

Ad Veritatem

Volume 13 Issue 10

St. Thomas More Society of Orange County

OCTOBER 2008

“St. Thomas More pointed out that tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions.”

Thomas More: A Portrait of Courage

OCTOBER MEETING:

WEDNESDAY OCTOBER 15, 2008 NOON

SPEAKER: DICK LYLES, PH.D., CEO, AUTHOR

TOPIC: “HOW TO LEAD AS A CATHOLIC
IN TODAY’S BUSINESS WORLD”

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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Judy Patno at (714) 871-6655 or email to jpatno@patnolaw.com.

VISIT OUR WEBSITE at www.stthomasmore.net

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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

OCTOBER
MEETING

DICK LYLES, Ph.D.
“HOW TO LEAD AS A CATHOLIC
IN TODAY’S BUSINESS WORLD”



WHEN:
NOON
Wed. Oct 15

WHERE:
First American
Trust Bldg.
5 First American
Way, Santa Ana

FOR DIRECTIONS
(714) 250-3000

COST:
Lunch: \$15

A successful CEO of several companies, Dr. Lyles has been a consultant to companies of all sizes in virtually every industry for the past 30 years. With an undergraduate degree in Engineering from the U.S. Naval Academy at Annapolis, a Master’s Degree in Human Behavior and a Ph.D. in Business Administration, Dick brings a perspective to the executive suite that is unique, to say the least. Early in his career, Dick became known as a management problem solver and corporate troubleshooter. His first book on the topic was published in 1982, and his training program based on these concepts has been offered worldwide. The Kingdom of Saudi Arabia chose Dick to train its cabinet Ministers and Deputy Ministers. Over the years his expertise expanded to include corporate strategy, structure, customer service, marketing, communication, change, and leadership. He and wife Martha found time to start a college for nurses and allied health professionals, start several other successful companies, and raise a family of three. He is the author of five successful books including *Achieve Leadership Genius* and best seller *Seven Habits*, the sequel to *Winning Ways*. Dick is the president of Leadership Legacies, which has contracted with the Catholic Leadership Institute in Philadelphia to design a comprehensive leadership development program for Catholic priests in North America. He is also the CEO of Origin™ Entertainment in Hollywood, a company that provides transformative entertainment that inspires and enables audiences with stories that touch the heart and enrich the spirit.

For questions, 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:

- NOVEMBER 19**
- DECEMBER 17**
- JANUARY 21**
- FEBRUARY 18**
- MARCH 18 †**

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OF BIAS & SUBSTANCE ABUSE †

CALENDAR
REMINDERS



IN THIS ISSUE:

4
A Message from our Chaplain
Why is Marriage a Sacrament?

5
Compassion and its Place
Bishop Norman McFarland

7
2006 Red Mass Address
Archbishop Charles Caput

11
RED MASS ANNOUNCEMENT

12-13
SUPPORT SARAH’S LAW

14-15
SUPPORT PROPOSITION 8:
PROTECT MARRIAGE



Why is Marriage a Sacrament?
Page 4



2006 Red Mass Address
Page 7

16
Scriptural Corner
Paul’s Epistle to Galatians 1:10

16
More on Courage

17
Respect for Unborn Human Life:
The Church’s Constant Teaching
USCCB Statement

19
Papal Message

22
The Catholic Catechism
Sacrament of Marriage

24
From the Library

Why is Marriage a Sacrament?

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *Since marriage is a necessary, natural institution, it hardly seems necessary for it to be a sacrament. After all, marriage already existed before the sacraments. Why would Our Lord have to make marriage a sacrament?*

ANSWER: There are actually two points that need to be made in answering this question. One is about marriage, the other is about sacraments in general.

In a certain sense, marriage is the original sacrament. St. Paul said, "Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. No one ever hates his own body, but nourishes and fosters it, just as Christ does the Church, since we are members of his body. For this reason a man will leave his father and mother and cleave to his wife, 'and the two shall be as one flesh.' This is a great sacrament, I mean in regards Christ and the Church" (Eph. 5:28-32).

Marriage symbolizes the union between God and the human race, a unity that is the purpose for which we were created. That's why St. Paul cites Genesis 2 and relates the natural institution of marriage directly to the spousal relationship between Christ and the Church. This union was intended "from the beginning" to be realized in Christ the Incarnate Son of God, the Bridegroom of the Church, his mystical Body. St. Thomas Aquinas points out that the marriage of our first parents, Adam and Eve, was a sacrament signifying the union of Christ and the Church to be consummated in the glory of heaven (Summa Theologiae II-II, q.2, a.7). This means that marriage was already in a sense a "sacrament" pointing to Christ even before Adam and Eve, the first married couple, fell into sin.

Many Catholics forget that there have always been sacraments, instituted by God to express faith in Christ and the effects of faith in Him. All the rites and observances of the Old Covenant, circumcision, sacrifices, and so on, were "sacraments" of faith in the coming Savior and Messiah. These Old Testament "sacraments" symbolized and pointed toward the effects of His future coming. Yet all of these were established by God after the fall, and after the promise of a Redeemer from sin and death. But marriage is different. It preceded the Fall and was the original sacrament or sign of that union between God and Man. In fact, it was from the start intended by God to be an efficacious, that is "truly effective," cause of grace. If there had been no Fall of Adam, sanctifying grace would have been transmitted simply by natural generation, the union of husband and wife. The priesthood and worship would have been a family matter under the priesthood of the Father of the household. So when Our Lord made the marriage a sacrament of the New Covenant, He was only bringing to perfection an institution which had always been in some sense a sacrament of God's love for the human race. It's interesting to note that the sacrament of marriage is the only sacrament which is discussed in the Catechism of the Catholic Church in terms of the whole history of our race, from creation before the fall until Christ (CCC 1601-1617). Marriage is the primordial sacrament.

