

♦ Ad Veritatem ♦

Volume 4 Issue 8

Official Publication of the St. Thomas More Society

August 1999

NO MEETING IN AUGUST! *Special Events Announcements*



[More] himself led the family's nightly prayers, showing through daily example that his life had a clear purpose and direction.

Thomas More:
Portrait of Courage
Gerard B. Wegemer
(pg. 84)

Please note that there will *not* be a regular meeting in August!

UPCOMING SPECIAL EVENTS

MEET BISHOP BROWN

Wednesday evening, Sept 29th, we will meet with Bishop Brown. For more information, please see page 7.

RETREAT

Sign up for our retreat scheduled for October 4-6, 1999. For more information, please see page 7.

For more information, call Dave Belz at (949) 347-0447 or Anne Lanphar at (714) 647-2155. *Everyone is welcome!* ☩

CAN THE DEVIL MAKE ME DO IT?

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



QUESTION: *When I hear that the devil can tempt us, I am frightened. Is he able to get inside of us and make us sin? Can he force us to give in to his temptations?*

ANSWER: The only way that the devil can tempt us is, in principle, the way in which other human beings can tempt us. He can approach us only from the "outside," through our senses and sense imagination and memory. The devil cannot force our spiritual will or our immaterial intellect. He can only work on the aspects of our soul which are completely dependent on physical sensation. The difference with the devil is that, being by nature an angel (although a fallen one)

(Continued on page 2) **The Devil**

NO MEETING IN AUGUST!

***Meet with Bishop Brown on
Wed evening Sept. 29
(See pg. 7)***

***Come to a Special Retreat
on Oct. 4-6 (See pg. 7)***

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

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(Continued from page 1) **The Devil**

he is able to "see" into our imagination and memory, even though we may not be expressing their contents by words or actions. This gives him a slight advantage, more ammunition, to use against us. However, he never is able to be sure we have really given in, because he can only guess whether we have given full consent or completely understand, or have reflected sufficiently that what we have done or want to do is sinful. This is because he cannot see our intellect or will. This can only be seen by God. This is why the earliest teachers on Christian prayer and spiritual discipline, the Fathers of the Desert, emphasize how important control of our imagination is in fighting the devil.

By constant prayer, by short aspirations prayed inwardly or out loud as we go about our daily work, short prayers like "My Jesus, Mercy" or "Mary, Help," by thinking about the life of Our Lord, Our Lady, and the Saints, by avoiding useless words and images on TV and radio, we can clean up our imagination, and give the devil less to work on. We will recognize temptations more easily, and reject them more successfully, if we have a purer inner life. The best example of this is Our Lord and Our Lady. When the devil tempted Christ, he was not sure He was the Son of God and Messiah. This means that Our Lord had so complete a control of His imagination that nothing entered

there which he did not want to, so the devil was perplexed at a man with an imagination and memory so pure and holy, so he was forced to come out into the open and ask. (What a humiliation for him, and a lesson for us!) In World War II, there were posters with sinking ships over the caption "somebody talked." If we can quiet our imagination by prayer and silence, we can avoid many an attack of the evil one. Let's remember the words of St. Peter: "Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to His eternal glory through Christ will Himself restore, confirm, strengthen, and establish you after you have suffered a little." (1 Peter 5:8-10).

St. Ignatius of Antioch (A.D. 107) has these wonderful words about Our Lady's self controlled, grace filled imagination. He says, "Both the virginity of Mary and her giving birth escaped the notice of the prince of this age . . . mysteries wrought in the stillness of God" (Letter to the Ephesians 19). Let's ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. †

Reprinted from the May/June 1997 issue of *ENVOY*, a Catholic Apologetic & Evangelization Magazine. Call 1-800-55-ENVOY

Nothing so much destroys personality as the sense of self-importance. Its first demand is that everything should be as we wish, and as soon as it is not we complain to God and are annoyed by people. The supreme height of spiritual loveliness is to be lovely and not know it.

