

◆ Ad Veritatem ◆

Volume 4 Issue 9

Official Publication of the St. Thomas More Society

September 1999

SPECIAL MEETING IN SEPTEMBER with Bishop Brown!



"But we find it many times far contrary, that the over great regard of his mercy, turneth trust into presumptions, and maketh men the more bold in sin, so truly that neither love of God, nor desire of heaven, nor dread of hell, is able to pull them back."

The King's
Good Servant
But God's First
By: James Moti
(pg. 264)

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

Please note that there will not be a regular noon meeting in September!

UPCOMING SPECIAL EVENTS

MEET BISHOP BROWN

6 p.m. Wednesday Sept 29th, we will meet with Bishop Brown at Marywood Center. *For more information, please see page 7.*

RETREAT

Sign up for our retreat scheduled for October 8-10, 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!* ☩

SPECIAL MEETING IN SEPTEMBER!

Meet with Bishop Brown
6 p.m. Wed Sept. 29
(See pg. 7)

Come to a Special Retreat
on Oct. 8-10 (See pg. 7)

FAITH OF OUR **FATHERS:** *The Holy Sacrifice* *of the Mass*

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



Some argue against the Catholic teaching that the Mass is a sacrifice. The early Church Fathers tell us that it is. In Genesis 14:18 Melchisedek the High Priest and King of Salem offers a sacrifice of bread and wine. In Hebrews 7 Christ is priest after the order of Melchisedek in fulfillment of the prophecy of Psalm 110:4: *"Thou art a priest forever according to the order of Melchisedek"* Did Christ then offer up bread and wine like Melchisedek, who prefigured His eternal priesthood?

Answer: At the Last Supper in the Gospels Christ the High Priest commands His Apostles to do as He did with the bread and wine in commemoration of

(Continued on page 2) The Mass

Inside This Issue:

Chaplain's Message	Page 1
Historic Visit of St Therese's Relics	Page 5
Thought for the Day	Page 6
SPECIAL ANNOUNCEMENTS	Page 7
From the Writings of More	Page 10
Catholic Web Sites	Page 11
From the Library	Page 12

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

Him. Were the Apostles then meant to share in that one priesthood of Christ as His instruments offering His Body and Blood under the appearances of a sacrifice of bread and wine?

Answer: Yes. We read that the Apostles offered the Eucharist in Jerusalem and Troas (Acts 2 and 20), and in Corinth the sacrifice of Christians is contrasted with the sacrifices of the Temple and to the sacrifice of the pagans (1 Cor. 10-11). In Malachy 1:11 the last of the Old Testament prophets declares: *"From the rising of the sun to its setting, my name is great among the gentiles, and in every place there is sacrifice, and here is offered to my name a clean oblation"* (Mal. 1:11). Has this prophecy of Malachy come true? Is there everywhere in the world offered a sacrifice which is, according to the Hebrew word he uses *"minhah"* an unbloody or grain offering?

Answer: Just go to Holy Mass in any Catholic Church and you'll find the answer is *"yes."* You'll see the fulfillment of that biblical prophecy: *"so that from east to west a perfect offering may be made to the glory of your name."* What is true of the Mass today has been true since the beginning of Christianity. Let's see what the early Fathers of the Church taught about the Eucharistic Sacrifice, the offering up under the appearances of bread and wine of the Body and Blood of Christ, which were offered for our salvation on the cross at Calvary. These quotations are drawn from Eastern and Western Church Fathers and span the first six centuries of Christianity. They attest to the universal teaching in the early Church that the Eucharistic Liturgy is a sacrifice.

The Didache

This passage contains a direct reference to the fulfillment of Malachy's prophecy being the Holy Sacrifice of the Mass (cf. Malachy 1:11, 14). The Didache is one of the most ancient and authoritative Christian writings, reflecting the teachings and liturgical practices of the first-century Church.

"On the Lord's own day assemble in common to break bread and offer thanks; but first confess your sins, so that your sacrifice may be pure . . . your sacrifice must not be defiled. For here we have a saying of the Lord: 'In every place and time offer Me a pure sacrifice' (Greek: thysia) . . . for I am a

mighty king says the Lord and My name spreads terror among the nations'" (A.D. 98).

St. Ignatius of Antioch

Writing just after the end of the first century, only a few years after the death of St. John the Apostle, St. Ignatius gives us a short but powerful indication of the sacrificial nature of the Eucharist. He refers to those who absent themselves from the Eucharist celebrated by the bishop and his priests. The Greek word he uses for the *"altar"* used in Christian worship is *thysiasterion*, which means *"place where sacrifices are offered."* *"Let no one deceive himself,"* St. Ignatius warns, *"whoever keeps away from the altar (thysiasterion) deprives himself of the divine bread"* (Letter to the Ephesians 5:2; A.D. 10).

