

❖ Ad Veritatem ❖

Volume 3 Issue 5

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May 1998

Gifts of the Holy Spirit *Rosalind Moss*

This Thursday, May 21st, renowned Jewish-convert, Rosalind Moss, will conclude her series on the nature and gifts of the Holy Spirit.

Rosalind's presentations in March and April were incredible. The depth of her knowledge and her holiness is inspiring. Each of the monthly presentations stands on its own so even if you have not been at the prior meetings, please feel free to attend the upcoming meeting.

Rosalind was born into a Jewish family. Her life was dramatically changed in 1976 when she converted to Christianity. Leaving a business background, she became involved on a full time basis in Evangelical Protestant Ministry eventually earning a ministry degree. The story of her conversion to Catholicism is related on an audio tape entitled "Holy Shock" which is a compelling testimony to the historical and scriptural basis for the Holy Eucharist. Copies of "Holy Shock" will be available at the meeting.

Everyone is welcome! †

COULD CHRIST SIN?

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

QUESTION: If, as it says in the Bible, Jesus was "like us in all things except sin," how is it that the Church teaches He couldn't have sinned because He was God? Wouldn't it be more inspiring for us if He could have sinned, but didn't? How can He be an example for us if He wasn't even able to sin anyway?

ANSWER: These related questions have a simple, but profound answer. Of course, it is true that Our Lord could not sin because He was God, but it is also true that He did not sin because He was perfect Man. First let's see why Christ could not sin as God.

Sin, of course, is any state, thought, word, deed or omission which thwarts or hinders our possession of God the Supreme Good. Personal or actual sin is that sin for which the individual person is morally responsible. Our Lord is a Divine Person, God the Son, Who without ceasing to be Who He is, took to Himself a human nature.

(Continued on page 2) [Could Christ Sin?](#)



"More points out, however, prosperity is not necessarily a sign of favor. Prosperity hinders conversion and causes vices to increase."

Thomas More:
A Portrait of Courage (p. 189) Gerard Wegemer

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

MAY MEETING:

TOPIC: *Gifts of the Holy Spirit*

SPEAKER: *Rosalind Moss*

DATE & TIME: *Noon on this coming Thursday, May 21st*

PLACE: *Village Farmer's Restaurant in South Coast Village, 1651 Sunflower, Santa Ana (North of Sears in South Coast Plaza and behind Planet Holly-*

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(Continued from page 1) ***Could Christ Sin?***

His Divinity means that He is in Person the Supreme Good, from which all other lesser goods flow. To ask the question whether God could sin is to ask whether Goodness itself, the very definition of goodness, if you will, could be bad.

If something is bad because it is not good, and if God could be bad, against what higher standard of goodness would His badness be judged as bad? There would have to be a higher standard of goodness than God, and so *that* standard would be the Supreme Good, and so God would not be the Supreme Good, and so God would not be God at all. God is Himself the ultimate standard and goal of every other good, and thus there is nothing in Him which could thwart or hinder the possession of the Supreme Good which is Himself. Since His person was the Supreme Good, Christ could have no personal sin. A God Who is the Supreme Good Who's capable of sinning is a logical contradiction, like a square circle or a one-ended stick.

But, you say, this God became a Man, and men are capable of sinning, couldn't a God-Man sin? In answer to this we'll even insist that not only couldn't Our Lord sin in His human nature, but also that Our Lord couldn't sin *because* He was man, the most perfect, ideal, and fully human of men.

Sin is a possibility for human nature, but by its very definition, it is not *necessary* for human nature. One is not "*more human*" because one sins or has sinned; rather, sin diminishes one's human dignity, and falsifies one's experience and judgement.

Even the ability to sin is not in itself a good thing for human nature. Human freedom is the power we have to choose the good which we desire, rather than it being determined by our nature, as is the case with mere animals, plants and inanimate things. The root of freedom is our rational nature, our power to know. Now, as long as we do not see the Supreme Good Itself, we have to pick and choose among the lower goods which we do know, freely choosing those good things that will lead us to know and possess the Supreme Good, and freely rejecting those good things which at this moment would not.