SIMPLE TRUTHS by Fulton J. Sheen †



The Blessed Sacrament: How We Receive the Lord

By: Michael Shonafelt, Esq.



On some Sundays, I like to take my family to the Spanish mass at Mission San Juan Capistrano. At those masses, one of the many beautiful cultural expressions that make up the rich tapestry of the Catholic Church is always on display. For instance, it is not unusual to see faithful, both young and old, processing on their knees in penance, weeping before the tabernacle, or gathering in colorful, festive parades in honor of the Saint of the day. One thing in particular strikes me about those Spanish masses: *how few people approach the altar to receive communion.*

The Church is Catholic, in part, because it embraces and sanctifies all cultures. And each cultural expression, in turn, reveals one of the multifarious facets of our faith. To me, the Hispanic expression of faith seems to exemplify *reverence*. Of course, one should never attempt to propound an inverse correlation between the number of communicants and the reverence of that body of believers. The phenomenon of pious reticence to receive the body and blood of the Lord does stand in stark contrast to the standard practice of mainstream American Catholics, however. In mainstream Catholic America, it appears, on the surface, that no circumstance can render us unworthy of the reception of our Lord in the Eucharist.

The Need for Penance

The danger here is that communion will become a rote exercise in following the crowd, which, Sunday after Sunday, *inexorably*, channels up

through the pews, and files into the queue, up to the altar, to receive the Lord -- in the worst case, without any thought at all as to the infinite sublimity and significance of that act. The danger is *real* and is evidenced by a disproportionate number of faithful who wholly neglect another sacrament: Penance. Pope John Paul II addressed this phenomenon in his apostolic letter *Dominicae Cena*, written in the second year of his pontificate:

***Anyone who desires
to receive Christ in
the Eucharistic
Communion must be
in the state of grace.***

***Anyone aware of
having sinned
mortally must not
receive communion
without having
received absolution
in the sacrament
of penance.***

Catholic Catechism ¶ 1415

Sometimes, indeed quite frequently, everybody participating in the eucharistic assembly goes to Communion; and on some such occasions, as experienced pastors confirm, there has not been due care to approach the sacrament of Penance so as to purify one's conscience. This can of course mean that those approaching the Lord's table find nothing on their conscience, according to the objective law of God, to keep them from this sublime and joyful act of being sacramentally united with Christ. But there can also be, at least at times, another idea behind this: the idea of the Mass as only a banquet in which one shares by receiving the body of Christ in order to manifest, above all else, fraternal communion. It is not hard to add to these reasons a certain human respect and mere "conformity."

As the letter points out, this phenomenon also stems from recent efforts by the clergy to emphasize the social aspects of the Eucharist as a feast, to

The Eucharist (Continued on page 4)

(Continued from page 3) **The Eucharist**

the unfortunate neglect of emphasizing the essence of the Eucharist as the true presence, body, blood, soul and divinity of Christ. The teaching of the Church is clear:

Anyone who desires to receive Christ in the Eucharistic Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

(The Catholic Catechism ("Catechism"), (Libreria Editrice Vaticana, 1994) ¶ 1415, p. 356.) Accordingly, every approach to the altar of the Lord must be accompanied by a serious reflection on the state of our soul before God. If, upon an objective reflection, one is aware of sin serious enough to constitute a separation from God, one should receive the grace of the sacrament of penance first. Otherwise, the act of Communion becomes a sham expression of a union which is not really there. (Catechism, ¶ 1385, p. 350.)

The Need for Frequent Communion

It is crucial to note, however, that there is a difference between reverence for the Eucharist and an excessive abstention born of an inordinate rigorism or an exaggerated notion of unworthiness. The Jansenist heresy of the 17th Century fell into this trap. Antoine Arnauld, cofounder of the Jansenist movement, railed against frequent communion, and equated abstention from the Sacrament as mark of higher perfection.

