

# ❖ Ad Veritatem ❖

Volume 4 Issue 2

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February 1999

## **FEBRUARY MEETING:**

***Bishop McFarland to  
Speak on Wednesday,  
February 24***



*In "A Rueful  
Lamentation",  
More warned  
against "putting  
your trust and  
confidence/  
In worldly joy and  
frail prosperity"  
instead of  
"heavenly things".*

**Thomas More  
On Statesmanship**  
By Gerard Wegemer

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



This month we will have a special speaker, **Bishop Norman McFarland!** Recently retired as Bishop of Orange Diocese, Bishop McFarland will address the Society in the format of a "conversation"!

Bishop McFarland was appointed Bishop of Orange in 1987 after having served as bishop in the Diocese of Reno-Las Vegas (which covers the entire state of Nevada). Prior to that he served as the Auxiliary Bishop of San Francisco while concurrently acting as the Vicar General and Pastor of Mission Dolores. A native Californian from Martinez, Bishop McFarland received his B.A. degree from St. Patrick's Seminary College in 1943 and completed his theological studies at St. Patrick's Theologate. He was ordained in 1946 in the Archdiocese of San Francisco.

*Everyone is welcome and bring a friend ☩*

## **FEBRUARY MEETING:**

**\*\* PLEASE NOTE THE  
DATE CHANGE!!**

**SPEAKER: Bishop Norman  
McFarland**

**DATE & TIME: NOON on**

**WEDNESDAY, February 24th**

**PLACE: Revere House, First  
Street & 55 Frwy in Santa Ana!**

## ***Are All Christians Called To Be Mystics?***

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



**QUESTION:** *It seems to me there are very few saints in the world. I was talking about this to a friend who reads a lot about prayer and the mystical life. He said the teaching of the Church is that everyone is called by God to the heights of holiness in this life, even to the high states of prayer given to the great mystics like St. Teresa or St. John of the Cross. Is it true that all Christians are called to become mystics? Is this the teaching of the Church?*

**ANSWER:** The words of Christ, "Be ye

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*perfect as your heavenly Father is perfect,*" are directed to all Christians without exception. The Second Vatican Council made this abundantly clear in the dogmatic constitution on the Church, *Lumen Gentium*, where it says, "*It is quite clear that all Christians in any state or way of life are called to the fullness of Christian life and to the perfection of love*" (*Lumen Gentium* 40). Before the Second Vatican Council, there had been a great controversy among theologians as to whether the "*perfection of charity,*" which consists of the closest possible union with God in this life and is found in the highest states of mystical prayer, was the end of the Christian life. If this were true, it would mean that all of the faithful, not just clergy, religious and contemplatives, should be introduced to the ways of mental prayer and contemplation.

This was not at all clear to some writers, who taught that there were "*ordinary*" and "*extraordinary*" ways of holiness in this life. The "*ordinary*" holiness would consist of vocal prayer and reception of the sacraments, with instruction in the faith and the practice of the virtues needed for one's state in life. The "*extraordinary*" degree would be for those who dedicate their lives more or less exclusively to the things of God (religious and contemplatives), who would then practice mental prayer and the ways of contemplation. This doctrine was developed in reaction to a heresy called "*Quietism,*" which troubled the Church in the 17th and 18th centuries. Quietism over-emphasized the passive elements of prayer to the point that it taught that one should "*let God act,*" and not even resist temptation or be concerned about eternal salvation. As a reaction to this heresy, there was a great deal of teaching which de-emphasized or even ignored the mystical life experienced by the saints. The ordinary way of the faithful in obeying the laws of the Church was enough; the saints being almost like miraculous, exceptional confirmations of the Catholic Faith, but not models for

the life of everyone.