When we choose things that are good in themselves, which either slow or completely hinder our movement to the Supreme Good, then we have sinned. But this is due to the imperfection of our freedom. As long as our knowledge is not complete, that is, as long as we do not see God Who is Goodness Itself, then we can always "fool" ourselves into considering some lesser good to be better for us here and now under some aspect other

than the Supreme Good. Sin is due to limitation in our inner life, a sign of the imperfection of our freedom. The saints in heaven cannot sin because they see God face to face as He is in His very inner life and essence; they know the Supreme Good, and so cannot view any lesser good as preferable to Him, or be mistaken about how to be united to Him.

Even so, or even because of this, they are perfectly and humanly free, because they have chosen the Supreme Good due to the inner light of knowledge, the richest fulfillment of their human nature. As St. Irenaeus of Lyons said, "*The life of Man is the vision of God,*" the full, free, unhindered enjoyment of all Man's faculties.

Now, in the words of the *Catechism of the Catholic Church* #473, Christ as a man had the "*intimate and immediate knowledge...of His Father.*" In traditional Catholic theology, the immediate knowledge of God refers to that knowledge which is proper to the blessed in heaven; the knowledge of God as He is in Himself, the Supreme Good. The possession of this heavenly knowledge makes one as fully human as possible, since one's human nature has been perfected to the utmost, supremely free and so incapable of sin.

Christ possessed this knowledge throughout His earthly life. This has been reaffirmed by the magisterium of the Church several times in this century, by St. Pius X in *Lamentabili*, by Pius XII in *Mystici Corporis*, as well as in his christological catecheses as the Wednesday audiences. This doctrine is always affirmed and never denied by the Fathers of the Church who speak of it. Thus, due to the perfection of His humanity, in its knowledge of God, we can say that because Jesus was human, fully human, He could not sin.

This doesn't mean, however, that Our Lord did not need to experience our life in a human way. Quite the contrary. His becoming like us, enduring temptation and suffering, was to merit for us by enduring the penalty for *our* sins, not His own, and to give us an example to console and encourage us in our struggles: "*For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning.*" (Heb. 4:15). The Bible here gives the perfect answer to our questions. On the one hand, we could not have been saved by another sinner, but on the other hand, we need to be consoled by One Who has experienced our struggles. †

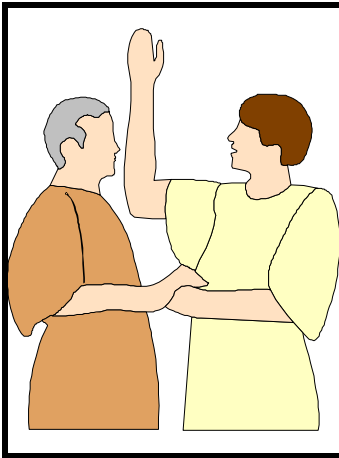
Are We Better Off?

By: Steve Dzida, Esq.

As the Church better off today than it was before Vatican II?@ I heard this question from a fellow parishioner at an adult formation meeting recently. As a self-professed *Achild of Vatican II*@ (although I=m probably a little too old to claim such status), I found myself thinking about this question all week long.

I remembered an incident that occurred while I was home from college (freshman year, I think) and celebrating Mass at our parish in Gardena where for a year or so, I had been experiencing increasing frustration with the pastor Father Hansen over his treatment (if you can call it that) of the exchange of a sign of peace during the Mass. (At that time the revised liturgy was still relatively new and priests and parishioners alike were all trying to adjust to the new program.) Well, Father Hansen didn=t like this particular rite at all. He thought it was irreverent and distracting. He thought it turned the Mass into a party rather than the prayer it was meant to be. So he just decided to eliminate it!

