


Ad Veritatem

Volume 13 Issue 8

St. Thomas More Society of Orange County

AUGUST 2008

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. A gold chain with a large, ornate pendant hangs around his neck. He is looking slightly to the right with a serious expression. The background is a dark green, draped fabric.

"[More] himself led the family's nightly prayers, showing through daily example that his life had a clear purpose and direction."

Thomas More: A Portrait of Courage

AUGUST MEETING:

WEDNESDAY AUGUST 20, 2008 NOON

SPEAKER: DR. VINCENT FORTANASCI

TOPIC: *"Prayer and Preventing Alzheimer's Disease"*

DETAILS ON PAGE 3

"Ad Veritatem" is Latin for "Toward the truth."



WHO WE ARE

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

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

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

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

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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VISIT OUR WEBSITE at www.stthomasmore.net

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

AD VERITATEM EDITOR
ANNE LANPHAR

AUGUST
MEETING

DR. VINCENT FORTANASCE
“Prayer and Preventing Alzheimer's Disease”

WHEN:

NOON
Wed. Aug 20

WHERE:

**First American
Trust Bldg.
5 First American
Way, Santa Ana**

FOR DIRECTIONS
(714) 250-3000

COST:

Lunch: \$15

Dr Vincent Fortanasce, M.D., PhD, is a nationally acclaimed neurologist, psychiatrist, bio-ethicist, former Olympic athlete, author, lecturer and family man. He interned at Cornell University, completed his residency in Psychiatry at Yale and was the Chief Resident of Neurology at USC. He has served as spokesman for the California Medical Association and the Los Angeles Medical Association on patient rights in the California legislature. He founded the Board of Bioethics at St. Luke's Hospital, Santa Teresita Hospital and served as Chairman of the Ethics Committee at Arcadia Methodist Hospital. Dr. Vincent has also served as a Clinical Professor of Neurology & Assistant Professor at the School of Physical Therapy and Biokinesiology at USC and is a member of the prestigious Los Angeles County Board of Law and Ethics. He has played a prominent role in fighting for right-to-life causes in California, is President of the California chapter of Physicians for Compassionate Care and currently serves on the Board of the National Catholic Bioethics Center and the LA Archdiocese Commission on Life Issues. Dr. Vincent hosts a monthly segment on *St. Joseph Radio Presents - Medical Ethics, Issues and Answers*. Recently he has authored a new book **“The ANTI-Alzheimer’s Prescription”** which is available to pre-order on Amazon.com.

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

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- SEPTEMBER 17**
- OCTOBER 15**
- NOVEMBER 19**
- DECEMBER 17**
- JANUARY 21 †**

RED MASS

MONDAY OCTOBER 6, 2008
HOLY FAMILY CATHEDRAL
6:00 PM MASS

RECEPTION & DINNER FOLLOWING
SEE PAGE 11 FOR DETAILS †

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ARE INDULGENCES BIBLICAL?

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

A
MESSAGE
FROM
OUR
CHAPLAIN

QUESTION: *How can anyone hold that the complicated system of the Catholic Church in giving out indulgences can be justified from the Word of God?*

ANSWER: Pope Paul VI in the *Apostolic Constitution Indulgentiarum Doctrina* of 1967 provided the Church with a very clear and beautiful exposition of the teaching behind indulgences. This teaching is extensively offered again in the Catechism of the Catholic Church in the provision considering the Sacrament of Penance. The Pope wisely points out, "If we wish to understand exactly the doctrine of indulgences and its benefits in practice, we must remember truths which the whole Church, enlightened by God's Word, has always believed." The necessity of expiation for personal sins, the reality of the communion of saints, the power of binding and loosing given to the apostles and their successors, purgatory, heaven and the development of doctrine under the guidance of the Holy Spirit Who leads the Church "into all truth": all of these go into the understanding of the practice of granting indulgences to the faithful. A full answer would have to explain each of these doctrines, and how they interrelate.

Your question calls indulgences a "complicated system." Rather, indulgences are a practical result of a deep understanding of the ways of God with men. Are works of mercy, visiting the sick, clothing the naked, feeding the hungry sometimes very complicated to arrange? Is meditating on Scripture, singing God's praises with correct harmony and rhythm, giving or hearing a sermon complicated? Are these natural and even necessary aspects of Christian life? Do they have value in the sight of God?

Complicated things are usually the practical ones. Didn't St. Paul say, "I chastise my body and bring it into subjection, lest having preached to others, I myself might become a castaway" (1 Cor. 9:27)? Didn't he order that prayers be offered up for all sorts and conditions of men? Didn't he refer to the devotional practice of the early Christians of being baptized on behalf of the dead? Penance, prayer for others, even for the dead, works of mercy; all of these might seem complicated, but they are very practical responses to the needs and realities of the spiritual life. The Word of God involves the Christian in some very complicated activities, indeed. This is because the Word is practical, meant to be carried out in the extremely varied aspects of human life. Indulgences are just a practical outgrowth of the life of the Christian Church, who, in Her wisdom, encourages prayer, penance and works of mercy for the spiritual growth of the Body of Christ, which has been wounded by our own personal sins.

Our Lord Jesus Christ, unlike Mohammed or modern Protestant apologists, never promised that the Gospel would be simple and uncomplicated, only that it would be powerful, and so practical. The Catholic Church is like a good mother to Her children, both powerful and practical in Her application of the Gospel. ☩



DARMSTADT
ALTARPIECE:
THE THRONE
OF GRACE

*Unknown German
Master
(1440s)*



THE CALL TO HOLINESS

BY BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN OCTOBER 1999

If you are getting tired of paying off at the 19th hole after your golf game, it may be in your financial interest to give your sandbagger opponent a gift on some appropriate occasion. Present him with *two* instructional books on the game – not one, mind you, but two different books by two different experts. The result is guaranteed: it is called “paralysis through analysis.”

It seems to me that there is a great deal of paralysis through analysis in other fields of endeavor as well these days -- for one, in the area of moral theology. Moral theology has to do with the determination of good and evil as those terms are applied to human behavior, the good and evil having reference ultimately to the will of God and His plan for creation. A morally good act is one that has been freely placed in accord with that plan; and vice versa with regard to a morally evil act, which we call sin. Quite simply, sin is to say “no” to God, and if the “no” is the final and definitive word of a life lived, then the consequence is eternal separation from God, the source of all life and joy, with the attendant pain, frustration, emptiness so vividly described in scripture’s metaphors under the rubric of hell (“a colossal injustice,” wrote a Florentine professor of legal philosophy recently, “contrary to all the principles of modern law including the Italian Constitution.” That just has to be an Italian joke!).