Epistola Apostolorum

This work, only discovered in 1895, was originally composed in Greek but exists today only in Coptic, Ethiopian, and Latin translations. The Ethiopian version is the most complete and contains a beautiful dialogue between Christ and His Apostles after the Resurrection about the offering of the Christian paschal sacrifice. This passage, translated especially for *Envoy* magazine, is not found in any English language collections of the Fathers. It's as though the objections of Protestants against the sacrifice of the Mass were already being anticipated and answered back then:

"The Lord said, 'You will celebrate the memorial of My death, that is, the Passover Sacrifice . . . at the cock's crow, at dawn, you will perform My feast of love and My memorial' . . . The Apostles said, 'Lord, haven't You drunk to the full of the Passover Sacrifice? Is it then necessary that we do it again?' Jesus responded, 'Yes, it is necessary, until I come again from the Father'" (Epistola Apostolorum 13; A.D. 140).

St. Irenaeus of Lyons

This great Church Father was a disciple of St. Polycarp and, as such, was the *"spiritual grandson"* of St. John the Apostle, since St. Polycarp knew the Apostle. This means that the teachings St. Irenaeus received from his mentor came directly from the

The Mass (Continued on page 3)

(Continued from page 2) **The Mass**

Apostles. This fact is important to keep in mind, since it demonstrates that the purity of apostolic teaching was handed on intact to each subsequent generation of Christians. The teaching on the Eucharist and the Mass as a Sacrifice that St. Irenaeus speaks of in this passage he received from the Apostles, through St. Polycarp.

"He took that created thing, bread, and gave thanks and said, 'This is My Body.' And the cup likewise, which is part of that creation to which we belong, He confessed to be His Blood, and taught the new oblation of the new covenant, which the Church, receiving from the Apostles, offers to God throughout the world . . . concerning which Malachy, among the twelve prophets, thus spoke beforehand: 'From the rising of the sun to the going down, My name is glorified among the gentiles, and in every place incense is offered to My name and a pure sacrifice . . . ' indicating in the plainest manner that in every place sacrifice shall be offered to Him, and at that a pure one" (Against Heresies 4,17,5; A.D. 170).

St. Hippolytus of Rome

St. Hippolytus composed a beautiful Eucharistic prayer at the beginning of the third century. The second Eucharistic prayer of the Missal of Pope Paul VI, which we use now, is based on it. In a commentary on Daniel 4:35 St. Hippolytus refers to the outlawing of the Church's sacrifice by the Antichrist at the end of time. Like many other Fathers who teach on the Sacrifice of the Mass, he too uses the language of the prophecy of Malachy.

"For when the gospel is preached in every place, the times being then accomplished . . . the abomination of desolation will be manifested, and when he (the Antichrist) comes, the sacrifice and oblation will be removed, which are now offered up to God in every place by the gentiles" (Commentary on Daniel 22; A.D. 220).

St. Cyprian of Carthage

Later in the same century, this martyr bishop of Carthage, in the midst of the ferocious persecution of Christians by the Romans, clearly explains the Lord's Eucharistic Sacrifice as being "according to the order of Melchisedek."

"In the priest Melchisedek we see prefigured the sacrament of the sacrifice of the Lord, according to what Divine Scripture testifies, and says, 'And Melchisedek, king of Salem, brought forth bread and wine.' Now he was a priest of the most High God, and blessed Abraham. And that Melchisedek was a type of Christ, the Holy Spirit declares in the Psalms, saying from the person of the Father to the Son: 'Before the morning star I have begotten Thee; Thou art a priest forever, after the order of Melchisedek.' This order is assuredly the one coming from that sacrifice: that Melchisedek was a priest of the Most High God; that he offered wine and bread; that he blessed Abraham. For who is more a priest of the most high God than Our Lord Jesus Christ, Who offered a sacrifice to God the Father, and offered the very same thing which Melchisedek had offered, that is, bread and wine, to wit, His Body and Blood? . . . For if Jesus Christ Our Lord and God is Himself the chief priest of God the Father, and has first offered Himself a sacrifice to the Father, and has commanded that this be done in commemoration of Himself, certainly the priest truly discharges the office of Christ, who imitates what Christ did; and he offers a true and full sacrifice in the Church to God the Father, when he proceeds to offer it according to what he sees Christ Himself to have offered" (Letter 62: 4,14; A.D. 253).

St. Serapion of Thmuis

This great bishop of Lower Egypt (that means Northern Egypt - the Nile is lower near the sea) was a good friend of St. Athanasius, the defender of the Divinity of Christ against the Arian heretics. He offers us the earliest text we have of a Eucharistic prayer which was actually used in the Divine Liturgy of the Eucharist.

"Heaven is full, and the earth as well is full of your magnificent glory, O Lord of Hosts. Fill too this sacrifice with Your power and communion, for we offer You this living sacrifice and unbloody offering . . . Thus we offer bread, celebrating the likeness of His death and we implore You, O God of Truth, to reconcile us to all and have mercy on us through this sacrifice . . . and we offer wine using the likeness of blood. May Your holy Word come upon this bread, O God of Truth, that it might become the

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

Body of the Word, and upon this chalice that it might become the Blood of the Truth" (The Anaphora of Serapion 4; A.D. 339 [original translation]).

