

# ❖ Ad Veritatem ❖

Volume 3 Issue 1

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## Who is Jesus Christ? Part 2

At the December meeting, our chaplain, Father Hugh Barbour, O. Praem, began teaching a three part series entitled: "Who is Jesus Christ?" This special lecture series examines the theology of Christ as both a man and as God.

Even if you missed the first session, please come to the next sessions as Father will briefly review the content of the first lecture.

The entire series is being taped by St. Joseph Catholic Radio and St. Joseph Communications. Tapes of the first lecture will be available for purchase this Thursday at the meeting. Tapes can also be ordered by calling St. Joseph Catholic Radio (714) 744-0336 or St. Joseph Communications (818) 331-3549.

Father has promised that he will not make us take a test on the materials!

Hope to see you there! †

### JANUARY MEETING:

**TOPIC:** *Who is Jesus Christ? Part 2*

**SPEAKER:** *Fr. Hugh Barbour*

**DATE & TIME:** *Noon on this coming Thursday, January 15th*

**PLACE:** *Village Farmer's Restaurant in South Coast Village, 1651 Sunflower, Costa Mesa. (Behind Planet Hollywood)*

## *Immoral vs Illegal Behavior*

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

*Our Chaplain, Father Hugh, writes for ENVOY, a Catholic Apologetic & Evangelization magazine. Father's column answers questions from readers. The following is reprinted from his column published in the September Issue. To subscribe to this terrific publication, please call 1-800-55-ENVOY.*

**QUERY:** I know there's a distinction between immoral and illegal behavior. At what point is it appropriate to make an immoral behavior also illegal? Is there some teaching of Catholic moral theology about this?

**ANSWER:** The Holy Father's Congregation for the Doctrine of the Faith, in its weighty and well-written declaration *Quaestio de abortu* published in 1874, gives us an example of the Catholic un-

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*Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the "heart afire" with the love of God.*

**Thomas More:**  
**A Portrait of  
Courage** (p. 23)  
Gerard Wegemer

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

(Continued from page 1) ***Illegal vs. Immoral***

derstanding of the relation between the moral order and the positive law:

*“The law is not required to punish every wrong, but it may not itself go against a law which is more profound and more lofty than any human law: the natural law which is written by the Creator in the heart of Man as a norm which his reason discovers, seeks to formulate, and always must make the effort of understanding better, but which it is always evil to contradict. The human law can decide not to punish a particular wrong, but it cannot make morally right that which is contrary to the natural law, since such an opposition suffices to make a law no longer a law.”* (***Question de abortu***, 21)

It’s not at all Catholic to hold that everything which is wrong should be illegal. St. Thomas Aquinas points out that the human law should require and forbid only matters which fit the degree of virtue possessed by the general run of the citizens, and which serve the common good. Thus laws would not be formed which concern only individual goods, or degrees of virtue which exceed that which is ordinarily reached in a given society. This is because they would not be possible to observe or enforce, and so law would not be taken seriously. In his ***Summa Theologiae***, Aquinas says:

*“Human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid vices from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain, and chiefly those which are to the hurt of others, without the prohibition of which a human society could not be maintained: thus human law prohibits murder, theft, and such-like.”* (S.T. I-II, p.96, a. 2)

In our culture, we have a mentality which determines the morality of a thing by its legality: if it’s legal, its morally okay; if it’s illegal, it’s morally wrong. Morality is thus strongly influenced by human law, much more than it should be. This attitude is called “legal positivism” in philosophy. This legalistic view of morals is the result of two things: the impact of the Protestant refusal to dis-

tinguish between mortal and venial sins, and the false conception of human freedom which was inherited from the so-called “Enlightenment” of the 18<sup>th</sup> century.