Now no one in his right mind would wish, consciously and deliberately, to say “no” to God -- if for no other reason than that we do “dread the loss of heaven and the pains of hell,” as the old Act of Contrition had it. We do recognize Christ’s call to holiness, the mandate to do good and avoid evil, and recall Him telling His disciples, “unless your holiness surpasses that of the scribes and Pharisees you shall not enter the Kingdom of God.”

An ongoing problem, however, is that today’s scribes and Pharisees (not to forget the Sadducees) are no less engaged than their prototypes in pushing agendas and bewildering the common folk with their elitist ideas about the human condition and its obligations. These pundits, many of them occupying prestigious chairs in prominent universities here and abroad, for the most part preach a moral relativism -- unless, of course, the subject is one dear to their hearts like animal or insect rights -- that regards traditional morality as so much delusional hogwash. For years there has been a push to “define deviancy down” (the phrase originated with Senator Daniel Patrick Moynihan in 1994), with the result that people are tolerating, even accepting, behavior once thought intolerable and unacceptable. As Pope John Paul II said: “There exists a frightening attraction of evil that has made people judge many forms of behavior as ‘normal’ and ‘inevitable.’ Evil grows and presses with devastating effects on consciences, which remain disoriented and unable to judge.” And much of this is generated by some rather strange interpretations of the bywords “academic freedom” and “following one’s con-

The Call to Holiness (Continued on page 6)

SIGNPOSTS

Presented
ON
THE
WAY

***We recognize
Christ’s call
to holiness,
the mandate
to do good
and avoid
evil, and
recall Him
telling His
disciples,
“unless your
holiness
surpasses that
of the scribes
and Pharisees
you shall not
enter the
Kingdom
of God.”***

(Continued from page 5) *The Call to Holiness*
science.”

For the sincerely religious person this presents a real conundrum as he wonders how good a Christian is supposed to be, exactly? The question is not an easy one. Christ said we are to be as perfect as our Heavenly Father is perfect, but obviously this is a goal unattainable in practice, and in attending to the various proposals encountered about what is right and what is really wrong, one can fall prey to what we have called paralysis through analysis. However, we cannot dispense with the need for precise moral judgments any more than we can for precise legal judgments. It will not do to take refuge in generalities and wave away what is called “casuistry,” as if it were an intruder on the moral scene. A child can see the difference between picking up a coin that is lying on the sidewalk and taking a coin out of his mother’s purse. A child knows that it is wrong to belt his playmate but rather more wrong to attempt to slap his father. Circumstances *can* alter cases.

And it also follows that as you proceed outward, so to speak, from the center of some indisputable moral precept – for example, *Thou shalt not kill* – the exact obligation involved at each succeeding point will inevitably become less certain. We must not wantonly destroy human life. But what about self-defense? And must we take all means available to prolong the life of one hopelessly and painfully dying?

The Catholic is apt at the present juncture in history to be confused or even skeptical about moral obligations that up to now he had basically accepted. He might wonder, under the prompting of so much that he reads and hears, whether the Church is about to “change her position” on moral issues. So it would seem to be important, even as we profoundly sympathize with the real human distress that looms in the background of the whole picture, to suggest consideration of one or two points.

There are truths about man’s behavior before God that are so essential, radical, fundamental, that they are not susceptible of alteration unless you plan to alter both man and God. In other words, there are moral obligations that the Church will not change, because she cannot. The Church can indeed change a law made by the Church – but not a law made by God, whether the law comes to us by revealed precept or through human nature itself. Nothing could be more corrosive to the heart than waiting eagerly for the impossible.

A second large truth must be strongly recalled. The Catholic does not legislate his own morality, nor can he buy into some theologian’s personal set of ethical rules that make him feel comfy as he pursues his inclinations. He may indeed argue and plead and, if so disposed, shout. But the Church is still built on the same rock: Peter. Cardinal Avery Dulles, S.J., has said it well. “Catholic theology must always be a reflection on the faith of the Church, practiced within the community of faith, with a view to serving and enhancing the spiritual life of that community. If it detaches itself from the Church and makes itself accountable to some other public, such as the State or the Academy, it denatures itself as theology.”

In a word, Catholic holiness is not up for grabs. †



ST AUGUSTINE
TEACHING IN ROME
(DETAIL)

Benozzo Gozzoli

(1464)

LITTLE FLOWER POWER: ST. THERESA OF LISIEUX

BY JOHN FLYNN, ESQ.

The language of the law is a language of strength and power, the power of the state, economic power. Lawyers are expected by clients, by their peers, by themselves, to communicate personal strength and power. Everything about the ideology of the profession resists ideas like “surrender” and “abandonment.” The very idea of embracing one’s own weakness sounds like hemlock for professional suicide.

What, then, can lawyers learn from Therese of Lisieux, a saint called the Little Flower, who championed a “Little Way” of sanctity, a saint who not only accepted her weakness, her spiritual childhood, but embraced it, rejoiced in it? Pope Pius XI called this Little Flower, a Carmelite nun who entered the cloister at 15, and died there at 24, never having left its walls, the “greatest of modern saints.”

The Little Way, it must seem to us as lawyers, is fine for cloistered nuns. Our way, however, is a way of power. Our way must be the Big Way. The Little Way is for little people, the weak, the powerless, those who have no access to the machinery of power. Theirs is the Little Way; ours is the Big Way. What can Therese teach us about life in the world, especially a lawyer’s world?

HER LIFE: THE STORY OF A SOUL

Marie Francoise Therese Martin was born January 2, 1873 at Alençon in Normandy, France. Both her father, Louis Martin, and her mother, Zelie Marie Guerin, who died when Therese was four, are candidates for sainthood, both having been deflected from religious vocations toward each other. Therese was one of nine children born to the Martins. Of the nine children, two were boys who died in infancy. Of the seven surviving girls, only five reached maturity. Therese was the youngest.

She entered the monastery of the Carmelite nuns at Lisieux, France, when she was 15 years old, and was given the name Sister Therese of the Child Jesus. One of her Carmelite sisters described her this way:

“Tall and robust, childlike, with a tone of voice and expression to match, hiding the wisdom, perfection and discernment of a 50-year-old. She is always composed, and in perfect control of herself in everything and with everyone. An innocent little thing to whom you would give communion without confession, but her head is full of tricks to play on whoever she pleases. A mystic, a comic, she has everything going for her -- she knows how to make you weep with devotion or die with laughter at recreation.”

