

# Ad Veritatem

Volume 15 Issue 2

St. Thomas More Society of Orange County

FEBRUARY 2010

*"In believing the Church, we put not our trust in the men whom we believe, but we put our trust in God, for whom and by whom we believe the men."*

Thomas More: Portrait of Courage

## REMINDER:

The STM meetings are now held at  
Julio-Ryan Hunter & Olsen Court  
Reporters, Inc. in Tustin  
**FOR DETAILS SEE PAGE 3**

## FEBRUARY MEETING:

**WEDNESDAY FEBRUARY 17, 2010 NOON**

**SPEAKER: FATHER MARTIN LATIFF,  
SUPERIOR GENERAL OF MILES CHRISTI**

**TOPIC: "THE MEANING OF LENT"**

**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 1,000.

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

*St. Thomas More, please pray for us. †*

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



**FEBRUARY**  
**MEETING**

**FATHER MARTIN LATIFF**  
***“THE MEANING OF LENT”***

**WHEN:**  
**NOON**  
**Wed. Feb. 17**

**WHERE:**  
**Jilio-Ryan Hunter & Olsen Ct Reporters**  
**14661 Franklin #150**  
**Tustin, CA**

**FOR DIRECTIONS**  
**(714) 424-9902**  
**www.jilioryan.com**

**COST:**  
**\$15 lunch**

Fr. Martin Latiff is a Priest of *Miles Christi*, a religious order of Priests and Brothers dedicated to the sanctification of the laity, especially young men and women. *Miles Christi* carries out its mission through the preaching of spiritual retreats-particularly the Spiritual Exercises of St. Ignatius of Loyola, Catholic intellectual formation through classes, courses and conferences, and the spiritual direction of young people.

Born in Buenos Aires, Argentina, in 1976, he devoted six years to his religious formation, apostolic preparation and philosophical studies at the School of Philosophy of Miles Christi. Fr. Martin continued his studies and preparation towards the Priesthood in the United States. For 3 years he studied Theology at Sacred Heart Major Seminary, in Detroit, earning a Sacred Theology Baccalaureate granted by the Pontifical University of Saint Thomas (Angelicum), Rome.

He completed his final religious profession in 2004, becoming a member of *Miles Christi* with vows of poverty, chastity and obedience. Ordained in 2005 Father was appointed by the Superior General of *Miles Christi* in San Diego. Father has presided over numerous retreats, Spiritual Exercises and Days of Recollection, and served many souls through the apostolate of Confession and Spiritual Direction.

***Everyone is welcome!*** †

**DIRECTIONS TO JILIO-RYAN:** From the 55 freeway connect to south 5 freeway and exit at Tustin Ranch Road. Turn right (south) to Walnut, turn left (east) onto Walnut and then turn right (south) onto Franklin.

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

- MARCH 17**
- APRIL 21**
- MAY 19**
- JUNE 16** †

**DANIEL'S INN**  
**ANNUAL CONFERENCE**

**SATURDAY FEBRUARY 27, 2010**  
**ST JOSEPH CENTER, ORANGE**  
**SEE PAGE 11** †

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**A  
MESSAGE  
FROM  
OUR  
CHAPLAIN**

**GO ASK YOUR FATHER!**  
*The ancient Christian Church always cited  
the authority of the Church Fathers*

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

Although the Catholic Church venerates the early Fathers (teachers who share the marks of antiquity, orthodoxy and personal sanctity, and are approved by the Church), and invests their writings with great authority, she does not place them on par with Sacred Scripture. Nor are they ranked in authority above the Magisterium. So what exactly is the place of the Fathers of the Church?

Their role is best stated by a modern "father," the Venerable Cardinal Newman. Cardinal Newman was a great student and expert on the Fathers of the Church, and found his way from the errors of Protestantism to the fullness of Catholic teaching through them. The great 19th century teacher said: "They do speak of their own private opinion; they do not say, 'This is true because we see it in Scripture' -- about which there might be differences in judgment -- but, 'This is true because in matter of fact it is held, and has ever been held, by all the churches down to our times, without interruption, ever since the apostles'" (Discussions and Arguments ii). The Fathers, then, are witnesses to the ancient, universal ("catholic"), orthodox faith of the Church. Let's hear what the Fathers have to say about each other.

**ST. IRENAEUS OF LYONS**

In this very early passage, we're shown the original example of a Father of the Church. He is an authoritative teacher of the ancient Church, a bishop of Smyrna in Asia Minor, who, having received the apostolic Faith from authentic sources (in this case, from the apostle St. John), hands on this Faith, and his teaching is confirmed by the witness of the same Faith in the rest of the Church. St. Irenaeus was fighting the Gnostic heresy, which taught the essence of Christianity was a secret knowledge, over and above the public teaching of the Church, and was reserved for a few initiated elite, something like Masonry or the New Age spirituality today. In contrast, the Fathers always show us the open, public, and verifiable nature of the orthodox Catholic doctrine of the Church.

"But Polycarp also was not only instructed by the apostles, and conversed with many who had seen Christ, but was also by the apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried on earth a very long time, and when a very old man, gloriously and most nobly suffered martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To all these things the Asiatic churches testify, as well as do also those men who have succeeded Polycarp down to the present time" (Against Heresies 3:3; A.D. 191).

**EUSEBIUS OF CAESAREA**

The writing of encyclopedic works is proof of the existence of a long-standing, highly developed body of doctrine. The first to do this for the Church was Eusebius, the bishop of Caesarea in Palestine. He began his work even before the legalization of the Christian religion in the Roman Empire, as the last persecutions were about to rage. Eusebius wrote the first chronicle of the Church, concentrating on Our Lord, the apostles, the writers, the martyrs and the heretics who had marked the history of the Church in her first three and a quarter centuries. His example led other writers, like St. Jerome at the end of the fourth century, to write up lists of great writers of the Christian period, to be extended by others later on, including Gennadius of Marseilles (A.D. 480) and St. Isidore of Seville (A.D. 618). St. Isidore is regarded by some as the last of the Fathers in the West. His list was continued in the 17th century by St. Robert Bellarmine, Doctor of the Church and



**ALTARPIECE OF THE  
CHURCH FATHERS:  
ST JEROME**

*Michael Pacher*

(1483)



## DANGER: AMATEURS AT WORK

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JUNE 2004

I had not the faintest thought of writing this month on the Bible's Book of Revelation - or the Apocalypse as it was called when I was growing up - but here am I doing just that. What has prompted me is *Newsweek Magazine's* recent cover story examining the unprecedented popularity of the Biblical "Left Behind" Novels, which have sold 62 million copies since their introduction in 1995 by the Evangelical Christian co-authors, Tim LaHaye and Jerry B. Jenkins. Now I do not know where I have been all this time that this should be news to me, but if one in eight Americans is reading these strange books about the end of the world with a literal interpretation of *Revelation* at their core, then I think I should at least take notice of this phenomenon.

