on to explain, is contained in these mysteries which summarize the life of Christ.

The mysteries of Christ (and Mary) do not simply refer to past events. Christ truly lives among us now, continuing to be born, to suffer, die and rise again in the Church of our day. When we pray, "Blessed is the fruit of thy womb, Jesus," we need to remember that we, too, the body of Christ, are also the fruit of her womb, for we are born of the Christ who was born of Mary. Mary is not only the Mother of Christ, but also the Mother of the Church, whom Pope Paul VI described as "the new Eve....cooperating in the birth and development of divine life in the souls of the redeemed" (quoted by Pope John Paul II in *Mother of the Redeemer*, #47).

### A TOOL FOR CONTEMPLATION

The rosary is meant to be a prayer that leads us to Christ and into union with God. If it only locks us into a meaningless circle of mechanically recited prayers, the rosary is not achieving its purpose. And Mary would be

*The Rosary: A Gospel Prayer* (Continued on page 12)

(Continued from page 11) *The Rosary: A Gospel Prayer*

the first one to tell us to find a better way to God and love of neighbor.

The words of the rosary are meant to launch us into the mysteries of Christ's life or, better, into the living mystery of Christ himself, who says, "I am with you always even until the end of time." Just as each Hail Mary builds up to the word *Jesus*, so the whole rosary leads to union with him. And through Jesus we come into union with the Triune God. Each decade ends in a "Glory be to Father, Son and Spirit," suggesting that the whole rosary is a movement toward praise and joyful union with God.

In praying the rosary, it's important not to get too tied down or worried about the words, at least, not to get anxious about them. If you feel inspired to savor the words and their meaning, fine. There is a scriptural richness and a spiritual energy to be tapped from the words themselves. But don't hesitate to soar beyond the words to the mysteries of Christ or into the loving presence of God. If distracting thoughts come and your mind drifts to last night's dinner, to a movie or to personal problems, that's O.K. Be at peace. Gently move back to the words or mysteries or talk to Jesus about your distractions.

We should feel comfortable allowing ourselves a certain flexibility with the rosary, as the U.S. bishops noted in their 1973 pastoral letter, *Behold Your Mother—Woman of Faith*. "Besides the precise rosary pattern long known to Catholics," they write, "we can freely experiment. New sets of mysteries are possible. We have customarily gone from the childhood of Jesus [the finding of Jesus in the Temple] to his Passion, bypassing the whole public life. There is rich matter here for rosary meditation" (#97). For example, one might search for events in the life of Christ—the wedding feast of Cana, the healing of the sick, speaking with the woman at the well—that speak to our personal life at any given moment.

As mentioned above, it's not always necessary to focus on the words. More important is to *pray from the heart*. Many people who say the rosary consider the words to be like background music leading them more deeply into the mysteries or into God's loving presence within. The gentle murmur of the words, for example can take us into that silent center within us where Jesus' Spirit dwells as in a temple.

In his book, *Doorway to Silence: The Contemplative Use of the Rosary* (Paulist Press, 1986), Robert Llewelyn proposes this image: "The words are like the banks of a river and the prayer is like the river itself. The banks are necessary to give direction and to keep the river flowing. But it is the river with which we are concerned. So in prayer it is the inclination of the heart to God which alone matters. The words are...the framework in which the prayer is held. The words are not the prayer. The prayer lies always beyond the words. As the river moves into the sea, the banks drop away. So, too, as we move into the deeper sense of God's presence the words fall away and...we shall be left in silence in the ocean of God's love."

The use of repetition as a tool for contemplation is an ancient practice. Repeating a sacred word or verses of Scripture, in rhythm with one's breathing perhaps, is a method of contemplative prayer described by early Christian writers and which survives today in the Jesus Prayer and in various forms of centering prayer. Other religious traditions, such as Hinduism, use mantras—the repeating of sacred words—as an aid to contemplation.

Using beads during prayers is also a custom common in other religious traditions, such as among Buddhists and Muslims. Just as the repetition of words and breathing can lead to a contemplative state, so also can the soothing repetition of touch. The use of beads brings the sense of touch into the act, making the rosary a prayer of the body as well as of the mind. It's also a way of bringing creation itself (wood, metal, artwork) into the service of God—a very incarnational way of praying.