In 1894, three years before Therese died, the prioress of Therese’s Carmel ordered her to write the story of her life. She completed her autobiography, *The*



SAINT THERESE, AT
PAGE 15, BEFORE
ENTERING THE
CARMELITE ORDER

Virgin &
Doctor of the Church

(Continued from page 7) Little Flower Power

Story of a Soul, in the last year of her life. On September 30, 1897, at the age of 24, she died from the effects of tuberculosis, after a year of enormous physical and spiritual torment. Following her death began a “Hurricane of Glory”, to use the phrase that was used in her canonization process: a downpour of miracles, conversions and spiritual graces, which fell upon those who had sought her intercession.

The Story of a Soul was first published one year to the day after her death. Two thousand copies were published; no one quite knew what to do with them. At first, they were sent to each Carmelite convent, in place of the usual notice of a Sister’s death. Soon, however, the Sisters lent them to friends and others, and requests for copies began to pour in from all over the world.

In the next seven years, *The Story of a Soul* was translated into six different languages. By 1915, nearly 1 million copies had been sold. The Church began the cause of Therese’s canonization in 1921. In 1923, Pope Pius XI beatified her, and on May 17, 1925, he canonized her. In 1927, Therese’s feast day, October 1st, was extended to the Universal Church.

THE LITTLE WAY

A lawyer accustomed to seeing himself or herself as a kind of fortress is in for a lot of unnecessary trouble if that self-image governs his or her pursuit of holiness. We fall often, and, if we believe it necessary to rely upon our own strengths to gain Heaven, we will fall also to discouragement. Therese knew that discouragement follows refusal to accept our spiritual poverty: “The sorrow which casts us down is the hurt to our self-love... [T]o brood gloomily over our own imperfection paralyzes our soul.”

Our spiritual progress, Therese understood, depends upon the acknowledgement of our weakness: “*Let us humbly take our place among the imperfect. Let us consider ourselves little and in need of God’s support at every instant. As soon as He sees that we are truly convinced of our nothingness, He extends His hand to us. If we are still trying to do something great, even under the pretext of zeal, our good Lord Jesus leaves us alone.*”

What is the antidote for this kind of crippling self-criticism? We are not to dwell on our imperfections, but to fix our gaze upon Jesus Himself:

“*When we see that we are wretched, we no longer wish to look at ourselves but we gaze at our only Beloved... We have merely to love Him, without looking at ourselves, without examining our faults to much... If you are nothing, do not forget that Jesus is All. Hence, lose your little nothingness in his Infinite All and think only of that All, who alone is lovable.*”

The Little Way, therefore, is not merely a way of humility. The practice of the Little Way requires more than the mere acceptance of our weakness. We must not only accept it, we must embrace it, even find joy in it:

“*I have many weaknesses but I am never astonished because of them. I am not always as prompt as I should like to be in rising above the insignificant things of this world. For example, I might be inclined to worry about some silly thing I have said or done. I then recollect myself for a moment and say: ‘Alas, I am still at the point from which I started.’ But I say this with great peace and without sadness. It is truly sweet to feel weak and little.*”

What for many is a source of discouragement, our weakness, was for Therese a source of joy and confidence, since the Father cannot resist our weakness, any more than a parent can resist the littleness of the child: “It is my weakness that gives me confidence,” Therese liked to say, recalling St. Paul (2 Cor. 12:20):

“*Be like a little child. Practice all the virtues and so always lift up your little foot to mount the*

Little Flower Power (Continued on page 9)

(Continued from page 8) ***Little Flower Power***

ladder of holiness; but do not imagine that you will be able to ascend even the first step. No! the good Lord does not demand more from you than good will. From the top of the stairs, He looks at you with love. Very soon, won over by your useless efforts, He will come down and take you in his arms. He will carry you up. But if you stop lifting your little foot, He will leave you a long time on the ground."

What child does not find joy and confidence in the greatness, the "Bigness" of a loving Father? At the heart of the Little Way is joyful, confident love between the child and the Father, which is grounded precisely in our littleness. The Little Way, then, is not a lonely path, it is a path of relation, between Father and child, a relation of joyful love.

It is this relationship of joyful love that inspires one of the chief attributes of Therese's Little Way: confidence, to the point of audacity, if only we are willing to freely acknowledge our littleness:

"I feel always the same audacious confidence that I will become a great saint, for I do not count on my own merits since I have none, but I hope in Him who is Virtue and Sanctity itself. It is He and He alone who, being satisfied with my feeble efforts, will raise me to Himself and, covering me with His infinite merits, will make me a saint."

This joyful love is the very life of the Little Way:

"I understand so very well that it is only through love that we can render ourselves pleasing to the good Lord, that love is the one thing I long for. The science of love is the only science I desire... I know of no other means to reach perfection than by love. To love: how perfectly our hearts are made for this! Sometimes I look for another word to use, but, in this land of exile, no other word so well expresses the vibrations of our soul. Hence, we must keep to that one word: love..."

In one of the most famous of passages from *The Story of a Soul*, Therese describes the insight that brought her own vocation into perfect focus:

"Considering the mystical body of the Church I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. Charity gave me the key to my vocation. I understood that if the Church had a body composed of different members, the most necessary and the most noble of all could not be lacking to it, and so I understood that the Church had a heart and that this heart was burning with love. I understood it was love alone that made the Church's members act, that if love ever became extinct, apostles would not preach the Gospel, and martyrs would not shed their blood. I understood that love comprised all vocations, that love was everything, that it embraced all times and places... In a word, that it was eternal!"

"Then, in the excess of my delirious joy, I cried out: Oh Jesus, my love... my vocation, at last I have found it... my vocation is love!"

"Yes, I have found my place in the Church, and it is You, oh my God, who have given me this place; in the heart of the Church, my Mother, I shall be love."

On the eve of Therese's death, Sister Genevieve asked Therese for a word of farewell. Therese left no doubt about the heart of her Little Way: "I have said all. All is fulfilled. It is only love that matters."

Our profession of faith means nothing if we do not also practice love; our profession of love for God likewise means nothing if we do not love our brothers and sisters: "[I]f we want to live a life of love of God, we must not fail in love towards our neighbor."

