

❖ Ad Veritatem ❖

Volume 3 Issue 6

Official Publication of the St. Thomas More Society

June 1998

THIS MONTH'S MEETING:

Is it real or fiction... **REFLECTIONS ON A PILGRIMAGE**

The June meeting will feature discussions by several members of the Thomas More Society who have recently returned from pilgrimages to Medjugorje, Yugoslavia and Rome, Italy.

Medjugorje is a remote village in Bosnia, Yugoslavia recently devastated by an intense civil war. Six children began having apparitions with the Blessed Virgin Mary in Medjugorje in 1981. These alleged apparitions have brought millions of visitors to this small village for more than 17 years. The monthly meeting will include photographs of the area; a remarkable video of the apparitions themselves and a remarkable visual videotape of Mary appearing in the village.

This subject is not meant to either support or deny the authenticity of the events in Medjugorje. However, they do promise to be intellectually stimulating and spiritually challenging. Join us for this very special meeting.

Everyone is welcome! †

JUNE MEETING:

TOPIC: *Reflections on a Pilgrimage*
SPEAKERS: *John Flynn, Dave Belz & Greg Weiler*
DATE & TIME: *Noon on this coming WEDNESDAY, June 17th*
PLACE: *Revere House, First Street and 55 Frwy in Santa Ana*
PLEASE NOTE CHANGE IN DATE AND PLACE!

Must Priests Celebrate Mass Everyday?

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



Question: *I know the Church encourages daily Holy Communion for the faithful, but does the Church encourage priests to say Mass every day? One of the priests in my parish doesn't celebrate Mass on his "day off," and when I asked him why, he said it's forbidden for him to say Mass if it isn't a scheduled one that guarantees a congregation. That didn't sound right to me.*

Answer: Last June, I was happy to be present at the priestly ordination conferred by Cardinal Hickey in St. Matthew's Cathedral in Washington, D.C. In his exhortation to the ordinands, he encouraged them to celebrate Holy Mass every day of their lives, "even on your

*(Continued on page 2) **Priests & Mass***



More believed that
"..tyrants do exist in the world and that they can arise whenever enough people believe that they cannot."

Thomas More:
A Portrait of Courage (p. 45)
Gerard Wegemer

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

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(Continued from page 1) **Priests & Mass**

day off and on vacation." This shows the Cardinal recognizes that there is a problem here. Many priests in our country only celebrate if they are scheduled to say a public Mass. The law of the Church does not oblige priests to celebrate every day, but it earnestly encourages them to do so. Here are the words of the Code of Canon Law: "*Remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice, priests are to celebrate frequently; indeed daily celebration is strongly recommended, since even if the faithful cannot be present it is the act of Christ and the Church in which priests fulfill their principal function*" (Canon 904, emphasis added). The new Roman Missal published after Vatican II is the first in history which contains an "*Order of Mass without a Congregation.*" It is true that canon 906 requires that at least one member of the faithful be present, but even this requirement may be waived "*for a just and reasonable cause,*" among which canonists include the case when the priest wishes to follow the Church's strong recommendation to celebrate daily, but finds it genuinely inconvenient to arrange to have someone present. In the General Instruction to the Roman Missal, 211 even tells the priest what he is to do if no one at all is there. Of course, a priest could always concelebrate with another priest who has the scheduled Mass, or with another priest with whom he is spending his day off, but canon 902 makes it clear that he is always free to celebrate individually, based upon 57 of Vatican II's *Sacrosanctum Concilium*.

If we look at the canon which encourages daily celebration, we can see that the motivation is a very lofty one: the work of redemption and the priest's "*principal function.*" This term comes from

Vatican II's decree *Presbyterorum Ordinis* 13, where the celebration of the Holy Sacrifice is said to be the priest's highest office. How many priests would do well to arrange their priestly lives, both on days of activity and leisure, around this principle? They would then be more like Christ, Who "*desired with a great desire*" to celebrate the Holy Mass with His apostles. Today's priests should not so overemphasize the importance of "*the assembly*" to the point where they lose sight of their own "*principal function*" as priests. The faithful, living and dead, always benefit from the celebration, whether they are present or not, as members of the mystical body whose Divine Head offers Himself in each Holy Mass.

On a personal note, I would like to add that if just one of my brother priests celebrates just one more Eucharist as a result of this question and answer, then all of the efforts (not just mine, but everyone's) which go into this magazine will have been amply repaid, for each Mass is an infinite act of praise and thanks, a bottomless treasury of graces, in comparison to which all our other efforts are very slight indeed.

