

❖ Ad Veritatem ❖

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THE EUCCHARIST

It is "black letter law" of the Catholic Church that Jesus, our Divine Lord, is actually present in the Eucharist. It is our belief in the *real presence* of Christ that distinguishes the Catholic Church from virtually all of the 23,000 Protestant denominations who believe that Christ is only "symbolically" present.

This fundamental doctrine of Christ's actual presence in the Eucharist is the matrix of our Faith. Notwithstanding the position of our separated brethren, the "real presence" is scripturally indisputable: John 6; Mk 14:22-24; Mt 26:26-28; Lk 22:17-20; Lk 24:30-35; 1 Cor 10:14-16; 1 Cor 11:23-29. Jesus was always clear when He was speaking "symbolically" (John 4:31-34 and Matthew 16:5-12) and He was absolutely clear when He repeatedly told His apostles to "eat my flesh" and "drink by blood". In fact, Jesus was *so precise* that a number of His followers left Him because His teachings were too hard to accept. (John 6:63)

The doctrine of the real presence was universally accepted for the first 1,500 years of the Church and was, in fact, affirmed by Martin Luther (Luther Collected Works, Wittenburg Edition, No. 7, p.391). All churches that broke away from the Catholic Church prior to the Reformation (Orthodox, Armenian, etc.) still believe in the real presence. All of the early Church Fathers believed in the real presence: St. Ignatius (110 AD), St. Justin Martyr (150 AD).

"That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses' says St. Thomas, 'but *only by faith*, which relies on divine authority.' For this reason in a commentary on Luke 22:19, St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'" (The Catechism of the Catholic Church Section 1381)

Christ gave His life for us on the cross - it is fitting that He would remain with us in this unique way "to the end" (John 13:1).

Saint John of Capistran: a Lawyer and Saint

By:

*Fr. Hugh Barbour, O. Praem
Our Chaplain*

The Orange County city of San Juan Capistrano is named after one of history's most famous and successful lawyers who also succeeded in becoming a saint! Born to a warrior baron in the Abruzzo region of Italy in 1386, John Capistran began to study law at the University of Perugia in central Italy in 1400. Although he concurrently studied six year courses in both canon law and civil law, he did not want to remain an academic and entered government service in the royal court in the Kingdom of Naples. His most reputable biographer says of him: "Capistran remained faithful to his law studies, pursuing them with passionate ardor all his life. This marked predilection for jurisprudence corresponded evidently with his talents, his amazing memory, and his extraordinary sagacity. He found special pleasure in handling a hopelessly tangled case. Requests for opinion and advice in legal matters, coming from everywhere, were always willingly accepted." (Johann Hofer, St. John Capistran: Reformer, Herder, St. Louis, 1943, p.110)

While acting as a mediator between Perugia and a lord who threatened to capture the

(Continued on page 3) See CHAPLAIN



*St. Thomas More:
Please help us to
come to know, obey,
and defend the laws
of God and His
Church as well as we
do the laws of man.
Amen.*

Editor's Note:
"Ad Veritatem" is Latin
for "toward the truth".

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MARCH DISCUSSION TOPIC:

"Getting Back to Your Law School Dream: Service to the Community"

At last month's meeting, Deborah Knefel, Deputy City Attorney for Anaheim led an inspirational discussion focusing on returning to those values and dreams that originally led most lawyers to law school. The following is a synopsis of her talk:

When I was in law school, I considered my pursuit of a career in law an aspiration to a lofty profession. I thought of lawyers (and still do) as "windmill tilters"- striving to seek justice for the oppressed, in service to others trodden upon by the Goliaths of the world. To me the ideal lawyers were Abraham Lincoln and Clarence Darrow: effecting social justice and perhaps social change through their idealistic advocacy.

Although, I did not intend to work for free, I did not consider the legal profession as a quick and easy way to riches - I would have stayed in mortgage banking for that!

As lawyers living in the nineties, most of us lament upon the jaded view that the public has of our profession and we search our souls: are we seekers of justice and truth or merely chasers of the almighty greenback, striving for glory, power and good press? As judges, proteems, arbitrators and lawyers, do we interpret law to achieve justice or do we bend it, massage it, twist it and look for loopholes to achieve a certain end?

