

Ad Veritatem

Volume 14 Issue 5

St. Thomas More Society of Orange County

MAY 2009

“When statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos.”

A Man for All Seasons

MAY MEETING:

WEDNESDAY MAY 20, 2009 NOON

SPEAKER: FR. JOSEPH FESSIO, S.J.

TOPIC: *“THE POPE, MARY & THE MASS”*

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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AD VERITATEM EDITOR
ANNE LANPHAR

MAY
MEETING

FR. JOSEPH FESSIO, S.J.
“THE POPE, MARY & THE MASS”

WHEN:

NOON
Wed. May 20

WHERE:

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

FOR DIRECTIONS

(714) 250-3000

COST:

Lunch: \$15

Fr. Joseph Fessio, S.J., Th.D., is a Professor of Theology and theologian in residence Ave Maria University. He is the Founder and Editor of Ignatius Press. He also founded both the St. Ignatius Institute of the University of San Francisco and Campion College before coming to Ave Maria University. He has taught philosophy and theology courses at several schools. Fr. Fessio wrote his dissertation on the ecclesiology of Hans Urs von Balthasar under the direction of Pope Benedict XVI (then Professor Joseph Ratzinger). He holds the degrees of B.A. and M.A. from Gonzaga University; M.A. from the Fourvière Jesuit Faculty of Theology in Lyons, France; and Th.D. from the University of Regensburg in Germany.

Everyone is welcome!

**For questions, call Don Hunsberger (714) 663-8000 or
Anne Lanphar at (714) 250-1453 †**

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

JUNE 17
JULY 17
AUGUST 15
SEPTEMBER 16 †

RESERVE THE DATE!
RED MASS

MONDAY SEPTEMBER 28, 2009
HOLY FAMILY CATHEDRAL
6:00 PM MASS

RECEPTION & DINNER FOLLOWING †

**CALENDAR
REMINDERS**



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**A
MESSAGE
FROM
OUR
CHAPLAIN**



**THE INSTITUTION OF
THE EUCHARIST**

*Frederico Fiori
Barocci
(1608)*

THE HOLY SACRIFICE OF THE MASS

The Church Fathers explain the biblical basis of this historic Christian teaching.

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

Some argue against the Catholic teaching that the Mass is a sacrifice. The early Church Fathers tell us that it is. In Genesis 14:18 Melchisedek the High Priest and King of Salem offers a sacrifice of bread and wine. In Hebrews 7 Christ is priest after the order of Melchisedek in fulfillment of the prophecy of Psalm 110:4: "Thou art a priest forever according to the order of Melchisedek" Did Christ then offer up bread and wine like Melchisedek, who prefigured His eternal priesthood? Answer: At the Last Supper in the Gospels Christ the High Priest commands His Apostles to do as He did with the bread and wine in commemoration of Him. Were the Apostles then meant to share in that one priesthood of Christ as His instruments offering His Body and Blood under the appearances of a sacrifice of bread and wine?

Answer: Yes. We read that the Apostles offered the Eucharist in Jerusalem and Troas (Acts 2 and 20), and in Corinth the sacrifice of Christians is contrasted with the sacrifices of the Temple and to the sacrifice of the pagans (1 Cor. 10-11). In Malachy 1:11 the last of the Old Testament prophets declares: "From the rising of the sun to its setting, my name is great among the gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation" (Mal. 1:11). Has this prophecy of Malachy come true? Is there everywhere in the world offered a sacrifice which is, according to the Hebrew word he uses (minhah) an unbloody or grain offering? Answer: Just go to Holy Mass in any Catholic Church and you'll find the answer is "yes." You'll see the fulfillment of that biblical prophecy: "so that from east to west a perfect offering may be made to the glory of your name." What is true of the Mass today has been true since the beginning of Christianity. Let's see what the early Fathers of the Church taught about the Eucharistic Sacrifice, the offering up under the appearances of bread and wine of the Body and Blood of Christ, which were offered for our salvation on the cross at Calvary. These quotations are drawn from Eastern and Western Church Fathers and span the first six centuries of Christianity. They attest to the universal teaching in the early Church that the Eucharistic Liturgy is a sacrifice.

THE DIDACHE

This passage contains a direct reference to the fulfillment of Malachy's prophecy being the Holy Sacrifice of the Mass (cf. Malachy 1:11, 14). The Didache is one of the most ancient and authoritative Christian writings, reflecting the teachings and liturgical practices of the first-century Church.

"On the Lord's own day assemble in common to break bread and offer thanks; but first confess your sins, so that your sacrifice may be pure . . . your sacrifice must not be defiled. For here we have a saying of the Lord: 'In every place and time offer Me a pure sacrifice' (Greek: thysia) . . . for I am a mighty king says the Lord and My name spreads terror among the nations'" (A.D. 98).

ST. IGNATIUS OF ANTIOCH

Writing just after the end of the first century, only a few years after the death of St. John the Apostle, St. Ignatius gives us a short but powerful indication of the sacrificial nature of the Eucharist. He refers to those who absent themselves from the Eucharist celebrated by the bishop and his priests. The Greek word he uses for the "altar" used in Christian worship is thysiasterion, which means "place where sacrifices are offered."

The Mass (Continued on page 16)



DIFFERENT STROKES

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN NOVEMBER 2002

I think I have mentioned in these pages at one time or another that I am a “string-saver” of sorts. Not to an inordinate degree, I hope, but I am frequently putting away things for future use, especially clippings of articles or items from magazines and newspapers. The only problem with that -- and my fellow “string-savers” will recognize the vexation -- is that I can never seem to locate the particular item I want when I go looking for it. Let alone the frustration, it is often very time consuming when, in the course of my search, I find myself re-reading other items I had thought worthwhile saving in the past.

This happened the other night. I did not find the article I wanted, but among the “gems” resurrected was a cartoon I had clipped some forty-five years ago out of a now long defunct magazine called *Integrity*. It remains among the best five cartoons I have ever seen. Drawn in a strip of four panels, the first portrays an ordinary looking fellow looking in the window of a cocktail lounge as he is passing by on the street. What he sees inside is a group of men and women gathered around the bar, manifestly in high spirits, enjoying themselves immensely. One thing of special note: each of the merry-makers has the head of an ass.

The second panel has our hero, with his own head hung low, spirits shattered, climbing the stairs to a psychiatrist’s office where, in the third panel, he is lying on the familiar couch despondently describing his mental aberration to the doctor. But all turns out well in the end and another victory is chalked up for science, for in the final sketch he has joined the party at the bar, is obviously in fine fettle and no longer distraught. The men and women in the cocktail lounge still have their asses’ heads, but now he has one too.

After forty-five years, I still think this cartoon is extremely funny (although I am sure something has been lost in the telling), and I also think that the point being made is as germane as ever today. These few strokes of the artist’s pen say much more than reams of written material could on the subject.

And the subject is an extremely important one. It is a sad fact of life’s experience that all of us are in danger of becoming mere creatures of our time and place. I recall another cartoon that depicted a young girl in a department store shopping for a swimsuit. The saleslady has evidently suggested for selection the briefest of models as displayed on a mannequin set on the counter. “Oh my no,” the girl is saying, “I want something much more modest. Have you got that in black?”

Living as we do in a materialistic, hedonistic climate, we are daily subjected to blatantly non-Christian moral appraisals and value judgments on all sides. In business, in recreation, in entertainment, in advertising, in politics, in marriage and family life -- ideas and values are taken for granted in today’s society that have no relevance to *The Way* outlined by Christ. A cartoon of a girl whose sole criterion of modest dress consisted in color might not be too much of a caricature today.

