Ad Veritatem

Volume 3 Issue 10

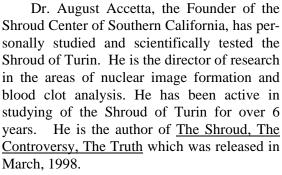
Official Publication of the St. Thomas More Society

October 1998

OCTOBER MEETING:

Dr. August Accetta: The Truth about the Shroud of Turin Did Christ Know He How He Was Going to Die?

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



Dr. Accetta will address our Society this Wednesday, October 16th at our monthly meeting at the Revere House at noon.

Everyone is welcome! ₽





Question: The religion teacher at my Catholic high school says that Jesus did not know in advance what was going to happen to Him, but could only

predict in the same way anyone else could: by making a good guess based on how things were going. This is how he explained that Jesus told the apostles that He was going to Jerusalem to be crucified and then rise from the dead. He said this is what Scripture scholars and theologians teach nowadays. Isn't there something wrong with this?

Answer: When Our Lord said, "I am

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"Let every man fear and think in this world that all the good that he doth, or can do, is a great deal too little. —St. Thomas More

A Book for All Seasons

Arranged by E.E. Reynolds (Pg 132)

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

OCTOBER MEETING:

TOPIC: The Shroud of Turin SPEAKER: Dr. August Accetta DATE & TIME: NOON on WEDNESDAY, Oct. 21st PLACE: Revere House, First Street and 55 Frwy in Santa Ana

PLEASE NOTE CHANGE IN DATE AND PLACE!

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the Truth," He meant it! It is the constant teaching of the Church that Our Lord, as both God and man, had the fullness of knowledge both of God and of created things.

The Catechism of the Catholic Church (CCC 471-478) teaches quite clearly that, even as Our Lord had the natural knowledge of a man, which comes from the experience of the sense (CCC 472) and is, by its nature, limited, He also had the special knowledge of everything that pertained to His mission as the Savior (CCC 474), and the immediate knowledge of His Father (CCC 473).

Since He is the Savior of all men individually as well as collectively, He knew each one of us individually, and since there is nothing in the life of a person which does not have a bearing on his or her salvation, it is hard to think of anything about human activity and history He did not know during His life and His sufferings (CCC 478).

Since the immediate knowledge of God means "without any medium," Christ knew God as the blessed in heaven do, as He is in Himself, not by some image or created vehicle. This is true of Christ from the first moment of His conception in the womb of the Blessed Mother through His abandonment on the Cross.

In the encyclical letter *Mystici Corporis*, Pope

Pius XII taught this plainly. And Pope John Paul II used the test that seems the most difficult to reconcile with this teaching to boldly reaffirm it. When giving his catechesis at the Wednesday audience of November 30, 1988, our Holy Father explained that Our Lord's words on the Cross, "My God, My God, why have you abandoned Me?" meant that even though Our Lord's emotional life and lower reason were stripped of all consolation, still, "at the height of His being, He had the clear vision of God."

Thus, it is grave error to teach that Christ was ignorant of His mission, or that He only understood it after His glorification. There are many different ways to explain and to prove this teaching in Catholic Tradition, but the teaching is clear. The argument that "no modern theologians or Scripture scholars" hold it, is a very untheological and worldly one. The answer is that no Fathers of Doctors of the Church, no saints, popes, or general councils teach anything else! Your teacher should actually learn Catholic theology before trying to make a living at "teaching" it, and in the process teaching error to young Christians, who need to know Who Christ really is. ❖

Reprinted from the May/June 1998 issue of ENVOY, a Catholic Apologetic & Evangelization magazine. Call 1-800-55-ENVOY to subscribe!

Ad Risum Vertere Veritatem*

College and God

Top ten ways the Bible would be different if it were written by college students:

- 10. Last Supper would have been eaten the next morning - cold.
- double-spaced, and written in a large font.
- wasn't cafeteria food.