As a replacement (if you can call it that) he would exaggerate both his voice and his gestures (in an effort to *Ainclude us all*@) when he prayed at us: *AThe peace of the Lord be with you always.*@ Anyway, after enduring this affront (or at least I considered it so!) for months, I decided I should at least discuss the matter with him rather than just stew about it the whole time. So after Mass on this particular day I went to visit him in the sacristy. I told him that this particular rite in the Mass was especially meaningful and important to *Aus out in the pews*@ and I asked him why he felt free to skip it. He gave me the reasons I mentioned above. I suggested that he might have his own view of the matter but that he shouldn=t rush to ignore what others of us might think about it, especially since this rite was part of the liturgy prescribed by those who are expert in such things. At this point he got furious. I think it was because this punk kid presumed to question him after he had already given me his explanation. He lashed out at me (I still remember



the words vividly): *ANobody is going to tell me how to celebrate MY Mass!*@ I paused (for effect, of course) and answered: *AExcuse me, Father, but you forget that it=s OUR Mass too.*@ And I left.

I recalled attending a memorial Mass for a friend of my parents not long ago. It was at a nearby parish well known for its *AREAL*@ (i.e., traditional) Catholicism. The pastor presided. As I entered, I was struck

that there was a large, permanent sign above the inner door which said: *ASilence is golden in the House of the Lord.*@ [I wondered if silence was more golden in this House than in any other house. I also wondered if *AShout for joy with hymns of gladness*@ might not be more appropriate for a house of community celebration.] There was also a permanent sign on the wall in the vestibule reminding everyone to dress properly and *Aconsistent with Christian modesty*@ as they enter the House of God. [I was interested to note that the proscribed modes of dress (e.g., tanktops, halter-tops, bare midriffs, etc.), while not necessarily exclusively used by females, would certainly most frequently be used by females. I also wondered if Jesus would approve if someone showed up for Mass one day after having been away for 20 years but left (or was turned away) because of his/her *Aimmodest*@ dress.] I noted the communion rail which blocked off the sanctuary from the rest of the church. [I had forgotten the sense of *Abeing cut off*@ that used to give me.] Just before Communion a man emerged from the sacristy and went to the lectern to make an announcement. [I thought the pastor was the only priest at that parish but this fellow wore the stole in the priestly fashion rather than the way deacons do. My impression is that the pastor is very particular about such things, so I assume this guy was also a priest.] He read a prepared announcement from a large index card which went something like this: *AThis announcement is for those who are visiting or are new to our parish.*

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(Continued from page 3) **Are We Better Off?**

This is the time that Catholics who are properly disposed approach the altar to receive the Body of Christ. [He then went on to explain their rather curious practice of having two lines approach the communion rail, the line on the right (sheep?) receive only on the tongue (from the pastor) while the line on the left (goats?) may receive either on the tongue or in the hand from the other fellow.] Out of reverence for the presence of Jesus Christ in the Eucharist, please take care to consume any sacred particles which may remain in your hand after you receive the host. @

Finally, I recalled a homily at my own parish not long ago where the priest addressed the *Aare we better off@* question something like this: *AI think we are better off because we have a much fuller sense of the Eucharist than we did before. We used to emphasize the Eucharist as sacrifice to the exclusion of all else. Now we emphasize the Eucharist as meal. And I think we=re better for it. @*

When I was a boy, my dad and I had a relationship that was characterized by his insistence on respect and my pursuit of my own sense of self. Neither objective was wrong in itself, but neither lent itself to formation of a relationship anybody could call *Aclose. @* As time went on, it seems to me that we both learned to let go of those objectives which, in a real sense, were quite selfish, in favor of a mutual pursuit of a relationship based on mutual love and trust. Over the years that is exactly the kind of relationship we have forged together. And you know what? In the process I have never had greater respect for my dad nor have I ever had a greater sense of self! Would either one of us trade what we have today for the push and pull of my boyhood? Not a chance!

At the memorial Mass at the neighboring parish I was struck by the general aura of greater reverence in the church than I am accustomed to at my home parish. But by the same token I felt like a spectator outside the ballpark without a ticket staring through the knothole in the outfield fence! I appreciate the emphasis on reverence for the true presence of Jesus in the Blessed Sacrament (even in the *Asacred particles@!*) and for the presence of God in the church. But I was left empty by

the feeling that the true presence of Jesus in the Body of Christ assembled (that is, the *Asacred particles@* sitting in the pews) was ignored. Especially given that many in the assembly, while Catholic, had not participated in the Eucharist for years and many others were not members of our faith community. Somehow I have to believe that, if Jesus himself were presiding at that particular gathering, his agenda would not have given such priority to silence in his house, dress of those assembled, regard for sacred particles and regimen for who steps in what line. On the contrary, Jesus himself would have given the highest priority to hospitality, to community, to welcoming the strangers and the estranged.

