

◆ Ad Veritatem ◆

Volume 4 Issue 10

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October 1999

OCTOBER MEETING:

**Darrell Miller of the
California Angels**
“Sports & Spirituality”



*“In all that he did,
More sought to
befriend his children
and lead them to the
divine Teacher
within.”*

Thomas More:
Portrait of Courage
Gerard B. Wegemer
(pg. 85)

Our speaker for our noon meeting on Wednesday, October 27, will be Darrell Miller. Darrell is a former California Angel player and the brother of both Cheryl Miller (of USC and Women’s National Basketball Team fame) and his brother, Reggie Miller, who is presently playing professional basketball in the NBA. Darrell currently works as a special assignments scout for the Anaheim Angels. Darrell, a former Baptist, is a convert to the Catholic Faith and will speak on “Sports and Spirituality” as well as the current situation with the California Angels.

Reservations are not required. For more information, call Dave Belz at (949) 347-0447 ext. 102, or Anne Lanphar at (714) 647-2155. ✚

OCTOBER MEETING:

TOPIC: *Sports & Spirituality*

SPEAKER: Darrell Miller

DATE: Wednesday October 27

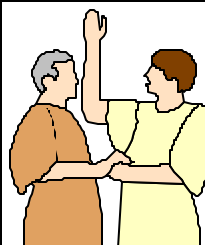
TIME: NOON

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

*Editor’s Note:
“Ad Veritatem”
is Latin for
“toward the truth”.*

ECUMENISM: Still Valid?

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



QUESTION: *Has the Church changed her teaching on the relation of non-Catholic Christians to the Catholic Church? A friend of mine has given me some literature written by followers of the Society of St. Pius X which says that the teaching of Vatican II and especially of Pope John Paul II on Ecumenism plainly contradicts the previous teachings of the Church, most especially the encyclical letter of Pope Pius XI Mortalium Animos of 1928.*

ANSWER: Anyone who reads Pope Pius XI on the ecumenical movement and then Vatican II and John Paul II on the same topic will surely notice a big

(Continued on page 2) **Ecumenism Today**

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difference, and perhaps an apparent contradiction. Faithful Catholics, however, will not be quick to judge that there is a real incompatibility between the two. There is a tremendous difference between the two approaches, but that does not mean there is a doctrinal contradiction. The Church can deal with various questions under different aspects. Ecumenism is one of those questions. The traditional approach to those who adhere to non-Catholic bodies was based on a constant, rigorous use of the terms "heresy" and "schism" in their full sense of an apparently deliberate, conscious dissent or doubt from Catholic dogma or communion with the Pope. Similar to this would be the way in which St. Paul states that *"neither idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor revilers, nor robbers shall inherit the kingdom of God"* (1 Cor 6:9-10). In this sense, there can be no dialogue or ecumenism with heresy or schism anymore than the Church could come to an agreement with stealing or drunkenness. But even though we accept St. Paul's words, we still refer to the Good Thief who inherited the Kingdom on Good Friday. And even though we accept, for example, the truth of the ringing words of Pope Boniface VIII in *Unam Sanctam* (A.D.1302) denying membership in the Church and thus salvation those whom commit the sins of heresy and schism, still we call Protestants "Christians" and accept the possibility of a valid baptism administered by them. Thus it is that in current practice since Vatican II, the approach has been to assume not that non-Catholics are heretics and schismatics in the strict sense described above, but to assume that they are in good faith, raised in the profession of certain errors in matters of Catholic doctrine, and thus not real "formal" heretics or schismatics. With such as these, who are presumed to be without fault, there can be dialogue and even mutual prayer, as long as there is no doctrinal error

in the prayers, just as one is free to associate charitably with those who hold moral errors in order to help them either to be converted or to avoid the sins to which they are prone, as long as one does not seem to approve of their misguided actions.