### **AN 'INCARNATIONAL' PRAYER**

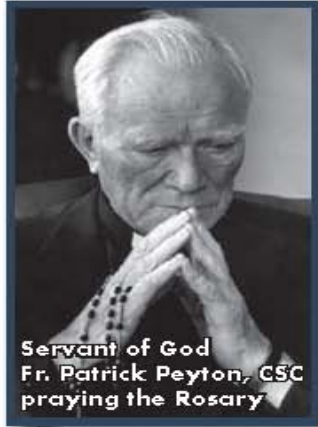
Taking the beads in hand and coming to Jesus through Mary is an incarnational prayer in yet another sense. The God of Christians is not an abstraction but a personal God who "was born of the Virgin Mary" and who walked with us as a fellow human in this world.

"Abstractions do not require mothers!" as Jesuit theologian Karl Rahner has often been quoted as saying. On the other hand, we know that Jesus Christ, the central figure of the rosary, did "require" a mother. We are reminded of the realness, humanness and accessibility of our loving God each time we pray the rosary. ✚

# ROSARY RALLY

## AT CITRUS COLLEGE STADIUM - GLENDORA, CA

Saturday - October 13, 2007 - 6:00pm - 10:00 pm



Servant of God  
Fr. Patrick Peyton, CSC  
praying the Rosary

It is certain that America is at the most crucial moment of her history. At this time we would do well to keep in mind the power of the Rosary and the message of Fatima. The Rosary is not merely a devotion. It is weapon of conversion, protection and love. Never has this weapon been more needed than it is today. Join us as we pray for world peace!



**WHAT:** Rosary Rally  
**WHEN:** Sat. October 13, 2007  
**WHERE:** Citrus College Stadium -  
Glendora, CA  
**TIME:** 6:00pm to 10:00 pm

**EVERYONE IS WELCOME!**  
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FAMILY AND CHURCH GROUP.**

**10,000 MAX CAPACITY SEATING**

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THIS EVENT, PLEASE CONTACT OUR  
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**BRING YOUR ENTIRE FAMILY TO THIS EVENING OF PRAYER  
LET US COME TOGETHER FOR WORLD PEACE!**

Join us on Saturday, October 13, 2007 at Citrus College Stadium in the city of Glendora, California as we hope to bring together thousands of the faithful to pray the timeless prayer of the Rosary for peace in our world. We welcome everyone to help enhance the prayer lives of our families, ourselves and our communities—to strengthen unity in our homes and communities and help foster world peace all through the intercession of Our Mother Mary and the outpouring of the Holy Spirit.

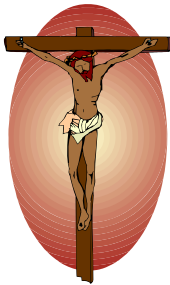
#### *Evening Highlights:*

- Pray the Rosary as a family
- FREE CD to every family in attendance
- Inspiring Testimonies by Special Guests
- Various Singers
- Prize Giveaways
- And much more

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Catholic Resource Center - P.O. Box 720, West Covina, CA 91793  
For more info. please visit [www.CatholicRC.org](http://www.CatholicRC.org) or call 877-526-2151

## 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](mailto:alanphar@firstam.com)*

- ◆ Bishop Norman McFarland (illness)
  - ◆ Christopher Shonafelt (injury)
    - ◆ Sam Inlow (deceased)
  - ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
  - ◆ Hon. Jenny Latta (serious illness)
    - ◆ Kathy Todd (cancer)
    - ◆ Susan Keenan (serious illness)
  - ◆ Melissa DiFelice (serious illness)
  - ◆ Ellie Shonafelt & Her Children
    - ◆ Janet Prahll (illness)
    - ◆ Lindsay Stevens (illness)
    - ◆ Douglas Kniec (illness)
  - ◆ Eleanor Kott & Family (illness)
    - ◆ David Macdonald (illness)
    - ◆ Eric & Marie Bessem
  - ◆ Charles Godwin (serious illness)
- ◆ Kevin Guice (serious illness)
- ◆ Julia Nelson (serious illness)
  - ◆ Sean Nelson (illness)
- ◆ Kallie Townsend-3yr old (illness)
  - ◆ Mary Keelan (illness)
- ◆ Lauri B Kalinowski (serious illness)
  - ◆ Duain Cruzat (serious disease)
  - ◆ Keith Wilson (serious illness)
- ◆ Milos & Edith Myrik (serious illness)
  - ◆ Scott Smith (illness)
  - ◆ Ryan Ronk (serious injury)
  - ◆ Kristin Burkett (serious illness)
- ◆ Darren M (questioning the Faith)
- ◆ Fr. Matt Munoz (special intention)
  - ◆ Cindie Burnes (serious illness)
  - ◆ Ron Gable (special intention) †