Right away, though, the saints themselves began to react to this error. St. Alphonsus taught his missionary preachers how to teach the faithful to make a meditation. St. Francis de Sales' teaching which encouraged holiness through contemplation among the laity was promoted. Finally, in this and the last century, the Church encouraged a revival of the study of St. Thomas Aquinas. The Dominicans and Carmelites, who had always followed St. Thomas very closely, started proving from his writings, from Scripture and from the Fathers, that the mystical life of prayer in its full development was the normal, organic result of the life of grace for all the members of the mystical Body of Christ. St. Teresa's Interior Castle is for everyone, not just nuns. The mystical "*dark nights*" can be undergone by any Christian, if he does not give up the battle for spiritual progress in union with God. The great teachers in these things were the Dominicans Arintero and Garrigou-Lagrange, the Carmelite Gabriel of St. Mary Magdalene, the Benedictine Abbot Marmion and the Trappist Dom Chautard.

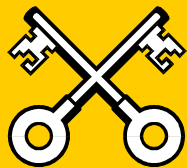
The works of these men are available in English; most of them are in print and can be found in a good Catholic library. Of all the teachings of Vatican II, this was one of the most important, and yet who hears of it from the pulpit?

Maybe it will be the modern, post-Vatican II faithful who will have to remind the priests and religious that the call to contemplation is for them, too, not just for the laity. That would be a great turn of events. Our Holy Father learned the ways of mystical prayer from a devout layman, while he himself was a young lay student and worker. His early life gives an example to all of us that the way of the saints, Christ's call to perfection, is a universal one. †

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**It is better to take refuge in the Lord  
than to trust in man.**

# The Four Signs of Christ's Church on Earth



## Part 4: Holy

Michael Shonafelt, Esq.



We say that we believe the Church is holy -- *credo in sanctam Ecclesiam*. When we reflect upon this truth, we may find ourselves face to face with an apparent paradox. How can the Church be holy if I am a member? The incongruity of personal sin juxtaposed against the holiness of the immaculate bride of Christ is perfected by the attacks of the skeptics who are more than willing to buttress their arguments against Catholicism with a litany of sins the Church has committed throughout the centuries. Perhaps we have also been perplexed from time to time by the historical failures of the Church, from her apparent complicity in the Spanish Inquisition to her alleged failure to cry out against the atrocities of the Third Reich.

But the Church is the body of Christ, notwithstanding the multiplicity of the sins of its members. The sins of the Church might be likened to the wounds inflicted upon the holy flesh of the Savior. Those wounds in no wise detracted from the holiness of Christ. In fact, they are the instruments-- *the very means* -- by which those members become perfected in holiness and glory in the final economy of salvation. The Church is holy because it transforms sin into grace. The Church changed the sin of Adam into the "*felix culpa*," the happy fault, that paved the way to the incarnation, the crucifixion and the resurrection.

No one should marvel at the fact that members of the Church -- indeed, some of its most preeminent members -- have led less than admirable lives. The implicit statement in the oft-cited critiques of the

Church's detractors is that the Church should be made up of perfected souls, and the fact that it is not, somehow undermines its credibility -- or worse, its validity and its ultimate truth. The Church's critics conveniently overlook the words of Christ, "*It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: 'Mercy is what pleases me, not sacrifice.'* And indeed, I came to call not the upright, but sinners." (Matt., 9:13.)

We are a Church of sinners in transit to perfection in Christ. The Church's holiness lies in its mission in transforming darkness to light, imperfection to perfection and sin to grace by the means of its sacraments. Its holiness also lies in the fact that many of its members -- including the Blessed Virgin -- already share in the fullness of perfection in Christ. The Bride of Christ is both glorious in perfection and wounded in sin -- in both, the Bride is holy. As Cardinal De Lubac says,

**The Church's holiness lies in its mission in transforming darkness to light, imperfection to perfection and sin to grace by the means of its sacraments.**

"[the title of Bride] can signify that power which participates in the majesty and sanctity of Christ alike, wielding His authority and distributing His graces; or again, correlatively, it can signify the lost sheep which the Good Shepherd carries on His shoulders. And this second meaning has many further levels, involving a humanity once sinful, wretched and disintegrated but now freed by Christ from its "tortuous ways," made virginal by His kiss and made

(Continued on page 4) **Holy**

(Continued from page 3) **Holy**

*the chaste Bride of His Spirit a humiliated captive whom He has released from the haunts of the devil for entry into a real Promised Land. This is the Bride whose frailty is continually manifested in the spiritual prostitution form which He as continually liberates her ... ."*