It is not enough, however, to love with our own small human hearts. Since the time of the Last Supper, Divine Love is the standard by which our love is measured:

(Continued from page 9) **Little Flower Power**

“When the Lord commanded His people to love their neighbor as themselves (Lv 19:18), He had not as yet come upon the earth. Knowing the extent to which each one loved himself, He was not able to ask of His creatures a greater love than this for one’s neighbor. But when Jesus gave his apostles a new commandment, His own commandment (Jn 15:12), as He calls it later on, it is no longer a question of loving one’s neighbor as oneself but of loving him as He, Jesus, has loved him, and will love him to the consummation of the ages.”

Joy, confidence, love. What about justice? To Therese, justice and love do not present a dichotomy. Is it so difficult to see that both justice and mercy are anchored in divine love? To sin, after all, is to offend love:

“Justice itself, and justice even more than any other Divine perfection, seems to me to be clothed in love... That justice which frightens so many souls is for me a source of joy and confidence. To be just means more than to be severe in punishing the guilty. It takes account of right intentions and wishes to reward virtue. I expect as much from the justice of our good Lord as from His mercy.... It is because He is just that He is compassionate and full of mildness, slow to punish and rich in mercy. For God knows our weakness. He remembers that we are but dust. As a father is tender towards his children, so is the Lord compassionate towards us.”

One of the hallmarks of Therese’s spirituality (and that of many of the saints) was her love for suffering, an understandable stumbling block for many who otherwise would find her so attractive. It is hard for us to comprehend a desire for suffering. To many it signifies a kind of psychological or emotional disorder. In fact, love for suffering is a very rare gift, given by God to those to whom He has entrusted a share in the Cross of his Son:

“Far from complaining to Jesus because He sends us crosses, I cannot fathom the infinite love that prompted Him to deal with us in this way... Suffering is, of all the things God can give us, the best gift. He gives it only to His chosen friends... I have often remarked that suffering makes us good; it makes us indulgent towards others because suffering brings us nearer to the good Lord.”

The cross that Jesus bore upon his shoulder was fashioned from all the sins of humanity, committed in the course of all of human history. Driven by love which seeks to give all, to the point of immolation (not self-destruction, but total self-giving), Jesus bore the weight of the cross with a burning love that we will never, at least in this life, understand. Souls such as Therese, who saw with the eyes of Heaven, see divine love as clearly as it can be seen in life; such a soul wants nothing more than to be eternally united to this love, this beauty which bore the suffering. The desire for suffering, therefore, is nothing else but a desire for union with Divine Love, who is Jesus: “It is suffering which makes us resemble him. A spouse of Jesus must resemble Jesus. And He is covered with blood and crowned with thorns.”

A couple of years ago, as I was reflecting on the core of the Little Way, between one step and the next it seemed that Therese herself whispered to me the true, irreducible meaning of the Little Way: “Be little like Jesus”. I do not know why it was not more obvious before whose way it was that inspired the Little Way. But I knew, after that moment of revelation, that the Little Way was in fact the Way of the Cross.

And what about lawyers? We are perhaps in greatest need of the Little Way, for, to the degree that our professional outlook resists truthful self-assessment, our pursuit of holiness will be thwarted. The practice of the Little Way will do no harm to the image you communicate to your clients; in fact, your image will only improve. Remember, Therese’s way is a way of confidence. But no longer will you communicate a confidence that is strained and artificial. The confidence you project will be genuine, authentic, impenetrable, so long as it is anchored in love for God, and abandoned to His perfect love. †



**St. Thomas More Society Invites
the Entire Legal Community to the**

Red Mass



**HOLY FAMILY CATHEDRAL
ORANGE, CALIFORNIA
MONDAY, OCTOBER 6, 2008
EUCCHARISTIC CELEBRATION AT 6:00 P.M.**

Reception with Dinner following in the Holy Family Cathedral Hall

JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. WILLIAM MONROE

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**HISTORY
OF THE
RED MASS**

The Red Mass is a Eucharistic celebration of role of the law in God's plan. In 1245, the first Red Mass was celebrated in the La Sainte Chapelle in Paris honoring St Ives, the patron saint of lawyers. In 1310 the Red Mass began in England where the entire Bench and Bar attended at the opening of each term of the Court. The celebration became known as the Red Mass because the priest and judges wore red robes. The tradition has continued in the United States with members of the US Supreme Court joining the President and members of Congress each year at St. Matthew's Cathedral in Washington. The Red Mass is also celebrated in numerous cities around the world.

For more information visit: www.stthomasmore.net

Protect Teen Girls from Abortion & Sex Abuse

Support **Sarah's Law**

"Sarah" was 15 when she died from complications of an abortion. Her parents didn't know she was pregnant. Her parents did not know that Sarah was having an abortion.
Sarah's parents could have saved her.....if they had known.



The Problem:

Did you know? In California, a girl under 18 yrs can't get a flu shot, a cavity filled, or an aspirin dispensed by the school nurse without a parent knowing.

BUT a doctor **can** perform a surgical or chemical abortion on a minor girl (under 18) without informing her parents.

The Solution: "Family Notification"

Sarah's Law will require that a physician notify a Parent or Adult Family Member* at least 48 hours before performing an abortion on a minor girl under the age of 18.

- Over 16,000 abortions are performed yearly in California on teens under age 18 years (according to AGI). These teens suffer emotional and medical consequences as a result of abortion, including an increased risk of breast cancer. During 2005-2006 Planned Parenthood performed over 264,000 abortions.
- On a daily basis, older men impregnate teen girls and pressure them (without their parents' knowledge and protection) to have secret abortions to cover up crimes of statutory rape.
- More than 30 states currently have Parental/Family Notification Laws in place. These states have experienced significant reductions in pregnancies and abortions among teen girls.
- Parents know their daughters' needs best. They know her medical and mental history. Shouldn't a parent, or adult family member, be involved when a young teen girl is facing an unplanned pregnancy? If you say YES!.....

VOTE for Sarah's Law

The Child & Teen Safety and Stop Predators Act of 2008

November '08 California Election

How can you help now?

Volunteer Your Time...Collect Petition Signatures...

*Spread the Word.....Raise Funds...**You Can Make a Difference!***

www.friendsofsarah.com

Call Toll Free: (866) 828-8355

Friends of Sarah, 8130 La Mesa Blvd. #202, La Mesa, CA 91941

*In the case of an abusive parent, an adult family member, such as an aunt, grandparent or adult sibling over 21, may be notified in place of a parent.