For the classical Protestant, there is no inner, theological or philosophical basis for determining the seriousness of a sin, because all sins are of equal malice in the eyes of God. Thus the civil law must serve as a practical guide. That is why Protestants are more likely to desire to outlaw various kinds of sins for the purpose of moral instruction than are Catholics generally. The lax Protestant cultural attitude is, “Well, it may be wrong, but at least it’s not illegal.” The lax Catholic, on the other hand, is more likely to say: “Even if it’s illegal, it’s no sin.”

The “Age of Reason” made human freedom the most fundamental principle of society, and thus the attitude arose that anyone is free to do whatever he is not forbidden to do by law, which exists simply as a restraint on his individual liberty. Thus there’s the tendency to legalize everything which an individual finds necessary for his personal “happiness,” even if it’s against the natural law.

The result of these tendencies is the type of relation between morality and law we see in America, where many states made practically unenforceable and surprisingly detailed laws against various unchaste actions committed in private, and now seek to show their approval of individual liberty by “legalizing” these same actions. The Catholic principle given above is more sensible: the law does not have to punish every vice, but it cannot make right those acts which are contrary to the natural law.

To sum up, it might be said that three principles govern the Catholic approach to human law: conformity to the natural law, possibility of observance, and enforceability. A law is no law if it does not conform to the natural law, and it is harmful to law generally if it cannot be observed or enforced. This is a view which strikes a modern American as both more “conservative” and more “liberal” than the Protestant and positivist approach he is used to.

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# They Will Know We Are Christians By Our Love



By: Anne Lanphar, Esq.

The events described in this story are true. They occurred approximately 10 years ago and changed my life. Because this story is intensely personal, it is very difficult for me to tell.

When my children were small, they attended St. Angela Merici parish school. To help support the school, a three-day school carnival had become a main fundraiser. I had been part of the executive committee that had designed the structure of the event. At that time, I was a partner in a major law firm and considered a leader in parish activities. I was also a Scout leader and held a number of important positions in both Scouting and other charitable organizations. All in all, I was an "important" person!

I believed that I had earned my success. I had worked very hard to succeed and I had. When people said that I was lucky, I always confidently smiled and responded, "Yes, the harder I work, the luckier I get!" I firmly believed in the saying "God helps those who help themselves." I was successful and important and I had earned it.

On Sunday, I was walking through the grounds listening to the CB transmissions of the security and other key personnel of the event. (I was important so obviously I had my own CB unit!) Suddenly I heard an urgent request for someone to call the paramedics. A man down by the bumper cars had had an apparent heart attack. I knew first aid and secretly had always wanted to be a heroine and save someone--after all, this would prove to the world and especially to my fellow Scouters how terrific and caring a person I was!

I ran toward the ride and was met by a friend of mine, Rita, who was a nurse. Together we raced toward the bumper cars. There was a circle of people there, approximately 100, surrounding the ride, staring, not moving. The security men were looking around, talking on their radios, standing near the man who was face down in the entrance to the ride. No one was near the man, no one was helping him at all.

The victim was a carnie - a ride operator.

He was a big man - over 350 pounds. Because he was face down in the entrance to the ride, Rita and I could not turn him over. Together, we could barely budge him. We asked the security men to help us. They pulled him into an open area and turned him over.

His face was purple. I had never seen a human being that color. His face was huge - there seemed to be saliva dripping from his mouth and he was making a funny sound. He was not breathing and there was no pulse - he was having a heart attack. Rita started the chest compressions. Of

course, that meant that the rescue breathing - artificial respiration - was my job.

I looked down at the man. He was purple. He was fat and ugly. He was unshaven. He was a carnie! I did NOT want to do this. I started to give him breaths but they were ineffective because his mouth was so large and the air was escaping. He smelled foul. I looked down again and hesitated. This was absurd. What in the world was I doing? He could have diseases. He was disgusting. He was only a carnie. I was a partner in an important

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law firm. This was insane. I looked down at this man, this ugly, dirty man who was of the lowest classes in our society. No one would think less of me for not doing this. I hesitated.