I think this all points to the principal way in which we are clearly better off than before Vatican II. I say with conviction today: *AThis is OUR Church. This is OUR Mass. This is OUR Community. WE are the Body of Christ.*” Before Vatican II we could mouth those words, but they did not match our practice. Father Hansen was not alone among priests in declaring that the Mass belonged to him and that the rest of us were just along for the ride. Our pre-Vatican II practice emphasized the *Aotherness@* of God and the distance of God from the rest of us, both of which necessitated the special and crucial role of the priest as mediator. Today we see more clearly that the God we believe in is a God who is with us daily as a friend, not as a warden. What else would we have expected from a God who saw *Adivinity as nothing to be clung to?@* If God did not want to be with us in a most intimate way, why would God bother to become one of us anyway? After all, the great miracle of the Incarnation is not that God could become a human being, but that God would do so! On account of God=s coming into this world as our brother and friend we are called to a relationship with God based on mutual love and trust. And you know what? In the process I have never had greater reverence (that is, respect) for God nor have I ever had a greater sense of self! Do I think God would trade what we have today for the push and pull of our pre-Vatican II adolescence? Would I? Not a chance! †

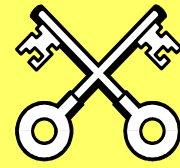


**In essentials, unity;
in doubtful matters, liberty;
in all things, charity.**

**Pope John XXIII
Ad Petri Cathedram**



The Church: Ever Ancient, Ever New



Michael Shonafelt. Esq.

There is a story of an elderly Irish woman who entered the confessional one evening, quite distraught. “*Bless me father, for I have sinned,*” she said, and then went on to recite her usual litany of venial misdeeds. Near the end of her confession, she said, “*Father, above all, I ask forgiveness for the sin of anger. They have taken the tabernacle off the altar of our church. Now they’re removing the altar rail. Pretty soon there’ll be nothing left!*” The priest then went on to assuage the woman’s apprehensions, saying, “*Don’t you worry now—Certainly don’t ever be angry. Do you think Jesus would let them take it all down? The Church is always the same and always will be, she’s just changing her garments, that’s all.*”

For many Catholics, the Second Vatican Council was a stumbling block. The dust that was kicked up in the wake of that momentous gathering of the world’s bishops left millions reeling with doctrinal disorientation. Many of the post-Vatican II faithful believed that there was nothing left in the Church which couldn’t be blown over by the winds of change. The idea of a mutable Church, no more stable than the waxing and waning of pop culture, was a scandal.

The rock-solid Church of their youth had changed its mind. It had altered its music, its ancient language, the canon of the Mass, its churches. Religious had discarded their habits and ventured outside the convent walls. Other faiths were allowed in to share their perspectives on God. There was no telling which pillar would crumble next. To many, it seemed as if even the papacy itself would fizzle into oblivion.

The muck had been raked. Division and rupture

ensued. Some clung to the trappings of the former Church and denounced even those who heralded the use of the use of vernacular in the liturgy as apostates. Others rallied for even further changes and pushed the envelope to new and unprecedented limits. A majority carried on as they had before, perhaps bemused or baffled by the changes, but still undaunted. A sad few could take no more and deserted the Church altogether.

But the lesson of the Second Vatican Council was necessary, albeit difficult. If anything, it compelled Catholics to reassess their faith, to take inventory of their beliefs and to re-examine the nature of the Church. It forced the faithful to discern the essentials of their faith, and to detach themselves from the mere accidentals.

As the Irish priest said, the Church had not really changed at all, it had only changed its clothing. This distinction was completely lost to many, and continues to challenge the faithful. The

Council was a catalyst for two fundamental errors in this regard. On one side of the spectrum, there are those who exalt peripheral matters to the level of the sacred essentials; on the other side, there are those who endeavor to tear down even the most fundamental of the Church’s teachings and traditions.

