

❖ Ad Veritatem ❖

Volume 2 Issue 5

Official Publication of the St. Thomas More Society

May 1997

NEED A REMINDER?

ABOUT THE MEETINGS:

If you would like a reminder about the meetings of the St. Thomas More Society, please let us know. We would be glad to give you a reminder call or an email message. Please write to us or leave a message on my voice mail at (714) 647-2155!

SIGN UP TODAY FOR THE RETREAT!

The information about our retreat is found on page 3 of this publication. Please send it in as soon as possible as there will be no registrations on that weekend. This is a traditional silent retreat which will be conducted by Fr. Hugh Barbour, our Chaplain, at Marywood Center in Orange on the weekend of June 6-8.

This is a great opportunity to study the writings of St. Thomas More and to have time to reflect on our lives and our Faith. It is important to take time out from our hectic lives and concentrate on our Lord.

When Christ was on earth, even He periodically went off on His own to pray to His Father. Should we do less? †

MAY MEETINGS:

Speaker: Fr Hugh Barbour
Topic: Aquinas Teaches Freud
"Not to Worry"

EVENING MEETING: 7 p.m. on Monday,
May 15th

DAYTIME MEETING: Noon on Thursday,
May 19th

WORRY - PART II **"I Hope I Said Everything I Meant to Say About Anxiety. I Did, Didn't I?"**

By: Fr. Hugh Barbour, O. Praem, Ph.D
Our Chaplain

Never have I written a column which received more immediate and happy response than the one I wrote in the last edition of **Ad Veritatem** on *worry*. I guess lawyers have plenty to worry about, and not too many opportunities to express their deepest worries safely and without fear. Fear, yes, that would seem to be the cause of anxiety or worry, wouldn't it?

Actually, no. Worry is not caused by fear at all. St. Thomas Aquinas, whose masterful exposition of the emotions in the **Summa Theologiae** has been a direct or indirect source of much of the best modern psychology, teaches us that anxiety is an effect of *sorrow*, not of fear. All that follows is his teaching. The anxious soul has in a sense gone beyond fear, which is an emotion whose object is an impending evil, to a kind of sorrow, which is directed at one's own present evil causes one to lose the hope of escaping it.

(Continued on page 4) **Worry**

Inside This Issue:

Chaplain's Message	Page 1
The Argument of Desire	Page 2
Retreat Registration	Page 4
St. Edmund Campion	Page 5
St. Thomas More's Writings	Page 6



St. Thomas More believed that "the active study of the four last things (death, judgment, heaven and hell), and the deep consideration of them, is the thing that will keep you from sin."

**Thomas More: A
Portrait of Courage**

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

THE ARGUMENT OF DESIRE

By: Michael Shonafelt, Esq.

Saint Bonaventure wrote, "The world is a book in which God is written". Nowhere in creation is God mirrored with greater clarity than in man. We, as human beings, were created according to the image of God (*kat eikona*), and bear this image in our souls. This image is proper to our human nature; therefore, though it may be sullied by sin, something of God is indelibly etched in even the most callused sinner's heart.

In our species, there is evidence of this image everywhere. It manifests itself most clearly in the inexorable longing of all human beings for perfect happiness. No matter how estranged one is from God, he or she still cannot deny the drive for fulfillment, meaning, happiness--a happiness unhindered by the demands of time and mortality--a happiness which (unbeknownst to the ignorant) can only be found in God.

In our materialistic culture, this fundamental drive has provided endless fodder for a consumer-based economy. Millions have been invested in producing and marketing creams, formulas, diets and surgical processes to forestall or mask the aging process because our hearts cannot tolerate the idea of mortality, the ultimate spoiler of human happiness. We are barraged incessantly by advertisements for products that promise to fill this void and leave us perfectly contented. We encounter all manner of self-help books and programs designed to ensure our complete fulfillment.