*Latin for "To turn truth into laughter"

- 6. Paul's letter to the Romans becomes Paul's e-mail to abuse@romans.gov.
- 5. Reason Cain killed Abel: They were roommates.
- 4. The place where the end of the world occurs: Finals, not Armageddon.
- 3. Out go the mules, in come the mountain bikes
- 2. Reason why Moses and followers walked in des-9. The Ten Commandments are actually only five, ert for 40 years: They didn't want to ask directions and look like Freshmen.
- 8. New edition every two years in order to limit re- 1. Instead of God creating the world in six days and resting on the seventh, He would have put it off un-7. Forbidden fruit would have been eaten because it til the night before it was due and then pulled an allnighter. 🕆

From Ape To Adam?

ae oae

He placed him on earth, great in littleness ... earthly and heavenly; temporal and yet immortal; visible and yet intellectual; half way between greatness and lowliness.

--Saint Gregory of Nazianzus

The notion that human beings have somehow descended from primitive, bipedal primates ("hominids") has assumed the persuasive force of scientific fact. A spokesman for the Advancement of Science recently stated, "One hundred million fossils identified and dated in the world's museums constitute one hundred million facts that prove evolution beyond any doubt whatsoever."

The Backdrop

The problem with such pervasive acceptance of the theory of evolution lies in its premise. Evolution, at least as generally propounded by the scientific world, presupposes a mechanistic view of the world in which the blind forces of matter and chance work together to produce living beings of increasing organization and perfection. Since this view was first articulated in Charles Darwin's *Origin of Species* in 1859, man's understanding of himself in relation to the cosmos has undergone a dramatic - - and tragic - - transformation.

The convergence of this purely mechanistic account of man's being and the transformation of the society wrought by the industrial revolution ultimately led man to view himself less a mysterious creature of God "beautifully and wonderfully made" and more as a cog in a great, random and purposeless machine. Without doubt, the evolution theory also contributed to the moral decay of our age. There is no need for morals in the random and mechanistic paradigm of Darwinian evolution.

Evolution has also caused profound rifts both within and without the scientific community. Many scientists, faced with a fossil record that does not fit the gradual evolutionary continuum of the Darwinian model, are positing, new, modified theories. Others declare that the theory of the evolution of species, because it is not subject to empirical observation, can never take on the authority of scientific fact. Some schools of Christian thought attempt to adapt evolution to theology, sometimes to their doctrinal peril. On the other hand, the creationists, digging in their heels, see no middle ground. To them, any concession to evolution is nothing less than a repudiation of biblical truth.

Where does Catholicism fall in the evolution debate? Are we as Catholics to join hands with our putative, distant ape-like cousins from Oldivai Gorge? Or should we do as many of our separated brethren in conservative evangelical Protestantism and completely eschew the idea of development from primitive forms? Are we to adopt a strict, fixist interpretation of Genesis, or allow for a more symbolic approach?

Catholicism and Evolution

To be sure, Catholicism has expressed greater openness to the possibility of the evolution of humanity from primitive hominids. Pope John Paul II recently announced that new knowledge in the field of physical anthropology shows that the evolution of species is "more than just a hypothesis." The Catholic Catechism indicates more of an evolutionary order, than a traditional fixist order when it states,

"But with infinite wisdom and goodness God freely willed to create a world "in a

(Continued on page 4) From Ape to Adam

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(Continued from page 3) From Ape to Adam

state of journeying" toward its ultimate perfection. In God's plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the perfect alongside with the less perfect, both constructive and destructive forces of nature." (Catechism at ¶ 310.)

Pope Pius XII, in the encyclical *Humani Generis* stated,

"The magisterium of the Church does not forbid that the theory of evolution concerning the origin of the human body as coming from preexistent and living matter - - for the Catholic faith obliges us to hold that human souls are immediately created by God - - be investigated and discussed by experts as far as the present state of human science and sacred theology allow." (Humani Generis: Denziger 2327 (3896).)

The Problems of Evolution

However, any investigation into the possibility of evolution must also take into account the many problems inherent in the theory. The evolution hypothesis, as advanced by the scientific community for the past one hundred years, is rife with philosophical and scientific contradictions.