Now, in the light of all this you might ask, "So what's new and different about Christ's institution of marriage as a sacrament of the New Covenant?" Christ came into the world to overcome sin and death, things about which Adam and Eve were happily unaware on their "wedding day," and so marriage in Christ is not only a sign of God's union with humanity, but most particularly as sign of the sacrificial love of the Cross. St. Thomas teaches that all the sacraments in some way indicate the power of Christ's suffering and death. In the mutual offering of their lives and bodies, one to the other, man and woman in marriage share in the love of Christ on the Cross. The liturgy of the Roman Church shows this beautifully in the Mass for the Celebration of Marriage, when the special "nuptial blessing" of the couple is given after the Our Father as the Body and Blood of the Lord are lying in sacrifice on the altar. It is then that the Church prays for the fruitfulness and fidelity of their union, uniting the mutual offering of the man and woman with the offering of Christ's Body. As any faithful Catholic married couple will tell you, there is always some cross to bear in wedded life. The Holy Sacrament of Matrimony unites these to the Cross of Christ, the Bridegroom of his Church. †



**MARRIAGE AT
CANA**
Marten de Vos
(1596-7)



COMPASSION AND ITS PLACE

BY BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JULY 2004

Over the many years of my priesthood, I have clipped and filed away articles from magazines, and items from newspapers, that I thought might be found useful down the road. As a matter of fact, I have complete issues of some magazines, particularly journals of opinion, that go back into the distant past, all neatly marked for future reference. The trouble is that I never seem able to locate the particular item or article I want when I go looking for it, an occurrence that happened again the other night.

But in the course of the search, I came across an editorial from a large metropolitan newspaper, filed away some thirty years ago, that provided a stimulus for this present essay. The editorial writer back then took note that a recent appointee to the State Supreme Court described himself as a “compassionate, people-oriented judge,” and wryly commented that “what most people would like to see on the court, we suspect, is a sober, law-oriented judge... We have nothing against compassion, but the State Supreme Court presently is swamped in it, at the expense of justice ... we hope that he will discern the essence of the law with a clear eye, not distracted or blurred by extraneous sentiments.”

How relevant that observation and plea are these thirty years later, I thought, and how good it would be if the members of today’s various judiciaries would conscientiously heed the fervent expectation expressed. It is not that we wish to knock compassion. A sympathetic understanding in those with whom we deal – especially in the more important concerns of our lives – is indeed welcome. Which is why, for example, I am pleased that my doctor happens to be a kind and warm-hearted person. I go to him, however, because of his medical knowledge and skills. Likewise, I suppose I should be happy to learn that the pilot of an airliner in which I was riding was a caring, sensitive human being – but truth to tell, I would be more concerned that he knows how to fly an airplane.

So whether in a judge, a doctor, or whomever – while compassion is a wonderful attribute, it does not substitute for knowledge and skill and their conscientious application. Not if the good order of society is to be preserved, the physical health of its citizens promoted, and airplanes are to continue to fly.

Why is it, then, that in such a critical area as moral health, and particularly spiritual direction, many people seem to look more for sympathetic understanding than for informed direction? If the way to salvation consists in fulfilling God’s will, one would think that the first imperative is to determine exactly what God would have me do, and not shop around to find someone who, with misguided sympathy, will “bless” what I want to do. Gilbert Keith Chesterton, England’s renowned man of letters, said that he became a Catholic because he did not want a Church that was right when he was right, but a Church that was right when he was wrong.

But, unhappily, such good sense is not reflected in much that passes for wisdom in popular literature and thinking today. When I read, for example, that if the Church’s matrimonial tribunals are unable to resolve satisfactorily a marital situation that is presenting a personal moral crisis, it is recommended that one seek out a sympathetic priest who is “warmly pastoral,” I am afraid that the suggestion here is not in the direc-

Compassion and Its Place (Continued on page 6)

SIGNPOSTS

Presented
Past
ON
THE
WAY

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(Continued from page 5) Compassion and Its Place

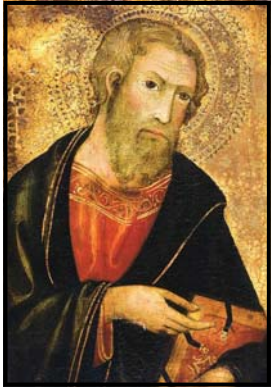
tion of the “narrow gate and rough road” that Christ pointed to. The implication, at least, is that a compassionate priest, when confronted by human suffering, has some mysterious power over the “cold and callous law” – divine as well as ecclesiastical – that is contravening individual desires or expectations. Such a priest will undoubtedly be a popular counselor, but he might reflect on Christ’s warning, “Woe to you when all speak well of you. Their fathers treated the false prophets in just this way” (Luke 6, 26).

Saint Paul, as we well know, was very conscious of the prophetic role of his priesthood – and its cost. Speaking in vigorous language of those who were introducing a new version of the Good News into the Galatian community, Paul pronounces a condemnation on them. Then he asks: “Whom would you say I am trying to please at this point – men or God? Is this how I seek to ingratiate myself with men? If I were trying to win man’s approval, I would surely not be serving Christ.” (1,10).

Which is not to say that Saint Paul lacked a pastoral approach. This absolutely committed and totally dedicated firebrand loved people intensely, and without embarrassment he could reveal that love in most affectionate expression. One has only to read his letters to Timothy, to Philemon, to Titus, to his favorite converts at Philippi, or even to the Corinthians who gave him so many headaches, to see how “warmly pastoral” and deeply sensitive he truly was.