During that hesitation as I looked at the man, as I thought all these thoughts, something happened. In a moment that seemed to stand still in time, I became totally aware of the words: "*But I love him too, Anne.*" They were not words that I heard - not a voice - but an *awareness* - throughout my very being - a stillness and peacefulness that was incredible, indescribable! I looked down again and without further hesitation, pinched his large lips at the corner and began breathing for him again. The paramedics arrived in a few minutes but we had to continue to do CPR for a few minutes while they set up their equipment.

Breathing for someone is difficult - to a certain extent it is something like hyperventilating because you have to breathe so hard. When the paramedics took over, I sat back on the floor of the bumper card ride, and watched as they worked hard to bring him back. After a number of tries, they succeeded. I saw the little blimps on the screen. His heart was beating again. He was alive. Someone had called a priest who blessed him as he was taken away to the hospital.

I was stunned, overwhelmed. It was not just that this man had come back to life. That was truly incredible and a thrill to watch. I wanted to think about what had happened during the event, those words I had "heard" and I started to walk to the worker rest area. Everyone was congratulating me on a good job - I barely heard them. At last, I was a heroine but I didn't really care - it was not that big of a deal. The adulation was superfluous.

As I rested in the room and cleaned up, some of the people, one a police officer who was a friend from the parish who was working security, and told me I should not have done mouth-to-mouth resuscitation on "that" kind of person - he could have all sorts of diseases, including AIDS. I looked at him and smiled. My view of the world and the people in it had totally changed.

Gradually everyone went back to their jobs and I was alone. I wanted to go back over the

events that had just occurred. What in the world had happened? What had I "heard"? Was it real?

As I sat there in silence, I relived what had happened and was again flooded with a feeling of overwhelming peace. It was amazing! I knew that some how, some way, God had let me know what I should do - in such a sweet loving way!

It was a long time before I had enough courage to tell anyone about this experience - I didn't want to sound strange or silly. But this event was so real, I knew I was changed forever. How could I ever again think I was better than anyone else? If God really loved this man who was the lowest in our society, how could I not do the same? How could I think I was more important to God than anyone else? Before all this happened, I used to rank everyone in order of importance - it was a vertical ranking system. After this event, I saw everyone in a horizontal plane - we are all on the same level with only God above.

But this story is not over.

My son, James was about 7 years old at the time of this event. A friend of mine brought James to me. He had been crying. He had been among the crowd around the man and had watched our rescue attempts. I hugged him and asked him what was wrong. As he buried his face in my neck, he confessed that he thought he had caused the man to be sick. Apparently he had just been on the ride and the man had yelled at him so he had thought some bad thoughts about the man who then promptly collapsed! He was really upset. Obviously I told him it was not his fault and that he should pray for him. I told him we would go and visit the man in the hospital. I also suggested that he might want to make a get well card and to get his class to do so also.

During the day, as I walked around the carnival, every single member of the carnival, the other carnies, came up to me, shy and respectful, and thanked me for helping their fellow worker.

Many of my friends came up and told me I should never have done it for a carnie.

Late that day, when the carnival was over and we were in the back room where the monies

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were being counted, the head of the carnival company came in to meet with the finance chairman to work out the final figures that were owed to his company. I was called to come in, apparently he had asked to meet Rita and me.

As I walked into the room, I saw the head of the carnival company. He was thin, old and crusty and smoking a cigarette. His face was grizzled and covered with stubble. His clothes were dirty. His hands were rough and worn from years of manual labor. He smiled at us, rose and removed his hat. With respect and thanks in his face, he shook our hands and told with great sincerity how much our help to his employee was appreciated. He sincerely meant to honor us for what we had done. I was humbled by such a show of respect and gratitude.

At this time, his main assistant, a woman who ran the food truck and the carnival games, came into the room. She also thanked us. As we stood and spoke for a few minutes, they told us that the man we had helped had joined their carnival only three weeks earlier. Remembering the thanks that all the carnival people had extended to me, I had thought they had known him for years. I learned the man's name and that he was at St. Jude's Hospital in Fullerton.