Protect Teen Girls from Abortion & Sex Abuse

Support **Sarah's Law**

The Child & Teen Safety and Stop Predators Act
November 2008 California Election

Call Toll Free **(866) 828-8355** www.friendsofsarah.com

A father in California came home early from work one day to find his 15 year old daughter had tried to commit suicide by drug overdose. He learned that his daughter had been impregnated by her 33 year old karate instructor who said he'd commit suicide if she didn't have an abortion. So, against her wishes and her deeply held belief that abortion was murder, she had the abortion. Because of the grief and guilt, she attempted suicide, had her father not come home early that day, she would have succeeded.

A Planned Parenthood affiliate in Arizona was found civilly liable for failing to report the fact that the clinic had performed an abortion on a 13 year old girl who had been impregnated by her 23 year old foster brother. The abortion provider did not report the crime and the young girl was returned to the foster home where she was raped and impregnated a second time.

A Kansas man sexually assaulted his stepdaughter, age 11, and then took her for an abortion at Central Women's Services, which did not report the rape but then sent the girl home in the care of her stepfather, where she and her 12 year old sister continued to be abused, resulting in three pregnancies and another abortion, which also was not reported.



A 13 year old Ohio girl was impregnated by her coach who then persuaded her to have an abortion. Planned Parenthood did not report the abuse nor did they comply with the States own Parental Notification law. Three days after the abortion, the coach resumed having sex with the girl and then abandoned her. Only months later did her parents learn what had happened. The coach is now serving a prison term. Planned Parenthood denies any wrong doing and is fighting against the parents lawsuit,

A 36 year old Nebraska man impersonated the father of a 16 year old girl that he impregnated in an attempt to obtain an abortion, and thus hide any evidence of statutory rape of the girl.

A 12 year old, mentally challenged girl was repeatedly sexually assaulted by her mother's live-in boyfriend. Twice these assaults resulted in the girl becoming pregnant. Both times, the boyfriend forced the girl to have an abortion. Finally, after the second abortion, the clinic reported the crime and the boyfriend was sentenced to thirty years in prison.

An Oregon abortion clinic provided an abortion on an 11 year old girl, yet failed to report the sexual abuse as required by law. The abuse was disclosed to authorities only because the abortion was incomplete and the girl was taken to the hospital where a doctor reported the abortion and abuse.

In Connecticut the case of a 10 year old girl being impregnated by a 75 year old man went unreported. The child was examined by two physicians, but neither reported the sexual abuse to the authorities. Instead they referred the little 10 year old girl to an abortion clinic.

Kevon Walker, 22, impregnated his 14 year old girlfriend three times in six months, resulting in three abortions. The clinic never notified the authorities.

Sarah's Law will amend the California Constitution and require a doctor to notify a parent 48 hours prior to an abortion on their minor daughter under 18 years old.

How can you help now? **Collect Petition Signatures, Spread the Word, Raise Funds**

Friends of Sarah 8130 La Mesa Blvd #202 La Mesa, Ca. 91941

LUKE 18: 9-14



⁹He also told this parable to some who trusted in themselves that they were righteous and despised others: ¹⁰Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week, I give tithes of all that I get.' ¹³But the tax collector, standing far off, would not even lift up his eyes to heaven but beat his breast, saying, 'God, be merciful to me a sinner.' ¹⁴I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.

Comment from the Navarre Bible:*

Our Lord here rounds off his teaching on prayer. In addition to being persevering and full of faith, prayer must come from a humble heart, a heart that repents of its sins: *cor contritum et humiliatum, Deus, non despicias* (Ps 51:19; the Lord, who never despises a contrite and humble heart, resists the proud and gives his grace to the humble (cf. Pet 5:5; Jas 4:5).

The parable presents two opposite types—the Pharisee, who is so meticulous about external fulfillment of the Law; and the tax collector, who in fact, is looked on as a public sinner (cf. Lk 19:7). The Pharisee's prayer is not pleasing to God, because his pride causes him to be self-centered and to despise others. He begins by giving thanks to God, but obviously it is not true gratitude, because he boasts about all the good he has done and he fails to recognize his sins; since he regards himself as righteous, he has no need of pardon, he thinks; and he remains in his sinful state; to him also apply these words spoken by our Lord to a group of Pharisees on another occasion: "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains" (Jn 9:41). The Pharisee went down from the temple, therefore, unjustified.

But the tax collector recognizes his personal unworthiness and is sincerely sorry for his sins: he has the necessary dispositions for God to pardon him. His ejaculatory prayer wins God's forgiveness: "It is not without reason that some have said that prayer justifies; for repentant prayer or supplicant repentance, raising up the soul to God and re-uniting it to his goodness, without doubt obtains pardon in virtue of the holy love which gives it this sacred movement. And therefore we ought all to have very many such ejaculatory prayers, said as an act of loving repentance and with a desire of obtaining reconciliation with God, so that by thus laying our tribulation before our Savior, we may pour out our souls before and within his pitiful heart, which will receive them with mercy" (St Francis de Sales, *Treatise on the Love of God*, book 2, chap. 20). †

SCRIPTURAL CORNER

*The Navarre Bible, a renewed 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.

THOUGHT

FOR
THE
DAY



WHAT GOD HAS PROMISED

*God has not promised skies always blue,
flower strewn pathways all our lives through.
God has not promised sun without rain,
joy without sorrow, peace without pain.*

*But God has promised strength for the day,
rest for the laborer,
light on the way,
grace for the trial,
help from above,
unfailing sympathy,
undying love. †*

READ ANY GOOD BOOKS LATELY? A PLAN FOR A LIFETIME OF SPIRITUAL READING

BY FR. JOHN MCCLOSKEY

The purpose of our lives as Catholics is to become saints. By God's grace, we can collaborate with Him on that lifelong task. You know many of the ways already, and an indispensable one is spiritual reading, which is accessible to all who are literate. As Blessed Josemaria Escriva put it: "May your behavior and your conversation be such that each person who sees or hears you may say, 'This man reads the life of Jesus Christ.'"

Let's look at the present situation of the majority of Catholics of in North America and Europe. I think that I am accurate, unfortunately, in saying that the great majority of the several hundreds of millions' only exposure to the Bible is for approximately 10 minutes at Sunday Mass. In addition, most of them have a rudimentary Catholic catechetical education that usually finished at an early age. Therefore, they don't know Sacred Scripture, and they barely remember at best the Catechism. In addition, a paltry few are familiar with any of the great Catholic spiritual classics.