Jesus was extremely critical of the religious leaders of his time. They were rabbis and priests who would interpret the Scripture. In a recent article in the "Liguorian", Mark Miller explains the human proclivity, especially the more gifted, to "get around the law". He cited an old testament story about how some of the wealthier men would get around keeping the Sabbath as a day of rest. "Is it work to walk outside your home on the Sabbath?" One answer suggested that a walk over 1,000 paces from your home would be construed as work whether for the purpose of checking one's fields or going to talk to a neighbor about selling grain. Thus the rabbis ruled that 999 paces was the limit for walking from one's property. The rich man would get around the law by sending out a servant the day before to bury a piece of the wealthy man's property every 999 paces from his home to wherever it was he wanted to go, so he could technically argue he was walking within the limit! Johnny Cochran and F. Lee Bailey had nothing on these guys!

This is an example of the consequence of inverting the ends and the means. Pope Pius XII said

that the inversion of means and ends, which results in giving the value of the ultimate end to that which is only a means of attaining it... makes Christian conduct... almost impossible.

As Christians we are called upon to constantly search our conscience which is given to us by God in His own image.

The Catechism of the Catholic Church ("CCC") states: "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling to him to love and to do what is good and to avoid evil, sounds in his heart at the right moment...For man has in his heart a law inscribed by God...His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths." (CCC, Part Three "Life in Christ", Article 6 "Moral Conscience", Section 1776)

Because of this, we have a responsibility as human beings. That "ruah", that spirit, can not be taken from us by anyone. No one describes this better than Viktor Frankl in his book Man's Search for Meaning which was written while he was in a concentration camp. He explains how he did not allow the Nazis to take this from him. They could take the physical comforts, but not his dignity; not his ability to know right from wrong.

Four "human" virtues play a pivotal role for us as followers of Christ: prudence, justice, fortitude and temperance. Human virtues are firm attitudes, staple dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. These virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love. These human virtues are also known as the cardinal virtues because they are central and basic and all virtues are grouped around them. (See CCC Sections 1804 & 1805)

Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it. It was defined by Thomas Aquinas as "right reason in action". It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is prudence that immediately guides the judgment of the conscience. With the help of this virtue we apply moral principles to particular cases without error and over-

See KNEFEL (Continued on page 3)

For man has in his heart a law inscribed by God...His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.

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come doubts about the good to achieve and the evil to avoid. (See CCC Section 1806)

Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. (See CCC Section 1807)

Fortitude or courage is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. (See CCC Section 1808)

Temperance is the virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the

limits of what is honorable. (See CCC 1809)

As Christian lawyers, we have a responsibility to witness our Faith - not to corner someone and force the Good News down their throat, rather the legal profession, when coupled with the grace of God, is the perfect vehicle to achieve social justice and accomplish charity through our works: working pro bono cases, volunteering as protems or arbitrators, or being involved in community events and fund raising. Most of all, in our work, we have the opportunity to practice the pursuit of justice and equity in the name of Christ. If we can turn inward, to our inscribed conscience, and if we practice these virtues, we can accomplish Charity which is the profound theological virtue...by which we love God above all things for His own sake and our neighbor as ourselves... (See CCC Section 1812 & 1813)

By remembering that our Constitution itself has Christian foundations and continually practicing the four cardinal virtues, we can get back to that law school ideal: service to our community.

(Continued from page 1) **CHAPLAIN**

city, John was taken captive and held for ransom. Shackled in irons and in water up to his knees, he had a vision of Saint Francis indicating to him that he was to become a member of that order and a priest. Capistran was furious, overcome by bouts of deep sadness, fits of anger, depression and bitterness. He told himself that he would never become priest, much less a friar! Saint Francis appeared to him again and upbraided him for his obstinacy. This time Capistran gave in, telling a fellow friar years later: "I saw finally that it was God's holy will that I serve Him alone." With lawyerly powers of persuasion, he persuaded his jailers to provide him with the cloth of the Franciscan habit from which he fashioned the best habit he could and put it on right in the jail. Hearing of this remarkable conversion, the Franciscan superior came, paid the ransom, and gave him a real habit. John was released, returned to Perugia, sold his belongings, returned his fiancée's dowry, asked pardon of his enemies, and rode out of town toward the nearby Franciscan monastery where he was warily received as a recent convert from the ways of the world.