Even Christ at times dealt with doctrinal error in what seemed to be a contradictory way (though it was not really contradictory). For example, in speaking to the Pharisees, He warned, *"He who is not with me is against me"* (Matt.12:30; Luke 11:23). In speaking of those who invoke His name without being His followers, He said, *"He who is not against us is for us"* (Mark 9:40). Some who profess errors are like the Pharisees, hardhearted, stubborn, deliberate heretics who deserve eternal damnation; they do not belong to Christ. Others, who unwittingly profess errors, through no fault of their own, and so are not *"of our following"* (i.e. in full communion with us), are nonetheless on the road to heaven, calling on the Holy Name of Christ our Savior. Christ, and His Church, treat these two groups differently. The question of whether it was wise to change the approach so quickly and dramatically from the strict and objective, to the pastoral and personal is another matter. We shouldn't be surprised if the approach changes, at least in regard to certain groups or circumstances, nor is it wrong for the faithful to suggest that changes should be made if the current approach is not contributing effectively to the evangelization of the world. If the followers of the Society of St. Pius X had done only that, making use of the freedom proper to clergy and lay faithful, there would be no problem. Sadly, they have not done their duty as Catholics to seek to understand and obey respectfully, even if they have criticisms on the practical level. ✠

Reprinted from the May/June 1997 issue of *ENVOY*, a Catholic Apologetic & Evangelization Magazine.
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Fulton J. Sheen

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The Littlest Word with the Greatest Meaning

By: Anne Lanphar, Esq.



I am a transactional real estate attorney having been a partner with a large firm for many years. During the years I became very successful and very proud of my writing skills: I felt I was a great draftsman. I took all the credit for all my success, after all I had done all the work to get to where I was! Never mind that God had given me everything – the intelligence and the opportunity to achieve a good education. When people said I was lucky, I arrogantly answered “The harder I work the luckier I get.”

I am a cradle Catholic and was always very proud that I never missed Sunday Mass. I never strayed from the Church: I was as “good as gold”! Unaware of my similarity to the Pharisees of Gospel fame, I gave to charity looking down on those who did not do likewise. I prayed loudly and visibly to make sure everyone knew I was a practicing Catholic. I also made sure everyone knew that I was a Catholic educated in the Faith—I understood all the proofs of the Faith. I was not an “emotional” Catholic.

Then one day while reciting the “Our Father,” I was arrogantly admiring the expert drafting in the prayer. Suddenly I focused on the clause “...forgive us our trespasses *as* we forgive those who trespass against us.” I noticed that inconspicuous little word “*as*” which was strategically and very powerfully placed in the prayer.

“What? Lord, You don’t really mean that, do You? The way this clause is drafted it means that You will only forgive me to the extent that I forgive others

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who harm me! Are You sure You meant to put “as” where You did? But these people are evil and my enemies. They don’t deserve to be forgiven! They have violated your laws; they hurt me and they are not even sorry! I really have to forgive them? That’s nuts! Well, then, again...I will admit that I have a few sins that are pretty bad. But, Lord, I was sorry! I went to confession! You mean to deserve Your forgiveness, I have to forgive these fools? Well, I am not willing to forego Your forgiveness just in order to continue to be hateful to someone else! I will forgive them – for my own sake!”

I went along with my life determined to forgive those people who offended me. I worked very hard at it but I did it for purely selfish reasons. Then, that little word “*as*” snuck up on me again! I was in Church listening to the Gospel of St. Matthew. It was the story of the two greatest commandments: “Jesus answered, ‘Love the Lord your God with all your heart, with all your soul and with all your mind.’ This is the greatest and most important commandment. The second most important commandment is like it: ‘Love your neighbor *as* yourself.’”

“Yo! Hold it a minute! Lord, you want me to love my neighbor to the same extent that I love myself? But I love myself a lot! You don’t really mean that I have to love them to that same extent! This is going to be hard! Do You realize what You are asking? I am sorry: let me withdraw that question. Lord, this is going to be very hard, darn near impossible. I can only do this with Your help. Please help me with this

(Continued from page 3) ***The Littlest Word***
challenge!”