For the rank and file, the power to discern the difference between the wheat and the chaff must be sought first in prayer, and where understanding is lacking, in loving and faithful obedience to the magisterium of the Church. Vatican II did not give Catholics free reign to choose among the doctrines that best suit them, or to reject those that are un-

(Continued on page 6) ***The Church: Ever Ancient, Ever New***

*The Church is
always the same
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(Continued from page 5) **The Church: Ever Ancient, Ever New**
 comfortable, or beyond our understanding. The immutable doctrine of the Church was given to us by none other God Himself and human beings are powerless to change it. We may agree to disagree on the accidentals, but as to the essentials, we must submit, in love, to the wisdom of Christ. In doing this, we must abandon any quibbling over mere accidentals when such discourse leads to contention and disharmony.

The Church is “*ever ancient, ever new*”. The Second Vatican Council continues to reveal its age-old beauty as well as its eternal relevance. And if the post-Vatican II Church could talk, it would speak to us as Bishop Fulton Sheen once wrote:

I hear the world say it would not accept Me because I am behind the times. I am not behind the times, I am only behind the scenes. I have adopted Myself to every government the world has ever known; I have lived with caesars and kings, tyrants and dictators, parliaments and presidents, monarchies and republics. I have welcomed every advance of science and were it not for Me, the great records of the pagan world would not have been preserved. It is true I have not changed my doctrine, but that is because “the doctrine is not mine but His who sent me.” I changed my garments which belonged to time, but not My spirit which belongs to eternity.

In the course of My long life, I have

seen so many so-called modern ideas become unmodern that I know I shall live to chant a requiem over the false ideas of this day as I chanted it over the false ideas of previous centuries.

I am the abiding personage of the ages. I am the contemporary of all civilizations. I am never out of date because I am dateless; never behind the times because timeless.

I have four great marks. I am One because I have the same soul I had at the beginning. I am Holy because that soul is the spirit of holiness. I am Catholic because Spirit pervades every living cell of My body. I am Apostolic because my origin is identical with Bethlehem, Nazareth, Galilee, and Jerusalem.

I shall grow weak when my members become rich and cease to pray, but I shall never die. I shall be persecuted in Russia and Germany and in other parts of the world. I shall be crucified as I was on Calvary but I shall rise again; and finally when time shall be no more and I shall have grown to my full stature, then I shall be taken into Heaven as the Bride of my Head, Christ, where the celestial nuptials shall be celebrated and God shall be All in All because His spirit is Love and Love is Heaven. †



**Our hearts are restless
until they rest in Thee.**

Saint Augustine



Scriptural Corner:

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." John 20: 21-22

Comment from the Navarre Bible:*

The Church has always understood—and has in fact defined—that Jesus Christ here conferred on the Apostles authority to forgive sins, a power which is exercised in the sacrament of Penance. "*The Lord then especially instituted the sacrament of Penance when, after being risen from the dead, he breathed upon his disciples and said: "Receive the Holy Spirit..." The consensus of all the Fathers has always acknowledged that by this action so sublime and words so clear the power of forgiving and retaining sins was given to the Apostles and their lawful successors for reconciling the faithful who have fallen after Baptism*" (Council of Trent, *De Paenitentia*, chap. 1).

The sacrament of Penance is the most sublime expression of God's love and mercy towards men, described so vividly in Jesus' Parable of the prodigal son (cf. Lk 15:11-32). The Lord always awaits us, with his arms wide open, waiting for us to repent—and then he will forgive us and restore us to the dignity of being his sons.

The Popes have consistently recommended Christians to have regular recourse to this sacrament: "*For a constant and speedy advancement in the path of virtue we highly recommend the pious practice of frequent confession, introduced by the Church under the guidance of the Holy Spirit; for by this means we grow in a true knowledge of ourselves and in Christian humility, bad habits are uprooted, spiritual negligence and apathy are prevented, the conscience is purified and the will strengthened, salutary spiritual direction is obtained, and grace is increased by the efficacy of the sacrament itself*" (Pius XII, *Mystici Corporis*). Page 244 †

That Mary's fidelity to the voice of the Spirit may be an example and a stimulus to a generous attentiveness to the will of God.