Capistran became the most famous preacher in Europe, speaking to immense crowds throughout Italy, Germany, Austria, Hungary, and Bohemia. He appealed for social justice, especially with respect to the suppression of unjust interest on loans to the poor as well as for the reformation of the lives of the clergy who were in a period of great decadence and confusion. His last project was to lead an international army of Christians to halt the assault on Belgrade in Serbia. His little army succeeded against

a force that had already prevailed against Constantinople and the whole of Greece. Capistran died in 1458 and was canonized in 1690.

For our purposes, his most important sermons were a Lenten series given in Milan in the 1440s devoted to the duties of lawyers and judges. "He complains of the continually increasing difficulties in the study of law. One school of law supplants another...In the turmoil of opinions and views, the poor judge...seems to move in the swarm of lawyers as in a swarm of vipers and dragons; and what is worse, many queer-headed fellows, 'to speak of lawyers like myself,' make it their business to invent new solutions in order to appear smarter than others. The judge should not follow the opinion of others. He should ascend to the springs of truth instead of drinking from the rills. He descends to the minutest detail regarding the judges, the lawyers, the assessors, the consultors, the procurators, the witnesses, and other persons who are concerned with the practice of law...Capistran lashes the sins of lawyers, their garrulous, lambasting, noisy behavior before court, and especially their ugly greed: 'Money conquers, money triumphs, money rules'... Just lawyers, on the other hand, are like soldiers who, suffering from thousand wounds, still fight for their country. Such lawyers win the crown of eternal life..." (Hofer, p. 120-121)

May Saint John of Capistran intercede for the Christian lawyers of our country that they might obtain that crown from Christ, the Just Judge of all!

APRIL DISCUSSION TOPIC: "ADDICTION & GRACE"

At the upcoming April 18th meeting, the discussion will be led by the Honorable David McEachen, Orange County Superior Court Judge. His topic will be "Addiction & Grace". To prepare for this discussion, *please read* the following passages: Genesis 1:27-3:24; Exodus 1-15; and Romans 5:12-8:39.



Mark your Calendars for Special Apologetics Seminar!

The Society is sponsoring a special Catholic apologetics seminar to be given by Tim Staples, a former Protestant minister and convert to Catholicism. This class will set forth a reasoned explanation of the various critical articles of our Faith: (i) the Primacy of Peter; (ii) the Authority of the Church; (iii) Mary; (iv) Apostolic Succession; (v) the fallacy of Sola Scripture; (vi) Justification; and (vii) the Eucharist.

This seminar will explain the logical and biblical basis for Catholic beliefs. This class is important for all Catholics but especially for parents who are the primary source of and party responsible for, the religious education of their children. (See The Catechism of the Catholic Church Section 2221)

Tim's lecture series is dynamic and intellectually challenging. The course will be given *free of charge* on: **May 9, May 16, June 6, June 13, July 11, and July 18** at Rutan & Tucker on the 12th Floor. The classes will start promptly at 12:00 pm and end at 1:30 pm. If you plan to attend, please contact Anne Lanphar 641-3450 or Dave Belz 347-0447 (so we can order lunch for you!) **BRING A FRIEND!**

Scriptural Corner:

"A large crowd was listening to Jesus gladly. As He taught them, He said, 'Watch out for the teachers of the Law, who like to walk around in their long robes and be greeted with respect in the marketplace, who choose the reserved seats in the synagogues and the best places at feasts. They take advantage of widows and rob them of their homes, and then make a show of saying long prayers. Their punishment will be all the worse.'" (Mark 12:37-40)

From The Library:

Theology for Beginners by F.J. Sheed has been acclaimed as one of the outstanding modern introductions to theology. It is a clear, precise, and inspiring compendium of the central doctrines of the Catholic faith. Frank Sheed makes the profound truths of theology not only understandable, but exciting reading for the Catholic layman. "Frank Sheed never composed an incoherent sentence. His power as an apologist is not in a parade of scholarship - he wrote simply, but never simplistically - but in the clarity of his thought, which is the thought of the Church. Anyone reading him will take that clarity into himself and will burn with a purer light." Karl Keating, Author of Catholicism and Fundamentalism

Available at The Paulist Press Bookstore in Costa Mesa.

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NEXT MEETING: Thursday, April 18, 1996

TOPIC: "Addiction & Grace" (Please see article on page 3)

SPEAKER: Honorable David McEachen, Superior Court Judge

PLACE AND TIME: Rutan & Tucker, 12th Floor, 12 noon R.S.V.P. 641-3450