## SOCIAL JUSTICE

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Leia or Dwight Smith (714) 558-7478

## MORE ON PRAYER

After making this personal appeal, More shows in one of his artistically crafted sentences how the attentive reader will profit from a prayerful meditation on the scene he has chosen.

For if we do this carefully: contemplate Christ prostrate in prayer, a ray of that light which enlightens every man who comes into the world will illuminate our minds so that we will see, recognize, deplore, and at long last correct, I will not say the negligence, sloth, or apathy, but rather the feeble-mindedness, the insanity, the downright blockheaded stupidity with which most of us approach the all powerful God and instead of praying reverently, address Him in a lazy and sleepy sort of way; and by the same token I am very much afraid that instead of placating Him and gaining His favor we exasperate Him and sharply provoke His wrath.

What More does in this one sentence exemplifies what he does in the book as a whole. He tries to get his reader to see the real meaning of Christ's "ordinary" human actions. If we truly see what they reveal and if we imitate them, we will not be negligent, slothful, or apathetic; we will not act stupidly; we will not go through life in a lazy, sleepy sort of way. When we compare our way of praying with that of Christ, we realize how we too often let our "thoughts wander wildly during prayers, frantically flitting about in a throng of absurd fantasies." Unlike Christ, who is prostrate before God and wholly absorbed in his prayer, we let "our actions ... betray that our minds are wandering miles away." With his earthy and humorous irony, More tries to help us see the absurdity of this way of praying. In embarrassing contrast to the way Christ prays, "we scratch our heads, clean our fingernails with a pocketknife, pick our noses with our fingers, meanwhile making the wrong responses." How can we not be "ashamed to pray in such a deranged state of mind and body—to beseech God's favor in a matter so crucial for us... ?"

Thomas More: A Portrait of Courage

Gerard B. Wegemer

Pg. 206 †



### THE WRITINGS OF THOMAS MORE



**MORE & DAUGHTER  
IN PRISON**

*John Rogers Herbert*  
(1847)



**FRANK & ERNEST**

# Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

## BIBLICAL INTERPRETATIONS FROM CHILDREN

The Jews were a proud people and throughout history they had trouble with the unsympathetic Genitals.

The Egyptians were all drowned in the dessert.

Afterwards, Moses went up on Mount Cyanide to get the ten amendments.

The first commandment was when Eve told Adam to eat the apple.

The seventh commandment is thou shalt not admit adultery.

Moses died before he ever reached Canada.

Then Joshua led the Hebrews in the battle of Geritol.

David was a Hebrew king skilled at playing the liar. He fought with the Finklesteins, a race of people who lived in Biblical times.

Solomon, one of David's sons, had 300 wives and 700 porcupines.

Jesus was born because Mary had an immaculate contraption.

Jesus enunciated the Golden Rule, which says to do one to others before they do one to you.