Television programming illustrates this better than anything. Producers are in the business of making money and they make money by pleasing the viewer. They do not set trends, they follow them, and their sophisticated evaluations of what people want are usually very shrewd. Their implementation of these evaluations is also very unscrupu-

Different Strokes (Continued on page 6)



***Yet our Lord
was clear
about His
followers
having to be
different and
not just
seeking to be
accepted by
the world.***

(Continued from page 5) *Different Strokes*

lous. The current emphasis in television on sensationalism, on sex and the risqué, therefore, is a serious indicator of the prevailing moral sense of the masses.

Constantly to breathe in this moral atmosphere and not become affected by it, requires a conscious and concerted effort. What sometimes begins as a tolerant attitude of “live and let live,” or “different strokes for different folks,” has a way of eventually dulling moral perception to the point where the “different strokes” seem normal enough and quite acceptable (today’s society is known for equating normalcy with frequency of action). And the social pressure of not seeming “different” (read “puritanical” or “bluenose” or “reactionary”) induces a fatigue that has the tendency to blur one’s moral vision after a while.

Yet our Lord was clear about His followers having to be different and not just seeking to be accepted by the world. “How terrible,” He said, “when all speak well of you; for their ancestors said the very same things to the false prophets.” And again: “If you belonged to the world, it would love you as its own; the reason it hates you is that you do not belong to the world.” Saint Paul clearly got the message: “So now, whom am I trying to please – man or God? Would you say that it is men’s approval I am looking for? If I still wanted that, I would not be what I am – a servant of Christ.”

The demands put upon the true follower of Christ admittedly are not easy. Among other things, he should have the courage to stand up and make the obvious but unpopular observation that some people have asses’ heads on their shoulders. Of course he might also occasionally glance in the mirror and take a look at his own head – just to make sure. †



ST PAUL
El Greco
(1610-14)

Ad Risum Vertere Veritatem*



**Latin for “To turn truth into laughter”*

THE BIBLE & HAIRCUTS

A young boy had just obtained his driver's permit and inquired of his father if they could discuss his use of the car. His father said that he would make a deal with his son.

"You bring your grades up from a C to a B average, study your Bible a little, get your hair cut and we'll talk about the car."

The boy thought about that for a moment decided he'd settle for the offer and they agreed on it.

After about six weeks his father said, "Son, I've been real proud. You brought your grades up and I've observed that you have been studying your Bible, but I'm real disappointed you haven't gotten your hair cut."

The young man paused a moment then said, "You know, Dad, I've been thinking about that, and I've noticed in my studies of the Bible that Samson had long hair, John the Baptist had long hair, Moses had long hair and there's even a strong argument that Jesus had long hair."

To this his father replied, "Did you also notice they all walked everywhere they went?" †



NOTRE DAME, MY MOTHER

LACY DODD*

For many members of the Notre Dame Class of 2009, the uproar surrounding the university's decision to honor Barack Obama with this year's commencement address, and to bestow on him a doctorate of laws, has provoked strong feelings about what the ensuing conflict will mean for their graduation.

I know how they feel. Ten years ago, my heart was filled with similar conflicts as we came closer to the day of my own Notre Dame commencement and my commissioning as an officer in the United States Army.

You see, I was three months pregnant.

That March, I had gone—alone—to a local woman's clinic to take a test. The results were positive, and I was so numb I almost didn't grasp what the nurse was getting at when she assured me I had "other options." What did "other options" mean? And what kind of world is it that defines compassion as telling a young woman who has just learned she is carrying life inside her that she has the option to destroy it?

When I returned to campus, I ran to the Grotto. I was confused and full of conflicting emotions. But I knew this: No amount of shame or embarrassment would ever lead me to get rid of my baby. Of all women, Our Lady could surely feel pity for an unplanned pregnancy. I recalled her surrendered love to God's invitation to become the home of the Incarnate Word. "Let it be done to me according to thy word," she had said. In my hour of need, on my knees, I asked Mary for courage and strength. And she did not disappoint.

My boyfriend was a different story. He was also a Notre Dame senior. When I told him that he was to be a father, he tried to pressure me into having an abortion. Like so many women in similar circumstances, I found out the kind of man the father of my child was at precisely the moment I needed him most. "All that talk about abortion is just dining-room talk," he said. "When it's really you in the situation, it's different. I will drive you to Chicago and pay for a good doctor."

I tried telling him this was not an option. He said he was pro-choice. I responded by informing him that my choice was life. And I learned, as so many pregnant women have before and since, that life is the one choice that pro-choicers won't support.

Still, I count myself lucky. I was raised by a mom and dad who marched for life—and who walked the walk when I needed them. However much I may not have wanted to embarrass them with my pregnancy, amid my troubles I always knew I had a priceless gift: a family that would welcome into their hearts the life that God had put in my womb.

I also had the advantage of a good and loving friend, Sara, who reminded me that her mom was a counselor at the Women's Care Center in South Bend. It was this Women's Care Center that provided me with the encouragement that everything was going to be all right. They educated me on my pregnancy, and they provided me with information on how to stay healthy.

So, without my boyfriend's support, I graduated from Notre Dame on schedule with a bachelor's degree in American Studies. I earned my ROTC commission as a second lieutenant in the U.S. Army. I returned to my parents' home in Florida, having been granted a delay from active duty. I sought and received advice and loving counsel from



*Lacy and her
twin sister, Amanda
1999*

**“And I
learned,
as so many
pregnant
women have
before and
since, *that life
is the one
choice that
pro-choicers
won't
support.*”**

**Lacy Dodd is a member of the Notre Dame Class of 1999 and a proud mother. She also serves on the board of Room at the Inn, a Charlotte-based nonprofit now working to build at Belmont Abbey America's first campus-based maternal care facility for pregnant college students.*

Notre Dame, My Mother (Continued on page 8)

(Continued from page 7) *Notre Dame, My Mother*

Kimberly Home, a pregnancy resource center in my hometown. And I prepared to give birth to the human being who has given me the greatest and most unexpected joy in my life.



Because I was to be an unmarried mom (in the Army no less), I felt compelled at least to research adoption through Catholic Charities. A counselor at Kimberly Home guided me through the decision process and provided me with referrals. Kimberly Home connected me with other women of unplanned pregnancies who had gone through closed as well as open adoptions. It was helpful and caring.

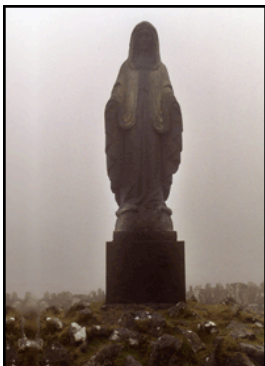
After much prayer, I came to terms with the fact that this baby was a gift I had already chosen to accept. With the support of my family, I would make it work. Through the State of Florida Child Support Enforcement Agency, I obtained a court order for my daughter to receive child support from her father.

And then a miracle came: On All Saints Day 1999, I gave birth to baby Mary. Her name is no accident. This Mary was living inside me while I walked the campus of a university dedicated to a woman who is mother of us all, and it was Mary Our Mother who gave me courage when I was afraid of what would lie ahead. Mary teaches us always to be open to seeking the will of God in our lives, no matter what it is, and never to be afraid of God's will. God's will may contain suffering, but God's will also brings peace and joy. When we place ourselves at God's disposal, he will do great things for us.