Juxtaposed against the Jansenist heresy is the Church's ancient admonition that the faithful receive communion *frequently* as a means of being bonded closer to Christ and avoiding sin. As Pope Saint Pius X wrote:

The desire of Jesus Christ and of the Church that all of the faithful should

daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of this sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the strains of daily faults, and to avoid those graver sins to which human frailty is liable.

Saint Robert Bellarmine, writing against Jansenist abuses, wrote, "*Experience bears out that those who receive frequently with a desire to grow in holiness make wonderful progress in the spiritual life.*" For Bellarmine, frequent reception of Communion was "*the unique and infallible way of reforming the Church of Christ.*" Bellarmine confronted to proposition that it is

more respectful to Christ to abstain from Communion by saying, "*It is precisely in receiving the Holy Eucharist even daily that we show forth the reverence which the Lord expects of us.*"

Striking a Balance

For centuries, the Church has emphasized the need for frequent communion -- and has warned against too much stringency

based upon our own notions of unworthiness in the face of so sublime a sacrament. In the final analysis, none of us is ever truly *worthy* to receive the Lord in Communion. Yet He comes to us that way, and invites each of us to unite ourselves to Him sacramentally. However, the extremes of the Jansenist era appear to have given way to another extreme, casual frequent communion, without sufficient apprehension of the importance of the act and without serious preparation. We should not hesitate to approach the Lord when we have considered that He is truly present in the Eucharist, made a thorough examination of conscience, and find, upon that examination, that there is no mortal sin separating us from Him. Absent a consciousness of mortal sin, we *need* to receive Him, sinful as we are. The gift of His presence and His loving invitation are too wonderful to pass up. †



Free Will, Conscience & Duty

By: Anne Lanphar

THE GIFT OF FREE WILL

The most amazing gift God has given mankind is a free will. Any human parent would never give a free will to their children! Every parent knows that this free will appears very early in human development - starting somewhere around age 1 as evidenced by the emphatic “no” that emits from the mouth of that sweet-looking child.

God gave this special gift to mankind so that the love we give Him would be freely given and thereby have value to Him. He could easily have created minions to obey and serve Him but He loved us so much and wanted us to love Him freely. However, by this gift He also risks our rejection.

God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. “God willed that man should be ‘left in the hand of his own counsel,’ so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him. ‘Man is rational and therefore like God; he is created with free will and is master over his acts.’ (Catholic Catechism ¶ 1730)

When God gave man a free will, by definition He also committed to never interfere with that gift otherwise, by definition, it would not be a free will. Accordingly He never interferes with our decisions – even the evil ones where we choose to harm another. The strongest evidence of this commitment is heard in the heart-wrenching cries of a parents heart who has lost a child in a brutal manner to a criminal act: “How could God let this happen? Where was He?” God was in His heaven keeping His commitment to us, to all mankind. Although it undoubtedly pains Him greatly to not be able to stop the evil in the world, He **can not** violate His word. He did not even interfere with the brutal and cruel death inflicted on His own Son.

God virtually gave each of us the right to accept or reject Him. A truly amazing gift.

CONSCIENCE

But free will does not equate to an unlimited license to do whatever we want. This amazing gift was given with a “gentle restraint” – our conscience. “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment.... For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (Catholic Catechism, ¶ 1795)

Calling conscience a form of “restraint” is not really an accurate description since it implies an element of control. But God does not control the individual even via the conscience. Man still has the free will to ignore his conscience and choose to act as he desires.

What exactly is a conscience? What does it do? The Catholic Catechism describes it as follows: “Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths. Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.” (Catholic Catechism ¶ 1795-6)

Conscience does not restrict man's choice but serves as a method by which God lets man know His will. It reflects the element of reason given to man so that he can judge his actions. Without reason to temper the free will, man would be completely unrestrained in his actions.

Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human

(Continued from page 5) **Free Will, Conscience & Duty**

person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise.... [Conscience] is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ. (Catholic Catechism ¶ ____)

Can man follow his conscience with impunity at all times? The simple answer is yes: man **must** always obey the dictates of his conscience. “If he were deliberately to act against it, he would condemn himself.” (Catholic Catechism ¶ ____). However, although man must choose in accordance with his conscience, certain rules do apply:

❖ One may never do evil so that good may result from it. In other words, the end never justifies the means.

❖ The Golden Rule: “Whatever you wish that men would do to you, do so to them.”

❖ Charity always proceeds by way of respect for one’s neighbor and his conscience. In other words, we must not do anything which would serve to give bad example to our brother and cause him to “stumble”.

So, is ignorance bliss? Can a man close his eyes and ears and claim impunity based on ignorance? Although each man must follow his conscience, he has certain **duties** in relation to the conscience.

DUTY

Man has certain duties which come with the gift of free will: (i) ***the duty to have an educated con-***

science, and (ii) ***the duty to never to surrender his free will to another***. Each person will be held responsible for his failure to meet these duties.

(i) Duty to Educate the Conscience

Although conscience is a gift from God, it does not come fully formed. It is an individual responsibility to pursue truth and to form an educated conscience. It is *a life-long obligation* - it did not end with graduation from a Catholic school or CCD program.

Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.

The education of the conscience is a life-long task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment rising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart.

In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (Catholic Catechism, ¶ 1783-5)

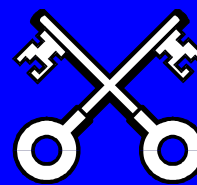
An uneducated conscience can be in a state of ignorance thereby resulting in erroneous judgments. Although each individual must follow his conscience, he will be held accountable for the failure to meet the duty to educate his conscience. As with civil law, *ignorance is no excuse!*

This ignorance can often be imputed to per-

(Continued on page 10) **Free Will, Conscience & Duty**



You re Invited to Meet
Bishop Brown!
Wednesday Evening
September 29th
at the Marywood Center
Catered Dinner



St. Thomas More Society Retreat

"And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak." (Mark 14: 37-38)

When: Friday evening, October 4, 1999 (check-in 7:30 - 8:30 p.m.) through
Noon on Sunday, October 6, 1999

Where: Marywood Retreat Center, 2811 Villa Real, Orange

Cost: \$125 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, with opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Fr Ed Broom and the Oblates of Mary

Contact: Jim Hayes (949) 347-7900 or via email at Hayesatty@aol.com or via mail
as set forth below. †



Please register me for the St. Thomas More Retreat for the weekend of October 4-6, 1999

Name: _____ Telephone: _____

Address: _____

City: _____ State: _____ Zip: _____ email: _____

Mail to: Jim Hayes, c/o Ashworth, Hayes & Moran
28202 Cabot Road, Suite 100, Laguna Niguel, CA 92677



Thought for the Day

A Story About Friendship

There was a little boy with a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, to hammer a nail in the back fence.

The first day the boy had driven 37 nails into the fence. Then it gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper.

The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence. He said, *"You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say I'm sorry, the wound is still there. A verbal wound is as bad as a physical one."* †

*An atheist is a man who has no
invisible means of support.*

Fulton Sheen



Scriptural Corner:

²⁵So the Jews gather round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; ²⁶but you do not believe, because you do not belong to my sheep. ²⁷My sheep hear my voice, and I know them, and they follow me; ²⁸and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

John 10: 25-28

Comment from the Navarre Bible:*

Certainly faith and eternal life cannot be merited by man's own efforts: they are a gift of God. But the Lord does not deny anyone grace to believe and be saved, because he "wishes all men to be saved and to come to the knowledge of the Truth" (1 Tim 2:4). If someone tries to avoid receiving the gift of faith, his unbelief is blameworthy. On this point St Thomas Aquinas teaches: "I can see, thanks to the light of the sun; but if I close my eyes I cannot see: this is no fault of the sun, it is my own fault, because by closing my eyes, I prevent the sunlight from reaching me" (*Commentary on St John, as loc.*).