Pray that priests may think with Christ and his Church on this point, and not with today's neo-Jansenist liturgical "*experts,*" whose opinions and legal interpretations would restrict access to the means of grace for priest and people alike. †

Our Chaplain, Father Hugh, writes for ENVOY, a Catholic Apologetic & Evangelization magazine. Father's column answers questions from readers. This article is reprinted from his column published in the January/February 1997 Issue. To subscribe to this terrific publication, please call 1-800-55-ENVOY.



*In my 60 years as a priest,
I have attended many deaths.
Not one person has ever expressed a wish
that that they had been richer in this life!*



My Ridiculous Religion!

h ego h eile § .

In an after-hours hallway talk with my partner about the impending June election, I expressed my sincere inability to comprehend a defense of the so-called "*right to abort*", as I'm apt to express in any discussion of politics.

After his obligatory "*I was raised Catholic*", my partner unabashedly stated that it is my "*ridiculous religion*" that leads to so many of the world's problems. He went on to criticize the Church's opposition to contraception and abortion.

Thanks to Pope Paul VI (*Humana Vitae*) and John Paul II (*Evangelium Vitae*), my somewhat reasoned response sent my most senior partner off in a huff. It is simply incomprehensible to me how my highly educated peers are seemingly immune to the slightest pangs of conscience over the issue of abortion - man's war on himself. Even when faced with the fact that virtually all woman electing to abort their children now acknowledge that their "*choice*" affects a human being, my peers defend such election.

The grounds for such defense which are cited include the serious inconvenience to women, the future poverty of these children, child abuse, or other societal neglect. Such grounds, albeit subject of legitimate concern, are so disproportionately inadequate a justification of the killing as to be laughable, if the result was not so tragic. Does the intentional killing of a human being by another (the very definition of homicide) no longer carry an inherent stigma of wrong; a clarion call of injustice?

Am I specially blessed or cursed with the some kind of unique perspective, some kind of ultra-sensitivity such that my inescapable reaction when faced with 40 million annual worldwide abor-

tions, is nausea, revulsion and fear?

Is my thought process the result of some warped Catholic logic?

We lawyers pay lip service to two statements widely acknowledged as the greatest political document and speech ever composed, Thomas Jefferson's Declaration of Independence and Lincoln's Gettysberg Address. Both of these expressions of political thought have as their foundation the natural law propositions that all men are "*created*" "*equal*" and "*endowed*" with certain rights. These terms have great and independent import. "*Created*" necessarily requires a "*creator*," which many minds and the entirety of Judeo - Christian history would suggest had a superiority of mandate; an inherent suggestion of the inferiority of the created and duty of deference to the rules of the Creator.

The rule with which we concern ourselves in considering abortion is among the most basic - don't kill one another. "*Equal*" is self-explanatory in establishing a parity among the created which would suggest that the creatures are not to prey upon one another.

Political equality is parity of power, one to the other, without concern of race, sex, economic status, physical strength, etc. "*Endowed*" means given, and when used in conjunction with the term "*created*" clearly suggests that the very creative act of the creator God included the inalienable characteristics described by Jefferson as rights, the first of which is Life. Inherent characteristics appended to man by God owe their existence only to God and are therefore immune from legitimate interference by man.

How then do my learned colleagues in the

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Does the intentional killing of a human being by another (the very definition of homicide) no longer carry an inherent stigma of wrong; a clarion call of injustice?

(Continued from page 3) **My Ridiculous Religion**

legal profession support and defend the killing of one-third of newly conceived mankind through purposeful abortion?

Either we as a people and a profession have abandoned the principles of the Declaration or we have abandoned the use of reason. Reason cannot reconcile the purposeful destruction of a third of all conceptions with the acknowledged humanity of these innocents. Not if one believes that each human has a right to life endowed by the creator and inalienably given. Either the Declaration was wrong, or the victims of abortion are not people, or the *Roe v. Wade* Constitution sanctioning abortion-on-demand is philosophically and morally insupportable.

The answer to my introductory question "how can my colleagues continue to support abortion rights?" must be either ignorance of the philosophy of our laws or, more likely, a rejection of the principles of the Declaration. The former is merely regrettable. But, the latter is ultimately fatal to the freedoms we cherish in a country which once was a beacon of light, but has of late become very dark.

All I can tell my partner is that my

"ridiculous religion" has for 2000 years stood for the rights so eloquently described by Jefferson, whereas for 25 years America has chosen a different "wider" path.

Are we Catholic lawyers, who have been given the grace of faith through no merit of our own, willing to do what it takes to help America return to her original course of freedom-allowing each unborn citizen to receive their God-given unalienable right to life?