Things in my life continued with me trying hard to comply with these two very demanding requests! (We serve a very demanding God!) But to my great surprise, I discovered an amazing secret: when I sincerely prayed for those people whom I did not like, all animosity and resentment left my heart and I will filled with love! And I had more time for so many other things because I was no longer consumed with jealousy and hatefulness or memories of distant wrongs! I no longer spent time thinking about how justified I was in my views. It was a miracle: I was happier than I had ever been. I was truly at peace! Then, that word appeared again! I was reading the Bible according to Saint John: “And now I have another commandment for you: love one another. As I have loved you, so you must love one another.” (John 13:34)

“Lord, how in the world can I do this? Love them **as** you have loved me? It is not possible! You are the Son of God. You left heaven to come to earth to take on a human nature in order to die a gruesome death for love of us! How, Lord, how can I possibly love anyone to this extent? This is truly beyond me! I don’t even love myself as much as You love me! Please, tell me how to do this! But then You did tell us that nothing is impossible with God! That’s how – through You! That’s the secret, isn’t it? Please help me to love others through You in the Eucharist!”

My life goes on, much happier I might say and much calmer. Now my prayer is:

“Lord, let your will be done on earth **as** it is in heaven!” ✚



Scriptural Corner:

²⁸And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. ²⁹Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father’s will. ³⁰But even the hairs of your head are all numbered. ³¹Fear not, therefore; you are of more value than many sparrows.

Comment from the Navarre Bible:*

²⁸ Using this and other Gospel tests (Mt 5:22, 29; 18:9; Mk 9:43, 45, 47; Lk 12:5), the Church teaches that hell exists; there those who die in mortal sin suffer eternal punishment (cf. St. Pius V Catechism, I, 6, 3), in a manner not known to us in this life (cf. St. Teresa of Avila, Life, chap. 32). See the notes on Luke 16:19-31).

Therefore, our Lord warns his disciples against false fear. We should not fear those who can only kill the body. Only God can cast body and soul into hell. Therefore God is the only one we should fear and respect; he is our Prince and Supreme Judge—not men. The martyrs have obeyed this precept of the Lord in the fullest way, well aware that eternal life is worth much more than earthly life.

²⁹⁻³¹ An as (translated here as “penny”) was a small coin of very little value. Christ uses it to illustrate how much God loves his creatures. As St. Jerome says (Comm. in Matt., 10:29-31): “If little birds, which are of such little value, still come under the providence and care of God, how is it that you, who, given the nature of your soul, are immortal, can fear that you are not looked after carefully by him whom you respect as your Father?” Jesus again teaches us about the fatherly providence of God, which he spoke about at length in the Sermon on the Mount (cf. Mt 6:19-34).

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

FROM WALL STREET TO THE IVY LEAGUE

Reprinted from National Catholic Register

By: Raymond de Souza

*Father C. John McCloskey, III, STD,
a stockbroker-turned-priest and Princeton chaplain,
discusses the challenges facing the Church
in the financial world and on elite campuses.*

DESOUZA: *You are now a priest of Opus Dei, which seeks to form laypeople to live their Christian vocation in the world. You did that yourself before you were ordained, in the financial world of Wall Street. How did you combine your Christian vocation with working on Wall Street?*

FATHER MCCLOSKEY: On Wall Street I think I made the combination the way any Christian would, making a commitment to a deep interior life of prayer and sacrifice, and combining that with professional competence and excellence. It is possible to give oneself—to make a sincere gift of oneself—just as readily on Wall Street as in the seminary or a monastery



Did you find the world of Wall Street distracting to living the Christian life?

There are particular challenges in the nature of Wall Street. You are at a pace of activity that is much more rapid than most working environments. There are temptations to avarice and sensuality in any profession, but naturally those temptations can be greater when incomes are much higher.

The other challenge is that you are dealing with a good that is completely fungible – it's not like selling a car or a tape recorder.

You are dealing with an asset that is the dearest to most people, not in a bad sense, because money is something people need to provide for their families and their future. There is a more serious obligation on the part of a serious Catholic on Wall Street to realize that you are dealing with people's livelihoods, not merely

selling them a product that may or may not work.

Did you find that besides the higher incomes, there are also temptation to look at the world in a non-Christian way?