Paul’s love for people, however, could never for a moment contravene his loyalty to Christ – for that would be a counterfeit love. The priestly roles of shepherd and prophet may often enough be in tension – and wearily so – but they may never be in contradiction. “Feed my lambs, feed my sheep,” includes the specific mandate, “Teach them to carry out everything I have commanded you.” And “everything,” as was noted long ago, encompasses some pretty hard directives. Saying “yes” to God often means saying “no” to self. To point this out is not to be insensitive.

So appreciating always the highly desirable quality of compassion, one should no more expect sympathy and understanding to supply for conscientious diagnosis and prescription in the confessional or in the counseling session, than in the doctor’s office. Not if one is as concerned about his spiritual welfare as he is about his physical well-being. †



ST. PAUL

Andrea Di Bartolo

(Date Unknown)

Ad Risum **Vertere Veritatem***



*Latin for “To turn truth into laughter”

WATER INTO WINE



A priest is driving down to New York and he's stopped in Connecticut for speeding.

The state trooper smells alcohol on his breath and then he sees an empty wine bottle on the floor, and he says, "Sir, have you been drinking?"

The priest says, "Just water."

The sheriff says, "Then why do I smell wine?"

And the priest looks down at the bottle and says, "Good Lord, He's done it again!" †

ADDRESS AT THE 2006 RED MASS IN HARRISBURG PENNSYLVANIA

BY ARCHBISHOP CHARLES CAPUT
ARCHDIOCESE OF DENVER

"Job opened his mouth and cursed his day."

Those are the first words of our first reading. Christians believe that the Bible is more than just a collection of moral stories. We believe it's the living Word of God. And God's message can sometimes seem very hard.

In the first reading, Job despises the day he was born. He longs for his own death, where "the wicked cease from troubling, [and] there the weary are at rest." The Responsorial Psalm — Psalm 88 — has the same message: "Let my prayer come before you, Lord. For my soul is surfeited with troubles, [and] I am a man without strength." Even the Gospel seems grim. Hospitality was a very serious obligation in the ancient world because of the dangers involved in traveling. But the Samaritans refuse to welcome Jesus, and the apostles quite rightly become so angry that they want to "call down fire from heaven to consume them."

The world is an unjust place. The killings in Lancaster County yesterday demonstrate this. Evil is strong. It works its way into our families, our jobs, our *laws*, our political and economic choices, and even into the heart of the Church herself. We can respond in one of two ways: anger or love; bitterness or conversion.

Anger is easy. Lawyers, judges and public officials are easy to blame for injustices, and too often they deserve it. The same can be said about sin and indifference in the Church. Priests and bishops are easy to blame — and too often, we deserve it. But simply admitting blame doesn't change anything. And anger only makes it worse.

Tomorrow, Catholics around the world will celebrate the Feast of St. Francis of Assisi, who died 780 years ago today. Francis lived in a world very much like our own. His lifetime coincided with wars, political corruption, big gaps between the rich and the poor; and deep conflicts in the Church and in society. And yet the anchor of his life was always his love for the Church and his unwillingness to criticize her. Instead of tearing the Church down because of the sins of her leaders, Francis chose to love the Church and to serve her — and because of that love *and* by his simple living of the Gospel *without* compromise, he became the means God used for the renewal of a whole society.

When God called Francis to repair the Church, Francis heard it literally. He thought he was supposed to repair the chapel of San Damiano near Assisi. But of course God's real call was to repair the larger Church with an interior revolution, by the personal witness of a *pure* and *basic* living of the Gospel.

The Franciscan tradition tells us that often in his life, Francis would meet with his community, and this man who was one of history's greatest saints would say to them, "Brothers, up to now we have done nothing. Let us begin." If you and I want to be what God calls us to be in the years that lie ahead, we need to be like St. Francis.

We need to look at each other today as disciples of Jesus Christ and admit to each other, "Up to now we've done nothing, but let's begin. Let's begin in the name of the Lord, let's live our lives in His name, and let's end in His name because in no



ST FRANCIS OF ASSISI

Giovanni Da Milano

(1320)

(Continued from page 7) *Red Mass*

other name will we ever find salvation."

St. Francis is very dear to me because I'm a Capuchin Franciscan. The Capuchins began as a reform movement within the Franciscan Order. They wanted to recover the purity and simplicity of the original vision of St. Francis. Capuchin spirituality is challenging. It understands in a special way that the Church is always reforming herself and always in need of reform. But every kind of real reform always begins with the individual believer.

Francis wasn't the only reformer of his day. Plenty of other men and women saw the problems in society and tried to do something about them. Francis wasn't even the smartest or the most talented — but he was almost certainly the most *faithful*, the most *honest*, the most *humble*, the most *single-minded* in his mission, and the most *zealous* in his love for Jesus Christ. And I'd argue that these marks of authentic Catholic renewal haven't really changed at all in 800 years.

Throughout his life, Francis had a deep dislike for anything that glossed over the hard parts of the Gospel. In the Middle Ages, a "gloss" was an interpretation of Scripture that softened the meaning of a passage and made it easier to live. Francis wanted to live the Gospel "*sine glossa*" — in other words, "without alibis" or excuses.

In this he was simply following Jesus. Christ spoke, again and again, against those who "glossed away" the law of God in Israel — the Jews who declared their property *korban*, or dedicated to God, so that they wouldn't have to support their parents, and thus dishonored the Fourth Commandment; or those who turned the Temple sacrifice into an excuse for making money without seeing how this corrupted true worship.