In pondering the mystery of the Church as holy, and the seeming incongruity between holiness and sinfulness, we must also peer into the mystery from the eternal perspective. For the Church is essentially summed up in its eschatology. Its definition must encompass its final perfection when all of its members will be cleansed in the blood of the lamb, and resplendently bedecked in their white garments. That does not mean that the Church constitutes something yet to be. For, as De Lubac also states,

*"the eschatological is not something simply absent from the present, any more than what is transcendent is exterior to everyday reality; on the contrary, it is the foundation of the present and the term of its movement – it is the marrow of the present, as it were, and exercises over it a hidden power ... . [the Church] goes beyond the limits of time to assume the dimensions of eternity itself."*

We may, at present, be as so many lumps of dirty coal. However, by the grace of God and the administration of his Grace through the sacraments of the Church, that very same carbon will become a perfected diamond. Both the movement and the term of this transition is the Church. When viewed in this way, the Church can more easily be seen as holy, in spite of our groveling in the mire of sin. The great Catholic poet Gerard Manley Hopkins summed up the reality of the marvelous transition of what he ruefully called the "mortal trash,"

*"Flesh fade, and mortal trash  
Fall to the residuary worm; world's wild-  
fire, leave but ash:  
In a flash, at a trumpet crash  
I am all at once what Christ is, since he  
was what I am, and  
This Jack, joke, poor potsherd, patch,  
matchwood, immortal diamond,  
Is immortal diamond." †*

*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 4 children under the age of 7!*

## A MORNING PRAYER

**Dear God:**

**Help me to do Your will today  
and not to take credit for it.**

**Help me to let Your light shine  
through me so that others may  
come to know You.**

**Help me to see You in every  
person so that I may treat  
them with respect. Amen †**



# A fable: 'Pro-choice' in 1860

By: John Leo

Odd as it may seem today, tent size was the biggest pre-convention issue for the Republican Party in 1860. Unfortunately, the party was divided by the vexing issue of slavery, which most party leaders fervently wished would simply go away.

The "small-tent" people, as they came to be called, thought slavery was a great evil and wanted the party to say so plainly in a convention plank. But making a moral issue out of something as private and personal as slave owning was widely regarded as controversial, and pointlessly so. Enlightened opinion was offended.

This was particularly true among the many rights-oriented Republicans who had no slaves themselves but wished to defend the human rights of those who happened to own a few here and there. As they tirelessly explained, they were not "pro-slave holding." Not at all. They were merely "slaveholder-rights advocates" defending the right to choose.

Shaking their heads in disbelief, the "large-tent" people argued that a moralistic, intolerant plank would drive away the slaveholder vote and bore the socks off the many mainstream Republicans who believed that issues such as slavery had nothing at all to do with life's central tasks of making a buck, getting taxes reduced and holding conventions in large tents.

Still others admired the fervor of the abolitionists but insisted that a national political convention was hardly the place to discuss ideas, let alone prin-

ciples. "Why insert a plank into the platform that divides the party?" asked one exasperated senator from Maine. Instead, he favored a unity platform dedicated to peace, justice and the American way, but he swiftly added that he was willing to bargain those phrases down if anyone felt they were too insensitive or non-inclusive.

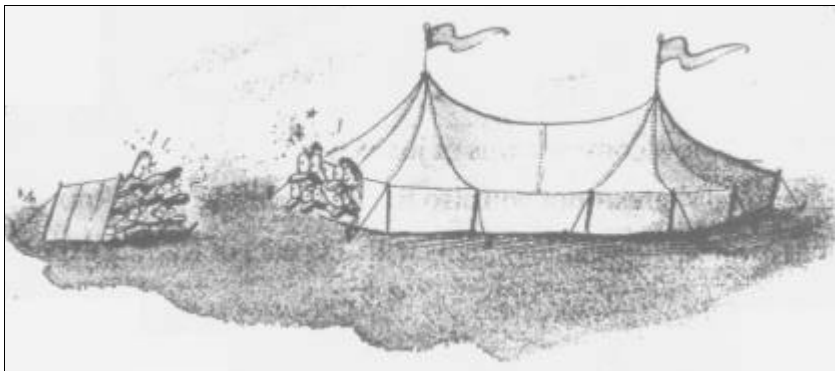
**Newspaper counsel.** The same big-tent advice came from major newspapers in New York, Los Angeles and Washington, all of which liked to counsel Republicans in the spring and summer of election years before endorsing Democrats in the fall.