You can fall into what the Holy Father has referred to as "economism." There is a great temptation because you are immersed in a world of rates, income statements, and earnings. It's a question of perspective and a question of detachment. You must realize that if you are a serious Catholic you have to bring your Christian perspective to the world in which you are immersed.

It's probably a more dangerous world to be immersed in, so it is all the more important for dedicated Christians to be working in it.

Catholic social teaching quite obviously addresses the world of production. The world of finance is removed somewhat from that world. Does Catholic social teaching suitably address the world of finance?

There is an expression in Wall Street, that we "underwrite" the company. The manufacturing companies and, increasingly, service companies of the world would not be able to reach their consumers to the same extent, whom they are presumably serving and not just enticing to consume, unless they had finance. Those companies would not be able to grow, expand, and raise the standard of living.

So in itself, finance is basically neutral, tending toward good. The only thing that can make it evil is when the motivation is greed or exploitation, which certainly can take place. In other words, there can be treat tragedies when the dignity of the human person is not placed at the heart of the financial world. But if that concept is kept in mind, if we are looking to serve our clients, i.e., companies that in turn are serving hu-

(Continued on page 6) *Wall Street*

(Continued from page 5) **Wall Street**

man persons, then there is certainly nothing the matter with finance, in fact, quite the contrary.

A large and increasing number of people have their savings in the financial markets. Does that open another avenue for serving people?

Yes, and more responsibility. If a person has their goods in real estate or farms, when bad times come then it may be easier to survive, because shelter and food are still the basic necessities. The reality is that those who in our century placed their investments in financial goods have done extremely well. There are ups and downs, but progress has happily continued. A Christian involved in the financial world ought not to feel guilty about encouraging people to invest, as long as that investment is not speculation, but true investments.

Was it difficult to leave the financial world for the priesthood?

I was already a dedicated member of the Prelature of Opus Dei as a layman, so it was not as difficult as it may have been for others to do so. I was already leading a life dedicated to God, hopefully, of prayer, sacrifice, and apostolic outreach inside my profession. So it was not particularly difficult because I, like all of us, hopefully should love our work but also be detached from it.

I suppose you could also say that I was dedicating myself in the priesthood to selling a better product, on which the returns are infinite.

You write a fair number of articles and reviews that appear throughout the Catholic press. Why do you do this?

It's communication and therefore an opportunity to evangelize by reaching a wide readership. Also, I would much rather write than talk. I feel that if you have ideas that are worthwhile, the only way to test them is in the marketplace—to see whether the article is accepted, how it is received, whether it has a shelf life after it is written.

A famous person once said that you write when you cannot *not* write. That means you have something to say, and that's when I started writing. I thought that I had something to say, and instead of imposing my views on the poor person sitting across from me, I would rather write it down and see if it has any value in the market.

You are chaplain of a center of Opus Dei in Princeton. Is the university environment a hospitable place for Catholicism?

It all depends on the university. Almost unquestionably, in the elite universities, the environment is generally not hospitable to Catholicism. I refer to it as the most exotic pagan mission territory in the world when I write to my friends in Kenya, Nigeria, or Singapore.

The values of the secular elite university are so radically anti-Christian. They are the culture death. They are the harbingers of the culture of death. They create the culture of death. This is where the seeds are planted. You can see what is coming down the line by just looking at the atmosphere there now: hedonistic, naturalistic, secularistic.

However, as St. Paul was in Athens, we have to be there. These are where very gifted young men and women are, and we can make a difference. There are conversions, there are vocations, there are reconciliations. It is not a question of being pessimistic but realistic. It's like reading Romans 11 when you look at the state of a normal college campus. We must not be discouraged, but realize that this is raw paganism.

What it is like to be a priest at what you describe as the heart of the culture of death?

It's a lot of fun, and challenging, because the students are at that point in life when they are looking for answers. Many of them are jaded, many of them are materialistic, but a certain percentage of them are looking for some ideals. The opportunity to expose them to Christ and his Church, to Christian orthodoxy, to Maritain or Gilson, Peguy, Claudel, Benson, Knox, Newman, Chesterton, Belloc – it is an absolute joy to do so. To show them what is supernatural; to show them something that, while found in this life, has its end in the next – it is very, very rewarding, as long as you don't have any illusions about great material success in the near term.