St. Cyril of Jerusalem

The newly baptized converts of the Church in Jerusalem were treated to the classiest instruction on the sacraments ever given, the amazingly beautiful lectures of their bishop, St. Cyril. He describes the Holy Eucharist as an *"awe-inspiring"* sacrifice. Here he explains the liturgy after the consecration:

"Next, when the spiritual sacrifice, the bloodless worship has been completed, over that sacrifice of propitiation we beseech God for the public peace of the Churches . . . for all, in a word, who need help, we all pray and offer this sacrifice. Then we commemorate also those who have fallen asleep . . . for all those who have gone before us, believing that this [Eucharistic sacrifice] will be the greatest benefit to the souls of those on whose behalf our supplication is offered in the presence of the holy, of the most dread sacrifice" (Catechetical Lectures 5, 8-9; A.D. 350).

St. Ephraem the Syrian

This is my favorite patristic text on the sacrifice of the Mass. You won't find it anywhere published in an English translation except for here. St. Ephraem so closely identifies the action of Christ in the Eucharist with His sacrifice on the cross that he counts the three days of Christ's death and burial as beginning with His mystical, sacramental 'slaying' at the Last Supper:

"From the moment when He broke His Body for His disciples, and gave it to them, one begins to count the three days during which He was among the dead. Adam practically, after eating of the fruit of the tree, lived a long time, even though he was counted among the dead for having disobeyed the commandment of God. God had spoken to him thus 'The day when you eat of it, you will die.' Thus it was for Our Lord. It was because He had given them His Body to eat in view of the mystery of His death that He entered into their bodies as He entered later on into the earth" (Commentary on the Diatessaron 19, 4 [translated from the Armenian version]; A.D. 363).

The Liturgy of St. Maruthas

This liturgy of Syrian origin is attributed to St. Maruthas, the great Syrian missionary bishop in Persia and ally of St. John Chrysostom. St. Maruthas, known for his corpulence (there have been some fat saints!), was martyred around A.D. 412. He expands on the words of institution and consecration in the Mass to identify the Eucharistic Sacrifice with the Sacrifice of Christ on the Cross. (This text is not found in any English selections, so I have translated the passage.)

"On that last night on which He was about to save His creatures, observe and fulfill the law, and begin His New Covenant, while teaching those saved by Him the true doctrine, He took the bread into His pure hands, and giving thanks to His Father, He blessed, sanctified, broke, and divided it among His disciples and said: 'Take eat, believe, and be certain, and so teach and preach that This is My Body which is broken for the salvation of the world, and to those who eat it and believe in Me it gives the expiation of sins and eternal life' Truly Lord we have done wickedly, evilly, and foolishly, and we have provoked Your wrath, nor have we kept even one of Your commandments. May you, O Good Lord, excuse us and be merciful for our crimes for the sake of the Sacrifice placed before You this day. Indeed it is You who have told us, 'Whosoever eats My flesh and drinks My blood, and believes in Me, abides in Me and I in him, and I will raise him up on the last day May He (the Holy Spirit) change this simple bread and make it the very Body which was immolated for us on the cross for the remission of sins and the eternal life of those receiving it.'" (Liturgy of St. Maruthas of Maiferkat; circa A.D. 390).

St. Ambrose of Milan

The Roman Canon, or *"First Eucharistic Prayer"* of the Latin Church, is cited by St. Ambrose in his instructions on the sacraments given to the newly baptized during the week of Easter:

"And the priest says, 'Therefore, mindful of His most glorious passion and resurrection from the dead and ascension into heaven, we offer You this immaculate victim, a reasonable sacrifice, an unbloody victim, this holy bread, and the chalice of eternal life. And we ask You and pray that You ac-



Historic Visit of St. Therese's Relics

The Society of the Little Flower is happy to announce that the beautiful reliquary of St. Therese--containing some of her bones -- will be traveling through much of the United States from October 5, 1999 until January 28, 2000. This special visit is sponsored by the five Carmelite Provinces (O. Carm. and O. C.D.) in the U.S.A. with the permission of the National Conference of Catholic Bishops.

Great crowds have already prayed before St. Therese's relics in France, Belgium, Luxembourg, Germany, Italy, Switzerland, Austria, Slovenia, Brazil, Holland, Russia, Kazakhstan, and Argentina. The relics were also present beside Pope John Paul II at St. Peter's Basilica in Rome on October 19, 1997 when he proclaimed St. Therese a Doctor of the Church.

We Americans can rejoice that, in God's Providence, the relics of St. Therese will be in our country for the actual coming of the new millennium!

In all the countries St. Therese has visited, countless people have been inspired to draw closer to God.