Francis knew that it isn't enough to say, "Lord, Lord" to enter the kingdom of heaven. Words mean nothing without the actions that back them up. We need to actually *do and live* the will of God in our daily choices, or we're liars.

When people claim they're Catholic but do nothing in the public square to advance the Christian understanding of each human person's dignity, they're deceiving themselves and other people — but they're not fooling God. The sanctity of the human person begins at conception. It continues through every tick on the clock until natural death. Embryonic stem cell research, abortion, assisted suicide — these are fundamental, *inexcusable violations of human dignity*. So is trying to change the meaning of marriage. So is exploiting the disabled and the poor. So is bigotry against immigrants. And if somewhere in your hearts a little voice is whispering "I agree, but" — that's exactly the kind of gloss Francis and Jesus both warned against.

We need to drill it into our heads that defending the sanctity of the human person and serving the common good can't be separated. Stuffing our Catholic faith in a closet when we enter the public square or join a public debate isn't good manners, and it isn't political courtesy. It's cowardice. And we'll be judged for that cowardice, by the God who created us.

Throughout my own life, I've often turned to the Prayer of St. Francis before the Crucifix. It goes like this:

Most high, glorious God, enlighten the darkness of my heart and give me true faith, certain hope, and perfect charity, sense and knowledge, Lord, so that I may carry out your holy and true command.

It's always easier to talk about social justice or political reform when the target

Red Mass (Continued on page 9)



ST FRANCIS OF ASSISI
IN PRAYER

*Bartolome Esteban
Murillo*
(1645)

GOD AND THE SPIDER!

THOUGHT

During World War II, a US marine was separated from his unit on a Pacific island. The fighting had been intense, and in the smoke and the crossfire he had lost touch with his comrades.

Alone in the jungle, he could hear enemy soldiers coming in his direction. Scrambling for cover, he found his way up a high ridge to several small caves in the rock. Quickly he crawled inside one of the caves. Although safe for the moment, he realized that once the enemy soldiers looking for him swept up the ridge, they would quickly search all the caves and he would be killed.

As he waited, he prayed, "Lord, if it be your will, please protect me. Whatever your will though, I love you and trust you. Amen."

After praying, he lay quietly listening to the enemy begin to draw close. He thought, "Well, I guess the Lord isn't going to help me out of this one." Then he saw a spider begin to build a web over the front of his cave.

As he watched, listening to the enemy searching for him all the while, the spider layered strand after strand of web across the opening of the cave.

"Hah, he thought. "What I need is a brick wall and what the Lord has sent me is a spider web. God does have a sense of humor."

As the enemy drew closer he watched from the darkness of his hideout and could see them searching one cave after another. As they came to his, he got ready to make his last stand. To his amazement, however, after glancing in the direction of his cave, they moved on. Suddenly, he realized that with the spider web over the entrance, his cave looked as if no one had entered for quite a while.

"Lord, forgive me," prayed the young man. "I had forgotten that in you a spider's web is stronger than a brick wall."

We all face times of great trouble. When we do, it is so easy to forget what God can work in our lives, sometimes in the most surprising ways. And remember with God, a mere spider's web becomes a brick wall of protection. †



(Continued from page 8) ***Red Mass***

of the reform is "out there," rather than in here. The world does need to change, and in your vocation as public leaders, God is calling you to pursue that task with justice and charity; with a love for the common good and a reverence for human life. The world needs committed Catholic laypeople like yourselves to lead with humility, courage and love.

But what it needs more than anything else is holiness — holy men and women who love Jesus Christ and God's Word *more* than they love their own careers and agendas. Today, just like 800 years ago, the structures of government and the Church are so much easier to tinker with than a stubborn heart, or personal ambition or an empty hole where our Catholic faith should be. Renewing society — in a truly Catholic sense — begins with our own repentance and conversion, our own humility and willingness to serve — and that's the really hard work, which is why so little of it seems to get done.

But it can be done. Francis showed us how. It's up to us to do something about it. "Brothers and sisters, let us begin. Because up to now we have done nothing." †

SIMPLE TRUTHS



Fulton J. Sheen

"One of the difficulties social reform must always face is that it hardly ever goes into operation until things have gotten very bad. As long as the people are not aroused to abuses or evil, they will not support social legislation. It must be remembered that all crimes against society are founded on false and wicked ideas, and until these are altered, society will not be altered. A lion is not gentle once it is behind a cage; a wild horse is not less ill-tempered because of a bridle and kicking stirrups put on it."

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)
 - ◆ 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) †

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Leia or Dwight Smith (714) 558-7478



**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



Catholic Organizations “Yes on Prop 8”

Join CatholicsforProtectMarriage.com

1. **Endorse Yes on Prop 8**, ProtectMarriage.com (form on reverse side). Have your organization listed with other Catholic organizations on ProtectMarriage.com.
2. **Recruit volunteers to directly sign up** at CatholicsforProtectMarriage.com, the official Catholic coalition for Prop 8. **Only people who directly volunteer will be notified of campaign activities in their parishes or neighborhoods.**
3. **30,000 Catholic volunteers needed to help** with literature distribution, yard signs, phoning, neighborhood walks, rallies and other projects.
4. **Ask other Catholic organizations in your parish to endorse this initiative and recruit volunteers as well.**

“As faithful citizens Catholics are called to bring our laws regarding marriage into conformity with what we know about the nature of marriage.”

*Most Rev. Allen H. Vigneron
Bishop of Oakland
Episcopal Advisor, Catholics for
the Common Good*

About Proposition 8

Prop 8: “Only marriage between a man and a woman is valid or recognized in California.”