As it turned out, however, this expansive big-tent advice applied to only one political party. The Democrats had long since shrunk tent size by kicking out all known anti-slavery delegates and then screening to make sure that

none would ever show up again. The key enforcement was provided by a women's group called "Enemies List," which made certain that no anti-slavery Democrat got a nickel from its list of wealthy contributors, even if he or she had won the Nobel Peace Prize or achieved sainthood on the side.

In fact, nobody had even uttered the word slavery at a Democratic convention since 1832. The entire discussion was conducted in a clever code built around the secret word choice. Opponents of slavery were "anti-choice." Those who criticized anti-choicers were "anti-antichoice," while those in-

*Pro-Choice Fable* (Continued on page 6)



*As they tirelessly explained, they were not "pro-slave holding." Not at all. They were merely "slaveholder-rights advocates" defending the right to choose.*

(Continued from page 5) **Pro-Choice Fable**

clined to rebut such criticism were "*antianti-antichoice*," and so on.

The public and the government were not to stick their noses into private matters, unless, of course, there were people who wished to own slaves but couldn't afford them, in which case (the Democratic platform insisted) it was the public and the government's job to stick their noses in and provide subsidies. The only other approved government role was to fund slaveholder missionaries as they fanned out to places like Cairo and Beijing seeking converts.

Just before the Republican convention, the issue heated up when an unusually bizarre plantation practice came to light. Some slave owners were killing babies as they were being born, seizing the feet and driving an ice pick up through the birth canal and into the infant's head. The Democratic nominee said this was all right with him, since he understood that it was well within the privacy and property rights of owners, though probably not too good for the babies involved.

Yet this operation, apparently adapted from a terror tactic used for generations in the Balkans, was so horrific that the media had to react swiftly. They thought up and installed a soothing new term: certain

late-term procedures, or CLTP. All reporters thought that this term was easier to take than the obvious alternative: the baby and ice pick procedure, or BIPP.

Despite this timely linguistic intervention, many Americans remained greatly troubled, perhaps for once beyond the reach of euphemism. As one prominent Democrat admitted, off the record, "*This is just the sort of thing that gives slavery a bad name.*"

Against this ominous backdrop, the Republicans gathered for their convention, eager to increase tent size by coming down firmly on both sides of the slavery issue. Luckily, their front-runner (not Abe Lincoln, who at the time was well behind) was a man of deep convictions about slavery, half of them pro, half con. Perhaps anticipating what the party expected of him at the convention, he had been coming down on both sides again and again, quite sincerely, for many months. He had never met a slavery opinion he didn't respect and agree with.

In the end, of course, they threw him out and picked Lincoln. A good thing, too. Otherwise we would probably still have slavery, and the Democrats would be holding their 36th straight convention calling it a fundamental human right. †

**Reprinted from U.S. NEWS & WORLD REPORT,  
MAY 20,1996**

## Ad Risum Vertere Veritatem\*

### The First Parent Had Trouble Too!

Whenever your kids are out of control, you can take comfort from the thought that even God's omnipotence did not extend to His kids. After creating the heaven, the earth, the oceans, and the entire animal kingdom, God created Adam and Eve. And the first thing He said to them was "*Don't.*" To the animals, He never said, "*Don't*"--he hurled no negatives at the elephant--but to the brightest of His creatures, the ones who get into Yale, He said, "*Don't.*"

"*Don't what?*" Adam replied.

"*Don't eat the forbidden fruit*"

"*Forbidden fruit? Really? Where is it?*"

Is this beginning to sound familiar? You never realized that the pattern of your life had been laid down in the Garden of Eden.

"*It's over there,*" said God, wondering why He hadn't stopped after making the elephants.