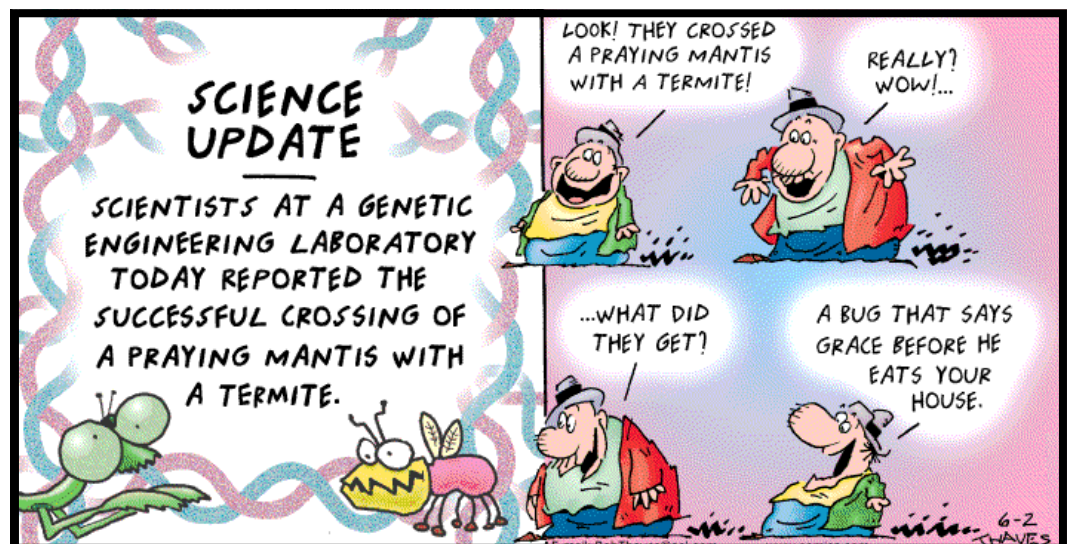
It was a miracle when Jesus rose from the dead and managed to get the tombstone off the entrance.

The epistles were the wives of the apostles.

St. Paul cavorted to Christianity. He preached holy acrimony, which is another name for marriage. †



**FRANK & ERNEST**





## MESSAGE OF HIS HOLINESS POPE BENEDICT

VISIT TO THE SHRINE OF OUR LADY OF DIVINE LOVE  
**ADDRESS OF HIS HOLINESS BENEDICT XVI**  
**AT THE CONCLUSION OF THE RECITATION OF**  
**THE HOLY ROSARY**  
*Monday, 1 May 2006*



*Dear Brothers and Sisters,*

It is a comfort to be with you today to recite the Holy Rosary at this Shrine of Our Lady of Divine Love, where the faithful express the devout affection for the Virgin Mary that is rooted in the soul and history of the Roman people.

Special joy springs from the thought of thus renewing the experience of my beloved Predecessor John Paul II, who, on the first day of the month of May in 1979, exactly 27 years ago, made his first Visit to this Shrine as Pontiff.

I greet with affection the Rector, Mons. Pasquale Silla, and thank him for his cordial address. With him, I greet the other Priests Oblates Sons of Our Lady of Divine Love and the Sisters Daughters of Our Lady of Divine Love who are joyfully and generously devoted to serving in the Shrine and the whole range of its different good works. I greet the Vicar, Cardinal Camillo Ruini, and the Auxiliary Bishop of the Southern Sector of Rome, Bishop Paolo Schiavon, and all of you, dear brothers and sisters, who are here in large numbers.

We have recited the Holy Rosary going through the five "Joyful" Mysteries, which portray to the eyes of the heart the beginnings of our salvation, from Jesus' conception in the Virgin Mary's womb, brought about by the Holy Spirit, until he was found in the temple of Jerusalem when he was 12 years old, listening to the teachers and asking them questions.

We have repeated and made our own the Angel's words: "Hail, Mary, full of grace, the Lord is with you!", and also the words with which St Elizabeth welcomed the Virgin who went with haste to help and serve her: "Blessed are you among women, and blessed is the fruit of your womb!".

We have contemplated the docile faith of Mary, who trusted in God without reserve and put herself entirely in his hands. Like the shepherds, we too have felt close to the Child Jesus lying in the manger and recognized and adored him as the eternal Son of God who, through love, became our brother, hence, our one Savior.

We too entered the temple with Mary and Joseph, to offer the Child to God and to carry out the rite of purification: and here, together with salvation, we felt ourselves anticipating, in the words of the elderly Simeon, the contradictory sign of the Cross, and of the sword that beneath the Cross of the Son was to pierce the Mother's soul, thereby making her not only the Mother of God but also Mother of

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



(Continued from page 17) Papal Message

us all.

Dear brothers and sisters, in this Shrine we venerate Mary Most Holy with the title "Our Lady of Divine Love".

Thus, full light is shed on the bond that united Mary with the Holy Spirit from the very beginning of her existence when, as she was being conceived, the Spirit, the eternal Love of the Father and of the Son, made their dwelling within her and preserved her from any shadow of sin; then again, when the same Spirit brought the Son of God into being in her womb; and yet again when, with the grace of the Spirit, Mary's own words were fulfilled through the whole span of her life: "Behold, I am the handmaid of the Lord"; and lastly, when, by the power of the Holy Spirit, Mary was taken up physically to be beside the Son in the glory of God the Father.