For more information, call one of one of the toll-free numbers 9:00 a.m. - 5:00 p.m., Monday - Friday only: 1-800-621-2806 (Central Time) or 1-800-THERESE [1-877-843-7373] (Pacific Time) St. Therese material is available from: Society of The Little Flower; 1313 Frontage Rd. Darien, IL 60561 1-800-621-2806 www.littleflower.org/

The Itinerary of the Reliquary of St. Therese of Lisieux in Southern California December 24, 1999 - January 6, 2000

The visit commences in New York City on Tuesday, October 5, 1999, with arrival at JFK Airport from Buenos Aires, Argentina. The visit ends with a departure from Honolulu, HI, Friday, on January 28, 2000 and the relics will be flown to the Philippines. ***For the entire itinerary, please call the toll free numbers or visit the website.***

SAN DIEGO, CA, Friday, December 24, The Immaculate Church, University of San Diego Campus, (619) 574-5700. 9:00 a.m. - 2:00 p.m. With Therese, prepare for Christmas. 11:00 a.m. Mass, Bishop Robert H. Brom, principal celebrant.

LA MESA, CA, Friday, December 24, Little Flower Haven, 8585 La Mesa Blvd. (619) 466-3116. 3:00 p.m. Arrival ceremony. 4:00 p.m. Evening Prayer and exposition of Bl. Sacrament until 5:00 p.m. 5:00 p.m. Children's hour. 6:00 p.m. Little Flower Haven's residents' hour. 7:00-11:30 p.m. Adoration of Bl. Sacrament. 11:30 p.m. Office of Readings. Midnight Mass with St. Therese. Pray all-night with St. Therese to the Infant

Jesus. December 25, 7:00 a.m. Sung Morning Prayer. 7:30 a.m. Veneration. 9:00 a.m. Christmas Morning Mass. 10:00 a.m. Holy Hour en espanol. 11:00 a.m.-12 noon Farewell by Carmelite Sisters and residents of Little Flower Haven.

SAN DIEGO, CA, Saturday, December 25, Carmelite Monastery, 5158 Hawley Blvd. 1:00 - 6:00 p.m. Celebrate Christmas with St. Therese. 4:00 p.m. Solemn Eucharist.

NORTH HOLLYWOOD, CA, Sunday, December 26, St. Jane Frances de Chantal Church, 13001 Victory Blvd. (818) 985-8600. 11:00 a.m. Mass of welcome, Bishop Gerald Wilkerson, principal celebrant. 1:00 p.m. Mass (Spanish). 3:00 p.m. Mass (Korean). 6:00 p.m. Mass (English). Monday, December 27, 6:30 and 8:00 a.m. Masses. Pray all day with Therese until 9:00 p.m. Tuesday, December 28, 9:00 a.m.

ALHAMBRA, CA, Thursday, December 30, Carmelite Monastery, 215 E. Alhambra Rd. 9:00 a.m. Mass in Vietnamese with Bishop Donald W. Montrose, principal celebrant.

ALHAMBRA, CA, Thursday, December 30, Sacred Heart Retreat House, 920 E. Alhambra Rd. (626) 289-1353. 12 noon reception ceremony. 1:00 p.m. Holy Hour for families. 3:00 p.m. Holy Hour for youth, with presentations on St. Therese. 5:00 p.m. Holy Hour for priests, brothers, and seminarians. Bishop Patrick V. Ahern, speaker. 7:00 p.m. Holy Hour for religious sisters, with presentations on St. Therese. 9:00 p.m. Holy Hour for young adults. 11:00 p.m. Holy Hour for life. Midnight Mass with Bishop Patrick V. Ahern, main celebrant and homilist. Pray all night with St. Therese. Friday, December 31, 7:00 a.m. Holy Hour for all Third Order communities. 9:00 a.m. Holy Hour for religious sisters. 11:00 a.m. Holy Hour for Vocations. 1:00 p.m. Holy Hour for priests, brothers, and seminarians. Bishop Patrick V. Ahern, speaker. 3:00 p.m. Holy Hour for retreatants, volunteers, junior auxiliary, friends, benefactors. 5:00 p.m. Holy Hour for Carmelite Sisters of the Most Sacred Heart of Los Angeles and their families. 7:00 p.m. Holy Hour for Pope John Paul II. 8:00 p.m. Evening of Thanksgiving, Bishop Patrick V. Ahern, speaker. 9:00 p.m. Candlelight procession to St. Therese Church.

ALHAMBRA, CA, Friday, December 31, St. Therese Church, 510 N. El Molino St. (626) 282-2744. 10:00 p.m. Final preparation with St. Therese for the new millennium. Midnight Millennium Mass with Bishop Patrick V. Ahern, principal celebrant and homilist. Alongside Therese, adore Jesus in the Bl. Sacrament all night. Saturday, January 1, 2000. With Therese, honor Mary, the Mother of God, at 6:30, 8:00, 9:30, 11:30 a.m. Masses. 1:00-4:00 p.m. Visits sponsored by parish groups. 5:00 p.m. Vigil Mass of Epiphany. 6:30 p.m. -6:30 a.m. With St.