*Newsweek* wonders about it too and suggests that, for a possible hint of an answer, we should "check the news tonight. As the world gets increasingly scary, with much of the troubles centered in the Mideast - just where you'd expect from reading the Book of Revelation - even secular Americans sometimes wonder (or at least wonder if they ought to start wondering) whether there might be something to this End Times stuff." The Left Behind Novels have been called "pulp fiction based on a particular reading of the Bible," and "an unbiblical flight of fancy" (how about depicting the Antichrist as the secretary-general of the United Nations with the pope as his assistant!). But Jenkins and LaHaye say they feel the responsibility to write about what the Book of Revelation *seems to say to them*, and putting the flesh of imagination on the bald sacred writings, they are apparently striking a responsive chord in millions of readers who are looking for answers - any answers -- in an age of terror and tumult. As Carl Olson, the co-author of "The Da Vinci Hoax," has noted, "Fiction has really become the new catechetical method of our society." Fiction acquires even more importance as a "medium by which our minds are formed...in an age where most people are historically illiterate," he said.

Now it is true that in the last seventeen years I have only twice ventured a commentary on this mysterious book of the Bible, precisely because it is so mysterious, and also because I have followed the counsel of an old seminary professor who said that there were two things we should never preach on--women's fashions in clothing and the Apocalypse of Saint John because, as he so succinctly put it, "You don't know a darn thing about either of them." Excuses! Excuses! I suppose I could point out as a kind of defense that the Church does not really make it all that easy to relate a homily to *Revelation*, given the fact that of the 468 scriptural passages assigned to the three-year cycle of liturgical readings for Sundays, only seven are taken from this book. To point this out, however, would probably be a "cop-out" and I shall refrain from doing so.

But I will point out once again (the last time was six years ago) that the Book of Revelation was written in the apocalyptic tradition of Jewish literature by which the author looked into the dim, far-off future (thus taking on the role of prophet in its secondary meaning) but with the primary purpose of proclaiming the abiding truths that need emphasizing in the present. He intended ultimately a message of hope in God's final deliverance, and did so using a specialized literary device that veiled the message with symbols and allegories, in which numbers and measurements, colors, places, stars and constellations, precious stones and animals have special meaning. This literary technique had made its way into some of the later Old Testament Books (the Book of Daniel is a good example), well known to the reader of John's day, and is key to the *Apocalypse*.

While it is a true revelation from God and thematically treats the end of the world and the nature of the world to come, this Book in apocalyptic style delivers its fundamental message of the Church's divinely directed destiny in the midst of persecution, her sufferings and final triumph in Christ, clothed with a marvelous imagery and symbolic ex-

SIGNPOSTS

ON  
THE  
WAY

**Permit me...to conclude with Saint Paul's admonition to the Ephesians:**  
**"Let us be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error." (4:14)**  
**As usual, the Apostle to the Gentiles is on target.**

(Continued from page 5) *Danger: Amateurs at Work*

pression that simply is a language all its own. To get the message, one has to understand “the language.” Not to understand the idiom is only to become bewildered by beasts with seven eyes and ten horns or with the number 666, by the relevance of seven seals and seven trumpets to the human condition, by the dragon, by “the woman clothed with the sun,” and so on. And since we are not living in John’s day when such a literary technique was well known, it behooves us to read the Book of Revelation using a good commentary by a recognized scripture scholar, and not depend on the weird, subjective interpretations of the untutored novelist, or of any other writer who uses it as a lexicographer’s playground.

Resorting to apocalyptic passages of scripture to divine the Second Coming of Christ, and relating current events to what is interpreted as its portents of the end-time, is not only a futile exercise, but can cause a great deal of mischief and actually be destructive, as seen in recorded history down through the centuries. Saint Augustine in the fifth century, for example, while accepting the central doctrine of the Second Coming, warned against embracing apocalyptic claims so that “when we fall into a panic over present happenings as if they were the ultimate and extreme of all things, we may not be laughed at by those who have read of more and worse things in the history of the world.” The Church endorsed Augustine’s view at the Council of Ephesus in 431

But, of course, it is not just the Book of Revelation that suffers at the hands of amateurs with their do-it-yourself kits, because – for whatever motives or reasons – there is today “a readiness to accommodate religious teaching to prevailing secular mores and an insistence that individuals have a right to carve out their own relationship with the Christian tradition.” The quotation is from an excellent essay in the May 23rd edition of the Los Angeles Times by Charlotte Allen (the author of “The Human Christ: The Search for the Historical Jesus,” and co-Editor of the Inkwel weblog for the Independent Women’s Forum). She pulls no punches as she zeroes in on the fantasies of Dan Brown in his novel “The Da Vinci Code,” on former Gov. Gray Davis who, through his spokesman, accused the Bishop of Sacramento of “telling the faithful of how to practice their faith,” on John F. Kerry campaigning as a Catholic candidate and declaring “the church has no business ‘instructing politicians’ on issues such as abortion and same-sex marriage.”

She bashes religion historian Elaine Pagel’s latest book “Beyond Belief: The Secret Gospel of Thomas,” another bestseller: “Pagel urges a-do-it-yourself reorganization of the New Testament that would jettison the faith-promoting canonical Gospel of John...in favor of the Gospel of Thomas, a loosey-goosey Gnostic collection of sayings attributed to Jesus that stress finding the kingdom of God inside yourself. ‘I cannot love...the tendency to identify Christianity with a single set of authorized beliefs,’ Pagel writes.

“...So, the consumer mentality rules in the world of Christianity Lite: The notion that no one has the right to tell anyone how to practice his or her faith, or indeed what that faith should consist of. Individual choice, not the tradition handed down by parents or grandparents, increasingly governs belief, practice and denominational affiliation,” Allen concludes.