All of these things, and more, pander to our undeniable hankering for the eternal. However, much to the consternation of godless man, nothing in this material universe can completely satisfy, because, as Augustine said, our hearts were made by God and for God and they are restless until they rest in God.

This desire, then, is the *stella Polaris* of our souls. It tells us of God even when our minds are completely blind to His existence. In this sense, the heart, or will, is the truest and noblest of the spiritual faculties of man.

Here, a distinction must be made. According to Saint Thomas Aquinas, the superiority of a faculty may be determined by the superiority of its object. The object of the intellect is the idea of a thing whereas the object of the will or heart is the thing itself. In itself, says Saint Thomas, the intellect is the higher of the spiritual faculties because the idea of an object is nobler than the object itself. However, the will is greater in a relative sense because it grasps the good itself, and the "love of God is greater than the knowledge of God."

Further, the will has God Himself as its object; it is directed toward God, and will not rest until it attains its ultimate object. The mind, on the other hand, can err in presenting its idea of God.

Nevertheless, the will is blind without the intellect, and it cannot proceed without the intellect presenting the idea of the good. It is in this that so many human beings so easily come to err. The intellect is darkened by sin, and therefore, prone to continual error. It may perceive an advertisement for the new Mercedes E Class, for example, and, believing it to be the perfect automobile and the ultimate good for the soul, will present it to the will as such. The will may go along with this idea for a while, but soon, perhaps after the first ding on the driver's side door, will check the intellect and send it back on its search once more. The cycle continues, and modern materialistic human beings are once more sent down the primrose path toward some other phantom promise of perfect happiness. In this context, the malignancy of sin and ignorance may metastasize in the form of psychosis, neurosis, or despair.

(Continued on page 6) *The Argument of Desire*

St. Thomas More Society Retreat

“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.” (Mark 14:37-38)

When: Friday evening, June 6, 1997 (check-in 7:30 - 8:30 p. m.) through 3 p.m. on Sunday, June 8, 1997

Where: Marywood Retreat Center, 2811 Villa Real, Orange

Cost: \$125 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, especially his writings on prayer, personal love for Jesus Christ in His Passion, and his famous writings to his daughter, Margaret entitled “Last Things.” There will be opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Fr. Hugh Barbour, O. Praem (our Chaplain)



Please register me for the St. Thomas More Retreat for the weekend of June 6 - 8, 1997

Name: _____ ***Telephone:*** _____

Address: _____

City: _____ ***State:*** _____ ***Zip:*** _____

Make check payable to: St. Joseph Radio (St Thomas Retreat) for \$125. Cancellations subject to a \$20 fee. Mail to: Greg Weiler c/o Palmeri Tyler Wiener Wilhelm & Waldron 2603 Main St, East Tower, Suite 1300, Irvine, CA



(Continued from page 1) **Worry**

Pure fear causes one to lose the hope of escaping it. Pure fear causes the action of flight or, combined with the emotion of hope, becomes anger and so causes one to fight the impending evil. Anxiety “moves” in the direction of inactivity, as escape seems less possible. The next step is called *acedia*, the medieval name for depression, the contemporary “common cold” of the psyche, when movement ceases, as the overcoming of the evil is perceived to be impossible. To put it simply, fear leads to anger or flight, sorrow leads to anxiety, and then to depression.

Now it is entirely likely that in any given unhappy situation, foreseen or endured, all of the emotions will be at work. Still it is helpful to distinguish them so that their negative effects can be eliminated. What is the sign of anxiety? It is a tendency to an inability to act. So what is the cure for worry, at least in part? Taking action, when it is rational and moral to do so. “Don’t just stand there...!” The “scared rabbit” stillness of the worrier is his greatest foe. Pray, talk, write, work, sleep, think, confront, punish, reward, quit, join, ask, refuse, mend, break, laugh, cry, eat, fast, run, walk, but **DO** something which is a reasonable, moral, and feasible response to your anxiety. Worry is conquered by action, and action destroys the root of depression.