Do you sense a desire for spiritual things among students at the university?

No. Unfortunately, I deal with a very rarefied group of people. Many of them come from very small families marked by contraceptive selfishness. Many of their parents have not had more children precisely in order to send them to the Ivy League, so they are programmed from an early age to seek for success. Hedonism, prestige, security, power, and ambition are the standards by which they live. When you are 18, 19, 20, you consider yourself immortal, so you do not have the possibility of near-death experiences to sober you up.

So I would say no, there is not any great spiritual

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(Continued from page 6) **Wall Street**

longing on this campus. It's our job, my job and others, to try to awaken it for those who have the capacity to grasp it. We have to preach the Gospel, to present it to them, and then count on the action of the Holy Spirit to open their minds and hearts.

In a practical sense how does a campus chaplain go about that?

Perhaps some of your readers can look at my Web page (<http://www.catholicity.com/cathedral/mccloskey/>) and read there several articles in which I write a whole program on how to do a campus ministry.

Campus ministry is about two things: catachetics and evangelization. It is not about community, because you are not dealing with a community, but rather a challenging group of people who come in and out. It is necessary to teach college students what the Church teaches, and evangelize in the sense of introducing them to Jesus Christ. The measure, over time, will be participation in the sacraments and liturgical life, and the number of students who, as a result of their contact with the college chaplaincy, have gained a knowledge of their faith which is on the same level as their knowledge of their secular activities.

Has the Church take up the challenge of evangelization in the elite universities?

It's a difficult time. I don't know if the people in the hierarchy of the Church understand the importance of these institutions. It's easy not to understand, given that most priests come from Catholic schools and seminary systems. And given the scarcity of priestly vocations and the other diocesan needs, it is not always easy to spare the most outstanding priests, or even to prepare them by further studies for that function. I believe that, after the seminary, the college chaplaincy is the single most important thing in a diocese. I do not believe that it is given that priority in most diocese—unfortunately, to my mind.

These people are going to be the leaders of the world, and also, understood correctly, in the Church—not in taking on clerical functions, but in taking leadership roles in the diocese and the parish. These people in the colleges are the best educated and the most ready to take up leadership positions, which is how we transform the culture. So the seminary and college chaplaincies are right at the top of my list for reevangelization.

The Holy Father has written that the world is "growing tired of ideology and opening itself to the truth" (Crossing the Threshold of Hope). Do you see evidence of this at the university?

Yes, begrudgingly. The universities, because they are so ideologically-oriented, are the last ones to find out. But the reality is that Marx is dead, Freud is on the mat, Darwin is suffering body blows and may have a concussion at some point, or better, brain death.

It is the end of modern ideologies, and we are into a wholly different situation. We are witnessing, as the Holy Father said in 1975 (before becoming Pope), the ultimate battle between good and evil. At the same time as the ideologies are ending, we are getting raw paganism, hedonism, secular humanism—whatever, you want to call it. So what is being set up is the culture of death, to be countered with what the Holy Father calls the civilization of love and truth. The universities hide under the mask of ideology, but when you come down to something like deconstructionism, which says that nothing has meaning, that is the last gasp of ideology.

This battle between good and evil can be a great adventure, but it also raises the possibility of heavy casualties, doesn't it?

There is the possibility, like the first Christians, not of martyrdom, which is too strong a word, but certainly of being confessors. For a Catholic, those battle scars and wounds are worn proudly, for they are to our glory in heaven.

Any recent books that you would recommend to our readers?

Yes, two in particular. One is *The Rise of Christianity*, by Rodney Stark, which is now available in paperback and has become a surprise bestseller. It is a sociologist looking at how we did it the first time around, and is to my mind a very interesting model of how we are going to do it again, in the first century of the next millennium. Another fascinating book is *The Clash of Civilizations*, by Samuel Huntington, which talks about the fault lines in post-nation-state and post-ideological world politics. Those divisions tend to go along ethnic, cultural, and religious grounds. It can help us understand the Church's foreign policy vis-à-vis China, Islam and the West, having won a triumph over communism. It is important for Catholics to stand back and look at the Church and the world in the broader historical and cultural context.