THE ANNUNCIATION

*El Greco*  
(1595-1600)

"Mary", I wrote in the Encyclical *Deus Caritas Est*, "is a woman who loves.... As a believer who in faith thinks with God's thoughts and wills with God's will, she cannot fail to be a woman who loves" (n. 41). Yes, dear brothers and sisters, Mary is the fruit and sign of the love God has for us, of his tenderness and mercy. Therefore, together with our brothers in the faith of all times and all places, we turn to her in our needs and hopes, in the joyful and sorrowful events of life. My thoughts go at this moment, with deep sympathy, to the family in the Island of Ischia, hit by yesterday's disaster.

In the month of May an increasing number of people come here as pilgrims from the parishes of Rome and also from many other districts, to pray and to enjoy the beauty and restful tranquility of these places. From here, from this Shrine of Divine Love, we therefore expect powerful help and spiritual support for the Diocese of Rome, for myself, its Bishop, and for the other Bishops my collaborators, for the priests, for families, for vocations, for the poor, the suffering and the sick, for the children and for the elderly, for the entire beloved Italian Nation. We are expecting in particular the inner energy to fulfill the vow made by the Roman People on 4 June 1944, when they solemnly asked Our Lady of Divine Love that this City be preserved from the horrors of war, and they were heard: the vow and the promise, that is, to correct and improve one's own moral conduct to bring it more into line with that of the Lord Jesus. Today too, there is a need to convert to God, to God who is Love, so that the world may be freed from war and terrorism. We are unfortunately reminded of this by the victims, such as the service men who fell last Thursday in Nassiriya in Iraq, whom we entrust to the motherly intercession of Mary, Queen of Peace.

Dear brothers and sisters, from this Shrine of Our Lady of Divine Love, I therefore renew the invitation I expressed in the Encyclical *Deus Caritas Est*: "To practice love and in this way to cause the light of God to enter into the world" (n. 39). Amen! †

## MARY, A DISCIPLE OF CHRIST\*

"But look here, my brothers and sisters, concentrate more, I beg you, on what follows, concentrate more on what Christ the Lord said as he stretched out his hand over his disciples: *This is my mother and these are my brothers; and whoever does the will of my Father who sent me, that person is a brother to me and a sister and a mother* (Mt 12:49-50). Didn't the Virgin Mary do the will of the Father? I mean, she believed by faith, she conceived by faith, she was chosen to be the one from whom salvation in the very midst of the human race would be born for us, she was created by Christ before Christ was created in her. Yes, of course, holy Mary did the will of the Father. And therefore it means more for Mary to have been a disciple of Christ than to have been the mother of Christ. It means more for her, an altogether greater blessing, to have been Christ's disciple than to have been Christ's mother. That is why Mary was blessed, because even before she gave him birth, she bore her teacher in her womb.

Just see if it isn't as I say. While the Lord was passing by, performing divine miracles, with the crowds following him, a woman said: *Fortunate is the womb that bore you*. And how did the Lord answer, to show that good fortune is not really to be sought in mere family ties? *Rather blessed are those who hear the word of God and keep it* (Lk 11:27-28). So that is why Mary, too, is blessed, because she heard the word of God and kept it. She kept truth safe in her mind even better than she kept flesh safe in her womb. Christ is truth, Christ is flesh; Christ as truth was in Mary's mind, Christ as flesh in Mary's womb; that which is in the mind is greater than what is carried in the womb.

Mary is holy, Mary is blessed, but the Church is something better than the Virgin Mary. Why? Because Mary is part of the Church, a holy member, a quite exceptional member, the supremely wonderful member, but still a member of the whole body. That being so, it follows that the body is something greater than the member. The Lord is the head, and the whole Christ is head and body. How shall I put it? We have a divine head, we have God as our head."

### Prayer

I call upon you, God of truth, in whom and by whom and through whom all things are true which are true. For to turn away from you is to fall; to run away to you is to rise again; to rest in you is to stand firm. In your mercy, come to me. †



ST. AUGUSTINE  
*Sandro Botticelli*  
(1490-92)

\*St. Augustine,  
*Sermon 72/A, 7*

## MARY COMES TO DWELL IN THE SOUL\*

"This devotion [giving oneself entirely to Mary and through her to Jesus] if fervently practiced produces wonderful effects in the soul.