These same words were adopted by 61% of the voters in 2000 and were nullified by the California Supreme Court this year.

Prop 8 restores the definition of marriage by putting it in the State Constitution out of reach of activist judges.

The California Supreme Court’s ruling that created same-sex “marriage” is a threat to every family. It redefines the world’s most child-friendly institution.

Unless Prop 8 passes, children will be taught that same-sex “marriage” is equivalent to marriage, the foundation of the family with a mother and father. This will confuse them about marriage, family and their own future.

Marriage is a natural institution created for us by God. We can verify that by our natural desire for a married mother and father.



For more information email: ccgaction@gmail.com or call: 415 651-4171
CatholicsforProtectMarriage.com



**CATHOLICS FOR
COMMON GOOD**
A NEW CATHOLIC ACTION



Organization Endorsement Form CatholicsforProtectMarriage.com

Yes! I'll help! Please list my organization as a public supporter of Prop 8 and a member of CatholicsforProtectMarriage.com

Please Print

Organization Name _____

Name of the person authorizing this endorsement _____ Title _____

Address _____ City _____ State _____ Zip Code _____

Name and contact information for person assigned as the liaison for your organization to the campaign.

Name _____ Title _____

Email Address Your email address will be used for future communications from ProtectMarriage.com and CCG on campaign matters.

Preferred Phone _____ - _____ - _____ day evening

Fax Number _____ - _____ - _____

My organization is:

- Parish based Countywide Diocese wide Regional Statewide National

Parish _____

Parish City _____

Signature (Required) _____

Date _____

My organization can also help by:

- Making a financial contribution
- Raising money
- Recruiting volunteers
- Recruiting other organizations
- Distributing literature
- Making phone calls
- Writing letters to the editor
- Placing a newsletter article
- Posting a link on our Web site to ProtectMarriage.com
- Praying
- Organizing Eucharistic adoration

Please return this form to:

CatholicsforProtectMarriage.com
915 L Street, # C-259
Sacramento, CA 95814
Fax: 916-446-6325



CATHOLICS FOR THE COMMON GOOD
A NON-COMMERCIAL ACTION

For more information email info@ccgaction.org or call (415) 651 4171

Paul's Epistle to the Galatians 1:10

¹⁰Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ.



SCRIPTURAL CORNER

COMMENT FROM THE NAVARRE BIBLE:*

St Paul can assert that he did not mind if there were people who did not understand him or even rejected his teaching. He had plenty of experience of opposition to the demands of the Gospel; and this never led him to play down the reality of the Cross in order to make more acceptable the truth he was proclaiming. In addition to lack of response from Gentiles, his faithfulness to Christ had also earned him enmity and persecution from Jews (cf. Acts 13:50)

We can learn a great deal from Paul to help us not to be cowed by “what people may think.” Although Christian living does sometimes clash with the environment, we should not desist from trying to be faithful to the demands of the Gospel. “Therefore, when in our own life or in that of others we notice something that is not going well, something that requires the spiritual and human help which, as children of God, we can and ought to provide, then a clear sign of prudence is to apply the appropriate remedy by going to the root of the trouble, resolutely, lovingly and sincerely. There is no room here for inhibitions, for it is a great mistake to think that problems can be solved by inaction or procrastination.” (Bl. J. Escriva, *Friends of God* 157).

St Theresa, for her part, writes: “We are trying to attain union with God. We want to follow the counsels of Christ, on whom were showered insults and false witness. Are we, then, really so anxious to keep intact our won reputation and credit? We cannot do so and yet attain to union, for the two ways diverge.” (St. Theresa’s *Life*, chap. 31). If we are truly to serve God we must be ready to face indifference and misunderstanding whenever it may arise. “You must indeed have purified your intention well when you said: From this moment on I renounce all human gratitude and reward.” (Bl. J. Escriva, *The Way*, 789). †

*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.

MORE ON COURAGE



THE WRITINGS OF THOMAS MORE

In one of his last letters to Meg, Sir Thomas responds to his daughter’s concern over her lack of courage. Sympathizing with her, he confesses his own lack of courage when confronted with the trials of life. “*Surely, Meg,*” he says to her, “*a fainter heart than thy frail father has can you not have.*” He then gives one of his most fundamental counsels—a counsel he gave many times, over many years, in many different ways, going back to the earliest of his poems. In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:

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

Thomas More: A Portrait of Courage

Gerard Wegemer Pg 224 †

RESPECT FOR UNBORN HUMAN LIFE: THE CHURCH'S CONSTANT TEACHING

Fact sheet by the USCCB Committee on Pro-Life Activities

The Catechism of the Catholic Church states: “Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law” (No. 2271).

In response to those who say this teaching *has* changed or is of recent origin, here are the facts:

- ✠ From earliest times, Christians sharply distinguished themselves from surrounding pagan cultures by rejecting abortion and infanticide. The earliest widely used documents of Christian teaching and practice after the New Testament in the 1st and 2nd centuries, the *Didache* (Teaching of the Twelve Apostles) and *Letter of Barnabas*, condemned both practices, as did early regional and particular Church councils.
- ✠ To be sure, knowledge of human embryology was very limited until recent times. Many Christian thinkers accepted the biological theories of their time, based on the writings of Aristotle (4th century BC) and other philosophers. Aristotle assumed a process was needed over time to turn the matter from a woman’s womb into a being that could receive a specifically human form or soul. The active formative power for this process was thought to come entirely from the man – the existence of the human ovum (egg), like so much of basic biology, was unknown.
- ✠ However, such mistaken biological theories never changed the Church’s common conviction that abortion is gravely wrong at every stage. At the very least, early abortion was seen as attacking a being with a human destiny, being prepared by God to receive an immortal soul (cf. Jeremiah 1:5: “Before I formed you in the womb, I knew you”).
- ✠ In the 5th century AD this rejection of abortion at every stage was affirmed by the great bishop-theologian St. Augustine. He knew of theories about the human soul not being present until some weeks into pregnancy. Because he used the Greek Septuagint translation of the Old Testament, he also thought the ancient Israelites had imposed a more severe penalty for accidentally causing a miscarriage if the fetus was “fully formed” (Exodus 21:22-23), language not found in any known Hebrew version of this passage. But he also held that human knowledge of biology was very limited, and he wisely warned against misusing such theories to risk committing homicide. He added that God has the power to make up all human deficiencies or lack of development in the Resurrec-



**SLAUGHTER OF THE
INNOCENTS**

*Duccio di
Buoninsegna*

(1308)

Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law

(Continued from page 17) USCCB Prolife Summary

tion, so we cannot assume that the earliest aborted children will be excluded from enjoying eternal life with God.

- ✠ In the 13th century, St. Thomas Aquinas made extensive use of Aristotle's thought, including his theory that the rational human soul is not present in the first few weeks of pregnancy. But he also rejected abortion as gravely wrong at every stage, observing that it is a sin "against nature" to reject God's gift of a new life.
- ✠ During these centuries, theories derived from Aristotle and others influenced the grading of penalties for abortion in Church *law*. Some canonical penalties were more severe for a direct abortion after the stage when the human soul was thought to be present. However, abortion at all stages continued to be seen as a grave moral evil.
- ✠ From the 13th to 19th centuries, some theologians speculated about rare and difficult cases where they thought an abortion before "formation" or "ensoulment" might be morally justified. But these theories were discussed and then always rejected, as the Church refined and reaffirmed its understanding of abortion as an intrinsically evil act that can never be morally right.
- ✠ In 1827, with the discovery of the human ovum, the mistaken biology of Aristotle was discredited. Scientists increasingly understood that the union of sperm and egg at conception produces a new living being that is distinct from both mother and father. Modern genetics demonstrated that this individual is, at the outset, distinctively human, with the inherent and active potential to mature into a human fetus, infant, child and adult. From 1869 onward the obsolete distinction between the "ensouled" and "unensouled" fetus was permanently removed from canon law on abortion.
- ✠ Secular laws against abortion were being reformed at the same time and in the same way, based on secular medical experts' realization that "no other doctrine appears to be consonant with reason or physiology but that which admits the embryo to possess vitality from the very moment of conception" (American Medical Association, *Report on Criminal Abortion*, 1871).
- ✠ Thus modern science has not changed the Church's constant teaching against abortion, but has underscored how important and reasonable it is, by confirming that the life of each individual of the human species begins with the earliest embryo.

Given the *scientific* fact that a human life begins at conception, the only moral norm needed to understand the Church's opposition to abortion is the principle that *each and every human life has inherent dignity, and thus must be treated with the respect due to a human person*. This is the foundation for the Church's social doctrine, including its teachings on war, the use of capital punishment, euthanasia, health care, poverty and immigration. Conversely, to claim that some live human beings do *not* deserve respect or should *not* be treated as "persons" (based on changeable factors such as age, condition, location, or lack of mental or physical abilities) is to deny the very idea of *inherent* human rights. Such a claim undermines respect for the lives of many vulnerable people before and after birth.

FOR MORE INFORMATION: Congregation for the Doctrine of the Faith, *Declaration on Procured Abortion* (1974), nos. 6-7; John R. Connery, S.J., *Abortion: The Development of the Roman Catholic Perspective* (1977); Germain Grisez, *Abortion: The Myths, the Realities, and the Arguments* (1970), Chapter IV; U.S. Conference of Catholic Bishops, *On Embryonic Stem Cell Research* (2008); Pope John Paul II, *Evangelium Vitae* (1995), nos. 61-2. ✠

**ADDRESS OF HIS HOLINESS BENEDICT XVI
TO THE MEMBERS OF THE TRIBUNAL OF THE ROMAN ROTA
Marriage Tribunal
Clementine Hall—Saturday, January 27, 2007**

Dear Prelate Auditors, Officials and Collaborators of the Tribunal of the Roman Rota,

I am particularly pleased to meet you once again on the occasion of the inauguration of the judicial year.

I cordially greet the College of Prelate Auditors, starting with the Dean, Bishop Antoni Stankiewicz, whom I thank for his words introducing our meeting. I then greet the Officials, the Advocates and the other Collaborators of this Tribunal, as well as the Members of the *Studio Rotale* and all those present. I willingly take this opportunity to renew to you the expression of my esteem and, at the same time, to reaffirm the importance of your ecclesial ministry in as vital a sector as judicial activity. I am very mindful of the valuable work you are required to carry out diligently and scrupulously on behalf of this Apostolic See and with its mandate. Your sensitive task of service to the truth in justice is supported by the illustrious traditions of this Tribunal, which each one of you must feel bound to respect.

Last year, at my first meeting with you, I sought to explore ways to overcome the apparent antithesis between the institution of causes of the nullity of marriage and genuine pastoral concern. In this perspective, the love of truth emerges as a point of convergence between processual research and the pastoral service of the person. We must not forget, however, that in causes of the nullity of marriage, the legal truth presupposes the "truth of the marriage" itself. Yet the expression "truth of the marriage" loses its existential importance in a cultural context that is marked by relativism and juridical positivism, which regard marriage as a mere social formalization of emotional ties.