A few days later, James and I went to the hospital - with a lot of get well cards made by the children at the school. We also brought some flowers and I brought him a St. Christopher medal.

As we walked into the room and introduced ourselves, the man was very pleased to see us! I told him what had happened and he was very touched. He comforted James and thanked him for all the cards. As he looked at the cards, so many, made by the children, he was deeply touched. He said that he had seen his mom and brothers - the first time in many years. I gave him a hug - and he was teary eyed. So was I.

The following year, we again had the school carnival. The same carnival company provided the rides and games. I ran into the lady assistant on Saturday - she recognized me. Again she thanked me for what I had done the prior year. She told me that when the fellow left the hospital, he had no place to go while he recuperated so the carnival owner had given him free use of a house trailer located where he parked his ride equipment. He had taken care of him out of his own pocket. About three months later, the fellow had another heart attack in the middle of the night with no one around and had died. She said he had been really touched by the Christian example that had been

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## From the Writings of St. Thomas More:

After being condemned in his trial, More made a final statement before being condemned to death. 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."* †

From Thomas More: A Portrait of Courage by Gerald B. Wegemer Scepter Publishers (p. 215)

# Finders Keepers?

*The Evangelical notion that Christians can't lose their salvation is unbiblical.*

by Tim Staples

*Tim Staples, formerly a Protestant youth minister, is a convert to Catholicism. Well-educated in the Catholic Faith, Tim is a nationally known lecturer and writer on Apologetics. This article is reprinted from the January/February 1997 issue of ENVOY.*

**Scenario:** You're discussing religion with an Evangelical friend. For 20 minutes you've responded as best you can to her pointed arguments against Catholic doctrines like Mary's perpetual virginity, praying to saints, venerating statues, and purgatory. She's unconvinced. You're frustrated. It doesn't look like there's much of a chance you'll agree on anything.

Then comes the jackpot question. "Look," she says earnestly, "we can disagree about many things, but what's most important is that we know we can be saved by Jesus Christ. Tell me, if you were to die tonight, do you know for sure if you'd go to heaven?"

This is the "all-important" question for Evangelical and Fundamentalist Protestants. Although your friend is completely sincere in asking this question (as she's been coached to do by her pastor and the anti-Catholic radio preacher she listens to in the afternoon), you realize that if you don't answer correctly, you'll walk into a sort of theological ambush.

If you respond that Christians can't, apart from a special revelation from God, have metaphysical or absolute certainty concerning their salvation, a completely biblical and theologically precise answer, your Evangelical friend will gleefully spring a "trap" on you, based on 1 John 5:13:

*"These things I write to you, that you may*

*know you have eternal life, you who believe in the name of the Son of God."*

"See?" she smiles confidently. "The Bible disagrees with you!" She then proceeds to inform you that if you "confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

*For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation" (Rom. 10:9-10).*

*"It's simple, really. Salvation in Christ is a free gift that God is just waiting to give you, if you'll open your heart to Jesus and accept Him as your personal Lord and Savior. The Catholic Church can't promise you an assurance of salvation, but the Bible says you can have that assurance."*

**Your response:** "I appreciate your sincerity, but I have to disagree. You're taking those verses of Scripture out of context, making them appear to say something they really don't. Jehovah's Witnesses are equally as confident Jesus is not God, and they can quote plenty of verses (like 1 Timothy 2:5) which seem

*to imply that Jesus was only human, not human and divine. And we know that the Witnesses are wrong. Right?*

*That's why we have to be careful to take Scripture in context, or we'll fall into the old trap, 'A text without a context is a pretext.'"*

Now demonstrate that your friend has in fact taken Scripture out of context.