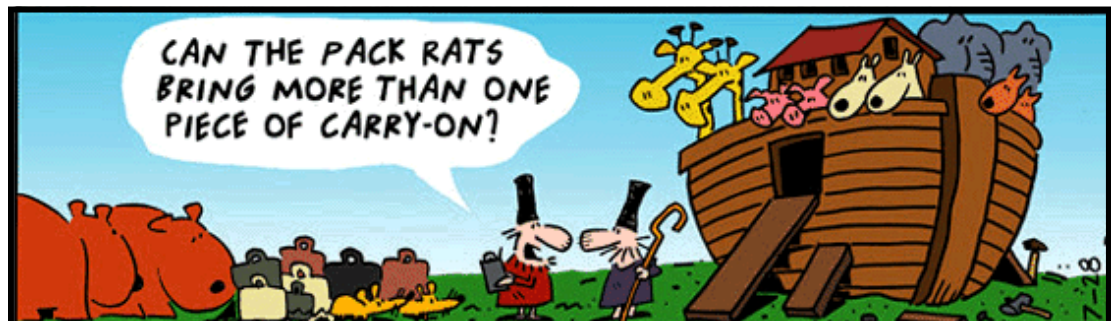
Those great things included the precious moment when my father came to meet his granddaughter on that glorious day she was born. He took one look at Mary in my arms and said to me, "This is your gift for making the right decision." At that moment, I realized my little girl and I would be forever blessed.

Notre Dame is a special place, but it is not immune to the realities of modern life. There are students who face unplanned pregnancies, and—most tragically—women who think their only option is abortion. Statistics show that one out of every five women who have an abortion is a college student; many of these women cite the fear that they will not be able to complete their education as a primary reason. On campuses all across this country, abortion is the status quo. We need to change that with an unambiguous stand for life, and Notre Dame needs to be in the lead.

There have been many things written about the honors to be extended to President Obama. I'd like to ask this of Fr. John Jenkins, the Notre Dame president: Who draws support from your decision to honor President Obama—the young, pregnant Notre Dame woman sitting in that graduating class who wants desperately to keep her baby, or the Notre Dame man who believes that the Catholic teaching on the intrinsic evil of abortion is just dining-room talk? †



FRANK ERNEST[®]



MARY, THE MOTHER OF LIFE

THE MOST REVEREND THOMAS G. DORAN, D.D., J.C.D.,
BISHOP OF ROCKFORD, ILLINOIS

I. THE WAYS OF BEING MOTHER

In the long tradition of the Church, motherhood, maternity has always been shown the utmost respect and consideration. The mystery of mother and child is as profound as it is popular. The interaction of mother and child has been depicted countless times in art: paintings, sculpture, literature, etc. It is a topic on which one never tires of meditating.

The Church has understood maternity, motherhood, in more than one way. It is not the mere physical begetting of children – a factory does not a mother make; modern technology is definitely bearing this out. Rather, the qualities of *mother* possessed in a particular way by all women are what lead us back over and over to the simple joy that is exemplified in the manger scene in Bethlehem.

We all know what a mother should be; just as we all know what a saint *should* be. These two things often overlap. So, is it necessary to birth offspring to be a mother? No. The Blessed Virgin is the Mother of God, but she is our mother in the order of grace; she is truly our mother. So, too, by reflecting on the many women in the history of the Church, we see that there is a spiritual motherhood that is as real and profound as the motherhood of nature.

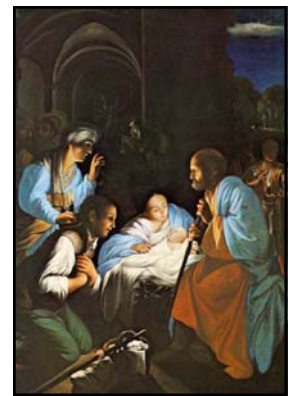
Fr. Garrigou-Lagrange, O.P., notes, "The maternity proper to a creature endowed with reason is not the maternity according to flesh and blood which is found in the animal kingdom, but something which demands by its very nature a free consent given by the light of right reason to an act which is under the control of the will and is subject to the moral laws governing the married state: failing this, the maternity of a rational being is simply vicious."¹

But spiritual motherhood is more than this because it is rooted in the supernatural and not merely the corporeal or the rational; it is in the order of grace. As Fr. Garrigou-Lagrange continues in reference to the Motherhood *par excellence*: "But the maternity of Mary was more than rational. It was divine. Hence her consent needed to be not free only, but supernatural and meritorious: and the intention of divine providence was that in default of this consent the mystery of the redemptive Incarnation would not have taken place – she gave her consent, St. Thomas says, in the name of mankind" (IIIa, q. 30, a. 2). He continues:

"Hence the maternity we are discussing is not one which is merely of flesh and blood, but one which by its nature included a supernatural consent to the mystery of the redemptive Incarnation which was about to be realized, and to all the suffering it involved according to the messianic prophecies – especially those of Isaias – all of which Mary knew so well. There can, in consequence, be no question of any divine maternity for Mary except a worthy one: in the designs of God she was to be a worthy Mother of the Redeemer, united perfectly in will to her Son. Tradition supports this by saying that her conceiving was twofold, in body and soul: in body, for Jesus is flesh of her flesh, the flame of His human life having been lit in the womb of the Virgin by the most pure operation of the Holy Ghost: in soul, for Mary's express consent was needed before the Word assumed our nature in her."²

To be a mother pertains directly to *life*. To separate the notion of life from the term

Mary, the Mother of Life (Continued on page 10)



BIRTH OF CHRIST

Carlo Saraceni

(1610)

*Joanna Bogle, a contributing editor of *This Rock*, is a freelance journalist, author, broadcaster, and lecturer. She is a frequent defender of Christian ideas on British television and radio. She is author most recently of *The Pope Benedict Code* (Gracewing 2006).

(Continued from page 9) *Mary, the Mother of Life*

mother makes it unintelligible. Whereas life came to be without the agency of a mother, life does not continue without the action of a mother. (Although there are those in the sciences who are trying to go against that.) This is so even in the order of grace where our Lord has crowned Mary, ever-virgin, as Queen – she is *the* Queen Mother (despite what the British contend).

As Eve was mother of the living, so Mary is the Mother of the Redeemed. Those who have *life* in Christ also have His mother as their own. The Blessed Virgin has a unique and singular role as Mother of Life, in that, she is the woman who, as the Second Eve united to her Son – the Second Adam – restores life to all mankind by her faithful obedience and intimate role in the redemption of mankind at the foot of the Cross. The Second Vatican Council taught:

"The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role."³

II. WAYS OF UNDERSTANDING LIFE

Since the understanding of *mother* cannot be separated from the term *life*, we must at least take a brief look at what this term portends, especially if it is used in a title attributing honor to the Blessed Virgin. There are different ways of understanding the term *life* (Greek *zoe*; Latin *vita*; French *La vie*, German *Das Leben*; vital principle; Greek *psyche*; Latin *anima, vis vitalis*, German *leberzskraft*). Ultimately and most importantly it refers to everlasting life, that is to say, salvation. It is in this way that Mary is most the Mother of Life – she is our mother in the order of grace and it is by grace that we enter into and possess eternal life. At the Annunciation, Mary uttered her *fiat*, her "yes" to bearing new life. This new life is He who is life itself, that is, our salvation and through whom all things were made and in whom we live, move and have our being. The title "Mother of Life" pertains directly to exactly *who* and *what* her Son is. This is seen in the doctrine of the Assumption; St. Germanus said that, "the mother of life should share the dwelling place of Life."⁴ It is because of her son that Mary gives life to the world. The Holy Father points out, "She is in fact the mother of the Life by which everyone lives."⁵ The conciliar document *Lumen Gentium* (n. 53) states:

"The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. She is 'the mother of the members of Christ...having cooperated by charity that faithful might be born in the Church, who are members of that Head.' Wherefore she is hailed as a pre-eminent and singular member of the Church, and as its type and excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother."⁶

The *Catechism of the Catholic Church* (n. 494) states:

"At the announcement that she would give birth to 'the Son of the Most High' without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of

Mary, the Mother of Life (Continued on page 11)



ANNUNCIATION

El Greco
(1576)

(Continued from page 10) *Mary, the Mother of Life*

faith, certain that 'with God nothing will be impossible': 'Behold, I am the handmaid of the Lord; let it be [done] to me according to your word.' Thus, giving her consent to God's word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with Him and dependent on Him, by God's grace: As St. Irenæus says, 'Being obedient she became the cause of salvation for herself and for the whole human race.' Hence not a few of the early Fathers gladly assert...: 'The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.' Comparing her with Eve, they call Mary 'the Mother of the living' and frequently claim: 'Death through Eve, life through Mary.'"⁷

And continues (n. 511):

"The Virgin Mary 'cooperated through free faith and obedience in human salvation' (*Lumen Gentium*, n. 56). She uttered her yes 'in the name of all human nature' (St. Thomas Aquinas, *S. Th.* III, 30, 1). By her obedience she became the new Eve, mother of the living."⁸

III. MARY AND THE EUCHARIST

The Holy Father made a very simple syllogism in a speech commemorating the World Day of Peace in 2002. He said that, "If Jesus is Life, Mary is the Mother of Life. If Jesus is Hope, Mary is the Mother of Hope. If Jesus is Peace, Mary is the Mother of Peace, Mother of the Prince of Peace."⁹ In a similar way, we can see that there is an intimate tie between Mary and the Most Blessed Sacrament, the Eucharist.

Mary is the Mother of Jesus; and as St. John tells us, "Jesus said to them, 'I am the bread of life'" (*John* 6:35, *Douay-Rheims*). In this we can see already the intimate connection our Lady has to the Eucharist. This is so because of what – or rather, who – the Eucharist is. The same Jesus who is eternally begotten of God the Father, the same Jesus who was born of the Virgin Mary in time is present throughout the world wherever the Holy Mass is celebrated validly and resides in all the tabernacles in the world. "Mary can guide us towards this most holy sacrament [of the Eucharist], because she herself has a profound relationship with it."¹⁰

The reason Jesus came to us (and stays with us) in the Eucharist is given through St. John, "I am come that they may have life and may have it more abundantly" (*John* 10:10b, *Douay-Rheims*). In his epistle, St. John says that, "He who has the Son has life; he who has not the Son of God has not life" (*I John* 5:12, *Revised Standard Version, Catholic Edition*). Who more than Mary had life and had it in abundance? Not only in her physical body was the Lord present, but more profoundly in her Immaculate soul. This side of heaven, the greatest intimacy that the Blessed Virgin enjoyed with God was not during her pregnancy, but rather during her reception of Holy Communion at those early Masses which were celebrated by the apostles. Our Lord comes to us in the Eucharist just as He came to Mary. Our Lord speaks to us today as He did 2000 years ago, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (*John* 6:53-54, *Revised Standard Version, Catholic Edition*).

In his recent encyclical on the Eucharist the Holy Father speaks, as usual, with great affection and profundity about our Lady. The Pope points out:

"In addition to her sharing in the Eucharistic banquet, an indirect picture of Mary's relationship with the Eucharist can be had, beginning with her interior disposition. *Mary*

Mary, the Mother of Life (Continued on page 12)



THE VIRGIN MARY
El Greco
(1594-1604)

(Continued from page 11) Mary, the Mother of Life

is a 'woman of the Eucharist' in her whole life. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery."¹¹

He continues:

"In a certain sense Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word*. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of His body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood. As a result, there is a profound analogy between the *fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived 'through the Holy Spirit' was 'the Son of God' (*Luke 1:30-35*). In continuity with the Virgin's faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

"'Blessed is she who believed' (*Luke 1:45*). Mary also anticipated, in the mystery of the incarnation, the Church's Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a 'tabernacle' – the first 'tabernacle' in history – in which the Son of God, still invisible to our human gaze, allowed Himself to be adored by Elizabeth, radiating His light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled Him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?"¹²

Our faith in the Eucharist must imitate that all-encompassing faith of Mary, so that, like her, we may be in intimate communion with Life itself. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name (*John 20:31, Douay-Rheims*). We must learn from Mary and, like her, be committed to being conformed in the likeness of Christ.

If I may, for just a moment, remind you of a liturgical point. The *Sanctus* is placed in the Mass ushering us into the Eucharistic Prayer. Here we join our prayers to those of the saints in heaven. Mary, second only to God, is queen among them. As Pope John Paul II reminds us, "Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist."¹³ Never stray far from Mary, whether in heart, thought, or deed. This leads us to our interior life (and there is that word again: life). God is the God of life, the enemy is the father of lies, sin and death. Our relationship with God – our interior life – should be the center of our existence, of our life.

IV. PRAYER TO MARY, MOTHER OF LIFE

Our Lady is our Mother in the order of grace (that is in the order of eternal life), she bears life and she is united in a special way to that which is the source and summit of our faith – the Eucharist. She *must* have a place in our prayer life if it is to bear fruit and to enter through the narrow gate: "Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and straight is the way that leadeth to life: and few there are that find it!" (*Matthew 7:13-14, Douay-Rheims*). As St. Jerome said against Jovinian, "Mary is the eastern gate of which Ezechiel speaks, always closed and luminous, whether concealing in itself or bringing forth from itself the Holy of holies. She is the gate through which the Sun of justice and our High Priest according to the order of Melchisedech goes in and out."¹⁴ We cannot have life without a mother; Mary is, in a certain sense, necessary for our salvation (if she weren't, Christ would not have given her to us to be our mother – just as all the sacraments were given to us because that are necessary (each in their own way) for salvation and our sanctification).

V. CONCLUSION

In the great discourse on the Eucharist from the *Gospel of St. John*, many of the followers of Jesus left him because they found the teaching difficult. Our Lord then asked if the apostles were abandoning him also. Simon

Mary, the Mother of Life (Continued on page 13)

(Continued from page 12) Mary, the Mother of Life

Peter answered him, "Lord, to whom shall we go? You have the words of eternal life" (*John 6: 69, Revised Standard Version, Catholic Edition*).

Now recall those events when the Word came among men. "But Mary kept all these words, pondering them in her heart" (*Luke 2:19, Douay-Rheims*). She certainly has kept the Word in her heart and has eternal life. If we stay close to her, she will be an unailing guide. As the Holy Father said:

"Her peaceful presence, especially in today's changed situations of social and economic well-being, is an invitation to believers to be ever worthy of her love and to profess their faith in Christ courageously. As the Mother of Life, Mary urges every member of the faithful to accept the gift of life with wonder and gratitude, from conception to its natural death. Mary also asks everyone to be compassionate to those who knock at the door of their home because they need forgiveness and reconciliation, support and fraternal solidarity."¹⁵

I would like to end with the prayer with which Pope John Paul II ended his encyclical *Evangelium Vitae* (*The Gospel of Life*, n. 105):

"Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life:

"Look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy. Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives, and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life.