Most of all though, **rejoice**, for joy and delight in one’s good are the opposite of the sorrow at one’s evils which causes worry. Deliberate, intentional rejoicing, instead of restricting the soul’s scope to the “narrow escape” of worry, broadens one’s perception of a situation, by shining the light of good things on the evils which bring us sorrow and cause us anxiety and depression. Immediate gratification of the sense to dull the pain of anxiety is not the enjoyment meant here. This may be a very incidental and even legitimate remedy, but it cannot cure worry, but only postpone its pain with an unrelated pleasure. Rather, confront worry on the high ground. Count your blessings, give thanks for the good things you do have, give thanks for the good things God will draw out of your present troubles. Then **ACT!**

True joy can be a choice, even in the midst of difficulties. Job said, “Even if He kill me, still would I praise Him.” Remember the words of Saint Paul regarding the sufferings of our Divine Lord: “For the joy that was set before Him, He endured the cross.” Our Lord was afraid, even “sorrowful unto death”, but He never showed the immobility which is the fruit of anxiety, He kept on moving toward that joy which was won at the price of His Blood. Sometimes He will ask us to follow Him there, too. Does the thought of the carrying of your cross make you anxious? Don’t worry about it, just carry it and remember Christ’s words of joy, not to

From Saint Thomas More’s Writings:

“Still moved by fear borne of daughterly affection, Meg objected that it would soon be too late for More to change his mind.

He replied, “Too late, daughter Margaret? I beseech our Lord that, if I ever make such a change, it may be too late indeed. For well I know the change cannot be good for my soul...And therefore I pray God that in this world I never approve of such change. For as much as I take harm here, I shall at least that much less therefore when I go from here...”

“Mistrust Him, Meg, will I not, even though I feel myself faint. Indeed, although I should feel my fear even to the point of overthrowing me, yet shall I remember how St. Peter, with a blast of wind, began to sink for his faint faith, and shall do as he did—call upon Christ and pray Him to help. And then I trust He shall set His holy hand unto me, and in the stormy seas, hold me up from drowning...”

“And finally, Margaret, this I know well, that without my fault He will not let me be lost...Therefore, my own good daughter, never trouble your mind over anything that ever shall happen to me in this world. Nothing can come but what God wills. And I make myself very sure that whatsoever that be, even if it seems ever so bad a sight, it shall indeed be the best...”

“Serve God and be merry and rejoice in Him. And if anything happens to me that you would not approve, pray to God for me, but trouble not yourself: as I shall full heartily pray for us all that we may meet together in heaven where we shall be merry forever...” †

Wegemer, Gerard B. Thomas More: A Portrait of Courage* Scepter Publishers (1995) page 180-1

*Available through Paulist Press (Costa Mesa) and St. Joseph Radio (Orange)

OUR SAINTS: Saint Edmund Campion

By: James Dufficey, Esq.

One of the mysteries and blessings of the history of the Church has been the inverse but perfect relationship, incomprehensible to the worldly, between the shedding of martyred blood and the increase in the number and courage of the faithful. Not surprisingly, this same relationship attended the execution of St. Thomas More. One particularly poignant example was the life of St. Edmund Campion.

Campion was born in London in 1540 (a mere 5 years after More's death) to a Catholic bookseller. He was executed at the infamous English prison Tyburn, on Dec 1, 1581. Like More, he was singled out for education as a promising child. Indeed, when Mary Tudor entered London in state, he was the schoolboy chosen to give the Latin salutation to the queen. He was accepted Campion as one of its first scholars John's College at Oxford, where he became a junior fellow at the young age of seventeen. Like John Henry Newman before his conversion over two centuries later, Campion was praised and imitated as one of the preeminent scholars not only at Oxford, but in all of England.