Permit me, in turn, to conclude with Saint Paul’s admonition to the Ephesians: “Let us be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error.” (4:14) As usual, the Apostle to the Gentiles is on target. †

SIMPLE TRUTHS



Fulton J. Sheen

**"Alienation from self and from one’s neighbors has its roots in separation from God. Once the hub of the wheel, which is God, is lost, the spokes which are human beings, fall apart. God seems very far away from modern man: This is due, to a great extent, to humanity’s own God-less behavior. Goodness always appears as a reproach to those who are not living right, and this reproach on the part of the sinner expresses itself in hatred and persecution." †**



## MORE ON THE TRUE CHURCH

Aware that his words would echo throughout England, throughout Europe, and throughout subsequent history, Sir Thomas More now brought into full play all of the rhetorical power and legal expertise that a lifetime of training had placed at his disposal. Challenging the very ground on which Audley and the rest of the judges intended to condemn him, he said:

*Inasmuch, my lord, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government of which, or of any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual preeminence by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative guaranteed, it is therefore in law among Christian men insufficient to charge any Christian man.*

To prove his claim, he explained that "this realm, being but one member and small part of the Church, might not make a particular law [that was] disagreeable with the general law of Christ's Universal Catholic Church any more than the city of London, being but one poor member in respect of the whole realm, might make a law against an Act of Parliament to bind the whole realm."

**Thomas More: A Portrait of Courage**

**Gerard Wegemer**

**Pg 215 †**

## THE WRITINGS OF THOMAS MORE



(Continued from page 4) **Go Ask Your Father**

great student of the writings of the Fathers.

"It is my purpose to hand down a written account of the successions of the holy Apostles, as well as of the times extending from Our Savior to ourselves; the number and nature of the events which are said to have been treated in ecclesiastical history; the number of those who were her illustrious guides and leaders in specially prominent dioceses; the number of those who in every generation, by word of mouth or by writings, served as ambassadors of the Word of God" (Ecclesiastical History 1:1; A.D. 303).

### **ST. BASIL OF CAESAREA**

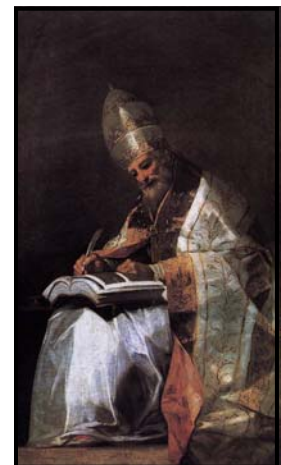
Writing to the Christians of Antioch, St. Basil offers them his profession of faith, which is none other than the Nicene Creed which we recite (or, at least, we're supposed to recite) every Sunday at Mass. The humility of the Fathers, who simply pass on what they have received from their mother the Church, is evident in this passage. This is quite a contrast to one very famous contemporary theologian, who finishes one of his last works with his own "creeds," suggested as practical replacements for the classical ones.

"Now, as to a creed, we neither receive a more recent one written for us by others, nor do we ourselves dare to hand over the fruits of our own mind, lest we make the words of religion mere human words, but rather whatever we have been taught by the holy Fathers, that do we announce to those who ask us. Here they are: We believe in one God, the Father Almighty. . ." (Letter 140; A.D. 373).

### **ST. GREGORY NAZIANZEN**

Utterly exhausted by his battles for the orthodox Faith of the Bible and the apostles, St. Gregory, the great friend of St. Basil, defends himself, relating his office of a teacher of orthodox doctrine to the example of the Lord Jesus Himself, reminding us of His words to the apostles: "He who hears you, hears me" (Luke 10:16).

"My sheep hear my voice, which I have heard from the oracles of God, which I have been taught by the Holy Fathers, which I have taught alike on all occasions, not conforming myself to the opportune, and which I will never cease to teach, in which I was born and in which I will depart" (Oration 33 15; A.D. 380).



**ST GREGORY**

**Francisco de Goya**

**(1797)**

**Go Ask Your Father** (Continued on page 8)

(Continued from page 7) **Go Ask Your Father**

### ST. AUGUSTINE

The Pelagian heresy denied the necessity of grace for the conversion of the soul to God, especially at its beginnings. They held fundamental errors about original sin and the nature of the redemption. The Pelagians made use of an argument which has been used a great deal in the modern Church to promote various heresies and errors. They pitted the tradition of the Eastern Fathers against the tradition of the Western Fathers. St. Augustine brings to the fore the universal witness of the Fathers against the false separation of the witness of East and West. Thus the Fathers also bear witness to each others' orthodoxy. The errors of Pelagius were accordingly condemned in the East at the Council of Ephesus in A.D. 431, the year after St. Augustine's death.

"You are convicted of your error from every side. The testimony of so many saints regarding the matter of original sin is brighter than light itself. Look around at whose company I have introduced you. Here is Ambrose of Milan, here is John of Constantinople, here is Basil, here are the others whose great consensus should move you . . . They shone in the Catholic Church with the study of sound doctrine, protected and girded with spiritual arms they waged bitter war against the heretics, and having fulfilled faithfully the works intended for them by God, they slept in the abode of peace. Behold now where I have led you, into the company of the saints, not just the number of the people, for they were not only sons, they were the Fathers of the Church" (Against Julian 1:7:30; A.D. 421).

"Holy and blessed priests, famous in their treatment of Sacred Doctrine, Irenaeus, Cyprian, Reticus, Olym-pius, Hilary, Ambrose, Gregory, Innocent, John [Chrysostom], Basil, to whom I add, whether you like it or not, the priest Jerome . . . have declared against you their opinion about the generation of all men which is bound by original sin, from which no one can rescue them except Him Whom a Virgin conceived without the law of sin warring against the law of the mind . . . What they found in the Church they held; what they learned they taught; what they received from the Fathers they handed down to the sons. When we were not as yet involved with you before these judges, they tried our case" (Against Julian 2:10; A.D. 421).

### THEODORET

Although this writer of the patristic period is not an official saint of the Church, he has traditionally been called "blessed." He had the misfortune of being a close personal friend of the heretic Nestorius, and so he ran afoul of the rather saintly, but ferocious, St. Cyril of Alexandria. In the end, though, he vindicated his orthodoxy at the Council of Chalcedon by publicly professing the Faith of the Church against his friend's errors. Note here that the Faith of the Fathers and of the apostles is for him one and the same.

"I have ever kept the faith of the apostles undefiled . . . So I have learnt not only from the apostles and the prophets, but also from the interpreters of their writings, Ignatius, Eustathius, Athanasius, Basil, Gregory, John, and the rest of the lights of the world; and before these from the Holy Fathers in council at Nicaea whose confession of the faith I preserve in its integrity, like an ancestral inheritance, styling corrupt and enemies of the truth all who dare to transgress its decrees" (Letter 89; A.D. 449).