Amen."

ENDNOTES

1. Garrigou-Lagrange, O.P., The Rev. Reginald, *The Mother of the Saviour and Our Interior Life*, TAN Books, Rockford, Illinois, 1993, p.19.

2. *Ibid.*

3. *Lumen Gentium* (Dogmatic Constitution on the Church), n. 56.

4. cf. Pope John Paul II, General Audience of Wednesday., July 9, 1997: St. Germanus; Horn. 1 in *Dormitionem*, PG 98, 347.

5. Pope John Paul II, Encyclical Letter: *Evangelium Vitae* (*The Gospel of Life*), n. 102.

6. *Lumen Gentium*, n. 53.

7. *The Catechism of the Catholic Church* (second edition), Libreria Editrice Vaticana, 1997, n. 494.

8. *The Catechism of the Catholic Church* (second edition), Libreria Editrice Vaticana, 1997, n. 511.

9. Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace, "No Peace Without Justice, No Justice Without Forgiveness," January 1, 2002.

10. Pope John Paul II, Encyclical Letter: *Ecclesia de eucharistia* (*On the Eucharist*), n. 53.

11. *Ibid.*

12. *Ibid.*, n.55.

13. *Ibid.*, n.57.

14. Apologia to Pammachius for the Book against Jovinian, at the end, quoted from the Saturday Office of the Blessed Virgin Mary in *The Hours of the Divine Office in English and Latin*, volume 3, The Liturgical Press, Collegeville, Minnesota, 1964.

15. Pope John Paul II, Message to Marco Cardinal Cé, Patriarch of Venice, for the centenary of the crowning of the image of Our Lady of Monte Berico August 22, 2000. †

MORE ON BEING FAITHFUL



THE WRITINGS OF THOMAS MORE

Reason tells us that the enduring of a temporary pain is worthwhile if by it a greater good is gained thereof; such is the case with certain medical treatments (such as the surgical procedures in More's own day) that a reasonable man will willingly undergo. Should not, then, reason building on the foundation of faith enjoin us to accept a painful death in order to attain the eternal joys of heaven and escape the unending pains of hell?

As to the terrible physical pains that can come with martyrdom, More now addresses the question of whether it is better to placate one's persecutors by exteriorly pretending to renounce the faith while interiorly continuing to adhere to it, and thereby escape the risk of faltering during torture and dying thereupon in apostasy. More finds such reasoning utterly unsound, comparing it to an unstable three-legged stool that collapses as soon as anyone attempts to sit upon it. In this analogy the three legs symbolize obsessive fear, false faith, and false hope. To begin with, it is absurd to think that the profession of one's faith in the face of persecution is a risky proposition, as if God would leave a person unaided and fail to grant him the grace to repent abandoning him summarily to damnation, if he faltered while suffering for Him. Furthermore, those who deny their faith exteriorly have a false faith, no matter what they may claim to profess interiorly. Finally, it is nothing less than a presumptuous and false hope to assume that if we deny Christ for the present in order to satisfy our persecutors, we can count on the grace of reconciliation with God when the threat of persecution has passed. Nor can we count upon suffering an easier death thereafter, for natural death can be just as painful, if not more so, in its duration and intensity than violent death.

The horrible end of those who renounce their faith to escape martyrdom becomes all the more evident when it is remembered that the pains of those who die in apostasy are but the prelude to the endless torments they will suffer in hell. Yet few realize that hell is actually a manifestation of God's mercy to us—a means for directing your steps here on earth toward heaven:

"But surely God in that thing wherein he may seem most rigorous is very merciful to us, and that is (which many men would little ween) in that he provided hell. For I suppose very surely, Cousin, that many a man and woman too, of whom there now sit some, and more shall hereafter sit full gloriously crowned in heaven, had they not first been afraid of hell, would toward heaven never have set foot forward."

James Monti **The King's Good Servant But God's First** p. 351-2 †

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*

- ◆ Judi McEacheon (death)
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention)
- ◆ Children in Juvenile Hall †

A MOTHER'S LOVE

An article in National Geographic several years ago provided a penetrating picture of God's wings... After a forest fire in Yellowstone National Park, forest rangers began their trek up a mountain to assess the inferno's damage. One ranger found a bird literally petrified in ashes, perched statuesquely on the ground at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother's wings. The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise. She could have flown to safety, but had refused to abandon her babies. When the blaze had arrived and the heat had scorched her small body, the mother had remained steadfast. Because she had been willing to die, those under the cover of her wings would live...

"He will cover you with his feathers, and under his wings you will find refuge..."

Psalm 91:4 †

THOUGHT

FOR
THE
DAY



JOHN 19: 26-27

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

Comment from the Navarre Bible:*

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

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

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



SCRIPTURAL CORNER

**The Navarre Bible, a renowned edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the*

(Continued from page 4) *The Mass*

"Let no one deceive himself," St. Ignatius warns, "whoever keeps away from the altar (thysiasterion) deprives himself of the divine bread" (Letter to the Ephesians 5:2; A.D. 110).

EPISTOLA APOSTOLORUM

This work, only discovered in 1895, was originally composed in Greek but exists today only in Coptic, Ethiopian, and Latin translations. The Ethiopian version is the most complete and contains a beautiful dialogue between Christ and His Apostles after the Resurrection about the offering of the Christian paschal sacrifice. This passage, translated especially for Envoy magazine, is not found in any English language collections of the Fathers. It's as though the objections of Protestants against the sacrifice of the Mass were already being anticipated and answered back then:

"The Lord said, 'You will celebrate the memorial of My death, that is, the Passover Sacrifice . . . at the cock's crow, at dawn, you will perform My feast of love and My memorial' . . . The Apostles said, 'Lord, haven't You drunk to the full of the Passover Sacrifice? Is it then necessary that we do it again?' Jesus responded, 'Yes, it is necessary, until I come again from the Father'" (Epistola Apostolorum 13; A.D. 140).

ST. IRENAEUS OF LYONS

This great Church Father was a disciple of St. Polycarp and, as such, was the "spiritual grandson" of St. John the Apostle, since St. Polycarp knew the Apostle. This means that the teachings St. Irenaeus received from his mentor came directly from the Apostles. This fact is important to keep in mind, since it demonstrates that the purity of apostolic teaching was handed on intact to each subsequent generation of Christians. The teaching on the Eucharist and the Mass as a Sacrifice that St. Irenaeus speaks of in this passage he received from the Apostles, through St. Polycarp.

"He took that created thing, bread, and gave thanks and said, 'This is My Body.' And the cup likewise, which is part of that creation to which we belong, He confessed to be His Blood, and taught the new oblation of the new covenant, which the Church, receiving from the Apostles, offers to God throughout the world . . . concerning which Malachy, among the twelve prophets, thus spoke beforehand: 'From the rising of the sun to the going down, My name is glorified among the gentiles, and in every place incense is offered to My name and a pure sacrifice . . . ' indicating in the plainest manner that in every place sacrifice shall be offered to Him, and at that a pure one" (Against Heresies 4,17,5; A.D. 170).