The principal effect is that *Mary comes to dwell in the soul* so that it is no longer the soul which lives, but Mary who lives in it and becomes, so to speak, the soul of the soul.

And what wonders will not Mary perform when by a truly ineffable grace she comes to reign as Queen in a soul?

She performs great wonders and she works especially in hearts, often unbeknown to the soul, because if the soul realized what was happening it would be in danger of losing, on account of vanity, all this beauty.

Mary is the fruitful Virgin, and in all the souls in which she comes to dwell she *causes to flourish purity of heart and body, rightness of intention and abundance of good works*.

Do not imagine that Mary, the most fruitful of creatures who gave birth to a God, remains barren in a faithful soul.

It will be she who makes the soul live incessantly for Jesus Christ, and will make Jesus live in the soul:

'My children, that I may give birth anew, that Christ may be formed in you' (Cf. *Gal 2:20*).

Just as Jesus, in coming into the world, willed to be the fruit of Mary's womb, so he is for each soul; and in those in which Mary lives most freely it can best be seen how he is their fruit and masterpiece. (...)

Since God came into the world, the first time, in humility and secrecy through Mary, may we not be sure that through Mary *he will come also the second time*, to reign over all, as the Church expects, and to judge the living and the dead?

No one knows how or when it will happen; but I know that God, whose plans stand higher above ours than do the heavens above the earth, will come at the time and in the way least suspected by men, including those who are most versed in Sacred Scripture, which remains obscure on this point.

However I also believe that in the last days, and perhaps sooner than anyone thinks, God will raise up great men filled with the Holy Spirit and with the spirit of Mary, by means of whom the Divine Majesty will accomplish great wonders on the earth, destroying sin and establishing in this corrupt world the reign of Jesus Christ his Son."



**ST LOUIS-MARIE  
GRIGNION  
DE MONTFORT**

**1673-1716**

\*From *The True and Perfect Devotion*, by **St Louis Grignion de Montfort** (1673-1716).

### *Prayer*

Lord, give children and servants unto thy Mother: may they be free according to thy liberty, detached from everything; slaves to thy love and thy will, men according to thy Heart; true children of Mary thy holy Mother, begotten and conceived in her love. (St Louis Grignion de Montfort) †

## WORLDWIDE ROSARY DAY OCTOBER 7<sup>TH</sup>

Catholics in Mexico City invite religious and lay movements from all over the world to join them, October 7, for Worldwide Rosary Day.

The main event will be hosted at the Basilica of Our Lady of Guadalupe in Mexico City, but organizers are asking all interested "religious and lay movements from around the world to organize massive rosaries, joining in the 2007 Worldwide Rosary Day, in as many countries as possible."

Guillermo Estévez Alverde, one of the organizers of the event, said: "We have already celebrated 11 years of this work and, with our mother's blessing, the Most Holy Virgin Mary, year after year the number of people and countries who join in praying the rosary grows. "Every year more people and more countries join in to pray the rosary."

Devotion to the rosary, both publicly and privately, is on the rise, claims Mark Miravalle, professor of Mariology at the Franciscan University of Steubenville. The Mariologist told ZENIT that one reason for the resurgence is that we live in troubled times: "Moral degeneration, terrorism and war, and even natural disasters, are leading people to look upward for solutions to global problems that appear beyond human control or remedy. "Like the early Church under persecution, more people are turning to Mary, our advocate, for motherly protection, grace, and courage in these times of moral and global crisis."

### TRADITIONAL

Earlier this year, on May 19, Los Angeles hosted the first "Rosary Bowl." The event, hosted at the site of the Rose Bowl in Pasadena, California, drew 60,000 to pray the traditional prayer of the Virgin Mary.

Estévez Alverde said that the organizers of the Worldwide Day of the Rosary don't keep tabs on the specific numbers of participants: "We don't know, and don't want to know how many people united. That is for us to know in heaven, but after the event, every year, we receive information of rosary events that surprise us."

He said that one year a group in Mexico City gathered some 45,000 people to pray the rosary in a bull-fighting ring.

Another group located in a small fishing village in Alaska gathered their divided families to pray the rosary, "asking in petitions for the unity of families. They really felt that this helped them in unity."