For instance, the pure evolutionary model describes a progression of life forms from the more primitive to the more complex. The starting point for such a continuum is non-living matter - - the raw elements of hydrogen and carbon, which, in some fantastic, chance convergence, give rise to the most basic of life forms. In other words, scientists are forced by their own theory to accept a form of spontaneous generation, which science itself has soundly refuted.

Evolution also militates against Newton's Second Law of Thermodynamics, which asserts that the universe is degenerating into a more disordered and less complex state. Evolution posits exactly the opposite, and therefore, without any real satisfactory explanation, runs counter to the inexorable state of entropy observed throughout the universe.

The scientific contractions within the evolutionary theory do not end here. Further evidence exists indicating that the fossil record is devoid of the transitional forms necessary for the Darwinian model. In fact, since the theory preceded the evidence, many evolutionists have approached the fossil record with less than empirical objectivity, and have attempted to force the evidence into their pre-existing notions regarding evolution.

Evolution also fails in the most fundamental principles of causality - - for a higher degree of perfection cannot arise spontaneously from a lower degree and an effect cannot surpass in perfection the total cause. In viewing the theory along these lines, the ancestral protozoan could never account for the greater complexity and perfection of the higher primates, and the blind forces of inorganic matter could never ultimately bring forth the rational man.

The Catholic Response

Ironically, evolution can only be explained and maintained by positing the existence of God. A lower organism cannot, by its own power, bring forth a higher organism. Such a leap can only occur where the lower organism acts in conjunction with a higher cause, a cause which surpasses the effect to be produced. As Saint Thomas Aquinas explained in his *Summa Theologiae*, "God alone, the Author of nature, can produce an effect into existence outside the ordinary courses of nature."

It is philosophically possible the God, as Creator, could bring forth higher forms from more primitive life - - and, ultimately, that God could have created man from lower primates. As Catholics, we are free to hold to such a possibility, while maintaining the three essential elements of the book of Genesis, namely,

- 1) the essential superiority of man in relation to the other animals by reason of his spiritual soul;
- 2) the derivation in some way of the first woman from the first man; and
- 3) the impossibility that the first man could have been the "son" of an animal.

(Continued on page 8) From Ape to Adam

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TO BE CATHOLIC IS TO BE "PRO-LIFE"

By: Greg Weiler, Esq.

We are awash in a sea of moral obfuscation. Presidential sexcapades, internet pornography, out of the closet to homosexuality, doctor assisted suicide, and abortion on demand. Certainly we "Catholics" know where we stand while the world spins seemingly out of control - right? WRONG! At least with respect to the issue of abortion, the modern media will likely mislead you.

One candidate for Governor of California touts his affiliation (and I use such term lightly) with the

Catholic Church and spends millions of dollars advertising that he is Choice" and knocking his opponent as an extremist for opposing all abortion. One of my partners, who proudly just married in the Church, advised me over a glass of cabernet that my "anti choice" position was really not "Pro-Life" because I was condemning the unwanted unborn to a life of neglect, abuse, poverty, etc. She conceded the humanity of the unborn but advised me that the truly compassionate position was to allow the killing of the unwanted child. She described her position as the true "Pro-Life" position, pro a meaningful life. "Let the unwanted child go to Heaven" and avoid this nasty life.

The point of the story is not my response, but that Gray Davis and my partner consider themselves "Catholic" and yet believe, preach and presumably act contrary to Church dogma.

Let there be no mistake, misunderstanding, or even polite legal sophistry on the issue of abortion: If you are "*Catholic*," you are, by definition, against all procured abortion (the death of an unborn when at-

* "My Life in Christ" is a new monthly column which will be written by an attorney testifying as to how his/her Catholic faith has influenced their life.

tempting to save the life of a mother is not an abortion exception, but rather has never been defined as an abortion). The Church has been unwavering and crystal clear on the issue of abortion since the first century (CCC § 2270, et seq.).

"Since the First Century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion either as an end or a means, is gravely contrary to the moral law...." (CCC § 2271.)