Consequently, not only is it becoming incidental, as human sentiments can be, but it is also presented as a legal superstructure of the human will that can be arbitrarily manipulated and even deprived of its heterosexual character.

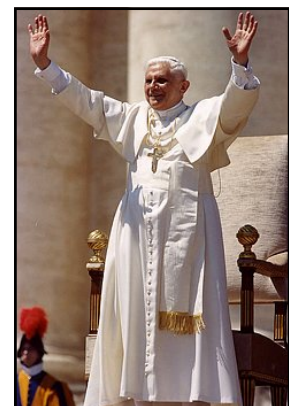
This crisis of the meaning of marriage is also influencing the attitude of many of the faithful. The practical effects of what I have called "the hermeneutic of discontinuity and rupture" with regard to the teaching of the Second Vatican Council, (cf. *Address to the Roman Curia*, 22 December 2005; *L'Osservatore Romano* English edition [ORE], 4 January 2006, p. 4), is felt especially acutely in the sphere of marriage and the family.

Indeed, it seems to some that the conciliar teaching on marriage, and in particular, the description of this institution as "*intima communitas vitae et amoris*" [*the intimate partnership of life and love*] (Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, n. 48), must lead to a denial of the existence of an indissoluble conjugal bond because this would be a question of an "ideal" to which "normal Christians" cannot be "constrained".

In fact, the conviction that the pastoral good of the person in an irregular marital situation requires a sort of canonical regularization, independently of the validity or nullity of his/her marriage, independently, that is, of the "truth" of his/her personal status, has also spread in certain ecclesiastical milieus. The process of the declaration of matrimonial nullity is actually considered as a legal means for achieving this objective, according to a logic in which the law becomes the formalization of subjective claims. In this regard, it should first be pointed out that the Council certainly described marriage as *intima communitas vitae et amoris*, but this partnership is determined, in accordance with the tradition of the Church, by a whole set of principles of the divine law which establish its true and per-



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



(Continued from page 19) Papal Message

manent anthropological meaning (cf. *ibid.*).

Furthermore, the Magisteriums of Paul VI and John Paul II, as well as the legislative action of both the Latin and Eastern Codes, have followed up the Council in faithful hermeneutical continuity with regard to both the doctrine and the discipline of marriage and indeed, persevered in its effort for "reform" or "renewal in continuity" (cf. *Address to the Roman Curia, op. cit.*). This development was based on the indisputable presupposition that marriage has a truth of its own - that is, the human knowledge, illumined by the Word of God, of the sexually different reality of the man and of the woman with their profound needs for complementarity, definitive self-giving and exclusivity - to whose discovery and deepening reason and faith harmoniously contribute.

The *anthropological and saving truth of marriage* - also in its juridical dimension - is already presented in Sacred Scripture. Jesus' response to those Pharisees who asked his opinion about the lawfulness of repudiation is well known: "Have you not read that he who made them from the beginning *made them male and female*, and said, 'For this reason *a man shall leave his father and mother and be joined to his wife, and the two shall become one*'? So they are no longer two but one. What therefore God has joined together, let no man put asunder" (Mt 19: 4-6).

The citations of Genesis (1: 27; 2: 24) propose the matrimonial truth of the "principle", that truth whose fullness is found in connection with Christ's union with the Church (cf. Eph 5: 30-31) and was the object of such broad and deep reflections on the part of Pope John Paul II in his cycles of catecheses on human love in the divine design.

On the basis of this dual unity of the human couple, it is possible to work out an authentic *juridical anthropology of marriage*. In this sense, Jesus' conclusive words are especially enlightening: "What therefore God has joined together, let no man put asunder". Every marriage is of course the result of the free consent of the man and the woman, but in practice their freedom expresses the natural capacity inherent in their masculinity and femininity.

The union takes place by virtue of the very plan of God who created them male and female and gives them the power to unite for ever those natural and complementary dimensions of their persons.

The indissolubility of marriage does not derive from the definitive commitment of those who contract it but is intrinsic in the nature of the "powerful bond established by the Creator" (John Paul II, *Catechesis*, General Audience 21 November 1979, n. 2; *ORE*, 26 November 1979, p. 1).

People who contract marriage must be definitively committed to it because marriage is such in the plan of creation and of redemption. And the essential juridical character of marriage is inherent precisely in this bond which represents for the man and for the woman a requirement of justice and love from which, for their good and for the good of all, they may not withdraw without contradicting what God himself has wrought within them.

It is necessary to study this aspect further, not only in consideration of your role as canon lawyers, but also because the overall understanding of the institution of marriage must also include clarity with regard to its juridical dimension. However, conceptions of the nature of this relationship can be radically divergent. For positivism, the legality of the conjugal bond would be solely the result of the application of a formally valid and effective human norm. In this way, the human reality of life and conjugal love remains extrinsic to the "juridical" institution of marriage. A hiatus is created between law and human existence which radically denies the possibility of an anthropological foundation of the law.

The traditional role of the Church is quite different in the understanding of the juridical dimension of the conjugal union following the teachings of Jesus, of the Apostles and of the Holy Fathers. St Augustine, for instance, in citing St Paul, forcefully affirms: "*Cui fidei [coniugali] tantum iuris tribuit Apostolus, ut eam potestatem appellaret, dicens: Mulier non habet potestatem corporis sui, sed vir; similiter autem et vir non habet potestatem corporis sui, sed mulier* (I Cor 7: 4)" (*De Bono Coniugali*, 4, 4).