I know from my hallway discussion, and from many other similar discussions, that it is an uphill struggle, the rewards of which may not be reaped in this life. But, as one eloquent and seasoned statesman summed up, "At the end of your life, when you are standing alone and naked before your judge and so many marks seemed weighed against you, suddenly you will hear a chorus of tiny voices singing out in your favor—'Spare him, Dear Lord, for he did so much to try and save us when we were completely helpless.'" †



o e i ings o o s Mo e

One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that "either pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter's consent." Any such imposition would constitute tyranny.

The lawyer in Moore was quick to draw out the absurdity of this position. "Happy, therefore," he retorted, "are thieves and murderers, who will never be so insane as to agree to a law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen."

More went on to show the extreme political danger of Luther's position. Without the guidance of good law, he pointed out, a country "would rush forth into every kind of crime." Indeed, if Luther's teaching about law were to be widely accepted, it would result in "the utter and inescapable destruction of all peoples." †

From **Thomas More: A Portrait of Courage** by Gerald B. Wegemer Scepter Publishers

e e c o e ou u

h id el s

I had a conversation recently while attending a dinner for religious education teachers at our parish. During the course of a conversation with one of the CCD teachers, I commented on the pre-confirmation class my wife and I had just recently finished teaching. The class was entitled "*Catholicism and the Sacraments*." I told this teacher that we had approached the course from an apologetics standpoint by covering the early history of the Church and tracing that history to the present sacramental Church.

This teacher's comment was, "*Why is the early Church relevant to us today?*" Recognizing I had struck a sensitive nerve, I simply responded that Divine Revelation can best be understood by a discovery process that examines its roots. For it is in the exploration of those roots that we can best appreciate the wonder of the divine plan. He gave me a blank look that told me he wasn't sure what I was getting at.

I then asked if he had ever considered what Jesus meant by His last words, in John 19:30, "*It is finished*". What does '*It*' refer to? Sensing his curiosity, I asked him if he had ever heard of the search for the fourth cup of the Last Supper. His response was '*no*', but it was obvious he was intrigued by the question.

The search begins by comparing the Old Testament Jewish feast of the Passover with the Lord's '*Last Supper*' which was celebrated on the feast of the Passover (Mark 14:12-16). The ancient ritual meal commemorated God's deliverance of the Jewish nation from captivity at the hands of the Egyptian Pharaoh. By comparison, the Lord's Last Supper initiated the events of deliverance from sin by

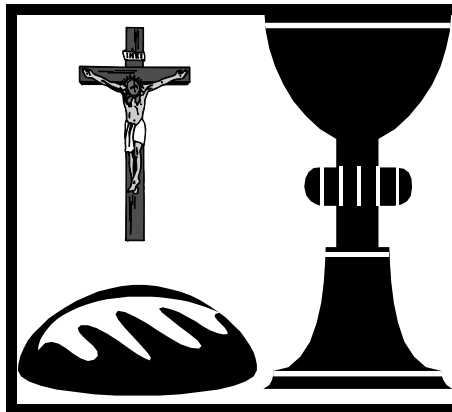
the sacrifice of Christ on the cross.

At the time of the original Passover, God instructed Moses that during the night every firstborn son in Egypt would be slain by an angel of death. Only those households were spared where a Lamb (unblemished and without broken bones), was sacrificed and eaten and where the doors were sprinkled in the Lamb's blood with the branch of a hissoop (Exodus 12). The Lamb that was eaten was referred to as the Passover Lamb.

After being released by the Pharaoh, Moses led the nation of Israel out of Egypt to Mount Sinai, where the Law (Ten Commandments) and the Old Testament covenant was sealed between God and His people. This covenant relationship was a sacred flesh and blood bond between

God and Israel. In scripture a familial bond is expressed in relational terms of father and son (Ex 4:22; Deut 1:31;8:5; 14:1)and husband and wife (Jer 31:32; Ezek 16:8; Hos 2:18).

In the books of the New Testament, it is important to note that Jesus used the word '*covenant*' only once. This was in conjunction with the Jewish Passover and the Eucharistic meal celebrated in the upper room. "*And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, 'This is my blood of the new covenant, which is poured out for many'*" (Mark 14:23-24). Jesus own words suggest His understanding of a connection between the sacrificial Passover meal of the Old Testament and the sacrificial meal by which the new covenant was to be established.



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The connections become clearer when we take a look at the liturgy of the Passover meal. The structure of the ancient Jewish Passover seder, known as the "*Haggadah*," appears to have been part of the liturgy at the time of Jesus. The Passover meal was divided into four parts or cups.