"The inalienable rights of the person must be recognized and respected by civil society and political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

"The moment the positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law..." (CCC § 2273)

You <u>cannot</u> be Catholic and support abortion as either lawful or just. Such positions are irreconcilable, like being Catholic and anti-Eucharist. A person is either Catholic and opposed to abortion, or in favor of "abortion rights" and not Catholic. On the issue of abortion, you can't have it both ways - we have for too long allowed such confusion to erode the con-

(Continued on page 6) My Life in Christ

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(Continued from page 5) My Life in Christ

sciences of the faithful. The propriety of procured abortion is simply not debatable within the context of communion with the Catholic Church.

"The deliberate decision to deprive an innocent human being of his life is <u>always</u> morally evil and can never be licit either as an end in itself or as a means to a good end... Nothing and no one can in any way <u>permit</u> the killing of an innocent human being, whether fetus or embryo, an infant or adult, an old person, or one suffering from an incurable disease..." (Pope John Paul II - **Evangelium Vitae** §57).

The merits of abortion as birth control, population control, sex selection, economic efficiency, and myriad of other "societal goals" is certainly debatable. However, such debate must be outside the moral constraints incumbent upon us who profess a radical commitment to the good news, both cross and empty tomb. It is our very identity as Catholic Christians which is under assault when the "Pro-Choice Catholic" nonsense is promulgated.

Critics will argue that such position is outside the openness encouraged by Vatican II, simply not Big Tent Catholicism, or just plain unchristian. Neither the author nor the Church seeks to make the Church some exclusive club ("I'm in and you can't join"). The Catholic Church is the most nonexclusive club in the world, all of mankind is joyfully invited but not on our terms but His; alas still the narrow gate. Other critics argue that on the issue of abortion the Church is improperly impinging on our right to follow our conscience. Without belaboring this point, one may support and defend abortion on grounds of conscience, but in light of the inherent barbarity of abortion and the crystalline nature of Church teaching regarding abortion it is difficult to conceive of a well-formed conscience taking such a stand—be my guest but be prepared for very warm weather!

Our response as Catholics to abortion proponents must be the most simple yet profound available: Jesus would never harm these little harmless innocents. *Yes*, Our Blessed Lord will forgive post-abortive women if they are truly sorry. *Yes*, Our Lord will take the aborted little ones to His bosom. But His Church has for 2,000 years stood as a bulwark against the ex-

ploitation of the helpless, innocent and oppressed and such position will not change to conform to a quite dubious 1973 U.S. Supreme Court opinion.

With political rhetoric at a premium and labels seemingly all important, you would assume that "Pro-Choice," "Abortion Rights Advocates" would want to avoid even a casual affiliation with a group absolutely opposed to all abortion, i.e. the "antichoice" Roman Catholic Church. Why then do our "abortion rights" brethren cling to the label "Catholic" in describing their faith? Such "I can be Catholic and believe any way I want" attitude reflects the common modern belief that truth is relative: that it must conform to individual thought, circumstance and desire. I optimistically feel that persons who cling to the label "Catholic" but oppose clear Church teaching are, in fact, holding on to their one lifeline of convenience, of compromise. They know in their hearts "the way, the truth and the life" but can not bring themselves to the self-surrender necessary to accept "inconvenient" truth as taught by the Church.

For those judges and lawyers reading these remarks who are troubled by their oath to support and defend the Roe v. Wade Constitution - be troubled! It is a clear teaching of the Church and also our founding fathers that a positive law which conflicts with the natural law need not be complied with, and indeed, should be opposed. "Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection [emphasis added]." (Evangelium Vitae §73) So much for our "personally opposed, but..." politicians.

Query: "What would St. Thomas More do?" \$\dagger\$

Greg Weiler is a real estate partner at Palmeri Tyler Wiener Wilhelm Waldron. He graduated from the University of California Hastings College of the Law in 1981. He and his wife, Mary Lou, have 4 children.



rp ra or er

And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." 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 covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." Mark 14: 22-25

Comment from the Navarre Bible:*

The word "this" does not refer to the act of breaking the bread but to the "thing" which Jesus gives his disciples, that is, something which looked like bread and which was no longer bread but the body of Christ. "This is my body. That is to say, what I am giving you now and what you are taking is my body. For the bread is not only a symbol of the body of Christ; it becomes his very body, as the Lord has said: the bread which I shall five for the life of the world is my flesh. Therefore, the Lord conserves the appearances of bread and wine but changes the bread and wine into the reality of his flesh and his blood" (Theophylact, Enrarratio in Evangelium Marci, in loc.). Therefore, any interpretation in the direction of symbols or metaphor dies not fit the meaning of the text. The same applies to the "This is my blood." (v. 24). On the realism of these expressions, cf. first part of note on Mt. 26-26-29.