A few minutes later, God saw the kids having an apple break and He was angry.

"*Didn't I tell you not to eat that fruit?*" the First Parent said.



\*Latin for "To turn truth into laughter"

"*Uh-huh,*" Adam replied.

"*Then why did you?*"

"*I don't know,*" Adam said.

At least he didn't say, "*No problem.*"

"*All right then, get out of here! Go forth, become fruitful, and multiply!*"

This was not a blessing but a curse: God's punishment was that Adam and Eve should have children of their own. And so, they moved to the east of Eden, which was still the good part of town, and they had your typical suburban family: a couple of dim-witted boys. One of these boys couldn't stand the other; but instead of just leaving Eden and going to Chicago, he had to kill him.

Thus the pattern was set and it never has changed. But there is reassurance in this story for those of you whose children are not doing well. If you have lovingly and persistently tried to give them wisdom and they haven't taken it, don't be hard on yourself. If God had trouble handling children, what makes you think it would be a piece of cake for you?

## Stories of Faith

### Betsy Loushin: *Changing Priorities*



Looking back, some might say I was a bit driven. After receiving my accounting degree, passing the CPA exam, and graduating from law school, I became a partner in a major law firm. I was trained to be a tough advocate and a skilled commercial litigator. I had a significant income and was involved in interesting, multi-million dollar cases. I traveled around the country, frequenting the finest hotels and restaurants. I met with exciting clients. What else could a young, professional woman want?

I had it made, right? Except for the long hours and working weekends, which left little time or energy for my many other interests. Except for the inner conflict I felt about the life I was leading, and the concerns I had about the stressful lives of most "successful" attorneys. Except for the growing disregard for the "search for truth" in the practice of law. Except for the constant feeling that something was missing, and the voice telling me that this was neither where nor what I was supposed to be. When I'd heard that voice often enough, I started listening.

It wasn't like God or the Church had not been part of my life. My loving parents raised my two older brothers and me with a strong Catholic faith and values in Ely. Our family attended Mass together, we kids went to religious education classes. I played the organ at Mass and weddings now and then. It was a "Leave It To Beaver" family life. Growing up in that setting, I decided to become a lawyer; I wanted to help people and make things better.

I attended Sunday Mass throughout my college and lawyer days, but it is clear that my faith had fallen down on my list of priorities. The change was slow and subtle, but it happened. The world's interests had taken over--success, power, prestige, attention, approval--the "drugs" of today's society as the late Jesuit Anthony de Mello said. I rationalized that I was pursuing the kind of "justice" underlying my decision to become an attorney but in reality the job had become an end to itself.

When I started to listen to that inner voice, I began to read books on Catholic spirituality and doctrine. I soon realized how little I knew about various aspects of Catholic faith, how little I had been actually taught. I studied Catholic teachings on difficult topics and found that I agreed with them--despite some of my previous

"well-reasoned" arguments to the contrary. I saw that those arguments were largely the result of misunderstanding or my own rationalization.

As my mind changed, so did my heart. I began to feel God's call--not to this or that vocation, but to a closer relationship with Him. The Holy Spirit had taken hold of me and was gradually giving me the gift of understanding. Many of my friends were having similar experiences, and we shared them often. It finally hit me: I simply was not putting God first in my life.

Choices now were staring me in the face--career and life in general. But there was no turning back. I had to get my priorities straight and let God run the show, no easy task for a life-long take-charge person but one that promised to be rewarding, albeit not financially. I resigned my partnership and turned my attention to the non-profit sector. I became the executive director of Coffee House Press, a local literary publisher. After two years, I have no regrets.

At the Basilica, I became more active, I wanted to give something back to the community which had been a source of quiet inspiration. I became a lector and Eucharistic minister, and began to work with RCIA. This year, I began to attend daily mass and Eucharistic adoration. I read the Bible, devour other religious books, and my prayer life has intensified. I know a lot of people in the same boat, a lot of 20-, 30- and 40- somethings who are dying for knowledge about Catholic faith. We're hungry for the Truth.