In 1566, Queen Elizabeth visited Oxford with her chancellor. As the architects of the new church of England in a country still very much Catholic in sentiment, they were extremely keen on locating young intellectual champions to carry their cause and give it weight within the country. Oxford was a particularly desirable location for such recruits, given its ancient Catholic ties and stubbornly Catholic point of view. The queen was won by Campion's bearing, appearance, and wit, and let it be known that high office and honor would follow him if he would but agree to follow her. This promise of position, as well as the arguments of his friends, led Campion to take the Oath of Supremacy and deacon's orders according to the new English rite. Like More before him and Newman after him, his Aweakness@ for the truth led him to study the Fathers of the Church in all seriousness. While looking for fodder for polemics against the Church, he found there instead reproaches to his conscience. His conscience awakened his childhood allegiance to the Church. In a state of anguish, he broke off his happy Oxford life when his proctorship ended. Thereafter, he traveled to Ireland, with the plan of picking up with his quiet

scholar's life at the expected reopening of Dublin University, an institution founded on papal grant.

As a prominent and Catholic-minded Anglican, Campion was suspected, and, though hidden in friendly houses, was exposed to danger as the penalties against those with Catholic sympathies were rigorously enforced. Urged on by the zeal of his friend Gregory Martin, he crossed to England in disguise and under an assumed name, reaching London in time to witness the trial of another martyr, Dr. John Storey. Campion now recognized his vocation and crossed over to the new English seminary at Douay. The seminary at Douay was set up in great haste and confusion after the suppression of the Church by Henry VIII, and became a critical focal point for the struggle for Catholicism in England. Among its achievements was the famed Douay-Rhims version of the Bible.

At Douay, Campion remained long enough for his theological course, but then set out as a barefoot pilgrim to Rome, arriving there just before the death of St. Francis Borgia; "For I meant," he said, "to enter into the Society of Jesus, thereof to vow and to be professed". This he accomplished in 1573. As the English province was not yet created, he was sent to Bohemia, passing his probation year at Brunn in Moravia. In the garden at Brunn, Campion had a vision, in which Our Lady foretold to him his martyrdom. His comrades were moved to make a scroll for

<P. Edmundus Campianus Martyr>, and to paint a garland of roses above his cell-bed (as a symbol of martyrdom). He returned to Prague, where he taught in the college and was ordained in 1578. Meanwhile, Dr. Allen (the organizer of the seminary at Douay) was organizing the apostolic work of the English mission. Fathers Robert Parsons and Edmund Campion were selected as his first Jesuits assigned to missions in England. Parsons and Campion set out from Rome, and after many adventures, arrived in disguise in London. As priests, they entered the country under penalty of death if captured. Indeed, in angry reaction to the papal Bull of Excommunication against Elizabeth, and in consternation over Campion's mission to England, Parliament passed rigorous new statutes

(Continued on page 7)

*Like More
before him
and Newman
after him, his
"weakness"
for the truth
led him to
study the
Fathers of the
Church in all
seriousness.*

(Continued from page 2) **The Argument of Desire**

Yet it is this very search, this insatiable longing, that reveals the eternal nature of the human soul and shows that it belongs to God. The desire of the soul for perfect happiness is, therefore, a window for evangelism. A perfect starting place for the intellectual assent to God, because everyone knows this desire intimately. It is a common ground to all human beings.

In the **Summa Contra Gentiles**, Saint Thomas Aquinas writes that every inclination of an agent tends toward a definite end, in which the agent's desire is satisfied when it is attained. In all the drives found in nature, there always exists an object to satisfy them. When we hunger or thirst in a physical sense, a sufficient quantity of food or water will satisfy this drive. The same can be said of drive of inanimate objects to find their place.

In syllogistic form, the argument can be stated as follows: Major Premise: every natural or innate desire bespeaks a corresponding object which can satisfy it; Minor Premise: Human beings experience a desire which nothing in time or space can fully satisfy; Conclusion: There exists something outside time and space which can satisfy this desire.