The words of consecration of the chalice clearly show that the Eucharist is a sacrifice: the blood of Christ is poured out, sealing the new and definitive Covenant of God with men. This Covenant remains sealed forever by the sacrifice of Christ on the cross in which Jesus is both Priest and Victim. The Church has defined this truth in these words: "If anyone says that in the Mass a true and proper sacrifice is not offered to God, or that to be offered is nothing else but that Christ gave us to eat, let him be anathema" (Council of Trent, De S. Misae sacrificis, chap. 1, can. 1).

These words pronounced over the chalice must have been very revealing for the Apostles, because they show that the sacrifices of the Old Covenant were in fact a preparation for and anticipation of Christ's sacrifice. The Apostles were able to grasp that the Covenant of Sinai and the various sacrifices of the temple were merely an imperfect pre-figurement of the definitive sacrifice and definitive Covenant, which would take place on the cross and which they were anticipating in this Supper.

A clear explanation of the sacrificial character of the Eucharist can be found in the inspired text in chapters 8 and 9 of the Letter to Hebrews. Similarly, the best preparation for understanding the real presence and the Eucharist as food for the soul is reading of chapter 6 of the Gospel of St. John.

In the Last Supper, then, Christ already offered himself voluntarily to his Father as a victim to be sacrificed. The Supper and the Mass constitute with the Cross one and the same unique and perfect sacrifice, for in all these cases the victim offered is the same—Christ; and the priest is the same—Christ. The only difference is that the Supper, which takes place prior to the Cross, anticipates the Lord's Death in an unbloody way and offers a victim soon to be immolated; whereas the Mass offers, also in an unbloody manner, the victim already immolated on the cross, a victim who exists forever in heaven. The

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

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In creating man, God could have utilized lower life forms as the preexisting matter for the body of the first man, Adam. In stating this proposition, we cannot run afoul of the basic principles of hylomorphism (the relationship of the soul to the body), which establish that a human body is not a human body until it is informed by a human soul. Along these lines, we must hold that the body of the first man was created immediately as soon as God infused a living human soul into pre-existing matter.

However, there is nothing contradictory in holding that God utilized pre-existing life forms as instruments in bringing forth creatures of greater ontological perfection. Ultimately, such life forms could have constituted the living, pre-existing matter for the body of the first man. In this sense, one could hold that the hypothetical predecessor primates, while providing the pre-existent matter for the body of Adam, were no more the parents of Adam than the dust of the earth of Genesis.

The product of such a creation would bear the traces of this double causality in itself - - such is the case with man. On the one hand, man bears the traces of animal origin while, on the other, man exhibits traits proper to another, higher order which requires, for its explanation, a higher cause than his animal nature.

Our Catholic faith is not troubled by the prospect of human evolution. On the contrary, the Catholic interpretation of evolutionary theories harmonizes the philosophical and scientific contradictions inherent in the theories - - for evolution makes no sense in a godless paradigm.

The Catholic response to evolution is also an ancient one, since in the Church, the possibility of evolution has been explored by theologians since the Patristic Era. This may explain, in part, why the Catholic Church has not reacted to Darwin's theory with the vehement rejection of the evangelical Protestants. As Father John Hardon, S.J., states,

"Charles Darwin (1809-82) undoubtedly sparked a new era in anthropology and allied sciences, but Darwinism as such had only minimal impact on Catholic thought, whereas it struck many believers in evangelical Protestantism like a tornado. [Evolution] directly affected the interpretation of the Bible, notably, the first three chapters of Genesis. Christians who had only the biblical text as their guide, and no extrabiblical tradition or less still an authoritative Church, were left only with the literal words of Scripture." (Hardon, The Catholic Catechism, (Doubleday 1981) p. 91.)