### ST. VINCENT OF LERINS

A masterful, eloquent and exciting vindication of the truth of the Catholic Faith against heresies is offered by St. Vincent of Lerins. This great Father, like St. Irenaeus, provides a general rule whereby doctrines can be discerned to be orthodox or heretical, namely, their agreement with the constant interpretation of the Church from the time of the Apostles as evidenced by the ancient Fathers. Note once more the scriptural justification for the role of the Fathers as witnesses of authentic doctrine taken from 1 Cor 12:27-28.

"Lest anyone perchance should rashly think the holy and Catholic consent of these blessed Fathers to be despised, the Apostle says in the First Epistle to the Corinthians, 'God hath placed some in the Church, first Apostles,' of whom himself was one; 'secondly Prophets,' such as Agabus of whom we read in the Acts of the Apostles; 'then doctors,' who are now called homilists, expositors, whom the same Apostle sometimes also calls 'prophets,' because by them, the mysteries of the prophets are revealed to the people. Whosoever therefore shall despise these who had their appointment of God in the Church in their several times and places, when they are unanimous in Christ in their interpretation of some point of Catholic doctrine, despises not man, but God . . . if anyone should dissent from their unanimous decision, let him listen to the words of the apostle: 'God is not the God of dissension, but of peace' " (Commonitorium 73; A.D. 450).

"These then are the men whose writings, whether as judges or as witnesses, were recited in the council [of Ephesus]: St. Peter, bishop of Alexandria, a most excellent Doctor and most blessed martyr, St. Athanasius, bishop of the same city, a most faithful teacher and eminent confessor, Saint Theophilus, also bishop of the same city, a man illustrious for his faith, his life, his knowledge, whose successor, the revered Cyril, now adorns the Al-

**Go Ask Your Father** (Continued on page 9)



(Continued from page 8) Go Ask Your Father

exandrian Church. And lest perchance the doctrine ratified by the council should be thought to be peculiar to some city or province, there were added also those lights of Cappadocia, St. Gregory of Nazianzen, bishop and confessor, St. Basil of Caesarea in Cappadocia, bishop and confessor, and the other St. Gregory, Gregory of Nyssa, for his faith, his conversation, his integrity, his wisdom, most worthy to be the brother of Basil. And lest Greece or the East should seem to stand alone, to prove that the Western and Latin world also have always held the same belief, there were read at the council certain epistles of St. Felix, martyr, and St. Julius, both bishops of Rome. And that not only the head [Rome] but the other parts of the world also might bear witness to the judgment of the council, there was added from the South the most blessed Cyprian, bishop of Carthage, and from the North, St. Ambrose, bishop of Milan" (Commonitorium 79; A.D. 450).

"A much greater number of the ancients might have been adduced; but it was needless, because neither was it fit that the time should be occupied by a multitude of witnesses, nor does anyone suppose that those ten were really of a different mind than their colleagues" (Commonitorium 80; A.D. 450).

### POPE ST. GELASIUS I

Perhaps the most complete patristic era witness to the Fathers is the famous decree of Pope Gelasius "on which books are to be received and which are not to be received" in the Church. The pope establishes once again the canon of sacred Scripture and the apostolic succession of the see of Rome, and then goes on as follows to assert the authority of the Fathers and the Councils of the Church. Note again how clear he is about the original, gospel origin of the Fathers' teaching in his quotation of 1 Cor 3:11.

"And although 'no one can lay a foundation other than that which has been laid, which is Christ Jesus,' nevertheless for the purpose of instruction, the holy, that is, the Roman Church does not forbid these writings also, that is: the sacred synod of Nicea, Ephesus and Chalcedon to be received after those of the Old and New Testament, which we regularly accept. Likewise the works of Blessed Cyprian . . . and in the same way, the works of Gregory Nazianzen, Basil, Athanasius, John, Theophilus, Cyril of Alexandria, Hilary, Ambrose, Augustine, Jerome and Prosper. Also the letter of the Blessed Leo the Pope to Flavian . . . likewise it decrees that the works and treatises of all the orthodox Fathers . . . ought to be read . . . Likewise we acknowledge with all honor the lives of the Fathers, of Paul the first hermit, of Anthony, of Hilary . . . But let the judgment of Blessed Paul the Apostle lead the way: 'Prove all things, hold that which is good.' Other things which have been written or published by heretics or schismatics, the Catholic and apostolic Roman Church in nowise receives" (Letter 42, "The Decretal"; A.D. 495).

### POPE ST. HORMISDAS

After the period of the Fathers of the Church, it has been normal for the magisterium of the Church to recommend the teaching of a particular Father or Doctor, whether explicitly or implicitly. For example, St. Alphonsus Ligouri is looked to in moral theology; St. Thomas Aquinas for all branches of theology. Modern popes have written apostolic letters and encyclicals on individual Fathers and Doctors. Here is the earliest explicit magisterial approval of the works of some Fathers for a specific point of doctrine, rather than as witnesses to Catholic teaching in general. Note, however, that the pope here asserts the sufficiency of Scripture to establish the Church's doctrine. The Fathers are only witnesses who confirm what the Apostle has written and the Church teaches.

"Yet what the Roman, that is, the Catholic Church follows and preserves concerning free will and the grace of God can be abundantly recognized both in the various books of the Blessed Augustine and especially those to Hilary and Prosper . . . although he who diligently considers the words of the Apostle should know clearly what he ought to follow" (Letter to Possessor; A.D. 520).

### POPE ST. MARTIN I

Here is a witness from the very tail end of the period of the Fathers of the Church. Pope Martin presided at a council which condemned the Monothelite heresy, an error which denied that Our Lord had both a human and a divine will. In this council there were promulgated 19 canons which reaffirmed all the dogmas regarding the Trinity and Incarnation which had been defined by the Church up to that point, by condemning the opposite errors. Thirteen of these canons begin with the words "If anyone in word and mind does not properly and truly confess in accordance with the Holy Fathers . . ." Here is one which sums them all up.