First, the preliminary course consisted of the blessing of the festival day (*kiddush*) spoken over the first cup of wine, followed by the serving of a dish of herbs.

The second course included a recital of both the Passover narrative and the "*Little Hallel*" (Psalm 113). This was followed by the drinking of the second cup of wine.

The third course was the main meal. Grace was spoken over unleavened bread and bitter herbs and lamb, after which was drunk the third cup of wine, known as the "*cup of blessing*".

The Passover ritual consummated with the singing of a hymn, the "*Great Hallel*" (Psalm 114 - 118). The Passover meal ended with the drinking of a fourth cup of wine.

In the New Testament narrative on the Last Supper, there is a significant omission in the order of Jesus' last Passover meal with His disciples. The cup blessed and distributed to the Apostles by Jesus is identified as the third cup in the Passover rite. This is apparent from the singing of the Great Hallel: "*And when they had sung a hymn...*" (Mark 14:26). Paul later identified this "*cup of blessing*" with the Eucharistic cup (1 Cor. 10:16).

At Mark 14:25 Jesus says, "*Truly, I say to you, I shall never again drink of the fruit of the vine until the day when I drink it new in the kingdom of God*". Jesus is telling us that He knows He is not drinking that last cup at that time.

It is here that the sequence for the Passover meal does not conform with the ancient liturgy. Instead of proceeding immediately to the climax of the Passover, the drinking of the fourth cup, we read: "*And when they had sung a hymn (The Great Hallel), they went out to the Mount of Olives*" (Mark 14:26). This presents a problem because it appears they did not complete the Passover meal because the fourth cup was not consumed.

We again see reference to the cup when Jesus is

in the Garden of Gethsemane: "*And going a little farther, he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but thou wilt'*" (Mark 14:36).

If we move ahead to the narrative at Calvary, we see that just before He dies Jesus cries out "*I thirst*" (Jn 19:28). This undoubtedly was not the first time He was thirsty during His passion. According to John, this was said to fulfill scripture as if it were a part of the divine plan (Jn 19:28). Then we see what the Roman guards did next. "*A bowl of sour wine stood there; so they put a sponge full of the vinegar on a hyssop branch and held it to His mouth*" (Jn 19:29). This is the same hyssop used in the Passover rite for sprinkling the blood of the Lamb to save God's people from the angel of death (Ex. 12:22). Again the imagery of the first Passover is apparent.

Earlier at Calvary, Jesus refused a drink (Mark 15:23) just before being nailed to the cross. Then at the end He was offered '*sour wine*' and according to John, He said, "*It is finished; and He bowed His head and gave up His spirit*" (Jn 19:30).

The "*It*" that Jesus is referring to at Calvary is the Passover meal. It was there at Calvary that the ritual meal that began in the upper room was completed.

The ancient ritual celebrated the deliverance of the people of God from the bondage of captivity. The new Passover meal begins in the upper room with the Lamb of God taking the Old Testament Passover and deliberately transforming it into a new divine sacred bond (covenant) that would make us children of God. One family, united in one body of Christ. Jesus had transformed the paschal sacrifice of the Old Covenant into a Eucharistic sacrifice completed on Calvary. In Jesus mind it was a Eucharistic sacrifice that He instituted in the upper room but the meal was not completed until He had been sacrificed as the paschal lamb on Calvary.

But if this is really the Old Testament Passover transformed and perfected in Christ's sacrifice on Calvary then there is still something missing. In the Old Testament ritual you had to eat the lamb to avoid the death of the anointed first born.

John completes this link in the 6th chapter of his

(Continued on page 7) **The Fourth Cup**

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These web sites provide software so parents can block out garbage on the internet!

SurfWatch <http://www.spyglass.com/showcase/surfwatch.html>

CyberSitter <http://www.solidoak.com/cysitter.htm>

CyberPatrol <http://www.cyberpatrol.com/>

NetNanny <http://www.netpartner.co.uk/netnanny/>

(Continued from page 6) **The Fourth Cup**

Gospel narrative. Jesus words in verses 53 - 56 are hard for His disciples to understand. It is presented as a test of faith for them. Those that did not accept these 'hard words' left Him (Jn 6:66). Jesus says: *"This is the bread that comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven. If anyone eats this bread, he will live forever; and the bread that I shall give is His flesh, which I shall give for the life of the world."*

The Jews therefore quarreled among themselves, saying, "How can this man give us His flesh to eat?" Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood dwells in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven, not as your fathers ate the manna, and are dead. He who eats this bread will live forever. " (Jn 6:51-58).