(Continued from page 5) **St. Therese**

Therese, worship the Lord in the Bl. Sacrament all night. Sunday, January 2, Happy Birthday, St. Therese! Masses of Epiphany at 6:30, 8:00, 9:30 a.m. and with Roger Cardinal Mahony at 11:30 a.m. 1:30 p.m.

DUARTE, CA, Sunday, January 2, Santa Teresita Hospital, 819 Buena Vista St. (626) 359-3243. 2:30 p.m. Welcoming ceremony for St. Therese on her birthday. 3:00 p.m. Opening Mass. 4:00 p.m. Holy Hour: "The Spirit of St. Therese." 5:00 p.m. Sung Vespers and Rosary with St. Therese. 7:00 p.m. Holy Hour for teenagers. 8:30 p.m. Holy Hour for pro-life groups. 10:00 p.m. Pray all night with St. Therese. Monday, January 3, 5:30 a.m. Liturgy of the Hours. Masses at 6:15 and 8:30 a.m. 9:30-11:30 a.m. St. Therese visits with home schoolers. 11:30 a.m. Parish visitations. 1:00 p.m. Holy Hour with auxiliary members. 2:00 p.m. Parish visitations. 3:00 p.m. Holy Hour for missionaries. 4:45 p.m. Holy Hour with Carmelite Sisters. 6:00 p.m. Holy Hour with Third Order Carmelites. 7:30 p.m. Triden-

tine Mass. 9:00 p.m. All-night vigil with St. Therese. Tuesday, January 4. Therese's Baptism Anniversary. 5:30 a.m. Liturgy of the Hours. Masses at 6:15 and 8:30 a.m. Pray with St. Therese until 1:00 p.m. departure.

REDLANDS, CA, Tuesday, January 4, El Carmelo Retreat House, 926 E. Highland Ave. (909) 792-1047. 3:00 p.m. Welcoming ceremony. 7:00 p.m. Vespers and Mass. Wednesday, January 5, 8:00 a.m. Mass. 11:30 a.m. Departure. Palm Springs, CA, Wednesday, January 5, St. Theresa Church, 2800 E. Ramon Rd. (760) 323-2669. 1:00 p.m. Welcome by school children. Veneration all afternoon. 7:00 p.m. Evening liturgy.

REDLANDS, CA, Thursday, January 6, El Carmelo Retreat House, 925 E. Highland Ave. (909) 792-1047. 7:00 a.m. Mass and farewell.

"I would like to preach the Gospel on all five continents. . . until the consummation of the ages." ✠

Thought for the Day

God's Tiny Servant

Brenda was a young woman that wanted to learn rock climbing. Although she was scared to death, she went with a group. They faced this tremendous cliff of rock, practically perpendicular. In spite of her fear, she put on the gear, took hold of the rope and started up the face of that rock.

Well, she got to a ledge where she could take a breather. As she was hanging on, whoever was holding the rope up at the top of the cliff made a mistake and snapped the rope against Brenda's eye, knocking out her contact lens.

You know how tiny contact lenses are and how it is almost impossible to find. Well, here she is on a rock ledge, with who knows how many hundreds of feet below her and hundreds of feet above her.

Of course, she looked and looked and looked, hoping that she would be able to find that contact lens. Here she was, very far from home, her sight was now blurry. She was very upset by the fact that she was nowhere near a place where she could get a new contact lens. And she prayed that the Lord would help her to find it.

Well, her last hope was that perhaps

when she gets to the top of the cliff, one of the girls was up at the top, might be able to find her contact lens in the corner of her eye. When she got to the top, a friend examined her eye, but there was no contact lens to be found. She sat down with the other members of the party, waiting for the rest of them to come up the face of the cliff.

She looked out across range after range of mountains, thinking of the Bible verse that says, *"The eyes of the Lord run to and from throughout the whole earth."* She thought, *"Lord, You can see all these mountains. You know every single stone and leaf that's on these mountains and You know exactly where my contact lens is."*

Finally, the time came to go down the mountain. They walked down the trail to the bottom. Just as they reached the bottom, there was a new party of rock climbers coming along. As one of the new climbers started up the face of the cliff, she shouted out, *"Hey, you guys, anybody lose a contact lens?"* That would be startling enough, wouldn't it? She had found the contact lens! But why she saw it was more amazing.

An ant was carrying the contact lens so it was moving slowly across the face of the rock. What does that tell

you about the God of the universe? Is He in charge of the tiniest things? Do ants matter to Him? Of course they do, He made them and He designed them.