ST. HIPPOLYTUS OF ROME

St. Hippolytus composed a beautiful Eucharistic prayer at the beginning of the third century. The second Eucharistic prayer of the Missal of Pope Paul VI, which we use now, is based on it. In a commentary on Daniel 4:35 St. Hippolytus refers to the outlawing of the Church's sacrifice by the Antichrist at the end of time. Like many other Fathers who teach on the Sacrifice of the Mass, he too uses the language of the prophecy of Malachy.

"For when the gospel is preached in every place, the times being then accomplished . . . the abomination of desolation will be manifested, and when he (the Antichrist) comes, the sacrifice and oblation will be removed, which are now offered up to God in every place by the gentiles" (Commentary on Daniel 22; A.D. 220).

ST. CYPRIAN OF CARTHAGE

Later in the same century, this martyr bishop of Carthage, in the midst of the ferocious persecution of Christians by the Romans, clearly explains the Lord's Eucharistic Sacrifice as being "according to the order of Melchisedek."

"In the priest Melchisedek we see prefigured the sacrament of the sacrifice of the Lord, according to what Divine Scripture testifies, and says, 'And Melchisedek, king of Salem, brought forth bread and wine.' Now he was a priest of the most High God, and blessed Abraham. And that Melchisedek was a type of Christ, the Holy Spirit declares in the Psalms, saying from the person of the Father to the Son: 'Before the morning star I have begotten Thee; Thou art a priest forever, after the order of Melchisedek.' This order is assuredly the one coming from that sacrifice: that Melchisedek was a priest of the Most High God; that he offered wine and bread; that he blessed Abraham. For who is more a priest of the most high God than Our Lord Jesus Christ, Who offered a sacrifice to

(Continued from page 16) ***The Mass***

God the Father, and offered the very same thing which Melchisedek had offered, that is, bread and wine, to wit, His Body and Blood? . . . For if Jesus Christ Our Lord and God is Himself the chief priest of God the Father, and has first offered Himself a sacrifice to the Father, and has commanded that this be done in commemoration of Himself, certainly the priest truly discharges the office of Christ, who imitates what Christ did; and he offers a true and full sacrifice in the Church to God the Father, when he proceeds to offer it according to what he sees Christ Himself to have offered" (Letter 62: 4,14; A.D. 253).

ST. SERAPION OF THMUIS

This great bishop of Lower Egypt (that means Northern Egypt as the Nile is lower near the sea) was a good friend of St. Athanasius, the defender of the Divinity of Christ against the Arian heretics. He offers us the earliest text we have of a Eucharistic prayer which was actually used in the Divine Liturgy of the Eucharist.

"Heaven is full, and the earth as well is full of your magnificent glory, O Lord of Hosts. Fill too this sacrifice with Your power and communion, for we offer You this living sacrifice and unbloody offering . . . Thus we offer bread, celebrating the likeness of His death and we implore You, O God of Truth, to reconcile us to all and have mercy on us through this sacrifice . . . and we offer wine using the likeness of blood. May Your holy Word come upon this bread, O God of Truth, that it might become the Body of the Word, and upon this chalice that it might become the Blood of the Truth" (The Anaphora of Serapion 4; A.D. 339 [original translation]).

ST. CYRIL OF JERUSALEM

The newly baptized converts of the Church in Jerusalem were treated to the classiest instruction on the sacraments ever given, the amazingly beautiful lectures of their bishop, St. Cyril. He describes the Holy Eucharist as an "awe-inspiring" sacrifice. Here he explains the liturgy after the consecration:

"Next, when the spiritual sacrifice, the bloodless worship has been completed, over that sacrifice of propitiation we beseech God for the public peace of the Churches . . . for all, in a word, who need help, we all pray and offer this sacrifice. Then we commemorate also those who have fallen asleep . . . for all those who have gone before us, believing that this [Eucharistic sacrifice] will be the greatest benefit to the souls of those on whose behalf our supplication is offered in the presence of the holy, of the most dread sacrifice" (Catechetical Lectures 5, 8-9; A.D. 350).

ST. EPHRAEM THE SYRIAN

This is my favorite patristic text on the sacrifice of the Mass. You won't find it anywhere published in an English translation except for here. St. Ephraem so closely identifies the action of Christ in the Eucharist with His sacrifice on the cross that he counts the three days of Christ's death and burial as beginning with His mystical, sacramental 'slaying' at the Last Supper:

"From the moment when He broke His Body for His disciples, and gave it to them, one begins to count the three days during which He was among the dead. Adam practically, after eating of the fruit of the tree, lived a long time, even though he was counted among the dead for having disobeyed the commandment of God. God had spoken to him thus 'The day when you eat of it, you will die.' Thus it was for Our Lord. It was because He had given them His Body to eat in view of the mystery of His death that He entered into their bodies as He entered later on into the earth" (Commentary on the Diatessaron 19, 4 [translated from the Armenian version]; A.D. 363).

THE LITURGY OF ST. MARUTHAS

This liturgy of Syrian origin is attributed to St. Maruthas, the great Syrian missionary bishop in Persia and ally of St. John Chrysostom. St. Maruthas, known for his corpulence (there have been some fat saints!), was martyred around A.D. 412. He expands on the words of institution and consecration in the Mass to identify the Eucharistic Sacrifice with the Sacrifice of Christ on the Cross. (This text is not found in any English selections, so I have translated the passage.)

"On that last night on which He was about to save His creatures, observe and fulfill the law, and begin His New Covenant, while teaching those saved by Him the true doctrine, He took the bread into His pure hands, and giving thanks to His Father, He blessed, sanctified, broke, and divided it among His disciples and said: 'Take eat, believe, and be certain, and so teach and preach that This is My Body which is broken for the salvation of the

The Mass (Continued on page 18)

(Continued from page 17) ***The Mass***

world, and to those who eat it and believe in Me it gives the expiation of sins and eternal life' Truly Lord we have done wickedly, evilly, and foolishly, and we have provoked Your wrath, nor have we kept even one of Your commandments. May you, O Good Lord, excuse us and be merciful for our crimes for the sake of the Sacrifice placed before You this day. Indeed it is You who have told us, 'Whosoever eats My flesh and drinks My blood, and believes in Me, abides in Me and I in him, and I will raise him up on the last day. May He (the Holy Spirit) change this simple bread and make it the very Body which was immolated for us on the cross for the remission of sins and the eternal life of those receiving it.' (Liturgy of St. Maruthas of Maiferkat; circa A.D. 390).

ST. AMBROSE OF MILAN

The Roman Canon, or "First Eucharistic Prayer" of the Latin Church, is cited by St. Ambrose in his instructions on the sacraments given to the newly baptized during the week of Easter:

"And the priest says, 'Therefore, mindful of His most glorious passion and resurrection from the dead and ascension into heaven, we offer You this immaculate victim, a reasonable sacrifice, an unbloody victim, this holy bread, and the chalice of eternal life. And we ask You and pray that You accept this offering just as You deigned to accept the sacrifice the high priest Melchisedek offered You.' So as often as you receive, what does the Apostle say to you? As often as we receive, we proclaim the death of the Lord. If death [then], we proclaim the remission of sins. If as often as blood is shed, it is shed for the remission of sins, I ought always to accept Him, that He may always dismiss my sins. I, who always sin, should always have a remedy" (On the Sacraments 4,6; A.D. 392 [original translation]).