Which saints to you propose to men and women today?

The great saint to my mind is not one most people point to: St. Thomas More. There is not enough devotion to him, not enough interest in him, not enough

Thought for the Day

Going Too Fast

About ten years ago, a young and very successful executive named Josh was traveling down a Chicago neighborhood street. He was going a bit too fast in his sleek, black, 12 cylinder Jaguar XKE, which was only two months old. He was watching for kids darting out from between parked cars and slowed down when he thought he saw something.

As his car passed, no child darted out, but a brick sailed out and--WHUMP! -- it smashed into the Jag's shiny black side door! SCREECH...!!!! Brakes slammed! Gears ground into reverse, and tires madly spun the Jaguar back to the spot from where the brick had been thrown.

Josh jumped out of the car, grabbed the kid and pushed him up against a parked car. He shouted at the kid, *"What was that all about and who are you? Just what the heck are you doing?!"*

Building up a head of steam, he went on. *"That's my new Jag. That brick you threw is gonna cost you a lot of money. Why did you throw it?"*

"Please, mister, please...I'm sorry! I didn't know what else to do!" pleaded the youngster. *"I threw the brick because no one else would stop!"* Tears were dripping down the boy's chin as he pointed around the parked car. *"It's my brother, mister,"* he said. *"He rolled off the curb and fell out of his wheelchair and I can't lift him up."* Sobbing, the boy asked the executive, *"Would you please help me get him back into his wheelchair? He's hurt and he's too heavy for me."*

Moved beyond words, the young executive tried desperately to swallow the rapidly swelling lump in his throat. Straining, he lifted the young man back into the wheelchair and took out his handkerchief and wiped the scrapes and cuts, checking to see that everything was going to be OK. He then watched the younger brother push him down the sidewalk toward their home.

It was a long walk back to the sleek, black, shining, 12 cylinder Jaguar XKE -- a long and slow walk. Josh never did fix the side door of his Jaguar. He kept the dent to remind him not to go through life so fast that someone has to throw a brick at him to get his attention.

Some bricks are softer than others. Feel for the bricks of life coming at you. For all the negative things

we have to say to ourselves, God has positive answers:

You say: "It's impossible."

God says: "All things are possible." (Luke 18:27)

You say: "I'm too tired."

God says: "I will give you rest." (Matthew 11:28-30)

You say: "Nobody really loves me."

God says: "I love you." (John 3:16 & John 13:34)

You say: "I can't go on."

God says: "My grace is sufficient." (II Corinthians 12:9 & Psalm 91:15)

You say: "I can't figure things out."

God says: "I will direct your steps." (Proverbs 3:5-6)

You say: "I can't do it."

God says: "You can do all things." (Philippians 4:13)

You say: "I'm not able."

God says: "I am able." (II Corinthians 9:8)

You say: "It's not worth it."

God says: "It will be worth it." (Roman 8:28)

You say: "I can't forgive myself."

God says: "I FORGIVE YOU." (I John 1:9 & Romans 8:1)

You say: "I can't manage."

God says: "I will supply all your needs." (Philippians 4:19)

You say: "I'm afraid."

God says: "I have not given you a spirit of fear." (II Timothy 1:7)

You say: "I'm always worried and frustrated."

God says: "Cast all your cares on ME." (I Peter 5:7)

You say: "I don't have enough faith."

God says: "I've given everyone a measure of faith." (Romans 12:3)

You say: "I'm not smart enough."

God says: "I give you wisdom." (I Corinthians 1:30)

You say: "I feel all alone."

God says: "I will never leave you or forsake you." (Hebrews 13:5) ✠



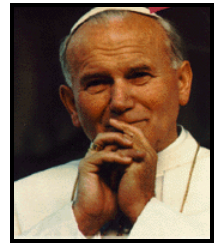


The Pope's Prayer Intentions for October



GENERAL INTENTION

That professors and students of Catholic universities may commit themselves to the development of a culture which is illuminated and vivified by the Christian faith.