Brenda told me that her father is a cartoonist. When she told him this incredible story, he drew a picture of that ant lugging that contact lens with the words *"Lord, I don't know why You want me to carry this thing. I can't eat it and it's awfully heavy. But if this is what You want me to do, I'll carry it for You."*

If God is in charge of the ants, don't you think He cares about you and me? I guess Solomon was right. One could learn a valuable lesson from that ant... **TRUST IN GOD!**

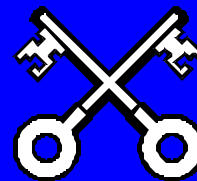
We could probably all say a little more often, *"God, I don't know why you want me to carry this load. I see no good in it and it's awfully heavy. Still, if you want me to, I'll carry it for You."* ✠



You're Invited to Meet Bishop Brown!



6 p.m. Wednesday Evening
September 29th



at the Marywood Center

Catered Dinner \$35

Please R.S.V.P. to Darlene at 949 347-0447 x100

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: 7 p.m. Friday evening, October 8, 1999 to 1 p.m. on Sunday, October 10, 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 x 23 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 8-10, 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



Scriptural Corner:

⁴⁶While he was still speaking to the people, behold, his mother and his brethren stood outside, asking to speak to him. ⁴⁸But he replied to the man who told him, "Who is my mother, and who are my brethren?" ⁴⁹And stretching out his hand toward his disciples, he said, "Here are my mother and my brethren! ⁵⁰For whoever does the will of my Father in heaven is my brother, and sister and mother."

Matthew 12:46-50

Comment from the Navarre Bible:*

"Brethren": ancient Hebrew, Aramaic and other languages had no special words for different degrees of relationship, such as are found in more modern languages. In general, all those belonging to the same family, clan and even tribe were "brethren".

In the particular case we have here, we should bear in mind that Jesus had different kinds of relatives, in two groups—some on his mother's side, others on St Joseph's. Matthew 13:55-56 mentions, as living in Nazareth, James, Joseph, Simon and Judas ("his brethren") and elsewhere there is reference to Jesus' "sisters" (cf. Mk 6:3). But in Matthew 27:56 we are told that the James and Joseph were sons of a Mary distinct from the Blessed Virgin, and that Simon and Judas were not brothers of James and Joseph, but seemingly children of a brother of St. Joseph.

Jesus, on the other hand, was known to everyone as "the son of Mary" (Mk 6:3) or "the carpenter's son" (Mt 13:55).

The Church has always maintained as absolutely certain that Jesus had no brothers or sisters in the full meaning of the term: it is dogma that Mary was ever-Virgin (cf. Note on Mt. 1:25).

Jesus obviously loved his Mother and St Joseph. He uses this episode to teach us that in his Kingdom human ties do not take precedence. In Luke 8:19 the same teaching is to be found. Jesus regards the person who does the will of his heavenly Father as a member of his own family. Therefore, even though it means going against natural family feelings, a person should do just that when needs be in order to perform the mission the Father has entrusted to him (cf. Lk 2:49).

We can say that Jesus loved Mary more because of the bonds between them created by grace than because he was her son by natural generation: Mary's divine motherhood is the source of all our Lady's other prerogatives; but this very motherhood is, in its turn, the first and greatest of the graces with which Mary was endowed.

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

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

EULOGIES

After dying in a car crash, three friends go to Heaven for orientation.

They are all asked the same question:

"When you are in your casket, and friends and family are mourning over you, what would you like to hear them say about you?"

The first guy immediately responds, "I would

like to hear them say that I was one of the great doctors of my time, and a great family man."

The second guy says, "I would like to hear that I was a wonderful husband and school teacher who made a huge difference in our children of tomorrow."

The last guy thinks a minute and replies,

"I'd like to hear them say.....LOOK, HE'S MOVING!!!!!" †

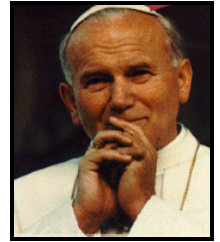


The Pope's Prayer Intentions for September



GENERAL INTENTION

That media personnel become more and more aware of their own responsibility and commit themselves to respect the dignity of every human person, that has been created in the image of God the Father.



By the very media we are celebrating we receive constant reminders of the limitations of our human condition, of the presence of evil in individuals and in society, of the senseless violence and injustice human beings wreak upon one another under so many pretexts. Through the media we often find ourselves in the position of helpless spectators assisting at atrocities committed all over the globe, whether the reason for them be historical rivalries, or racial prejudice, a desire for vengeance, a lust for power, greed for possessions, selfishness, or a lack of respect for human life and human rights. Christians deplore these happenings and motivations. But they are called to do much more; they must endeavor to overcome evil with good (see Rom 12:21).

The Christian response to evil is, above all, to hearken to the Good News and to make God's message of salvation [known]. We have Christ's message, and it is our joy to share it with every man and woman of good will who is prepared to listen....