In his Commentary on the Psalms, not yet available in English, St. Ambrose speaks clearly of the holy Sacrifice of the Mass offered on Christian altars:

"We priests follow [Christ's cross] as we are able, so that we might offer sacrifice for the people, since, even though Christ is not seen to offer, nevertheless He is offered on earth when the Body of Christ is offered. Or rather, He is shown to offer in us, by whose word is consecrated the sacrifice which is offered" (Commentary on Psalm 38, 25; circa A.D. 395 [original translation]).

ST. AUGUSTINE OF HIPPO

There are so many texts of St. Augustine in which he speaks of the Catholic Sacrifice of the Mass, that it's hard to choose which ones to quote! Here are two representative examples of his teaching on this subject.

"Was not Christ immolated once in Himself, and nevertheless under the sacrament He is immolated for the people not only on every Paschal Feast Day, but even every day, and is it not also the case that he does not err at all who, when asked, responds that He is so immolated?" (Letter 98, 9; A.D. 410 [original translation]).

"Recognize in this bread what hung on the cross, and in this chalice what flowed from His side whatever was in many and varied ways announced beforehand in the sacrifices of the Old Testament pertains to this one sacrifice which is revealed in the New Testament." (Sermon 3, 2; circa A.D. 410 [original translation]). †

SOCIAL JUSTICE

**VOLUNTEER WITH MEMBERS OF THE LEGAL
COMMUNITY TO HELP SERVE BREAKFAST**

FOURTH SUNDAY OF EACH MONTH

BREAKFAST 8:30-10:30 AM

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Steve Cotungo (949) 412-8663 or scotugno@sbcglobal.net**

MESSAGE OF HIS HOLINESS BENEDICT XVI

For the Sixteenth World Day of the Sick

From the Vatican
Wednesday, January 11, 2008

Dear Brothers and Sisters,

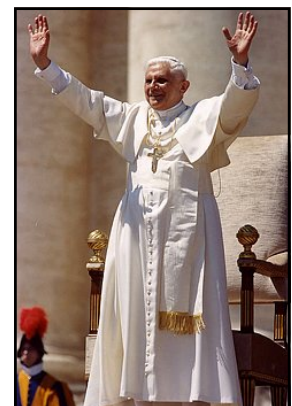
1. On 11 February, Memorial of the Blessed Virgin Mary of Lourdes, the World Day of the Sick will be celebrated, a propitious occasion to reflect on the meaning of pain and the Christian duty to take responsibility for it in whatever situation it arises. This year this significant day is connected to two important events for the life of the Church, as one already understands from the theme chosen, "*The Eucharist, Lourdes and Pastoral Care for the Sick*": the 150th anniversary of the apparitions of the Immaculate Mary at Lourdes, and the celebration of the [International Eucharistic Congress at Quebec in Canada](#). In this way, a remarkable opportunity to consider the close connection that exists between the Mystery of the Eucharist, the role of Mary in the project of salvation, and the reality of human pain and suffering is offered to us.

The 150 years since the apparitions of Lourdes invite us to turn our gaze towards the Holy Virgin, whose Immaculate Conception constitutes the sublime and freely-given gift of God to a woman so that she could fully adhere to divine designs with a steady and unshakable faith, despite the tribulations and the sufferings that she would have to face. For this reason, Mary is a model of total self-abandonment to God's will: she received in her heart the eternal Word and she conceived it in her virginal womb; she trusted in God and, with her soul pierced by a sword (cf. Lk 2: 35), she did not hesitate to share the Passion of her Son, renewing on Calvary at the foot of the Cross her "yes" of the Annunciation. To reflect upon the Immaculate Conception of Mary is thus to allow oneself to be attracted by the "yes" which joined her wonderfully to the mission of Christ, Redeemer of humanity; it is to allow oneself to be taken and led by her hand to pronounce in one's turn "*fiat*" to the will of God, with all one's existence interwoven with joys and sadness, hopes and disappointments, in the awareness that tribulations, pain and suffering make rich the meaning of our pilgrimage on the earth.

2. One cannot contemplate Mary without being attracted by Christ and one cannot look at Christ without immediately perceiving the presence of Mary. There is an indissoluble link between the Mother and the Son generated in her womb by the work of the Holy Spirit, and this link we perceive in a mysterious way in the Sacrament of the Eucharist, as the Fathers of the Church and theologians have pointed out from the early centuries onwards. "The flesh born of Mary, coming from the Holy Spirit, is bread descended from heaven", observed St Hilary of Poitiers. In the Bergomensium Sacramentary of the ninth century we read: "Her womb made flower a fruit, a bread that has filled us with an angelic gift. Mary restored to salvation what Eve had destroyed by her sin". And St Peter Damiani observed: "That body that the Most Blessed Virgin generated, nourished in her womb with maternal care, that body, I say, without doubt and no other, we now receive from the sacred altar, and we drink its blood as a sacrament of our redemption. This is what the Catholic faith believes, this the holy Church faithfully teaches". The link of the Holy Virgin with the Son, the sacrificial Lamb who takes away the sins of the world, is extended to the Church, the Mystical Body of Christ. Mary, observes the Servant of God John Paul II,



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



(Continued from page 19) Papal Message

is a "woman of the Eucharist" in her whole life, as a result of which the Church, seeing Mary as her model, "is also called to imitate her in her relationship with this most holy mystery" (Encyclical *Ecclesia de Eucharistia*, n. 53). In this perspective one understands even further why in Lourdes the cult of the Blessed Virgin Mary is joined to a strong and constant reference to the Eucharist with daily celebrations of the Eucharist, with adoration of the Most Blessed Sacrament and with the blessing of the sick, which constitutes one of the strongest moments of the visit of pilgrims to the grotto of Massabielles.

The presence of many sick pilgrims at Lourdes, and of the volunteers who accompany them, helps us to reflect on the maternal and tender care that the Virgin expresses towards human pain and suffering. Associated with the Sacrifice of Christ, Mary, *Mater Dolorosa*, who at the foot of the Cross suffers with her divine Son, is felt to be especially near by the Christian community, which gathers around its suffering members who bear the signs of the passion of the Lord. Mary suffers with those who are in affliction, with them she hopes, and she is their comfort, supporting them with her maternal help. And is it not perhaps true that the spiritual experience of very many sick people leads us to understand increasingly that "the Divine Redeemer wishes to penetrate the soul of every sufferer through the heart of his holy Mother, the first and the most exalted of all the redeemed"? (John Paul II, *Salvifici Doloris*, n. 26).

3. If Lourdes leads us to reflect upon the maternal love of the Immaculate Virgin for her sick and suffering children, the next International Eucharistic Congress will be an opportunity to worship Jesus Christ present in the Sacrament of the Altar, to entrust ourselves to him as Hope that does not disappoint, to receive him as that medicine of immortality which heals the body and the spirit.

Jesus Christ redeemed the world through his suffering, death and Resurrection, and he wanted to remain with us as the "bread of life" on our earthly pilgrimage. *"The Eucharist, Gift of God for the Life of the World"*: this is the theme of the Eucharistic Congress and it emphasizes how the Eucharist is the gift that the Father makes to the world of his Only Son, incarnated and crucified. It is he who gathers us around the Eucharistic table, provoking in his disciples loving care for the suffering and the sick, in whom the Christian community recognizes the Face of its Lord. As I pointed out in the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis*: "Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become "bread that is broken' for others" (n. 88). We are thus encouraged to commit ourselves in the first person to helping our brethren, especially those in difficulty, because the vocation of every Christian is truly that of being, together with Jesus, bread that is broken for the life of the world.