Nineteen ninety-eight, the second year of the preparatory phase [for the Jubilee], will be dedicated in a particular way to the Holy Spirit and to his sanctifying presence within the community of Christ's disciples. . . .

The Church cannot prepare for the new millennium "in any other way than in the Holy Spirit. What was accomplished by the power of the Holy Spirit 'in the fullness of time' can only through the Spirit's power now emerge from the memory of the Church. . . ."

Mary, who conceived the Incarnate Word by the power of the Holy Spirit and then in the whole of her life allowed herself to be guided by his interior activity, will be contemplated and imitated during this year above all as the woman who was docile to the voice of the Spirit, a woman of silence and attentiveness, a woman of hope who, like Abraham, accepted God's will "hoping against hope". Mary gave full expression to the longing of the poor of Yahweh and is a radiant model for those who entrust.

I exhort [all Catholics] to open their hearts to the promptings of the Spirit. He will not fail to arouse enthusiasm and lead people to celebrate the Jubilee with renewed faith and generous participation.

I entrust this responsibility of the whole Church to the maternal intercession of Mary, Mother of the Redeemer. She, the Mother of Fairest Love, will be for Christians on the way to the Great Jubilee of the Third Millennium the Star which safely guides their steps to the Lord. May the unassuming Young Woman of Nazareth, who two thousand years ago offered to the world the Incarnate Word, lead the men and women of the new millennium towards the One who is "the true light that enlightens every man."--*Pope John Paul II, Tertio Millennio Adveniente ("On Preparation for the Jubilee of the Year 2000"), November 10, 1994*

Recommended Readings: Acts 1:12-14: Mary and the apostles; Luke 1:26-38: the Annunciation Luke 8:19-21, Matthew 12:46-50. Catechism of the Catholic Church 721-26, 494, 144 †

The
Pope's
General
Prayer
Intention
for
May



Ad Risum Vertere Veritatem



Latin for "To turn truth into laughter"

Kid's Letters To God

Dear God,
In school they told us what you do. Who does it when you are on vacation? —Jane

Dear God,
Are you really invisible or is that just a trick? —Lucy

Dear God,
Is it true my father won't get in Heaven if he uses his bowling words in the house? —Anita

Dear God,
Did you mean for the giraffe to look like that or was it an accident? --Norma

Dear God,
Instead of letting people die and having to make new ones, why don't you just keep the ones you have now? —Jane

Dear God,
Who draws the lines around the countries? —Nan

Dear God,
I went to this wedding and they kissed right in church. Is that okay? —Neil

Dear God,
What does it mean you are a jealous god? I thought you had everything. —Jane

Dear God,
Did you really mean "do unto others as they do unto you"? Because if you did, then I'm going to fix my brother! —Darla

Dear God,
Thank you for the baby brother, but what I prayed for was a puppy. —Joyce

Dear God,

It rained for our whole vacation and is my father mad! He said some things about you that people are not supposed to say, but I hope you will not hurt him anyway. Your friend (But I am not going to tell you who I am).

Dear God,
Why is Sunday School on Sunday? I thought it was supposed to be our day of rest. —Tom L.

Dear God,
Please send me a pony. I never asked for anything before, You can look it up. —Bruce

Dear God,
If You give me a genie lamp like Aladdin, I will give you anything you want except my money or my chess set. —Raphael

Dear God,
My brother is a rat. You should give him a tail. Ha ha. —Danny

Dear God,
Maybe Cain and Abel would not kill each other so much if they had their own rooms. It works with my brother. —Larry

Dear God,
I want to be just like my Daddy when I get big but not with so much hair all over. —Sam

Dear God,
I think the stapler is one of your greatest inventions. -Ruth

Dear God,
I bet it is very hard for You to love all of everybody in the whole world. There are only 4 people in our family and I can never do