We are obliged to proclaim our beliefs *"in the light of day"* and *"from the housetops"* (Mt 10:27; Lk 12:3), without fear or compromise, adapting the divine message, naturally, *"to people's way of talking and their patterns of thought, and always with sensitivity towards their actual beliefs and convictions equal to the sensitivity which we expect from them in regard to our own. Our proclamation must invariably be made with that twofold respect which the Church insists on: respect for all human beings without exception in their quest for answers to the deepest questions of their lives, and respect for the action of the Spirit, already mysteriously present in every human heart."*

The great body of Catholic media professionals, lay men and women for the most part, must be reminded of the awesome responsibility which rests upon them, but they must also be made to feel that they enjoy the spiritual support and firm solidarity of the whole body of the faithful.

-- *John Paul II, Message for 26th World Day of Social Communications, January 24, 1992*

Catechism of the Catholic Church: 906, 2493-95, 2497-98, 2489 ✚

A reason is something we give before a conclusion is reached; an excuse is something we give for not following out the conclusion. Reasons generally are sincere; excuses generally are a rationalization of conduct.

SIMPLE TRUTHS by Fulton J. Sheen ✚



From the Writings of St. Thomas More:

More: On the Limits of Reason

In the early years of his theoretical and practical preparations, More learned many important lessons about the limits of personal reason and the necessity of enforcing law through public authority.

In 1506, for example, a minor incident occurred that More would remember and comment upon later at great length. It was an incident that revealed in a dramatic and personal way the limits of reason and the need for lawful intervention by public authority.

This incident involved a friar at Coventry who “*taught that anyone who daily recited the Psalter of the Blessed Virgin could not lose his soul*” (SL15 132). This friar attracted a substantial following since, as More observed, his assurance of salvation “*opened up an easy way to heaven*” (132). Not surprisingly, comments More, “*the very worst sinners*” become “*the most pious in the recitation of the Psalter, only because they had assured themselves of the permission to do anything at all,*” without suffering the consequences (133). When the local pastor warned his people about this senseless doctrine, the friar denounced him as a fool and a blasphemer, and the people “*stormed upon him with violent indignation; they hissed and booed him, out of the pulpit, and exposed him everywhere to public ridicule as the enemy of Mary*” (133-34). Without realizing the intensity of the conflict that was brewing, More was personally drawn into this argument while visiting his sister in Coventry in 1506.

This Coventry friar may well have served as a model for the intolerant and revolutionary character More created in Utopia’s Raphael Hythlodacus seven years later. It may also have been an example More remembered when confronted with Luther’s simplified doctrine of salvation, especially since both denied the personal responsibility of individuals for their actions. In any case, the event deserves special note because More presented it as a clear example of the harm that could be done when seditious ideas are left unchecked.

More vividly told the story of his encounter with this Coventry monk:

“Just when the situation was red hot, I happened to go to Coventry to visit my sister there. I had hardly dismounted when the question was put to me, “Could a person who daily recited the Psalter of the Blessed Virgin lose his soul?” My answer to the silly question was a laugh. I was promptly warned, that sort of answer was a dangerous thing, for a very holy and learned Father was preaching quite the opposite. I shrugged off the whole affair as none of my business. (CW15 134).”

In response to this “*dangerous thing,*” More reacted in his customary manner of humor and disengagement. Yet no easy disengagement was to be possible:

“I was at once invited to dinner; I accepted and went. And, of all things, in came an old friar, cadaverous, stern, and gloomy; a boy behind him, was carrying a stack of books. I saw at a glance I was in for a battle. We sat down at table, and, so as not to lose a moment, the topic was promptly broached by the host. The friar put forth exactly what he had been preaching. I did not say a word myself. I do not like to get involved in arguments that are unpleasant and sterile. (134)”

More’s next response showed a diplomatic style that he would use often in the future:

“At last they asked for my opinion too. Since I now had to say something, I gave a statement of my views; but I was brief and casual. Then the friar launched out on a speech that was carefully prepared and tedious; for the length of almost two sermons he babbled on and on at table...Then I calmly remarked, there was not in his entire lecture a single convincing argument for those would deny the miracles he recounted, and such denial was reconcilable with the Christian Faith; and even if those miracles were authentic, they were not sufficient proof for the point at hand; true, one could readily find a sovereign who on occasion would pardon even an enemy in answer to his mother’s plea; but no one is so foolhardy as to promulgate a law that would challenge his subjects to insolent disobedience by the promise of impunity to all disloyal citizens who obliged his mother by an act of homage. Much was said on both sides, but the final result of my efforts was that he was lauded to the skies and I was laughed at as a fool. (134-35)”

What is significant in this episode is that no amount of reason was able to affect the prejudices of this friar and his loyal band—just as Ralph Hythlodæus would be unaffected by the reasons given by Giles and Morus, and just as Luther would be unaffected by the reasons given by theologians such as Erasmus. As More then went on to point out:

“Thanks to the misguided zeal of men who gaze through the mask of piety with a kindly eye upon their own sins, the situation eventually became so bad that it was brought under control only through the most strenuous efforts of the bishop. (135)”

When reason proved powerless, law and public authority had to step in.