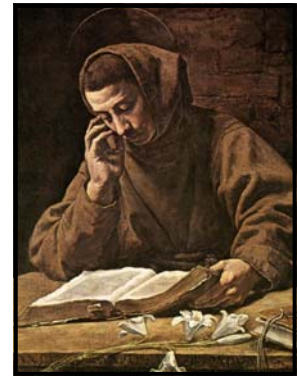
On the other hand, their sight and hearing are assaulted by a daily barrage of stimulation that appears to be designed by the devil, or at least by his many friends here on earth, to keep us immersed in the world of the ephemeral and our minds off the supernatural life. Most people read only books and magazines that are consistently and increasingly trashy. The movies they watch are full of violence and sexual stimulation, as is much of the popular music. The television is on an average seven hours a day in the typical American home, turning many people into zombies fit for manipulation. Its only competition is not the healthy enjoyment of each other's company in the family, but rather computer games or the Internet, where serious temptation is only a click away.

I think this is an accurate portrayal of everyday life for hundreds of millions of Catholics. Happily, this is not yet the case in all parts of the world, but given the current hegemony of the secular West, it may be soon. What is a remedy for this soul-stultifying if not soul-destroying assault by the culture of death? One answer is Catholic spiritual reading, which is available for all who have eyes to see or ears to hear (Let's not forget books on tape!) and money to buy books or libraries to borrow from.

* * * * *

"Reading indeed has made many saints." I believe it would be difficult to think of any saint who was not deeply influenced not only by spiritual reading before he dedicated himself to God's work on this earth, but also who did not continue spiritual reading as an integral part of their daily routine until death.

St. Thomas Aquinas says: "Nothing is in the intellect that did not first come



ST ANTHONY READING

Marcantonio Bassetti

(Date Unknown)

***I believe it
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this earth, but
also who did
not continue
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reading as an
integral part
of their daily
routine until
death.***

Spiritual Reading (Continued on page 16)

(Continued from page 15) *Spiritual Reading*

to us through the senses." The wonderful part of it is that we are at a distinct advantage, as the years and centuries go by, as we certainly could never begin to cover even a small portion of the hundreds of the thousands of great spiritual classics and of the poetry and prose inspired by a Catholic worldview.

Look at the example of St. Augustine, who heard that "Tolle et lege" (Pick up and read!) and opened the Gospel to a section that changed his life, and the course of Christian civilization as a result. St. Anthony, the founder of monasticism, was so moved by reading the story of the rich young man that he followed the injunction, "Sell everything you have, give it to the poor, and come follow Me." Without his obedience to the Word, who knows if Christianity could have survived the onslaught of the barbarian invasion. St. Ignatius, recuperating in his bed from grave battle wounds, threw away the equivalent of today's pulp fiction, started spiritual reading that inspired him to change his life radically, embrace Christ, and founded the Jesuits, the great champions of the Catholic Reformation. World history again changed.

Or in more modern times, think of the young Anglican divine, John Henry Newman, who reading over and over again the Fathers of the Church came to realize that, as an Anglican, his position was analogous to a Semi-Pelagian. He read the arguments of St. Athanasius, who said that only the Catholic Church "surely rules the world," and the Church was graced by one of its greatest converts whose thought still affects us today.

Take a look at the modern spiritual writer Thomas Merton who, out of idle curiosity, picked up a book by Etienne Gilson, the great French Thomist on "The Elements of Christian Philosophy" and was drawn to study more closely the claims of Catholicism. His study led to conversion and eventually a vocation as a Trappist monk. Flannery O'Connor, the great Southern Catholic author, made a point, she told us, of reading at least 20 minutes of the Summa each day, and her writings are suffused with the common sense and even irony of the Angelic doctor. These are just a few of the many examples that can be cited. In fact, I am sure virtually every reader of this article could tell us his own story in that regard or will be able to tell it soon!

In the apostolic blueprint for our century, "At the beginning of the New Millennium," the Holy Father urges us to "Contemplate the face of Christ." One of the primary means he points to is Sacred Scripture: "Scripture has its rightful place of honor in the public prayer of the Church. It is especially important that listening to the word of God should become a life-giving encounter, in the ancient and ever new tradition of lectio divina, which draws from the biblical text the living word which questions, directs, and shapes our lives."

Sacred Scripture -- according to the Catechism of the Church and the Second Vatican Council -- is the speech of God as it is put down in writing through the breath of the Holy Spirit. The Bible is composed of books in the New and Old Testaments, 72 books confirmed as canonical (or divinely inspired) by the Church at the provincial Council of Hippo in 393. It is not only our guide to salvation, from which flows virtually all Catholic theology and practice, but also forms the basis for Christian culture. Without the Bible, we surely would all be nature worshipers or worse. To paraphrase the Catechism: "The truth that God revealed, for the sake of our salvation, He confided to the Sacred Scripture." But since the Holy Spirit worked through human authors, who used many literary forms to communicate His message, it is understandable that we look above all to the Church to guide us to the proper interpretation. After all, even St. Peter found some of St. Paul's writings puzzling! This all time best-seller, by far most quoted book in history, must be our favorite book, to be read and mediated upon for at least a few minutes each day in an orderly fashion.

We could call The Bible the never-ending book since once we finish it, we simply begin it again,

Spiritual Reading (Continued on page 17)

(Continued from page 16) Spiritual Reading

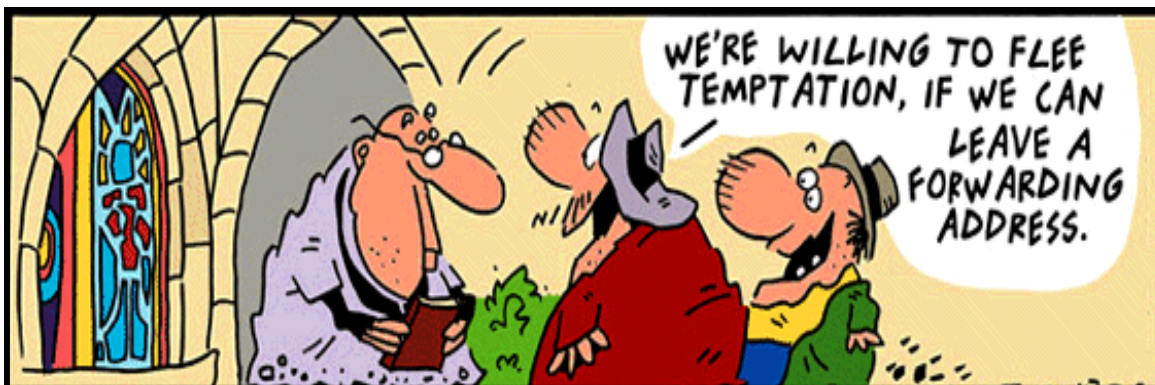
over and over, until God calls us to himself. It is most important that we learn how to live from it and make daily resolutions to that effect. Over time we will find the stories of the Bible, especially from the New Testament, as familiar as the story of our own life and we will begin to live in Christ, being soaked in His words and example.