"If anyone in word and mind does not properly and truly confess according to the Holy Fathers, all, even to the last portion, that has been handed down and preached in the holy, Catholic and apostolic Church of God, and likewise by the holy Fathers and the universal Councils, let him be condemned" (Canon 17 of the Lateran Council of A.D. 649). †

**THOUGHT  
FOR  
THE  
DAY**



**LET GOD SHINE THROUGH YOU!**

Our deepest fear is not that we are inadequate.  
Our deepest fear is that we are powerful beyond measure.  
It is our light, not our darkness, that most frightens us.  
We ask ourselves,  
Who am I to be brilliant, gorgeous, talented, and fabulous?  
Actually, who are you not to be?  
You are a child of God.  
Your playing small doesn't serve the world.  
There is nothing enlightened about shrinking  
So that other people will not feel insecure around you.  
We were born to make manifest  
The glory of God that is within us.  
It is not in just some of us;  
It is in everyone.  
And as we let our own light shine,  
We unconsciously give people permission to do the same.  
As we are liberated from our own fear,  
Our presence automatically liberates others.

*Nelson Mandela, 1994 Inaugural address †*

**ST THOMAS MORE SOCIETY  
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**STM**



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**RETREAT MASTER:**

**Fr Richard Ho Lung, Founder of the Missionaries of the Poor. As pastor of Thomas Aquinas Church in Jamaica, Father ventured into the poor areas of the city to be the face of Christ to the poor. Today the order has over 550 brothers in 9 missions in 13 countries around the world.**

**You have not chosen me. I have chosen you.**

**Go and bear fruit that will last.**

**(John 15:16)**



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HON. MATTHEW ANDERSON

ATTORNEY ALEXANDRA LE

HON. ERICK LARSH

ATTORNEY MICHAEL REYNOLDS

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# Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

## CATHOLIC HORSES!

One day while he was at the track playing the ponies and all but losing his shirt, Marty noticed a Priest who stepped out onto the track and blessed the forehead of one of the horses lining up for the 4th race.

Lo and behold, that horse--a very long shot--- won the race.

Before the next race, as the horses began lining up, Marty watched with interest the old Priest step onto the track.

Sure enough, as the horses of the 5th race came to the starting gate the Priest made a blessing on the forehead of one of the horses.

Marty made a beeline for a betting window and placed a small bet on the horse.

Again, even though it was another long shot, the horse the Priest had blessed won the race.

Marty collected his winnings, and anxiously waited to see which horse the Priest would bless for the 6th race.

The Priest again blessed a horse.

Marty bet big on it, and it won. Marty was elated.

As the races continued the Priest kept blessing long shot horses, and each one ended up coming in first.

By and by, Marty was pulling in some serious money.

By the last race, he knew his wildest dreams were going to come true.

He made a quick dash to the ATM, withdrew all his savings, and awaited the Priest's blessing that would tell him which horse to bet on.

True to his pattern, the Priest stepped onto the track for the last race and blessed the forehead of an old nag that was the longest shot of the day. Marty also observed the Priest blessing the eyes, ears, and hooves of the old nag.

Marty knew he had a winner and bet every cent he owned on the old nag.

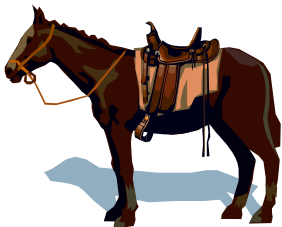
He then watched dumbfounded as the old nag come in dead last.

Marty, in a state of shock, made his way down to the track area where the priest was. Confronting the old priest he demanded, "Father! What happened? All day long you blessed horses and they all won.

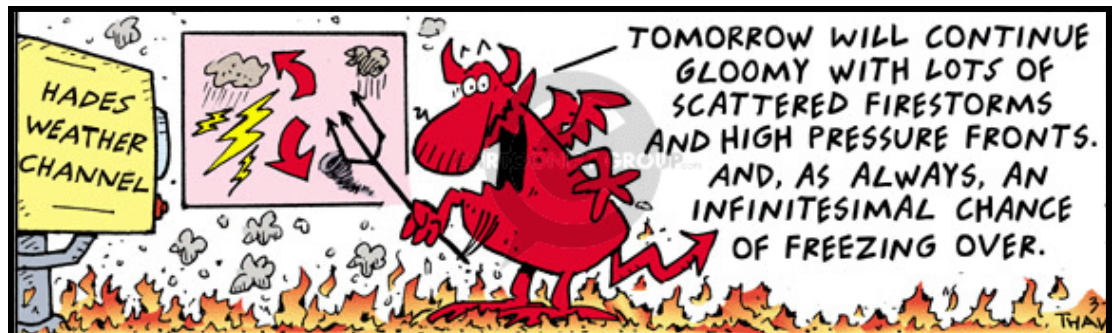
Then in the last race, the horse you blessed lost by a Kentucky mile. Now, thanks to you I've lost every cent of my savings---all of it!"

The priest nodded wisely and with sympathy.

"Son," he said, "that's the problem with you Protestants, you can't tell the difference between a simple blessing and last rites!" ☩



FRANK ERNEST



# **NO ABIDING CITY\***

## **BY FATHER BEDE JARRETT, O.P.**

### **CHAPTER 2**

## **WE NEED COURAGE**

If we try to realize that saying of Scripture that we have here no abiding city; that we are here as travelers—pilgrims; it helps us the better to understand what life means. We are always planning and designing for ourselves what one day we shall do. As children we planned what we were to do when we had grown up in youth we planned for our middle years. As we grow older it is always in the future that the great event, whatever it is, is to happen. We plan, at last, to settle down in old age. We cannot settle down we never shall we are pilgrims. Most of life seems just living from hand to mouth. We seem to be doing things that are not of particular consequence but one day the thing, whatever it is, will come. Under such conditions the great virtue that is asked of us is courage. If you are to go on a long pilgrimage you must accommodate yourself to others. So life is an endless accommodating of ourselves to others. You say when you begin: 'This is only for a short time later on I shall be able to organize my life as I want it.' That will happen truly but not here. Life is not at our individual choice. No one ever here really has a chance of having exactly what he wants. Only on the other side of death will you really have a home. We belong to a great city, but the city lies over the far side of the river. When you go on a journey and meet with all sorts of difficulties, you must comfort yourself with the reminder that it will not be for long. You live, more or less, in a muddle. At last you think that you will be able to settle down, Again this is true, only not on earth, but in Heaven, Nothing is exactly spread out as you would like it. We say life is in such a rush nowadays. It always has been from the beginning. Turn up any letters of ancient days. They always say the same thing of life, that it is so difficult to fit everything in. This must be so in every age. Where people misunderstand life is when they imagine it is home. This spoils all our judgments of life, even all our judgments of the God Who governs life.