Paul tells us in 1 Cor.5:7-8, *"Christ, our Passover, was sacrificed for us, let us therefore celebrate the feast."*

In the time of Paul a feast was a banquet celebration that involved a great meal. It was in the eating

of the meal and drinking the wine that the feast was truly celebrated. Paul understood that the Eucharistic meal was a true sacrificial celebration that required the eating of the body and blood of the sacrificial victim. You had to actually eat the Lamb to complete the Passover. There is nothing symbolic in the words and images of sacred scripture or sacred tradition.

In the new Passover celebration, instituted by Christ at the Last Supper, the Lamb has to be eaten in order for the celebration to be complete. And it is by this careful examination of scripture and tradition that we can fully appreciate and come to understand the wonder of the divine plan.

My friend the religious education teacher was very surprised by my explanation for the origins of our belief in the real presence of Christ in the Eucharist. He admitted that he had not really considered the history and foundations of the Church as important. I told him I had also not considered this important until I was likewise introduced to the writings and teachings of the early Church. We both agreed that study was necessary if we were to fully understand how to be effective teachers of the Faith.

†

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c i u l o n e

Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. And when they had eaten their fill, he told his disciples, "Gather up the fragments left over, that nothing may be lost." John 6:12-13

Comment from the Navarre Bible:*

Christ's instruction to pick up the leftovers teaches us that material resources are gifts of God and should not be wasted: they should be used in a spirit of poverty. ... In this connection Paul VI pointed out that "after liberally feeding the crowds, the Lord told his disciples to gather up what was left over, lest anything should be lost. What an excellent lesson in thrift—in the finest and fullest meaning of the term—for our age, given as it is to wastefulness! It carries with it the condemnation of a whole concept of society wherein consumption tends to become an end in itself, with contempt for the needy, and to the detriment, ultimately, of those very people who believed themselves to be its beneficiaries, having become incapable of perceiving that man is called to a higher destiny" (Paul VI, Address to participants of the World Food Conference, 9 November 1974). Page 96 †

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

Ad Risum Vertere Veritatem



Latin for "To turn truth into laughter"

New Old Proverbs

A first grade teacher collected old, well known proverbs. She gave each student in her class the first half of a proverb, and had them come up with the rest. This is the result:

As You Shall Make Your Bed So Shall You... Mess It Up.

Better Be Safe Than... Punch A 5th Grader.

Strike While The... Bug Is Close.

It's Always Darkest Before... Daylight Savings Time.

Never Under Estimate The Power Of... Termites.

You Can Lead A Horse To Water But.. How?

Don't Bite The Hand That... Looks Dirty.

No News Is... Impossible.

A Miss Is As Good As A... Mr.

You Can't Teach An Old Dog New... Math.

If You Lie Down With The Dogs, You'll... Stink In The Morning.

Love All, Trust.. Me

The Pen Is Mightier Than The... Pigs.

An Idle Mind Is... The Best Way To Relax.

Where There's Smoke, There's... Pollution.

Happy The Bride Who... Gets All The Presents!

A Penny Saved Is... Not Much.

Two's Company, Three's... The Musketeers.

Don't Put Off Tomorrow What... You Put On To Go To Bed.

Laugh And The Whole World Laughs With You, Cry And... You Have To Blow Your Nose.

None Are So Blind As... Helen Keller.

Children Should Be Seen And Not... Spanked Or Grounded.

If At First You Don't Succeed... Get New Batteries.

You Get Out Of Something What You... See Pictured On The Box.

When The Blind Leadeth The Blind... Get Out Of The Way.

There Is No Fool Like... Aunt Eddie.



o e i h

The Happiness of God Holiness in Therese of Lisieux

By: Susan Leslie

According to the best master of spirituality a solid foundation of holiness is to give oneself to God in such a way that his good pleasure becomes one's joy. Therese of Lisieux had this magnificent obsession: to see God happy. As she lay dying in September 1897, at the age of 24, she claimed that all her actions had been performed with this single aim. "Making God Happy" is Therese's programme for holiness. This is the goal that she, even today, sets for the multitude of "little souls" whom she hopes to carry along her "little way" to heaven. . †

\$4.95

ISBN: 0-8189-0540-9

AD VERITATEM

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SPECIAL NOTICE:

THE DATE AND
PLACE OF THE
MEETINGS HAS
CHANGED!

DATE: *Wednesday, June 17th @ NOON*
TOPIC: *Reflections on a Pilgrimage*
SPEAKER: *John Flynn, Dave Belz & Greg Weiler*
PLACE: *Revere House in Santa Ana*
FOR INFORMATION: *Anne Lanphar @
647-2155 or Dave Belz @ 347-0447*