C.S. Lewis called this argument, "The Argument of Desire". In **Mere Christianity** he wrote:

Creatures are not born with desires unless satisfaction for these desires exists. A baby feels hunger; well, there is such a thing as food. A duckling wants to swim; well, there is such a thing as water. Men feel sexual desire; well, there is such a thing as sex. If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.

The heart "knows" of God, though the mind may deny His existence. The certainty of this desire is the foundation for the argument of desire. It is an intuitive certainty. G.K. Chesterton compared this intuitive "knowledge" to the residual impact of a dream, long lost to mind and memory, but somehow present.

*As when one dreameth and remembereth not
Waking, what were his pleasures or his pains,
With every feature of the dream forgot,
The printed passion of the dream remains:*

*Even such am I; in whose thoughts resides
No picture of that sight nor any part,
Nor any memory: in whom abides
Only a happiness within the heart,*

*A secret happiness that soaks the heart
As the hills are soaked by slow unsealing snow,
Or secret as that wind without a chart
Whereon did the wild leaves of Sibyl go.*

The heart provides the firmest footing in our quest for God. It is in our deepest longing in His absence that we can really begin to see His presence. †

**THOUGHT FOR
THE DAY:**

*Burial Shrouds
Don't Have
Pockets!*

(Continued from page 5)

that prescribed death for the hearing of confession, and steep fines for attendance at a Mass (regular attendance at Mass would cause a per head taxation of over 5,000 pounds to the offending subject). The object of the penal statutes was to eliminate any clergy and to confiscate, as far as possible, the wealth of English subjects who insisted on remaining faithful to Rome. In response, Catholic subjects were obliged to attend Mass in secret; the only exaction which could not be avoided was the penalty for refusal to attend Protestant services - the annual tax per head of 240 pounds was more than most families could bear, but was rigorously collected for many years.

Campion's mission in England was to reclaim and to strengthen those Catholics who were wavering under the pressure of governmental tyranny and the absence of the clergy. However, Campion's notoriety, as well as his zeal to reconvert Protestants, his preaching, and indeed his whole bearing, made a profound impression. Shortly after arriving in London, he wrote and published in haste a tract, *A Campion's Brag*. The text was written as a testament of his true mission in England, to counteract the slander that was expected from the crown in the event he was captured and executed summarily. In it, Campion details his reasons for his mission to England, his benign intentions towards his countrymen and his queen. Characteristically, he also set out boldly his belief that he could disprove, in open debate, the claims of the Protestant reformers to be the successors of the Apostles. This tract went through the country like wildfire, and caused much excitement among the Catholic population, as well as consternation on the part of the throne and supporters of the reformation. Being hunted in earnest by professional priest hunters, Campion fled to the north, where, in addition to saying the Mass in catholic households and preaching to the people, he wrote his famous tract, the "Ten Reasons." In it, he gave his reasoning why the Reformers failed in their indictments of the Church. This tract, also being widely distributed and read, proved again a strong irritant to the reformers and the throne. He returned to London, only to set out again on a circuit of offering the sacraments and preaching, this time in Norfolk. A priest hunter, one George Eliot, was hot on his track, and after attending Campion's Mass, realized what a catch he had, and returned with the local sheriff and constables. After an all day search of the house, a shaft of light over the stairwell betrayed the priests' hiding place. Their capture took place on July 17, 1581.

Amid scenes of violent excitement, Campion was paraded through the streets of London as a prize, riding backwards with a paper stuck in his hat to denote the "seditious Jesuit." After a short imprisonment, he was taken to the Earl of Leicester's house, where the queen sought to turn him from being a papist with offers of liberty and advancement in her government. Campion remained steadfast, and he was then returned to prison and questioned for an extended period on the rack. It was falsely reported that he had betrayed those Catholic families who had harbored him during his circuits through the country. Several

arrests of prominent and known Catholics were made on the strength of the lie.