**Step One:** Point out that the Greek word in 1 John 5:13 meaning "you may know" is *eidete* (a derivative of *oida*). This term does not necessarily imply an absolutely certain knowledge. The

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**Then comes the jackpot question. "...Tell me, if you were to die tonight, do you know for sure if you'd go to**

same is true in English and other languages. We use the verb "to know" in more than one way. For example, I could say I know I'm going to get an A on my Greek exam tomorrow. Does that mean I have an absolute certainty of this? No. In fact, I could get a B or worse. In this instance, the verb "I know" means I have confidence I'll get an A on my exam because I have studied the material thoroughly and I know it well. In other words, I have a moral certitude, as opposed to an absolute certitude.

The context of 1 John shows that this broader sense is how *eidete* is used in chapter 5, verse 13. In the very next verses (14-15), St. John says, "And we have this confidence in Him, that if we ask anything according to His will He hears us, and if He hears us we know (Greek: *oidamen*; a derivative of *oida*) that what we have asked him for is ours." Ask your friend if this means she has absolute certainty she'll receive whatever she asks for when she makes specific requests of God in prayer. Obviously, she can't have absolute certainty. Also, we must remember that God is our sovereign Lord, and we trust Him to answer our prayers in the way that is best for us. But sometimes (perhaps often) what we just know is best for us is not, in fact, what's really best for us. God often answers our prayers in a very different way from what we had asked for. So when St. John says, "If we ask anything according to His will He hears us, and if He hears us we know that what we have asked Him for is ours," He is making clear that our knowing is purely conditional on unforeseen factors, not some sort of absolute assurance that, "what we have asked Him for is ours."

Next, quote 1 John 3:21-22: "Beloved, if our hearts do not condemn us, we have confidence in God and receive from Him whatever we ask, because we keep His commandments and do what pleases Him." Here St. John speaks of our having "confidence" that we will receive what we pray for. Here again, this is not a confidence equivalent to an absolute assurance. Furthermore, ask your friend if she is certain she's completely fulfilling the requirements of that verse. Could she have done or be doing things that do not please God?

Christ warned that at the Last Judgment, many unrighteous people will be shocked to discover that conduct they thought was acceptable is not, in fact, acceptable to the Lord (Matt. 25:41-46).

**Step Two:** The Bible says salvation depends on several things, not just the simple believe/confess formula your friend holds to. Point out that in 1 John, St. John is speaking to Christians (i.e. believers who had accepted Christ as their Lord and Savior (cf. chapter 2:12-14), when he says, "If we say we are without sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from every wrongdoing" (1 John 1:8-9). Notice that St. John includes himself in this category by using the word "we." Ask what would happen if she did not confess her sins. What would happen if she confessed with her mouth but wasn't truly repentant?

Would God forgive her anyway? If she says yes, she contradicts the biblical passages that say unrepented sin will not be forgiven and nothing sinful or unclean can enter into heaven (cf. Hab. 1:13; Rev. 21:8-9, 27).

St. John also says, "Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you remain in the Son and in the Father" (1 John 2:24). This if/then construction shows that there is an alternative to "remaining in the Son and the Father." That alternative, naturally, is not remaining in them. In other words, these Christians are being told that it's possible for them to choose not to remain in Him.

St. John makes a distinction between mortal and venial sins in 1 John 5:16-17. He explains that "all wrongdoing is sin," but that some types of sin are "mortal" (Greek: *pros thanaton* = unto death), while there are other sins that are "venial" (Greek: *me pros thanaton* = not unto death). The one who is born of God does not commit mortal sin. If he does, he is "cut off" from the body, as St. Paul describes in Romans 11:22-24 and Galatians 5:4; St. Peter also mentions this in 2 Peter 2:20-22. Christ provided the sacramental

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means by which a person who commits a grave sin and subsequently repents may be restored to fellowship with God and the Church (cf. John 20:21-23).