(Continued from page 4) **The Mass**

cept this offering just as You deigned to accept the sacrifice the high priest Melchisedek offered You.' So as often as you receive, what does the Apostle say to you? As often as we receive, we proclaim the death of the Lord. If death [then], we proclaim the remission of sins. If as often as blood is shed, it is shed for the remission of sins, I ought always to accept Him, that He may always dismiss my sins. I, who always sin, should always have a remedy" (On the Sacraments 4,6; A.D. 392 [original translation]).

In his Commentary on the Psalms, not yet available in English, St. Ambrose speaks clearly of the holy Sacrifice of the Mass offered on Christian altars:

"We priests follow [Christ's cross] as we are able, so that we might offer sacrifice for the people, since, even though Christ is not seen to offer, nevertheless He is offered on earth when the Body of Christ is offered. Or rather, He is shown to offer in us, by whose word is consecrated the sacrifice which is offered" (Commentary on Psalm 38, 25; circa A.D. 395 [original translation]).

St. Augustine of Hippo

There are so many texts of St. Augustine in which he speaks of the Catholic Sacrifice of the Mass, that it's hard to choose which ones to quote! Here are two representative examples of his teaching on this subject.

"Was not Christ immolated once in Himself, and nevertheless under the sacrament He is immolated for the people not only on every Paschal Feast Day, but even every day, and is it not also the case that he does not err at all who, when asked, responds that He is so immolated?" (Letter 98, 9; A.D. 410 [original translation]).

"Recognize in this bread what hung on the cross, and in this chalice what flowed from His side whatever was in many and varied ways announced beforehand in the sacrifices of the Old Testament pertains to this one sacrifice which is revealed in the New Testament." (Sermon 3, 2; circa A.D. 410 [original translation]). ☩

Reprinted from the April 1997 of Envoy, a Catholic Apologetic & Evangelization Magazine. Call 1-800-55-ENVOY

Catholic Web Sites

<http://www.fordham.edu/halsall/sbook2>

[ORB Main Page](#) | [Links to Other Medieval Sites](#) | [Medieval Studies Course \[Halsall\]](#)
[Halsall Home](#) | [Ancient History Sourcebook](#) | [Modern History Sourcebook](#) | [Byzantine Studies Page](#)
 Other History Sourcebooks: [African](#) | [East Asian](#) | [Indian](#) | [Islamic](#) | [Jewish](#) | [LGBT](#) | [Women's](#) | [Global](#) | [Science](#)

[Main Page](#) | [Selected Sources](#) | [Saints' Lives](#)

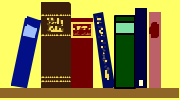
Internet Medieval Sourcebook Full Text Sources

[Paul Halsall](#), ORB sources editor

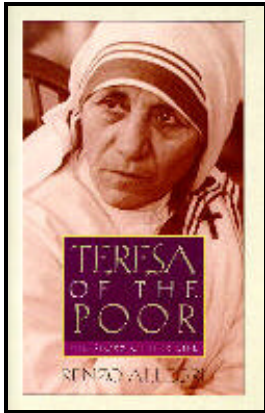


The Internet Medieval Sourcebook is now part of
[ORB](#), the Online Reference Book
 for Medieval Studies.

This web site is maintained by Fordham University. It has full text of many of the early Church documents in their entirety. This site contains an extensive collection of documents related to medieval spiritual writings, Reformation texts as well as Catholic Reformation texts. There is also extensive documents relating to Medieval legal history.



From the Library



Teresa of the Poor: The Story of Her Life

by Renzo Allegri

The life of Mother Teresa of Calcutta has touched millions, and yet little is known of her private life. Acclaimed Italian journalist Renzo Allegri has captured the story of this amazing woman, born Agnes Bodaxhius, whose courage and faith has helped her to bring hope and comfort to the "poorest of the poor" all over the world. Read of her family's legacy of faith... The population of Skopje was mainly Muslim.... [but] the Bodaxhius were proud of their Catholic faith and practiced it with enthusiasm, consistency, and zeal. As the mother of the family, Drone especially took great responsibility for the education of her children. She was very religious, and diligently passed on to her children the faith that she had received from her parents....and of the secret heartache of a woman who has done for much for others, but was ultimately unable to help her own family. A fascinating portrait of one of the greatest heroes of our time.

140 pp.

Hardback, SE-9376

50% OFF! - Was \$14.95

Order on-line from St. Gabriel's Book and Nook <http://www.stgabriel.com/> †

AD VERITATEM

St. Thomas More Society

1102 N. Niguel Canyon Way

Brea, CA 92821

Attn: Anne Lanphar

alanphar@firstam.com

Our Next Meeting:

SPECIAL MEETING IN SEPTEMBER!

Meet with Bishop Brown: 6 p.m. Wed Sept. 29 @ Marywood (See pg. 7)

UPCOMING EVENTS

Come to a Special Retreat on Oct. 8-10 (See pg. 7)

FOR MORE INFORMATION:

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

www.stthomasmore.net