4. It thus appears clear that it is specifically from the Eucharist that pastoral care in health must draw the necessary spiritual strength to come effectively to man's aid and to help him to understand the salvific value of his own suffering. As the Servant of God John Paul II would write in the already quoted Apostolic Letter *Salvifici Doloris*, the Church sees in her suffering brothers and sisters as it were a multiple subject of the supernatural power of Christ (cf. n. 27). Mysteriously united to Christ, the one who suffers with love and meek self-abandonment to the will of God becomes a living offering for the salvation of the world. My beloved Predecessor also stated that: "The more a person is threatened by sin, the heavier the structures of sin which today's world



**THE MASS
AT BOLSENA
(DETAIL)**

Sanzio Raffaello

(1512)

Papal Message (Continued on page 21)

(Continued from page 20) Papal Message

brings with it, the greater is the eloquence which human suffering possesses in itself. And the more the Church feels the need to have recourse to the value of human sufferings for the salvation of the world" (*ibid.*). If, therefore, at Quebec the mystery of the Eucharist, the gift of God for the life of the world, is contemplated during the World Day of the Sick in an ideal spiritual parallelism, not only will the actual participation of human suffering in the salvific work of God be celebrated, but the valuable fruits promised to those who believe can in a certain sense be enjoyed. Thus, pain, received with faith, becomes the door by which to enter the mystery of the redemptive suffering of Jesus and to reach with him the peace and happiness of his Resurrection.

While I extend my cordial greetings to all sick people and to all those who take care of them in various ways, I invite the diocesan and parish communities to celebrate this coming World Day of the Sick by appreciating to the full the happy coinciding of the 150th anniversary of the apparitions of Our Lady at Lourdes with the International Eucharistic Congress. May it be an occasion to emphasise the importance of the Holy Mass, of adoration of the Eucharist and of the cult of the Eucharist, so that chapels in our health-care centers become a beating heart in which Jesus offers himself unceasingly to the Father for the life of humanity! The distribution of the Eucharist to the sick as well, done with decorum and in a spirit of prayer, is true comfort for those who suffer, afflicted by all forms of infirmity.

May the next World Day of the Sick be in addition a propitious occasion to invoke in a special way the maternal protection of Mary over those who are weighed down by illness, on health-care workers and workers in pastoral health care! I think in particular of priests involved in this field, women and men religious, volunteers and all those who with active dedication are concerned to serve in body and soul the sick and those in need. I entrust all to Mary, Mother of God and our Mother, the Immaculate Conception. May she help everyone in testifying that the only valid response to human pain and suffering is Christ, who by rising defeated death and gave us life that knows no end. With these feelings, from my heart I impart to everyone my special Apostolic Blessing. †



**VICTORY OF
EUCHARISTIC
TRUTH OVER
HERESEY**

*Pieter Pauwel
Rubens*

(1626)

SIMPLE TRUTHS



Fulton J. Sheen

“Most of us know our neighbors better than we know ourselves. We can tell all their faults, enumerate all the scandals about them and even add a few for good measure, but we are hardly conscious of any single fault of our own.

And yet the human being is the only creature in the universe who has the power of being able to look at himself in a mirror; to turn back on himself, judge his motives, see his faults and his good deeds, and thus either be pleased or angry with himself in the light of his conscience.” †

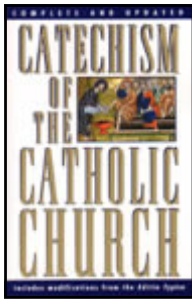
THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE: THE PROFESSION OF FAITH

SECTION TWO: PROFESSION OF THE CHRISTIAN FAITH

CHAPTER TWO : "I BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD"

ARTICLE 3: HE WAS CONCEIVED BY THE POWER OF THE HOLY SPIRIT AND BORN OF THE VIRGIN MARY



CATECHISM CORNER



**THE VIRGIN OF THE
IMMACULATE
CONCEPTION
WITH ST JOHN**

El Greco

(1585)

THE IMMACULATE CONCEPTION

490 To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role." The angel Gabriel at the moment of the annunciation salutes her as "full of grace". In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace.

491 Through the centuries the Church has become ever more aware that Mary, "full of grace" through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854:

The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.

492 The "splendor of an entirely unique holiness" by which Mary is "enriched from the first instant of her conception" comes wholly from Christ: she is "redeemed, in a more exalted fashion, by reason of the merits of her Son". The Father blessed Mary more than any other created person "in Christ with every spiritual blessing in the heavenly places" and chose her "in Christ before the foundation of the world, to be holy and blameless before him in love".

493 The Fathers of the Eastern tradition call the Mother of God "the All-Holy" (*Panagia*), and celebrate her as "free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature." By the grace of God Mary remained free of every personal sin her whole life long.

"Let it be done to me according to your word. . ."

494 At the announcement that she would give birth to "the Son of the Most High" without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of faith, certain that "with God nothing will be impossible": "Behold, I am the handmaid of the Lord; let it be [done] to me according to your word." Thus, giving her consent to God's word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace:

As St. Irenaeus says, "Being obedient she became the cause of salvation for herself and for the whole human race." Hence not a few of the early Fathers gladly assert. . .: "The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith." Comparing her with Eve, they call Mary "the Mother of the living" and frequently claim: "Death through Eve, life through Mary." †

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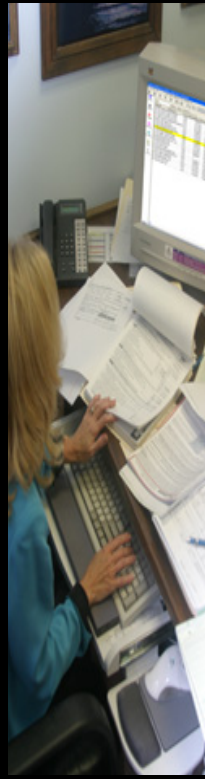


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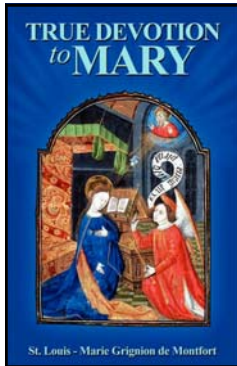


TRUE DEVOTION TO MARY

ST. LOUIS DE MONTFORT

**FROM
THE
LIBRARY**

True Devotion To Mary by St. Louis Marie Grignon De Montfort (1673-1716) is considered to be the greatest single book on the Blessed Virgin Mary ever written. Seemingly divinely inspired, it is the classic statement on the spiritual way to Jesus Christ through the Blessed Virgin Mary. Beloved by countless souls, this book sums up the entire Christian life, showing a way of holiness that is short, easy, secure and perfect—a way of life chosen by Our Lord Himself, as explained here by the "Apostle of Mary."



Yet this holy way to Jesus through Mary remains unknown to most Catholics—even to many of the wisest and most spiritual among them. This is undoubtedly due in large part to the work of Satan, who cannot endure that Mary should be so successful in bringing souls to her Divine Son. In fact, St. Louis De Montfort predicted that the devil would try to bury *True Devotion To Mary*; and indeed, his precious manuscript lay hidden all during the 1700's, and was finally brought to light only in the year 1842, when it was found in a chest of old books. But even today, most Catholics still do not realize that God Himself has chosen Mary as the perfect means for Christians to become entirely devoted to His service.

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