Why is that child born blind? we ask, half-scandalized. Why has someone else grievous trouble laid, on him? Why do those who love each other never get a chance of living in one another's company? Please remember this is only a journey. The child will not be blind when it reaches life at the end of its journey. It is sad that it is blind: but nothing really to trouble about. To the pagan, if - he thinks this life finishes things, it is dreadful. To us life's troubles are robbed of half their sting. Courage is our great need. And courage is Faith's child, not Hope's, nor yet Despair's, but Faith's. We need to be always pulling ourselves together and saying that our life here is not going on forever. Children play at hide-and-seek—that is like life: it is a search, a finding, a coming home. The dreadful part of death is that we go into God's presence unaccompanied. Yet death is the ending of trouble—compared with what it ends, it is no trouble except the uncertainty of where it will leave us. So lay up treasures in Heaven—not here. You will find that whatever troubles you in life, only troubles. you because you misunderstand life, either because you cannot have what you want or because what you want is taken away from you.

Say to yourself then, 'I am a pilgrim.' That things should be wrong on a journey is right. The things we complain of are really only the little things that never matter. The only real trouble is how to get home. Courage, then, and the remembrance of what we are going to will support us. You think you cannot go on any longer? Of course you can go on, it is only a journey. Of course you can go on. It will have an end When on a long walk in winter you see the light of your destination in the night ahead of you it helps you to go on.



***You are  
immortal.  
You are too  
great to find  
complete  
satisfaction  
in this life.  
You were  
made for  
bigger things.  
This life is  
too small.***

\* **No Abiding City** is a small book of the sermons of Father Jarrett which is out of print. Written in 1930s, its message is still relevant and inspiring. A chapter will be reprinted each month.

(Continued from page 13) **We Need Courage!**



**MODANNA & CHILD**  
**Cornelis Van Haarlem**  
 (1617)

“Have I always to be keeping back my own ideas and so being a peace-maker in the home? Is that my life? Always doing this or that?” No, that is not your real life. Your real life is to see God face to face. But that you may have to do these things during your pilgrimage may well be, only it will not last forever. Moreover, all you thought yourself capable of here, there, at last, will be reached. You will stand as God meant you to stand in the place for which you were fitted. You are immortal. You are too great to find complete satisfaction in this life. You were made for bigger things. This life is too small.

God's blessed mother what a life she had! What monotony! Even Christ our Lord lived such a life as this, too. Always He lived it quietly. He, too, was on a journey. “Follow Me,” He said. He goes walking. We come after. That is what we mean by the following of Christ. The great thing is not to let yourself be too tired, but to remind yourself that at the last there is a home. You must gather your strength together. What is courage but the power, not of those who are eager and full of activity, but of those who tire, still to go on. It is not the untiring energy of the child. There is no endurance in that. The child does not find it hard to be moving. The child finds it hard to keep still. But tired and yet going on with our labors, that is endurance. Why should we not? These will end shortly. These will come to an end.

It is the part of the traveler to see this thing to-day and that tomorrow, to enjoy a thing while it lasts, to take life as it comes, not to trouble about the past or the immediate future. The happy traveler becomes as a little child. His life has the beauty of a child's life. It is living simply for the day. The past is only to be talked of in the evening when we rest comfortable because of the toil done. And the future? We should not talk over much of the immediate future but take each day as it comes. Courage then! Remind yourself that this journey will have an ending. Do not let yourself be weakened by weariness. Instead, by the grace of God, renew your energies in the thought of His constant assistance and companionship. Look at Him, speak to Him. Go on! †

## 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***

- ◆ Laura Firmat (serious injury)
- ◆ Rhonda Huber (serious injury)
- ◆ Hugh Breckenridge (illness)
- ◆ Patricia Goethels (illness)
- ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
  - ◆ Bill Allard (deceased)
  - ◆ Carol Flynn (illness)
  - ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAF (special intention)
- ◆ John Flynn IV USNA (special intention)
  - ◆ Kathy Todd (cancer)
  - ◆ Julia Nelson (serious illness)
  - ◆ Sean Nelson (illness)
  - ◆ Scott Smith (illness)
  - ◆ Children in Juvenile Hall
  - ◆ Homeless and Isaiah House †

*Always be prepared to give an answer to everyone  
 who asks you to give the reason for the hope that you have.  
 But do this with gentleness and respect. 1 Peter 3:15 †*



# POPE JOHN PAUL II

## General Audience

### 1 July 1992

## **The Church is a Structure Society**

The Church, a priestly, sacramental and prophetic community, was instituted by Jesus Christ as a structured, hierarchical and ministerial society, to provide pastoral governance for the continual formation and growth of the community. Chosen by Jesus Christ as the visible foundation of his Church, the twelve apostles were the first to exercise this ministerial and pastoral role. As Vatican II says: "Jesus Christ, the eternal shepherd, established his holy Church, having sent forth the apostles as he himself had been sent by the Father (cf. Jn 20:21), and he willed that their successors, namely the bishops, should be shepherds in his Church even to the consummation of the world" (LG 18).

This passage from *Lumen Gentium* first of all reminds us of the original and unique position of the apostles in the institutional aspect of the Church. From the Gospel story we know that Jesus called disciples to follow him and from among them he chose twelve (cf. Lk 6:13). The Gospel account informs us that for Jesus it was a decisive choice made after a night of prayer (cf. Lk 6:12); it was a choice made with sovereign freedom. Mark tells us that Jesus went up the mountain and summoned "those whom he wanted" (Mk 3:13). The Gospel texts list the names of the individuals called (cf. Mk 3:16-19), which is an indication that their importance was perceived and acknowledged in the early Church.

In forming the group of the Twelve, Jesus established the Church as a visible society organized to serve the Gospel and the coming of God's kingdom. The number twelve referred to the twelve tribes of Israel, and Jesus' use of it reveals his intention to create a new Israel, the new People of God established as a Church. Jesus' intention to create appears in the very word used by Mark to describe the foundation: "He appointed Twelve.... He appointed the Twelve." "Appointed" or "made" recalls the verb used in the Genesis account about the creation of the world and in Deutero-Isaiah (cf. 43:1; 44:2) about the creation of the People of God, the ancient Israel.