Catholic Web Sites

The St. Thomas More Web Page



<http://pw2.netcom.com/~rjs474/thomasmore.html>

*This is an out standing web site
containing information about the following:*

- ✘ INTERNATIONAL THOMAS MORE CONFERENCE - Ireland - 1998
- ✘ THOMAS MORE BOOKSTORE
- ✘ BIOGRAPHIES
 - * List of More Biographies
 - * The book "The Story of Thomas More" by John Farrow
 - * Thomas More Chronology
 - * St. Thomas More (from the Catholic Encyclopedia)
 - * St. Thomas More Information
 - * Description of More by Erasmus
 - * St. John Fisher Web Page
- ✘ MORE'S WRITINGS
 - * List of More's Writings
 - * Utopia
 - * Thomas More's Last Letter
- ✘ ORGANIZATIONS/PUBLICATIONS
 - * Amici Thomae Mori
 - * St. Thomas More Society
- ✘ PHOTOGRAPHS OF PLACES MORE KNEW
 - * Views of the Tower of London
 - * Thomas More's Family
- ✘ RELATED SITES
 - * England: Mega-Links Cultural Page †



ro t e ritin o St o a ore:

More's psalm has been called "A Godly Meditation," but it could just as well be titled "A Meditation on Detachment." As the time of his death approached, More developed in different ways the theme of detachment, indicating that one must be willing to give up everything, even one's body, to save one's soul.

More begins his psalm by asking for the race to be detached from earthly goods so that he can be securely attached to God.

*Give me Thy grace, good Lord,
To set the world at nought;*

*To set my mind fast upon Thee,
And not to hang upon the blast of men's mouths.*

These lines recall his primary objective in the education of his children: the "testimony to God and to conscience" that ensures that one's peace of mind will not be dependent upon the opinions of others.

More goes on to pray for the grace

*To lean unto the comfort of God,
Busily to labor to love Him'*

*To know my own vileness and wretchedness,
To humble and meeken myself under the mighty hand of God;*

To bewail my sins passed;

For the purging of them, patiently to suffer adversity;

Gladly to bear my purgatory here;

To be joyful of tribulation;

To walk the narrow way that leads to life,

To bear the cross with Christ.

As indicated here and in some of his other Tower works, More clearly identified himself at the end of his life with the crucified Christ. He accepted his many sufferings as a way of making up for his sins, of gladly serving his purgatory on earth, and, ultimately, of imitating Christ's love.

The last and most surprising part of the psalm is More's request for the grace "to think my greatest enemies my best friends":

For the brethren of Joseph could never have done him

So much good with their love and favor

As they did him with their malice and hatred. †

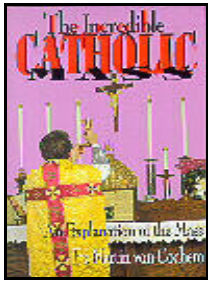
From Thomas More: A Portrait of Courage by Gerald B. Wegemer Scepter Publishers (p. 192)



ro t e i rar

The Incredible Catholic Mass

By: Fr. Martin von Cochem



No doubt fewer than ten percent of lay Catholics, before reading this book, would be aware of even ten percent of what it teaches. Written by a learned theologian, who was also a popular writer, *The Incredible Catholic Mass* is the fruit of a lifetime of study, plus, for this book alone, three years of intensive research in Scripture, the declarations of the Church, the Fathers and Doctors, and famous spiritual writers. The result is a book of tremendous breadth and penetration--one which, though highly theological, is not written in a dry, theological tone, but is aimed directly at the average reader, to show him what the Mass is in its essence and what great advantages and consolation it possesses for him--if he will just offer it with the priest in an informed way and with great devotion. For the Mass is none other than the re-enactment of the actual Sacrifice of Christ on Calvary--though in a sacramental and unbloody manner. Thus, in the Mass, we have Our Lord Jesus Christ Himself acting as Chief Priest and Primary Intercessor for us with the Heavenly Father. In other words, we have in the Mass an unfailingly powerful Mediator, who will present us and our petitions in the best possible light to God the Father. †

Cost: \$13.50

AD VERITATEM

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 Brea, CA 92821
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Our
 Next
 Meeting:

DATE: *Thursday, May 21st @ NOON*

TOPIC: **GIFTS OF THE HOLY SPIRIT**

SPEAKER: **ROSALIND MOSS**

PLACE: *Village Farmer's Restaurant*

1651 Sunflower, Costa Mesa

FOR INFORMATION: *Anne Lanphar @*

647-2155 or Dave Belz @ 347-0447