Whereas evangelical Protestantism has long viewed the theory of evolution as a threat, Catholicism, without going so far as to officially espouse the theory, has asserted that the theory, nonetheless, presents no real contradictions either philosophically or theologically. On the contrary, the theory of evolution, as interpreted by the Church, upholds the *ordo universi* and actually points to the creative force of God, without whom the theory crumbles. One may even argue that the dynamic unfolding of perfection through history manifests God's providence and glory in a manner at least as dramatic as the fixist interpretation of creation.

In any case, the capstone of the progressive unfolding of perfection in nature is humanity, made in the image of God. As the Thomist philosopher Norbert Luyten, O.P., states,

"In a way, every lower organism is like a promise and an announcement of something superior ... Everything seems to suggest that the upward striving tends toward the realization of one superior goal: Man! All this restless striving of life for millions and millions of years, through all these different and strange forms was oriented to the final appearance of man."

Michael Shonafelt is an associate with the law firm of Nossaman, Guthner, Knox & Elliott having received his J.D. degree from Loyola School of Law in 1996. Michael has a master's degree in education. He and his wife have 3 children under the age of 6 and are expecting their fourth child!



A Godly Meditation

Written by St. Thomas More, Knight, while he was a prisoner in the Tower of London, in the year of our Lord, 1534.

Give me thy grace, good Lord,

To set the world at nought,

To set my mind fast upon thee.

And not hang upon the blast of men's mouths.

To be content to be solitary,

Not to long for worldly company,

Little and little utterly to cast off the world,

And rid my mind of all the business thereof.

Not to long to hear of any worldly things,

But that the hearing of worldly phantasies may be to me displeasant.

Gladly to be thinking of God,

Piteously to call for his help,

To lean unto the comfort of God, Busily to labour to love him.

To know mine own vility 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 tribulations,

To walk the narrow way that leadeth to life.

To bear the cross with Christ,

To have the last thing in rememberence,

To have ever afore mine eye my death that is ever at hand,

To make no stranger to me,

To foresee and consider the everlasting fire of hell.

To pray for pardon before the judge come.

To have continually in mind the passion that Christ suffered for me,

For his benefits uncessantly to give him thanks.

To buy the time again that I before have lost.

To abstain from vain confabulations, To eschew light foolish mirth and gladness,

Recreations not necessary to cut off.

Of worldly substance, friends, liberty, life and all, to set the loss at right nought, for the winning of Christ.

To think my most enemies my best friends,

For the brethren of Joseph could never have done him so much good with their love and favour as they did him with their malice and hatred.

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http://www.cwo.com/ ~pentrack/catholic/apolo.html



Catholic Apologetics on the Internet

"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with and respect." (1 Peter 3:15)

One of the oldest websites providing Catholic Apologetics sources

THE BASICS

General Apologetic Information **Basic Apologetics**

God Jesus The Trinity

Creationism & Other Miracles

THE BIBLE

Canons, Translations, Interpreta-

Sola Scriptura & Sacred Tradi-

THE COMMANDMENTS

Moral Theology in General

"You shall have no other gods before me"

"Remember to keep holy the Lord's Day"

"You shall not kill"

"You shall not commit adultery."

PROTESTANTS

Protestants in General Sola Fide and Salvation Fundamentalists Seventh Day Adventists Miscellaneous Protestant

CULTS

Cults in General Jehovah Witnesses

Mormons

Gnosticism

Scientology

Freemasonry

New Age

Other Religions and Cults

CATHOLICISM

General Catholic

Papacy

Church Authority

Mary & Other Saints

Angels, Evil Spirits, and the

Soul

Apparitions and Private Revela-

tions

Purgatory & Hell

Baptism

Eucharist and Holy Mass

Confession

Confirmation

Anointing of the Sick

Holy Matrimony

Holy Orders

Sacramentals/Holy Objects

The Last Things

Miscellaneous Catholic Beliefs

Praner Intention for October

General Intention:

"Christians may identify 'the action of the Holy Spirit', they discover 'the seeds of the Word' wherever they are."