This creative will is also expressed in the new names given to Simon (Peter) and to James and John (sons of thunder), but also to the entire group or college considered as a whole. Indeed, St. Luke writes that Jesus "chose twelve, whom he also named apostles" (Lk 6:13). The twelve apostles thus became a special, distinct socio-ecclesial reality, one which in certain aspects cannot be repeated. In their group the Apostle Peter stood out. In his regard Jesus revealed most explicitly his intention of founding a new Israel by the name he gave to Simon: the "rock" on which Jesus chose to build his Church (cf. Mt 16:18).

Mark explains Jesus' purpose in establishing the Twelve: "He appointed twelve that they might be with him and he might send them forth to preach and to have authority to drive out demons" (Mk 3:14-15).

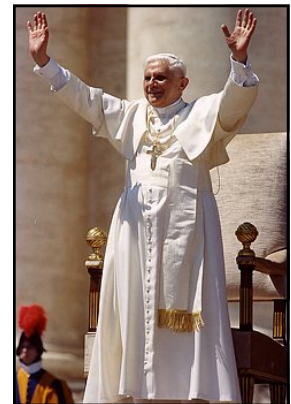
The first constitutive element of the Twelve, then, is their absolute adherence to Christ. They are persons called to "be with him," that is, to follow him by leaving everything. The second element is missionary, expressed on the model of Jesus' own mission of preaching and driving out demons. The mission of the Twelve is a sharing in Christ's mission on the part of men closely joined to him as disciples, friends and confidants.

In the apostles' mission the evangelist Mark emphasizes the "authority to drive out demons." It is an authority of power over evil, which means positively the authority to give people Christ's salvation, for he drives out "the ruler of this world" (Jn 12:31).

*Papal Message* (Continued on page 16)



## FROM PETER'S SUCCESSOR



(Continued from page 15) Papal Message

Luke confirms the meaning of this authority and the purpose of establishing the Twelve when he reports Jesus' words in conferring authority on the apostles in the kingdom: "It is you who have stood by me in my trials, and I confer a kingdom on you, just as my Father has conferred one on me" (Lk 22:28). In this declaration, perseverance in union with Christ is closely linked to the authority conferred in the kingdom.

This authority is pastoral, as we can see from the text on the mission specifically entrusted to Peter: "Feed my lambs.... Feed my sheep" (Jn 21:15-17). Peter personally received supreme authority in the pastoral mission. This mission is exercised as a participation in the authority of the one shepherd and teacher, Christ.

The supreme authority entrusted to Peter does not nullify the authority conferred on the other apostles in the kingdom. The pastoral mission is shared by the Twelve under the authority of a single, universal shepherd, who is the agent and representative of the good shepherd, Christ.

These are the specific duties which are inherent in the mission entrusted by Jesus Christ to the Twelve:

a) The mission and authority to evangelize all nations, as the three Synoptics clearly attest (cf. Mt 28:18-20; Mk 16:16-18; Lk 24:45-48). Among them, Matthew emphasizes the relationship established by Jesus himself between his messianic power and the mandate he conferred on the apostles: "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations" (Mt 28:18). The apostles can and must fulfill their mission because of Christ's power which will be manifested in them.

b) The mission and power to baptize as a fulfillment of Christ's command, with a Baptism in the name of the holy Trinity (cf. Mt 28:29). Since it is tied to Christ's paschal mystery, it is also considered in the Acts of the Apostles as Baptism in the name of Jesus (cf. Acts 2:38; 8:16).

c) The mission and power to celebrate the Eucharist: "Do this in memory of me" (Lk 22:19; 1 Cor 11:24-25). The charge to do again what Jesus did at the Last Supper by consecrating bread and wine implies a power of the highest degree. To say in Christ's name: "This is my Body," "This is my Blood," is to be identified with Christ, as it were, in the sacramental act.

d) The mission and power to forgive sins (Jn 20:22-23). The apostles share in the power which the Son of Man has to forgive sins on earth (cf. Mk 2:10), that power which in Jesus' public life astonished the crowd. The evangelist Matthew tells us that they "glorified God who had given such authority to human beings" (Mt 9:8).

To fulfill this mission the apostles received, in addition to authority, the special gift of the Holy Spirit (cf. Jn 20: 21-22), which was manifested at Pentecost as Jesus had promised (cf. Acts 1:8). In virtue of this gift, from Pentecost on they began to fulfill the command to evangelize all nations. In the Constitution *Lumen Gentium* the Second Vatican Council tells us: "By preaching the Gospel everywhere, and it being accepted by their hearers under the influence of the Holy Spirit, the apostles gather together the universal Church, which the Lord established on the apostles and built upon blessed Peter, their chief, Christ Jesus himself being the supreme cornerstone (cf. Rev 21:14; Mt 16:18; Eph 2:20)" (LG 19).

The mission of the Twelve included a foundational role reserved to them which would not be inherited by others: being eyewitnesses of Christ's life, death and resurrection (cf. Lk 24:28), handing on his message to the early community as the link between divine revelation and the Church, and for that very reason, initiating the Church in the name and power of Christ under the action of the Holy Spirit. Because of their function the twelve apostles represent a uniquely important group in the Church which is defined by the Nicene-Constantinopolitan Creed as apostolic (*Credo unam, sanctam, catholicam et apostolicam Ecclesiam*), due to this unbreakable link with the Twelve. This is also why the Church has introduced into the liturgy and reserved special, solemn celebrations in honor of the apostles.

Nevertheless, Jesus conferred on the apostles a mission to evangelize all nations, and this takes a very long time, a time which indeed will last "until the end of the age" (Mt 28:20). The apostles understood that it was Christ's will that they provide for successors, who, as their heirs and representatives, would continue their mission. Thus they set up "bishops and deacons" in the various communities "and arranged that after their death these other approved men would be successors in their ministry" (1 Clem. 44:2, cf. 42:1-4).

In this way Christ established a hierarchical and ministerial structure in the Church, one formed by the apostles and their successors. This structure did not originate from an antecedent, already established community, but was created directly by him. The apostles were at one and the same time the seeds of the new Israel and the origin of the sacred hierarchy, as we read in the Council's Constitution *Ad Gentes* (n. 5). Therefore, this structure belongs to the Church's very nature, according to the divine plan fulfilled by Jesus. According to the same plan, this structure has an essential role in the whole development of the Christian community, from the day of Pentecost until the end of time, when in the heavenly Jerusalem all the elect will fully share in the new life forever. ✠

## JOHN 21: 15-17

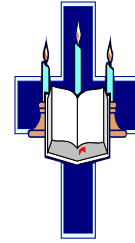
<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup>A second time he said to him, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know I love you.” He said to him, “Tend my sheep.” <sup>17</sup>He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.”