I've lately spent time sharing my faith with others. It's a risk, but one worth taking. There are a lot of people at the crossroads of faith and career, faith and life--dissatisfied with their jobs, not liking their fast-paced lifestyles, wondering about their priorities. They know something is missing, but they're not sure what to do. It's radical to be Christian, and more so a Catholic Christian, in today's society. As Father Greg Skrypek gently reminded us at mass, faith is a gift. To say that I'm grateful for this gift is an understatement. ✚



## From the Writings of St. Thomas More

Aware that his words would echo throughout England, throughout Europe, and throughout subsequent history, Sir Thomas More now brought into full play all the rhetorical power and legal expertise that a lifetime of training had placed at his disposal. Challenging the very ground on which Audley and the rest of the judges intended to condemn him, he said:

*"Inasmuch, my lord, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government of which, or of any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual preeminence by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative guaranteed, it is therefore in law among Christian men insufficient to charge any Christian man."*

To prove this claim, he explained that *"this realm, being but one member and small part of the Church, might not make a particular law [that was] disagreeable with the general law of Christ's Universal Catholic Church any more than the city of London, being but one poor member in respect to the who realm, might make a law against an Act of Parliament to bind the whole realm."*

Specifically, More showed that provisions in the Act of Succession and the Act of Treasons went against many other *"laws and statutes of our own land"* that had not been repealed. Preeminent among these was the Magna Carta, the first clause of which states that *"the England Church shall be free, and shall have its rights undiminished and its liberties unimpaired."* After citing other such laws, More then cited scriptural texts proving that no layman could be head of the Church.

At this point Audley broke in to dispute his argument. How could More, alone, presume to challenge so stubbornly what *"all the bishops, universities, and best learned of this realm"* had agreed to support?

The response More now gave was one he had made several times before, but never with such rhetorical and dramatic force. *"If the number of bishops and universities should be so material as your lordship seems to think, then I see little cause, my lord, why that should make any change in my conscience. For I have no doubt that, though not in this realm, but of all those well learned bishops and virtuous men that are yet alive throughout Christendom, they are not fewer who are of my mind therein. But if I should speak of those who are already dead, of whom many are now holy saints in heaven, I am very sure it is the far greater part of them who, all the while they lived, thought in this case the way that I think now. And therefore am I not bound, my lord, to conform my conscience to the council of one realm against the General Council of Christendom."*

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Thomas More - A Portrait of Courage

By: Gerald Wegemer †

## Thought for the Day

### IF I HAD MY LIFE TO LIVE OVER

by Erma Bombeck

I would have talked less and listened more.

I would have invited friends over to dinner even if the carpet was stained and the sofa faded.

I would have eaten the popcorn in the 'good' living room and worried much less about the dirt when someone wanted to light a fire in the fireplace.

I would have taken the time to listen to my grandfather ramble about his youth.

I would never have insisted the car windows be rolled up on a summer day because my hair had just been teased and sprayed.

I would have burned the pink candle sculptured like a rose before it melted in storage.

I would have sat on the lawn with my children and not worried about grass stains.

I would have cried and laughed less while watching television - and more while watching life.

I would have shared more of the responsibility carried by my husband.

I would have gone to bed when I was sick instead of pretending the earth would go into a holding pattern if I weren't there for the day.

I would never have bought anything just because it was practical, wouldn't show soil or was guaranteed to last a lifetime.

Instead of wishing away nine months of pregnancy, I'd have cherished every moment and realized that the wonderment growing inside me was the only chance in life to assist God in a miracle.

When my kids kissed me impetuously, I would never have said, *"Later. Now go get washed up for dinner."*

There would have been more *"I love yous"*.. more *"I'm sorrys"*.. but mostly, given another shot at life, I would seize every minute.. look at it and really see it.. live it.. and never give it back. †





## Scriptural Corner:

*<sup>27</sup> You have heard that it was said, “You shall not commit adultery.” <sup>28</sup> But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.*

### Comment from the Navarre Bible:\*

<sup>27-30</sup> This refers to a sinful glance at any woman, be she married or not. Our Lord fills out the precepts of the Old Law, where only adultery and the coveting of one’s neighbour’s wife were considered sinful.