In his *ABrag*, he had asked for a public debate on his Faith vs. that of the reformers. His enemies had months to prepare for the contest they were determined to win. When it finally happened in the Tower itself, before various churchmen of the new rite, Campion had not only been severely tortured on the rack, but also had been denied any opportunity to prepare. Thus weakened, he stood through the four long conferences, without chair, table, or notes. While the *Adebates* frequently degenerated into embarrassing harangues against him by the hand-picked representatives of the new English church, it is agreed that Campion was, in the end, undefeated. During the entire charade, Campion carefully avoided (as he had been charged to do before setting out from Rome) any attack on the throne or its authority. The council, unable to entangle Campion in the debates, and exasperated by this purely spiritual "traitor," called for false witness by Eliot. A show trial on charges of sedition and fomenting rebellion took place in November in Westminster Hall. Campion, in pleading not guilty, was unable to hold up his racked arm. A fellow prisoner, first kissing it, raised it for him. He made a magnificent defense. But the sentence was death, by hanging, drawing, and quartering: a sentence received by the defendants with a joyful *<Te Deum>*.

Campion and the other condemned priests were dragged to Tyburn on December 1, 1581. On the scaffold, he attempted to give a public defense against the slander he anticipated after his death. He was interrupted and taunted to express his mind on the Bull of Excommunication. He answered only by a prayer for "your Queen and my Queen." The sentence was then carried out with the utmost severity. One youth, Henry Walpole, standing near the scaffold during Campion's execution, got his white doublet stained with Campion's blood; the incident led him, in time, to share Campion's fate as a Jesuit and a martyr.

The legacy of Edmund Campion, as well as that of the other English martyrs that followed More to the scaffold for their faith, was a remnant of the Church within England that could not be stamped out, and that endured through several harsh centuries of penal laws, continuously presenting to call to others, like Newman, who had the courage to endure the opprobrium that accompanied an Englishman's conversion to Rome until well into our own century. Campion is today considered a man of rare genius, and one of the great Elizabethans, but exemplary, above all, for his purity of spirit and personal holiness. He was beatified by Pope Leo XIII in 1886, and canonized by Pope Paul VI in 1970 with the other English martyrs.

✠

Scriptural Corner:

“And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well.

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.” **Luke 12: 23-34**

Comment from the Navarre Bible:*

Jesus does not condemn reasonable concern to acquire the necessities of life, but he teaches that one’s efforts in this direction should be ordered towards one’s last end, the possession of the Kingdom. Therefore, he says that earthly things will be given us as an added extra, “not as a good on which you should fix your attention”, St. Augustine explains, “but as a means of enabling you to reach the true and highest good.” (*De Serm. Domini in monte, II, 24*) The material instinct to preserve one’s life is something divine providence has built into man’s make up. But this instinct should be channeled through well-organized effort and should not take the form of anxious concern which would cause one to forget the most important thing of all, inverting the Christian hierarchy of values by putting material concerns ahead of spiritual welfare. (p.160) †

* *The Navarre Bible is a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University.*

AD VERITATEM

St. Thomas More Society
1102 N. Niguel Canyon Way
Brea, CA 92821
Attn: Anne Lanphar
alanphar@firstam.com

Next DAYTIME Meeting:

DATE: Thursday, May 15, 1997 NOON
PLACE: Rutan & Tucker, Costa Mesa
SPEAKER: Fr. Hugh Barbour
TOPIC: AQUINAS TEACHES FREUD
“NOT TO WORRY”
FOR INFORMATION: Anne Lanphar @
647-2155 or 990-8775

Next EVENING Meeting:

DATE: Monday, May 19, 1997 7 PM
PLACE: St. John Neumann Parish
SPEAKER: Fr. Hugh Barbour
TOPIC: AQUINAS TEACHES
FREUD “NOT TO WORRY”
FOR INFORMATION: John Flynn @ 833-
7800