St Paul who so profoundly explains in his Letter to the Ephesians the "mysterion mega" of conjugal love in relation to Christ's union with the Church (5: 22-31), did not hesitate to apply to marriage the strongest legal terms to designate the juridical bond by which spouses are united in their sexual dimension. So too, for St Augustine, lawfulness is essential in each one of the three goods (*proles, fides, sacramentum*) that form the backbone of his doctrinal exposition on marriage.

With regard to the subjective and libertarian relativization of the sexual experience, the Church's tradition

Papal Message (Continued on page 21)

(Continued from page 20) Papal Message

clearly affirms the natural juridical character of marriage, that is, the fact that it belongs by nature to the context of justice in interpersonal relations.

In this perspective, the law is truly interwoven with life and love as one of the intrinsic obligations of its existence. Therefore, as I wrote in my first Encyclical, "From the standpoint of creation, *eros* directs man towards marriage, to a bond which is unique and definitive; thus, and only thus, does it fulfill its deepest purpose" (*Deus Caritas Est*, n. 11).

Thus, love and law can be united to the point of ensuring that husband and wife *mutually owe to one another* the love *with which they spontaneously love one another*: the love in them is the fruit of their free desire for the good of one another and of their children; which, moreover, is also a requirement of love for one's own true good.

All the activity of the Church and of the faithful in the context of the family, must be based on this *truth about marriage and its intrinsic juridical dimension*. In spite of this, as I recalled earlier, the relativistic mindset, in more or less open or subtle ways, can also insinuate itself into the ecclesial community.

You are well aware that this is a risk of our time which is sometimes expressed in a distorted interpretation of the canonical norms in force. One must react to this tendency with courage and faith, constantly applying the *hermeneutic of renewal in continuity* and not allowing oneself to be seduced by forms of interpretation that involve a break with the Church's tradition.

These paths lead away from the true essence of marriage, as well as from its intrinsic juridical dimension and, under various more or less attractive names, seek to conceal a false conjugal reality. So it is that the point is sometimes reached of maintaining that nothing is right or wrong in a couple's relationship, provided it corresponds with the achievement of the subjective aspirations of each party. In this perspective, the idea of marriage "*in facto esse*" oscillates between merely factual relations and the juridical-positivistic aspect, overlooking its essence as an intrinsic bond of justice between the persons of the man and of the woman.

The contribution of ecclesiastical tribunals to overcoming the crisis of the meaning of marriage, in the Church and in civil society, could seem to some people of somewhat secondary or minor importance.

However, precisely because marriage has an intrinsically juridical dimension, being wise and convinced servants of justice in this sensitive and most important sector has the significant value of witness and is of deep reassurance to all. Dear Prelate Auditors, you are committed on a front in which responsibility for the truth makes itself felt in a special way in our times.

In being faithful to your task, make sure that your action fits harmoniously into an overall rediscovery of the beauty of that "truth about marriage", the truth of the "principle," which Jesus fully taught us and of which the Holy Spirit continually reminds us in the Church today.

Dear Prelate Auditors, Officials and collaborators, these are the considerations to which I felt impelled to call your attention, in the certainty that I would find in you judges and magistrates ready to share and make your own so important and serious a doctrine.

To each and every one I express in particular my pleasure and my total confidence that the Apostolic Tribunal of the Roman Rota, an effective and authoritative manifestation of the juridical wisdom of the Church, will continue to carry out consistently its own, far from easy *munus*, at the service of the divine plan followed by the Creator and the Redeemer in the institution of marriage. As I invoke divine help upon your work, I cordially impart a special Apostolic Blessing to you all. †



FRANK
ERNEST

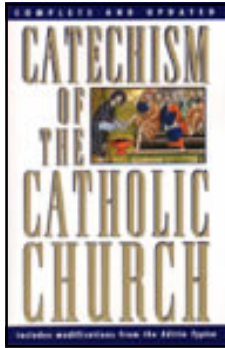
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: CELEBRATION OF CHRISTIAN MYSTERY

SECTION TWO: THE SEVEN SACRAMENTS

CHAPTER THREE: SACRAMENTS OF SERVICE

ARTICLE 7: SACRAMENT OF MARRIAGE



CATECHISM CORNER

1601 "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."

I. MARRIAGE IN GOD'S PLAN

1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb." Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church.

MARRIAGE IN THE ORDER OF CREATION

1603 "The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws.... God himself is the author of marriage." The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. "The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life."



SACRAMENT OF
MARRIAGE

Nicolas Poussin

(1647)

1604 God who created man out of love also calls him to love the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"

1605 Holy Scripture affirms that man and woman were created for one another: "It is not good that the man should be alone." The woman, "flesh of his flesh," i.e., his counterpart, his equal, his nearest in all things, is given to him by God as a "helpmate"; she thus represents God from whom comes our help. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh." †

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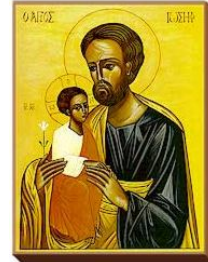
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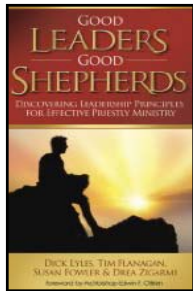
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**BY: DICK LYLES, TIM FLANAGAN,
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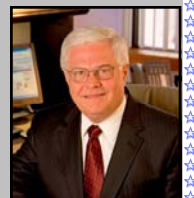


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WHEN: WEDNESDAY OCTOBER 15 @ NOON (LUNCH \$15)

SPEAKER: DICK LYLES, Ph.D, CEO, Author

TOPIC: *How to Lead as a Catholic in Today's Business World*



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