But those who do not oppose divine grace do come to believe in Jesus. They are known to and loved by him, enter under his protection and remain faithful with the help of his grace, which is a pledge of the eternal life which the Good Shepherd will eventually give them. It is true that in this world they will have to strive and in the course of striving they will sustain wounds; but if they stay united to the Good Shepherd nothing and no one will snatch Christ's sheep from him, because our Father, God, is stronger than the Evil One. Our hope that God will grant us final perseverance is not based on our strength but on God's mercy: this hope should always motivate us to strive to respond to grace and to be ever more faithful to the demands of our faith.

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

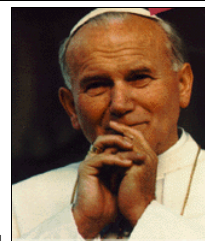


The Pope's Prayer Intentions for August



GENERAL INTENTION

That, from generation to generation, the children of God the Father praise and give thanks to the Most High for his great works incessantly done in the history of humanity.



Nineteen ninety-nine, the third and final year of preparation, will be aimed at broadening the horizons of believers, so that they will see things in the perspective of Christ: in the perspective of the "Father who is in heaven", and from whom the Lord was sent and to whom he has returned.

"This is eternal life, that they know you the only true God, and Jesus Christ whom you had sent" (John 17:3). The whole of the Christian life is like a great pilgrimage to the house of the Father, whose unconditional love for every human creature, and in particular for the "prodigal son" (see Luke 15:11-32), we discover anew each day. This pilgrimage takes place in the heart of each person, extends to the believing community and then reaches to the whole of humanity.

The Jubilee, centered on the person of Christ, thus becomes a great act of praise to the Father: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him: (Ephesians 1:3-4).

The term "Jubilee" speaks of joy--not just an inner joy but a jubilation which is manifested outwardly, for the coming of God is also an outward, visible, audible and tangible event as Saint John makes clear (see 1 John 1:1). It is thus appropriate that every sign of joy at this coming should have its own outward expression. This will demonstrate that the Church rejoices in salvation. She invites everyone to rejoice, and she tries to create conditions to ensure that the power of salvation may be shared by all. Hence the Year 2000 will be celebrated as the Great Jubilee.

--John Paul II, *Tertio millennio adveniente*

(On Preparation for the Jubilee of the Year 2000) November 10, 1994

Catechism of the Catholic Church: 2779-85, 270, 845 ✚

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

THEME SONGS FOR BIBLE CHARACTERS

Noah: "Raindrops Keep Falling on My Head"

Adam and Eve: "Strangers in Paradise"

Lazarus: "The Second Time Around"

Esther: "I Feel Pretty"

Job: "I've Got a Right to Sing the Blues"

Moses: "The Wanderer"

Jezebel: "The Lady is a Tramp"

Samson: "Hair"

Salome: "I Could Have Danced All Night"

Daniel: "The Lion Sleeps Tonight"

Joshua: "Good Vibrations"

Peter: "I'm Sorry"

Esau: "Born To Be Wild"

Jeremiah: "Take This Job and Shove It"

Shadrach, Meshach & Abednego: "Great Balls of Fire!"

The Three Kings: "When You Wish Upon a Star"

Jonah: "Got a Whale of a Tale"

Elijah: "Up, Up, and Away"

Methuselah: "Stayin' Alive"

Nebuchadnezzar: "Crazy" ✚



From the Writings of St. Thomas More:

More On Conscience

[At his trial] ...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?

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 real, 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 not 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.

So powerful were these and the other arguments that More made that Chancellor Audley was "*loath to have the burden of that judgment wholly to depend on himself.*" His conscience having indeed been touched, he "*openly asked advice of the Lord Fitz-James, then Lord Chief Justice of the King's Bench... whether this indictment was sufficient or not.*"

Fitz-James and the rest of the judges looked at each other for some time. Here was a moment of conscience that was undoubtedly acute. They knew that what More said was true; but they also knew that Henry, powerful lion that he was, would brook no opposition to his will.