Missionary Intention:

"That Mission Sunday may be promoted and lived as a moment of spiritual and effective solidarity with the mission of the Church in the whole world."

Uhouaht

It is not for God to take away, but for me to give up."

I asked God to make my handicapped child body is only temporary."

I asked God to grant me PATIENCE, and God said, "No. Patience is a by-product of tribulations. It isn't granted, it is said, "No. I have given you life, that you may enjoy all things." earned."

give you blessings, happiness is up to you."

I asked God to spare me PAIN, and God said, "No. Suf-

asked God to take away my PRIDE, and God said, "No. fering draws you apart from worldly cares and brings you closer to Me."

I asked God to make my SPIRIT grow, and God said, "No. - WHOLE, and God said, "No. Her spirit is whole; her You must grow on your own. But I will prune you to make you fruitful."

I asked for all things that I might enjoy LIFE, and God

I asked God to help me LOVE others as much as God I asked God to give me HAPPINESS, and God said, "No. I loves me, and God said, "Ah, now you've got the idea." \$\P\$

A SPECIAL STORY: Kansas: Five-year Old Girl Left a Lasting Imprint

Born disabled after a failed abortion attempt, Sarah Brown touched the lives of the people who met her.

Source: October 4, 1998 Wichita Eagle

Although she lived only five years and could never speak, see or walk, tiny Sarah Brown touched the lives of those she met.

Born with severe disabilities after a failed late-term abortion attempt, she was adopted by a Wichita-area family. Their story _ told at local rallies and church meetings _ helped energize the pro-life movement here.

"Without a doubt, she was part of the symbolism of the pro-life movement just from what she had gone through at birth and through what her family went through in giving her a name and home," said the Rev. Donald Lacy, minister at Calvary Baptist Church in Valley Center and a close family friend.

Sarah, born July 15, 1993, was adopted a day later by Bill and Marykay Brown of Valley Center. She died Monday, and services were held Wednesday and Thursday.

"Sarah was a little stranger that came into our lives," said Marykay Brown. "She was literally a throw-away child that nobody wanted. God chose us to be her parents, and it was a great honor because she was such an easy child to love."

Friends and family members say Sarah spent

much of her life just battling to live. She was hospitalized at least a dozen times in the five years she was alive, relatives said.

"One thing I know about her is that she changed people's hearts," Marykay Brown said. "It was very easy to love her. We'd go out on speaking engagements, and people would look and say, 'I've got to rethink this issue."

Sarah loved music. Family members say she would smile and turn her head at the sounds of Bach, country music and old-time gospels.

"Her hearing was acute," Marykay Brown said. "She couldn't hold things so she really didn't have favorite toys. The best thing about her is that she loved people. You could tell from her mannerisms. She was the closest thing to a saint I will ever know."

Always plagued with respiratory and other health problems,

Sarah died Monday morning as her mother came into her bedroom to give her a breathing treatment.

"She smiled at me and then her heart stopped — it was just that fast," Marykay Brown said.

Since then, the Brown family says they have been touched by an outpouring of support and love from the community. Memorials have been established with Kansans For Life Open Doors, 2501 E. Central, Wichita, Kan. 67214. **



Page 12 Ad Veritatem



From e rar

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Arranged by E. E. Reynolds

This book consists of extracts from St. Thomas More's English Writings, or from his reported words. Over a hundred passages are reprinted for the first time in four centuries and it is hoped that one value of the selection will prove to be the introduction of the reader to hitherto scarcely known treasures from his writings.

The main emphasis in making the selection has been on More's teaching on religion and the life of the spirit, devotion to the Blessed Sacrament, the transience of human life. The study of the Scriptures, and our dependence on the Grace of God.

Drawn largely from unfamiliar sources, these extract will help to give readers a wider view of St. Thomas More's personality and spirituality.

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AD VERITATEM

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Our Next Meeting:

DATE: Wednesday, October 21st @ NOON

TOPIC: The Shroud of Turin **SPEAKER:** Dr. August Accetta

PLACE: Revere House in Santa Ana (4th St @ 55 Fwy)

FOR INFORMATION: Anne Lanphar @

647-2155 or Dave Belz @ 347-0447