“*Lustfully*”: feeling is one thing, consenting another. Consent presupposes that one realizes the evil of these actions (looking, imagining, having impure thoughts) and freely engages in them.

Prohibition of vices always implies a positive aspect—the contrary virtue. Holy purity, like every other virtue, is something eminently positive; it derives from the first commandment and is also directed to it: “*You shall love the Lord your God with all your heart, with all your soul, and with all your mind*” (Mt. 22:37). “*Purity is a consequence of the love that prompts us to commit to Christ our soul and body, our faculties and sense. It is not something negative; it is a joyful affirmation*” (Bl. J. Escriva, *Christ is passing by*, 5). This virtue demands that we use all the resources available to us, to the point of heroism if necessary.

“*Right eye*”, “*right hand*”, refers to whatever we value most. Our Lord lays it on the line and is not exaggerating. He obviously does not mean that we should physically mutilate ourselves, but that we should fight hard without making any concessions, being ready to sacrifice anything which clearly could put us in the way of offending God. Jesus’ graphic words particularly warn us about one of the most common occasions of sin, reminding us of how careful we need to be guarding our sight. King David, by indulging his curiosity, went on to commit adultery and crime. He later wept over his sins and led a holy life in the presence of God (cf. 2 Sam 11 and 12).

“*The eyes! Through them many iniquities enter the soul. So many experiences like David’s!—If you guard your sight you will have assured the guard of your heart*” (Bl. J. Escriva, *The Way*, 183).

Among the ascetical methods of protecting the virtue of holy purity are: frequent Confession and Communion; devotion to our Lady; a spirit of prayer and mortification; guarding of the senses; flight from occasions of sin; and striving to avoid idleness by always being engaged in doing useful things. There are two further means which are particularly relevant today: “*Decorum and modesty are younger brothers of purity*” (Bl. J. Escriva, *The Way*, 128). Decorum and modesty are a sign of good taste, of respect for others and of human and Christian dignity. To act in accord with this teaching of our Lord, the Christian has to row against the current in a paganized environment and bring his influence for good to bear on it.

“*There is need for a crusade of manliness and purity to counteract and undo the savage work of those who think that man is a breast. And that crusade is a matter for you*” (Bl. J. Escriva, *The Way*, 121). †

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

**The  
Pope's  
Prayer  
Intention  
for  
February**



**GENERAL INTENTION**

**For an end to euthanasia and of assisted suicide.  
That we may protect our weakest human beings from euthanasia  
and assisted suicide, especially those near death.**

The temptation grows to have recourse to euthanasia, that is, to take control of death and bring it about before its time, gently ending one's own life or the life of others. In reality what might seem logical and humane, when looked at more closely is seen to be senseless and inhumane. Here we are faced with one of the more alarming symptoms of the "culture of death," which is advancing above all in prosperous societies, marked by an attitude of excessive preoccupation with efficiency, and which sees the growing number of elderly and disabled people as intolerable and too burdensome. These people are very often isolated by their families and by society, which are organized almost exclusively on the basis of criteria of productive efficiency, according to which a hopelessly impaired life no longer has any value....

... Euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's tradition and taught by the ordinary and universal magisterium....

Suicide is always as morally objectionable as murder. The Church's tradition has always rejected it as a gravely evil choice.... In its deepest reality, suicide represents a rejection of God's absolute sovereignty over life and death as proclaimed in the prayer of the ancient sage of Israel: "You have power over life and death; you lead men down to the gates of Hades and back again" (Wis 16:13, see Tob 13:2).

To concur with the intention of another person to commit suicide and to help in carrying it out through so-called "assisted suicide" means to cooperate and at times to be the actual perpetrator of an injustice which can never be excused even if it requested.