Thomas More: Portrait of Courage

By: Gerald B. Wegemer (Pg. 216) †

(Continued from page 6) **Free Will, Duty & Conscience**

sonal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil he commits.

Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. (Catholic Catechism ¶ 1791-2)

If a person does not have the opportunity to know or pursue the truth, he will not be held responsible for the error in judgment made by his conscience nor for the ignorance that led to the error. These circumstances are limited and left to the judgment of our all-knowing God in His mercy.

(ii) Duty to Never Surrender the Free Will

Because man has been given a free will, he is responsible for his decisions and actions. Abdication of the decision making process is neither acceptable in civil law nor the divine law. If a person surrenders his judgment to another person, to outside "forces" such as superstition or materialism, or to external forces such as drugs or alcohol, he is responsible for *that decision and the consequences.*

CONCLUSION

God has blessed mankind with the incredible gift of a free will but also provided a guidance mechanism: the conscience. Although each person is required to follow his conscience (within certain rules), he has a duty to have an educated conscience and to never surrender that free will to anyone or anything. †


Catholic Web Sites

<http://www.ewtn.com>

**THIS WEB SITE IS AN
INCREDIBLE
RESOURCE OF
CATHOLIC
INFORMATION.**



**HOME - EWTNNews - FAITH - TELEVISION - RADIO - LIBRARY - GALLERY -
CATALOGUE -WHAT'S NEW -MULTIMEDIA- GENERAL**

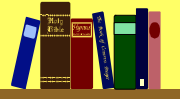


EWTN - Assumption of Virgin mary

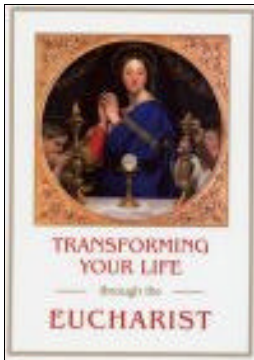
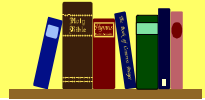
WHAT'S NEW
STREAMING AUDIO & VIDEO
ESPAÑOL

EWTN 7
GLOBAL CATHOLIC NETWORK

FAITH	NEWS
DOCUMENT LIBRARY	TELEVISION
GALLERY	RADIO
GEN'L INFORMATION	CATALOGUE
ESPAÑOL	LIFE ON THE ROCK



From the Library



TRANSFORMING YOUR LIFE THROUGH THE EUCHARIST

By: John A. Kane

The Holy Eucharist has nourished the Faith of Catholics for centuries--but it's all too easy to let routine dull your sense of the transforming power of this sacrament. These pages will stir the embers of your love for the Eucharist into a bright glowing flame. In them, Fr. John A. Kane explores the selfless humility shown by Christ in His Presence in the Eucharist, opening the way for you to receive greater spiritual fruit from worthier receptions of Communion and from adoration of Christ in the Eucharist. You'll learn how the Eucharist is truly a sacrament of love--a sacrament that not only demonstrates Christ's love for you, but gives you the grace you need to love God and your neighbor with a fervor unquenched by passing changes in fortune or feelings. As Fr. Kane opens your eyes to how much God longs to be with you in the Eucharist--and how much He delights in you--you'll come to experience the Eucharist as that inexhaustible source of grace, peace, and comfort that He intends it to be for you.

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\$11.86 †

AD VERITATEM

St. Thomas More Society

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Our Next Meeting:

NO MEETING IN AUGUST!

UPCOMING EVENTS

Meet with Bishop Brown on Wed evening Sept. 29 (See pg. 7)

Come to a Special Retreat on Oct. 4-6 (See pg. 7)

OR IN FORMATION:

Anne Lanphar @ 647-2155 or Dave Belz @ 347-0447

www.stthomasmore.net