### COMMENT FROM THE NAVARRE BIBLE:\*

Jesus Christ had promised Peter that he would be the primate of the Church (cf. Mt 16:16-19 and note on same). Despite his three denials during our Lord's passion, Christ now confers on him the primacy he promised.

“Jesus questions Peter, three times, as if to give him a triple chance to atone for his triple denial. Peter has learned his lesson from the bitter experience of his wretchedness. Aware of his weakness, he is deeply convinced that rash claims are pointless. Instead he puts everything in Christ's hands. “Lord, you know well that I love you.” (J. Escriva, Friends of God, 267). The primacy was given to Peter directly and immediately. So the Church has always understood—and so Vatican I defined: “We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ our Lord. [...] And it was upon Simon Peter alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: ‘Feed my lambs; feed my sheep’” (*Pastor aeternus*, chap. 1).

The primacy is a grace conferred on Peter and his successors, the popes; it is one of the basic elements in the Church, designed to guard and protect its unity: “In order that the episcopate also might be one and undivided, and that [...] the multitude of the faithful might be kept secure in the oneness of faith and communion, he set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation” (*Pastor aeternus*, Dz-Sch 3051; cf. Vatican II, Lumen gentium, 18). Therefore, the primacy of Peter is perpetuated in each of his successors: this is something which Christ disposed; it is not based on human legislation or custom. By virtue of the primacy, Peter, and each of his successors, is the shepherd of the whole Church and vicar of Christ on earth, because he exercises vicariously Christ's own authority. Love for the Pope, whom St Catherine of Siena used to call “the sweet Christ on earth”, should express itself in prayer, sacrifice and obedience. †



## SCRIPTURAL CORNER



**CHRIST GIVING THE  
KEYS TO ST PETER**

**Giovanni Battista  
Castello**

(1598)

*\*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*

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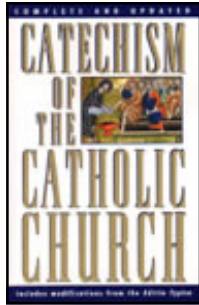
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# AUTHORITY OF THE CHURCH



## CATECHISM CORNER



THE THRONE  
OF ST PETER

Gian Lorenzo Bernini

(1657)

### I. MORAL LIFE AND THE MAGISTERIUM OF THE CHURCH

**2032** The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth." "To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls."

**2033** The *Magisterium of the Pastors of the Church* in moral matters is ordinarily exercised in catechesis and preaching, with the help of the works of theologians and spiritual authors. Thus from generation to generation, under the aegis and vigilance of the pastors, the "deposit" of Christian moral teaching has been handed on, a deposit composed of a characteristic body of rules, commandments, and virtues proceeding from faith in Christ and animated by charity. Alongside the Creed and the Our Father, the basis for this catechesis has traditionally been the Decalogue which sets out the principles of moral life valid for all men.

**2034** The Roman Pontiff and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice." The *ordinary* and universal *Magisterium* of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for.

**2035** The supreme degree of participation in the authority of Christ is ensured by the charism of infallibility. This *infallibility* extends as far as does the deposit of divine Revelation; it also extends to all those elements of doctrine, including morals, without which the saving truths of the faith cannot be preserved, explained, or observed.

**2036** The authority of the Magisterium extends also to the specific precepts of the *natural law*, because their observance, demanded by the Creator, is necessary for salvation. In recalling the prescriptions of the natural law, the Magisterium of the Church exercises an essential part of its prophetic office of proclaiming to men what they truly are and reminding them of what they should be before God.

**2037** The law of God entrusted to the Church is taught to the faithful as the way of life and truth. The faithful therefore have the *right* to be instructed in the divine saving precepts that purify judgment and, with grace, heal wounded human reason. They have the *duty* of observing the constitutions and decrees conveyed by the legitimate authority of the Church. Even if they concern disciplinary matters, these determinations call for docility in charity.

**2038** In the work of teaching and applying Christian morality, the Church needs the dedication of pastors, the knowledge of theologians, and the contribution of all Christians and men of good will. Faith and the practice of the Gospel provide each person with an experience of life "in Christ," who enlightens him and makes him able to evaluate the divine and human realities according to the Spirit of God. Thus the Holy Spirit can use the humblest to enlighten the learned and those in the highest positions.

**2039** Ministries should be exercised in a spirit of fraternal service and dedication to the Church, in the name of the Lord. At the same time the conscience of each person should avoid confining itself to individualistic considerations in its moral judgments of the person's own acts. As far as possible conscience should take account of the good of all, as expressed in the moral law, natural and revealed, and consequently in the law of the Church and in the authoritative teaching of the Magisterium on moral questions. Personal conscience and reason should not be set in opposition to the moral law or the Magisterium of the Church.

**2040** Thus a true filial spirit toward the Church can develop among Christians. It is the normal flowering of the baptismal grace which has begotten us in the womb of the Church and made us members of the Body of Christ. In her motherly care, the Church grants us the mercy of God which prevails over all our sins and is especially at work in the sacrament of reconciliation. With a mother's foresight, she also lavishes on us day after day in her liturgy the nourishment of the Word and Eucharist of the Lord. †

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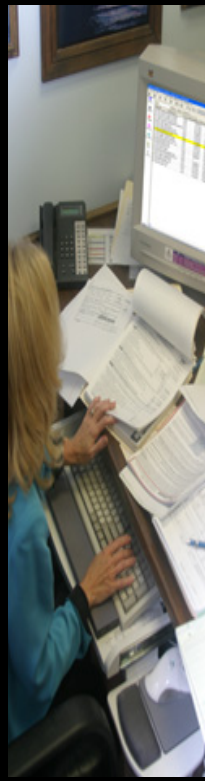


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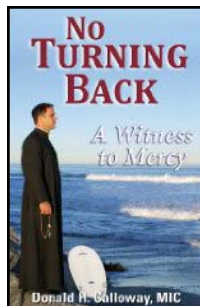
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In his own words, No Turning Back recounts Fr. Donald's personal story of conversion after reading a book about Our Lady.

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As a priest in the Congregation of Marians of the Immaculate Conception, Fr. Donald has completed advanced studies in Mariology and strives to share his own love of Mary. Currently Fr. Donald is the House Superior of the Marian House of Studies in Steubenville, OH, and Vocation Director for the Marians.



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