**Step Three:** Explain that if one can lose his salvation, then salvation cannot be assured absolutely. Remember, we're not talking about a few isolated examples of our salvation being contingent upon our remaining in God's grace. There are "ifs" and contingency clauses all over the New Testament regarding salvation, almost all of them of St. Paul warning Christians. Quote the following verses to make your point. Romans 11:22: "*See, then, the kindness and severity of God: severity towards those who fell (ie. from salvation: 11:11-21), but God's kindness to you, provided you remain in His kindness, otherwise you too will be cut off.*"

Other clear contingency clauses pertaining to salvation are Matthew 10:22-32; Luke 12:41-46; 1 Corinthians 15:1-2; Colossians 1:22-23; Hebrews 3:6,14; and Revelation 2:10, 25-26, 3:1-5, 22:18-19.

2 Peter 2:20-22: "*For if, flying from the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.*"

*For, that of the true proverb has happened to them: The dog is returned to his vomit: and, the sow that was washed, to her wallowing in the mire.*"

Scripture can't get much clearer than that in explaining that one can lose his salvation. But your friend might respond, "*The person spoken of here never really knew the Lord, he only knew about the Lord.*" You should respond by pointing out that the Greek word used here for knowledge is *epignosei*. The root word, *gnosei*, means knowledge, but a particular kind of knowledge. We mentioned *oida* above. This term refers to an intellectual knowledge. *Gnosei*, on the other hand, denotes knowledge that comes from experience. Further, the word here in 2 Peter 2:20 has the prefix *epi*, meaning "full," making it *epignosei* which would translate literally into English as "*full experiential knowledge.*" This points us toward the fact that the sinner

spoken of in this text has "*escaped the defilements of the world*" through a "*full experiential knowledge*" of Christ Jesus. Only a saving relationship with Christ can have this effect. Is there any other way to "*escape the defilements of the world*" except by becoming justified in Christ? No. And merely knowing about Jesus isn't enough. Notice too, that the image St. Peter uses in verse 22 is a sow that has been washed in water. He speaks of water baptism in 2 Peter 3:20-21 when he says "*This [water of the Great Flood] prefigured baptism which now saves you.*" The connection between 2 Peter 2:20 and 1 Peter 3:21 is obvious - both passages deal with different elements of salvation.

Ask your friend to read 2 Peter 1:2-4 in order to establish the context for 2 Peter 2:20. Notice that St. Peter begins his letter with a description of believers to whom he is writing:

*"Grace and peace be multiplied unto you through the knowledge (epignosei = full experiential knowledge), of God, and of Jesus our Lord . . . that . . . you might be partakers of the divine nature, after escaping from the corruption that is in the world because of evil desire."* The Greek word *apophugentes* ("*having escaped from*") and the phrase *en to kosmo* ("*in the world*") describe exactly the condition of being a "*born again*" Christian: one who has been freed by God's grace from sin and defilement. These are the same words used in 2 Peter 2:20 to describe the one who then goes back to his old sinful state, worse off than before he had accepted Jesus as his savior and was born again. "*For they, having escaped (apophugentes) the defilements of the world (tou kosmou) through the knowledge (epignosei) of the Lord Jesus Christ, again become entangled and overcome by them, their last condition is worse than their first.*"

Now go to Matthew 6:15, where Jesus warns, "*If you do not forgive others, neither will your heavenly Father forgive you your transgressions.*" In other words, the Lord doesn't care how "*born again*" you may claim to be or how many spiritual experiences you've had. If you don't forgive others, you will not be forgiven of your sins.

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This warning about losing salvation is repeated in Matthew 19:21-35.

The Bible warns Christians that they can "fall from grace" (Gal. 5:1-5), be "cut off" from salvation (Rom. 11:18-22), have their names removed from the Lamb's book of life (Rev. 22:19-19), by committing certain sins and not repenting of them (cf. Eph. 5:3-5; 1 Cor. 6:9; Gal. 5:19; Rev. 21:6-8). In a chilling reminder of the possibility of losing salvation by separating oneself from Christ, St. Paul adds, "I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified" (1 Cor. 9:27).