The Bible will be a frequent inspiration for our meditation and a primary text for our work of evangelization. Having a large Bible for home and a pocket-sized version of the New Testament will assure that our book is never far from us. The home version should have if at all possible a commentary concentrating more on the practical, spiritual or ascetical sense of Scripture rather than the hermeneutical or exegetical. The commentary should be faithful to the teaching of the Church. The Bible above all is a book where by you learn how to live the Christian life, rather than settling arguments on interpretation. Happily, in more recent times, there are several that fit that bill nicely. Some good books on Christ and his life, such as Frank Sheed's "To Know Christ Jesus" or Fulton Sheen's "Life of Christ," also can help you to "contemplate His face."

A good complement to the daily reading of Sacred Scripture is the reading of a spiritual book, normally recommended by your spiritual director. As a whole universe of books could not tell all that Jesus did and taught in His life, it will be impossible ever to run out of classic Catholic spiritual books. These books can include works from the magisterium of the Church, lives of and books by the saints, works of theology, and a plethora of Catholic spiritual classics.

The reader should be working on just one book at a time, which he should read from beginning to end, perhaps taking notes or otherwise highlighting those points that particularly strike him, so that way they may be brought to his silent prayer, or to conversation in spiritual direction. As the Catechism says (2654): "Seek in reading and you will find in meditating; knock in mental prayer and it will be opened to you by contemplation." Good spiritual reading will lead to prayer, self-denial and an ever-growing desire to evangelize family, friends, and the culture.

Just a few words of practical advice in ending: when you do your spiritual reading, put yourself in God's presence and invoke the Holy Spirit. Make sure you are fully alert and located in a well-lit space, far from distractions. That's right -- not late at night and in bed. Don't you think God's Word and great spiritual classics deserve better than that? The reading need not last more than 15 minutes, but never less. John Paul II urges us to follow the Lord's command and "Go out into the deep for a catch." Our commitment to spiritual reading on a daily basis will help to make us "fishers of men." †



**FRANK
ERNEST**

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

SIBLINGS



A CCD teacher was discussing the Ten Commandments with her six and seven year olds.

After explaining the fourth commandment to "honor thy father and thy mother," she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?"

Without missing a beat, one little boy answered, "Thou shall not kill." †

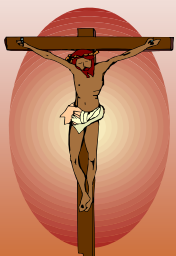


Our hearts are restless

until they rest in Thee.

ST AUGUSTINE

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*

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

**ADDRESS OF HIS HOLINESS BENEDICT XVI
TO THE PARTICIPANTS IN THE NATIONAL ASSEMBLY OF
THE ITALIAN FEDERATION OF SPIRITUAL EXERCISES**

*Clementine Hall
Saturday, February 9, 2008*

I am pleased to meet you at the conclusion of the National Assembly of the Italian Federation of Spiritual Exercises (FIES). I greet the President, Cardinal Salvatore De Giorgi, and I thank him for the kind words with which he conveyed your sentiments. I greet the Bishops, Delegates of the Regional Bishops' Conferences, Members of the Board and the National Council, the Regional and Diocesan Delegates, the Directors of some Retreat Centers and the leaders of Retreats for young people. The theme of your Assembly: "For an authentically Eucharistic Christian spirituality", you have taken from my invitation addressed to all the Church's Pastors at the conclusion of the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* (cf. n. 94), which has been at the centre of the various presentations and study groups. This theme's choice shows how you take to heart and accept, in a spirit of faith, the Pope's Magisterium in order to integrate it into your study initiatives and to correctly translate it into pastoral praxis. For this same reason, in your work you have kept in mind the two Encyclicals *Deus Caritas Est* and *Spe Salvi*.

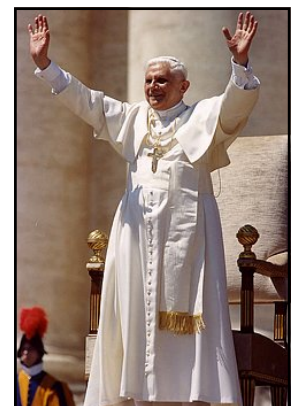
The FIES Statute clearly states that its goal is to "make known and promote Spiritual Exercises in all possible ways, and with respect to their canonical norms, understood as a strong experience of God, in a climate of listening to the Word of God, to foster conversion and an ever more complete giving to Christ and to the Church" (art. 2). This is why it "freely unites its adherents in Italy, who practice the Spiritual Exercises in the context of the pastoral work of the times of the Spirit" (*ibid.*). Your Federation therefore intends to increase spirituality as the foundation and soul of all pastoral care. It is born and grows by treasuring the Exhortations on the necessity of prayer and the primacy of the spiritual life continually offered by my venerable Predecessors, the Servants of God Paul VI, John Paul I and John Paul II. Following in their footsteps, I too wished, in the Encyclical *Deus Caritas Est*, "to reaffirm the importance of prayer in the face of the activism and the growing secularism of many Christians engaged in charitable works" (n. 37), and in *Spe Salvi* I placed prayer first among the "'settings' for learning and practicing hope" (cf. nn. 32-34). Indeed, insistence on the necessity of prayer is always timely and urgent.

In Italy, while multiple spiritual initiatives providentially increase and spread primarily among youth, it seems instead that the number of those who participate in true courses of Spiritual Exercises decreases, and this can also be verified among priests and members of Institutes of Consecrated Life. It is thus worth remembering that "Retreats" are an experience of the spirit with proper and specific characteristics, well summarized in one of your definitions which I gladly recall: "A strong experience of God, awakened by listening to his Word, understood and welcomed in one's personal life, under the action of the Holy Spirit, which, in a climate of silence, prayer and by means of a spiritual guide, offer the capacity of

Papal Message (Continued on page 20)



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



(Continued from page 19) *Papal Message*

discernment in order to purify the heart, convert one's life, follow Christ and fulfill one's own mission in the Church and in the world". Along with other forms of spiritual retreat it is good that participation in the Spiritual Exercises does not slacken, characterized by that climate of complete and profound silence which favors the personal and communitarian encounter with God and the contemplation of the Face of Christ. My Predecessors and I myself have returned to this point several times, and it can never be insisted upon enough.