*--Pope John Paul II, Evangelium vitae  
(The Gospel of Life), March 25, 1995*

Additional References: Catechism of the Catholic Church: 2276-77, 2279, 2280-82, 2324 †

**SPECIAL NOTICE:**

**BECAUSE THE THIRD WEDNESDAY OF  
FEBRUARY IS ASH WEDNESDAY,  
OUR FEBRUARY MEETING WILL BE ON THE  
FOURTH WEDNESDAY, FEBRUARY 24TH.**

**THE SPEAKER:  
BISHOP NORMAN McFARLAND †**

# Catholic Web Sites

## St. Thomas More Web Site



This site provides great information about More such as:

### WHAT'S NEW

- \* Thomas More in England course (University of Dallas, Summer 1999)
- \* Peter Ackroyd's new book "The Life of Thomas More"
- \* Review of Ackroyd's "The Life of Thomas More"

### 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
- \* Catholic Online Biography
- \* A Short Biography
- \* St. John Fisher Web Page

### MORE'S UTOPIA

- \* Utopia

### MORE'S OTHER WRITINGS

- \* List of More's Writings
- \* Thomas More's Last Letter

### BOOKSTORE

- \* Thomas More Bookstore

### ORGANIZATIONS/PUBLICATIONS

- \* Amici Thomae Mori
- \* St. Thomas More Society

### PHOTOGRAPHS OF PLACES MORE KNEW

- \* London Photographs by the Author of this Page
- \* Views of the Tower of London
- \* Thomas More's Family

### RELATED SITES

- \* England: Mega-Links Cultural Page

### PLACES ASSOCIATED WITH MORE

## DEAR JESUS,

Help me to spread Thy fragrance everywhere I go.

Flood my soul with Thy spirit and love.

Penetrate and possess my whole being so utterly that all my life may only be a radiance of Thine.

Shine through me and be so in me that every soul I come in contact with may feel Thy presence in my soul.

Let them look up and see no longer me but only Jesus.

Stay with me and then I shall begin to shine as you shine, so to shine as to be a light to others.

Mother Terese ✝



## From the Library

### Did Adam & Eve Have Belly Buttons?

by Matthew J. Pinto

*Did Adam & Eve Have Belly Buttons?* offers today's Catholic, both young and old alike, a collection of clear and concise answers to questions about the Catholic Faith. The 200 questions contained within came from Catholic teenagers throughout the United States.

Although written for teenagers, Catholics of all ages will learn more about their faith. With topics ranging from artificial insemination and purgatory to women priests and Fundamentalism, this book counters the ambiguity and relativism of our age.

*"Matt Pinto has written the most comprehensive question and answer book on the Catholic Faith that I've ever seen -- and I've seen a lot of them! A to Z, it's all in here!"*

Mary Beth Bonacci, Author of **We're on a Mission from God**

*"I absolutely loved this book; it should be on the bookshelf of every Catholic home, gobbled up by every Youth Group, and nestled in every knapsack! I loved the questions; I loved the answers. Matt Pinto has a gift for providing clear, theologically precise explanations without losing a masterful charm of contemporary language."*

Bud Macfarlane, Jr., Author of **Pierced by a Sword**

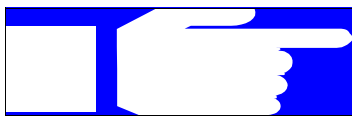
*"If you have a teenager who's wavering in the Faith, challenge them to read this book. It will give your teenagers a clear guide in this age of confusion and uncertainty. It brings complex Catholic teachings down to a level that teens can understand."*

Paul Lauer, Publisher of **YOU! Magazine**

\$11.99 plus shipping and handling. To order: call Ascension Press, c/o Catholics United for Life, or write to them. Ascension Press via CatholiCity, 3050 Gap Knob Road, New Hope, KY 40052 Tel: (800) 376-0520 or (502) 325-3061 or go to <http://www.catholicity.com> †

## AD VERITATEM

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 1102 N. Niguel Canyon Way  
 Brea, CA 92821  
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[alanphar@firstam.com](mailto:alanphar@firstam.com)



## Our Next Meeting:

**DATE: Wednesday, February 24th @ NOON**

**PLEASE NOTE THIS IS THE 4TH WEDNESDAY!**

**SPEAKER: Bishop Norman McFarland**

**PLACE: Revere House in Santa Ana (1st St @ 55 Fwy)**

**FOR INFORMATION: Anne Lanphar @**

**647-2155 or Dave Belz @ 347-0447**