**Step Four:** Now it's time to discuss the meaning of Romans 10:9-10, which your friend used at the outset of the discussion. "The Bible says that if you believe in your heart and confess Jesus with your mouth, you shall be saved!"

Your response: "Yes, it does say that, but it doesn't mean that we confess him one time only. The Greek word used here for confess, *homologeitai*, entails our continued confession of Christ throughout our lives. In Matthew 10:22-32 our Lord says, 'You shall be hated by all men for My name's sake, but he that endures until the end shall be saved. Everyone who acknowledges (homologesei) Me before men, him will I acknowledge (homologesei) before My heavenly Father. But whoever denies Me before others, I will deny before My heavenly Father.' Notice the context is one of holding fast to one's confession of Christ until death (cf. Heb. 4:14, 10:23-26 and 2 Tim. 2:12).

The Bible is clear that confessing Christ is done not merely by words, but primarily by deeds. Conversely, denying Christ is done primarily by deeds: sins.

1 Timothy 5:8 "Whoever does not provide for relatives and especially family members, has denied the faith and is worse than an unbeliever" (cf. 1 Tim. 5:11-12, 15). This means denying Christ by one's actions.

1 Corinthians 6:9 says, "Do you not know that the unjust will not inherit the kingdom of

God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor practicing homosexuals nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God" (cf. Eph. 5:3-5; Gal. 5:19; Rev. 21:8-9,27). Scripture nowhere says that "born again" Christians can commit such sins as these, die unrepentant, and still go to heaven anyway.

To salvage her position, your friend might counter with Romans 8:35-37: "What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers nor height, nor depth, nor any other creature will be able to separate us from the love of God which is in Christ Jesus our Lord." Your friend asks, "Doesn't that verse clearly teach that Christians have eternal security?"

Your response: Point out that in his list of things that cannot separate us from Christ, he doesn't mention adultery, murder, fornication, etc. Why? Because St. Paul tells us that doing these things will separate us from Christ. This list also excludes the Christian himself. Since God loves us and respects our free will, it is still possible for a Christian to be born again and then later, through his own free choice, separate himself from Christ.

A final warning from St. Paul is in order: "These things happened as examples for us (i.e. born again Christians), so that we might not desire evil things, as they did. Do not become idolaters, as some of them did . . . let us not indulge in immorality, as some of them did. These things happened to them as an example, and they have been written down as a warning to us, upon

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(Continued from page 5) Christians

shown to him by our parish and had kept the cards made by the children. He had been very happy to see his mom and brothers.

She then proceeded to give me free stuffed animals and food to give to my children who were home sick with the chicken pox. She refused to let me pay.

She did the same thing every year when she saw me.

What did this experience mean to me?

We are all the same before God - he loves us all. He doesn't love us more because we are successful in this world. He doesn't rank us in order of importance. His love makes each of us important. The carnival people, these people who are scorned by our society, were like a family - they were caring

and generous even though they had very little. They certainly acted like we are all supposed to do as Christians.

I used to occasionally really wonder if God really existed. Having experienced His presence in that brief moment, His intense love and peace, I never will doubt again - I **KNOW** from the depths of my being that He does exist. Even today, ten years later, when I sit quietly and recall that moment, the feeling returns, not as intense but as real and I experience the peace and love again. Even this many years later, my eyes fill with tears. If heaven is anything like the little piece of joy and peace that I experienced in that brief moment in time, we are in for a real treat! †

**was not the nails that held Christ to the cross  
but rather His love for you.**



## Scriptural Corner:

*He looked up and saw the rich putting their gifts into the treasury; and he saw a poor widow put in two copper coins. And he said, Truly I tell you, this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had.”* **Luke 21: 1-4**