In an age when the influence of secularization is always more powerful and, on the other hand, one senses a diffused need to encounter God, may the possibility to offer spaces for intense listening to his Word in silence and prayer always be available. Houses of Spiritual Exercises are especially privileged places for this spiritual experience, and they thus must be materially maintained and staffed by competent personnel. I encourage the Pastors of the various communities to be concerned with this so that Houses of Spiritual Exercises never lack responsible and well-formed workers, guides and leaders who are open and prepared, gifted with those doctrinal and spiritual qualities that make them true teachers of spirituality, experts and lovers of God's Word and faithful to the Church's Magisterium. A good course of Spiritual Exercises contributes to renewing in those who participate in it a joy of and taste for the Liturgy, in particular of the dignified celebration of the Liturgy of the Hours and above all, the Eucharist. It helps one rediscover the importance of the Sacrament of Penance, it opens the way to conversion and the gift of reconciliation, as well as to the value and meaning of Eucharistic Adoration. The full and authentic sense of the Holy Rosary and of the pious practice of the Way of the Cross can also be beneficially recovered during the Exercises.

Dear brothers and sisters, I thank you for the precious service that you render to the Church and for the commitment you extend so that in Italy the "network" of Spiritual Exercises is always more widespread and qualified. On my part I assure you of a remembrance to the Lord, while, invoking the intercession of Mary Most Holy, I impart the Apostolic Blessing to all of you and to your collaborators. †



MIRACLES OF
ST IGNATIUS

Pieter Pauwel Rubens
(1615)

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MORE ON SPIRITUALITY

...(A) major theme of his first spiritual handbook (was) that the pleasure of fleshly delight is not a genuine or lasting pleasure; that it is *“but a false, counterfeit image of pleasure.”* To order one’s life to such counterfeit images will cause a *“grudge and grief of conscience that makes the stomach wamble ...and vomit.”* Whoever persists in pursuing such counterfeits will *“by a mischievous custom of sin perceive no fault in his evil deed”* and will thereby *“lose the natural light of reason and the spiritual light of faith.”*

For health and clear sight, one needs a well-cultivated soul that has come to love the *“spiritual pleasure of...truth.”* So long as the soul is *“overgrown with the barren weeds of carnal pleasures,”* it will have *“no place for the good corn of spiritual pleasure.”*

To acquire a healthy soul, one relies on the great doctor, Christ. By following both the example and the instructions of this physician, any soul can achieve a *“mastering of outward, fleshly pain with inward, spiritual pleasure.”*

The whole point is to *“keep our minds occupied with good thoughts,”* for a *“wandering mind”* is never associated with *“wisdom and good manners.”* In this context, one can better understand More’s claim that *“the active study of the four last things, and the deep consideration of them, is the thing that will keep you from sin.”* This *“diligent remembrance”* is well worth the effort it takes, for it is sure to flower in *“not a false imagination, but a very true contemplation”* of God and the world as they exist.



THE WRITINGS OF THOMAS MORE

Thomas More: A Portrait of Courage Gerard Wegemer Pg 93-4 †

SIMPLE TRUTHS



Fulton J. Sheen

"It is possible for us to love beyond our knowledge, to allow faith to fill up the insufficiency of our intellectual understanding. A simple person in good faith may therefore have a greater love of God than a theologian, and this love can give him (her) a keener understanding of the ways of God with human hearts than any psychologist will possess." †

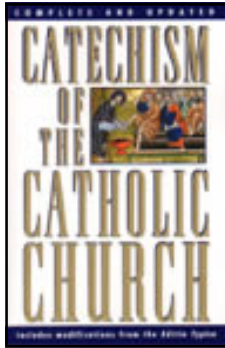
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE OF CHRIST

SECTION ONE: MAN'S VOCATION: LIFE IN THE SPIRIT

CHAPTER THREE: GOD'S SALVATION: LAW & GRACE

ARTICLE 2: GRACE & JUSTIFICATION



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IV. CHRISTIAN HOLINESS

2012 "We know that in everything God works for good with those who love him . . . For those whom he fore knew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. and those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."

2013 "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity." All are called to holiness: "Be perfect, as your heavenly Father is perfect."

In order to reach this perfection the faithful should use the strength dealt out to them by Christ's gift, so that . . . doing the will of the Father in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor. Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many saints.

2014 Spiritual progress tends toward ever more intimate union with Christ. This union is called "mystical" because it participates in the mystery of Christ through the sacraments - "the holy mysteries" - and, in him, in the mystery of the Holy Trinity. God calls us all to this intimate union with him, even if the special graces or extraordinary signs of this mystical life are granted only to some for the sake of manifesting the gratuitous gift given to all.

2015 The way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes:

He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows.

2016 The children of our holy mother the Church rightly hope for the grace of final perseverance and the recompense of God their Father for the good works accomplished with his grace in communion with Jesus. Keeping the same rule of life, believers share the "blessed hope" of those whom the divine mercy gathers into the "holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." †



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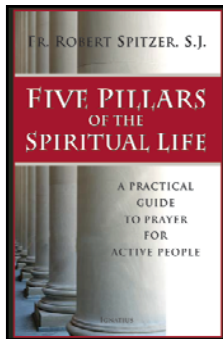
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**THE FIVE PILLARS OF THE SPIRITUAL LIFE:
A PRACTICAL GUIDE TO PRAYER FOR ACTIVE PEOPLE
BY FATHER ROBERT SPITZER, S.J.**

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Fr. Spitzer, President of Gonzaga University and a highly regarded spiritual teacher and writer, presents a practical, yet rich guide for helping busy people develop a regular and deeper prayer life. Based on many successful retreats and seminars he has given over the years, this brilliant Jesuit priest presents five essential means through which the contemplative and active aspects of our lives can be fused together for a stronger spiritual life. Fr. Spitzer says that the contemporary generation, perhaps more than any other, needs to integrate contemplation into its very hyperactive way of life, because contemplation allows God to probe the depths of our hearts and allows us to gain deeper insight into His truth and love. This, in turn, leads ultimately to freedom—the freedom to love in the very imitation of Jesus Christ himself: " This is my commandment, that you love one another as I have loved you."

Saint Ignatius of Loyola, the founder of the Jesuits, espoused the ideal of becoming "contemplatives in action." He was convinced that contemplation (the deep awareness and appropriation of the unconditional love of God) should affect our actions, and that our actions need to be brought back to contemplation.

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