### DECREASE

Miravalle said that during the years immediately following the Second Vatican Council, there was a decrease in Marian devotions.

"This was due to the incorrect perception that the Council called for a de-emphasis on the Mother of Jesus and her roles," he said. "Nonetheless, this misconception had its negative theological and pastoral effects, and led to a decrease in several Marian devotions that had been generously practiced in the Church."

"The pontificate of Pope John Paul II served as a dynamic corrective to this downward tendency," Miravalle continued.

"His teaching and his person radiated a contagious love of Our Lady, and this



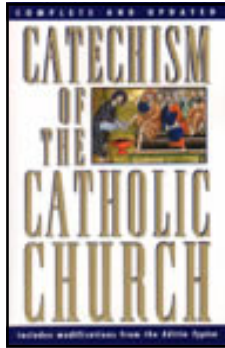
## THE CATECHISM OF THE CATHOLIC CHURCH

### PART ONE : THE PROFESSION OF FAITH

#### SECTION TWO: THE PROFESSION OF THE CHRISTIAN FAITH

#### CHAPTER THREE: "I BELIEF IN THE HOLY SPIRIT"

#### Article 9: I BELIEVE IN THE HOLY CATHOLIC CHURCH



## CATECHISM

### CORNER



**971** "*All generations will call me blessed*": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary...

**2678** Medieval piety in the West developed the prayer of the rosary as a popular substitute for the Liturgy of the Hours. In the East, the litany called the *Akathistos* and the *Paraclesis* remained closer to the choral office in the Byzantine churches, while the Armenian, Coptic, and Syriac traditions preferred popular hymns and songs to the Mother of God. But in the *Ave Maria*, the *theotokia*, the hymns of St. Ephrem or St. Gregory of Narek, the tradition of prayer is basically the same.

**2708** Meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ, as in *lectio divina* or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with him. ✠

(Continued from page 21) Worldwide Rosary Day



ST JUAN DIEGO

reintroduced a higher Mariology and a more generous Marian devotion into the Church's theological and pastoral life," adds Miravalle.

Miravalle also said: "Benedict XVI and his Magisterium is continuing this Marian renewal in both teaching and praxis.

"In a recent audience -- August 22 -- our Holy Father called young people to 'place your lives and each of your projects under the maternal protection of the one who gave the world its savior.'

"The Pope's words and teachings about Our Lady echo throughout the Catholic world, and sustain this contemporary Marian renaissance of truth and love."

"People in general and families in particular are returning to the rosary as a spiritually and historically proven prayer for Christian holiness and for protection. John Paul II prayed 15 decades of the rosary every day of his pontificate. More families today are making time for the daily rosary because of the spiritual peace they find, and the spiritual protection they need." Miravalle says. ✠

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**HAIL, HOLY QUEEN:  
THE MOTHER OF GOD IN THE WORD OF GOD  
BY SCOTT HAHN**

A fresh and enlightening new perspective on Mary, Mother of God, and her central importance in the Christian faith, from the author of the highly successful **The Lamb's Supper**.

In **The Lamb's Supper**, Catholic scholar and apologist Scott Hahn explored the relationship between the Book of Revelation and the Roman Catholic Mass, deftly clarifying the most subtle of theological points with analogies and anecdotes from everyday life. In **Hail, Holy Queen**, he employs the same accessible, entertaining style to demonstrate Mary's essential role in Christianity's redemptive message.

Most Christians know that the life of Jesus is foreshadowed throughout the Old Testament. Through a close examination of the Bible, as well as the work of both Catholic and Protestant scholars and clergy, Hahn brings to light the small but significant details showing that just as Jesus is the "New Adam," so Mary is the "New Eve." He unveils the Marian mystery at the heart of the Book of Revelation and reveals how it is foretold in the very first pages of the Book of Genesis and in the story of King David's monarchy, which speaks of a privileged place for the mother of the king.

Building on these scriptural and historical foundations, Hahn presents a new look at the Marian doctrines: Her Immaculate Conception, Perpetual Virginity, Assumption, and Coronation. As he guides modern-day readers through passages filled with mysteries and poetry, Hahn helps them rediscover the ancient art and science of reading the Scriptures and gain a more profound understanding of their truthfulness and relevance to faith and the practice of religion in the contemporary world.

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