### **Comment from the Navarre Bible:\***

Our Lord, surrounded by his disciples, watches people putting offerings into the treasury. This was a place in the women's courtyard, where there were various collection boxes for the offerings of the faithful. Just then, something happens whose significance Jesus wants his disciples to notice: a poor widow puts in two small coins, of very little value. He describes this as the greatest

offering of all, praising the generosity of giving alms for this purpose, particularly that of those people who give part of what they need. Our Lord is moved by this tiny offering because in her case it implies a big sacrifice. “The Lord does not look”, St. John Chrysostom comments, “at the amount offered but at the affection with which it is offered” (Hom. On Heb, 1). Generosity is the essence of almsgiving. This woman teaches us that we can move God's heart if we give him all we can, which will always amount to very little even if we give our very lives. “How little a life is to offer to God!” (Bl. J. Escriva, *The Way*, 42) †

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

## Ad Risum Vertere Veritate

Latin for "To turn truth into laughter"



hundreds of  
prayers  
committed to  
memory

hair getting a little  
long; should never  
touch collar or ears

white tailored  
blouse  
purchased at  
J.C. Penney;  
8th graders  
will try to get  
away with pale  
pink or yellow



wrinkled white shirt,  
not striped, checked  
or colored

Holier Than  
Thou insignia

green glen  
plaid jumper  
with fashion-  
able inverted  
pleats; handed  
down from  
big sister

offending  
hand that will  
soon be  
rapped; never  
forget that  
Sister has eyes  
in the back of  
her head

knee socks that  
never seem to stay  
up; rubber bands  
are used to secure  
them, cutting off  
circulation in  
lower leg

khaki trousers  
(gray or navy are  
also popular),  
either too long or  
too short and baggy  
enough to accom-  
modate gym shorts  
for P.E. class

regulation shoes  
(never black patent  
leather)

### Growing Up Catholic

By Meara, Stone, Kelly & Davis

Borders Price: \$8.95

## A SPECIAL REQUEST

IN LAST MONTH'S AD VERITATEM, A SPECIAL ARTICLE ENTITLED "A THIEF IN THE NIGHT" DESCRIBED THE TRAGIC SUDDEN BUT REMARKABLY HOLY DEATH OF A YOUNG WOMAN NAMED ANGELA BAIRD

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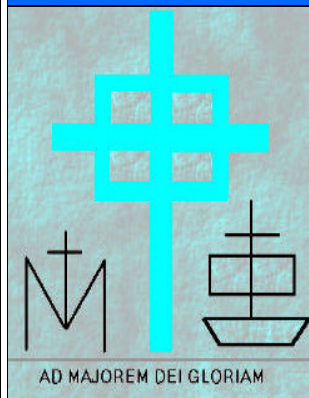
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*Mike and Peggy Baird*

11204 E. 6th Ave, Spokane WA 99206 or  
email: Mike Baird <[mad\\_dog789@iname.com](mailto:mad_dog789@iname.com)>

IT WOULD MEAN A LOT TO THEM!

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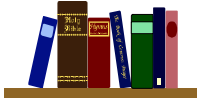
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## From the Library

**The Seven Last Words**, by Bishop Fulton Sheen is a book written approximately one-half century ago. Few books can match it for either retreat or Lenten spiritual reading. The statements the Gospels attributed to Christ on Calvary are reflected upon and prayed over. This is a work of devotion meant to stimulate our fidelity to Christ and challenge us to love one another ever more heroically. The truly cosmic implications of the shattering events of Calvary are brought to the fore in these stirring reflections.

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**Price:** \$4.25

## AD VERITATEM

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 Brea, CA 92821  
 Attn: Anne Lanphar  
 alanphar@firstam.com



Our  
 Next  
 Meeting:

**DATE:** *Thursday, January 15th @ NOON*  
**PLACE:** *Village Farmer's Restaurant*  
*1651 Sunflower, Costa Mesa*  
**TOPIC:** *"Who is Jesus Christ?" (Part 2)*  
**SPEAKER:** *Fr. Hugh Barbour, O. Praem*  
**FOR INFORMATION:** *Anne Lanphar @ 647-2155 or Dave Belz @ 347-0447*