The basic mission of a university is a continuous quest for truth through its research, and the preservation and communication of knowledge for the good of society. A Catholic university participates in this mission with its own specific characteristics and purposes.

... A Catholic university shares in this, offering the rich experience of the Church's own culture. In addition, a Catholic university, aware that human culture is open to Revelation and transcendence, is also a primary and privileged place for a fruitful dialogue between the Gospel and culture....

A Catholic university must become more attentive to the cultures of the world of today and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the Gospel and modern society. Among the criteria that characterize the values of a culture are, above all, the meaning of the human person, his or her liberty, dignity, sense of responsibility and openness to the transcendent. To a respect for persons is joined the pre-eminent value of the family, the primary unit of every human culture.

Catholic universities will seek to discern and evaluate both the aspirations and the contradictions of modern culture in order to make it more suited to the total development of individuals and peoples. In particular, it is recommended that by means of appropriate studies, the impact of modern technology and especially of the mass media on persons, the family, and the institutions and whole of modern culture be studied deeply. Traditional cultures are to be defended in their identity, helping them to receive modern values without sacrificing their own heritage, which is a wealth for the whole of the human family. Universities, situated within the ambiance of these cultures, will seek to harmonize local cultures with the positive contributions of modern cultures. -- **John Paul II, *Ex corde Ecclesiale*** (*Norms for Catholic Universities*), August 15, 1990

Catechism of the Catholic Church: 1886, 1880-82, 2472, 2036-38 ✚

(Continued from page 7) **Wall Street**

reading about him. A man who was a father, who had two wives—having been a widower—and a number of children. He was a writer, a diplomat, a high state official, a top-notch court lawyer, a novelist, and a man of treat wit, humor, graciousness and sophistication. At the same time, he was man of great devotion, piety, and mortification. He enjoyed and loved the world but was detached from it, and was willing to die for a principle, for his convictions and beliefs. With all do respect to St. Maximilian Kolbe or St. Therese of Lisieux or many other wonderful saints, even though he lived 500 years ago, he is much more a saint for our present moment than anyone else I can think of. ✚

Reverend C. John McCloskey, III, STD, is a priest of the Prelature of Opus Dei and is the Director of the Catholic Information Center of the Archdiocese of Washington. A native of Washington, D.C., he graduated from Columbia University majoring in Economics in 1975. After having worked professionally on Wall Street for some years, he studied in Rome and Spain where he received his doctorate in Theology with a specialty in Church History. He was ordained in 1981 in Spain by Cardinal Roger Etchegaray and has spent most of his pastoral work as a priest dealing with university students and priests on the East Coast. Father C. John serves as an adviser to Christendom College, the Coming Home Network, Culture of Life, and to Single Catholics. He is the U.S. representative for the ecclesiastical faculties of the Pontifical University of the Holy Cross in Rome and the University of Navarre in Pamplona Spain. Father McCloskey is an avid squash player: United States Squash Racquets Association. ✚

From the Writings of St. Thomas More

More's Psalm

More's psalm has been called "A *Godly Meditation*," but it could just as well be titled "A *Meditation on Detachment*." As the time of his death approached, More developed in different ways the theme of detachment, indicating that one must be willing to give up everything, even one's body, to save one's soul.

More begins his psalm by asking for the grace to be detached from earthly goods so that he can be securely attached to God.

*Give me Thy grace, good Lord,
To set the world at nought;*

*To set my mind fast upon Thee,
And not to hang upon the blast of men's mouths.*

These lines recall his primary objective in the education of his children: the "testimony to God and to conscience" that ensures that one's peace of mind will not be dependent upon the opinions of others.

More goes on to pray for the grace

*To lean unto the comfort of God,
Busily to labor to love Him:*

*To know my own vileness and wretchedness,
To humble and meeken myself under the mighty hand of God;*

*To bewail my sins passed;
For the purging of them, patiently to suffer adversity;*

*Gladly to bear my purgatory here;
To be joyful of tribulation;*

*To walk the narrow way that leads to life,
To bear the cross with Christ.*

As indicated here and in some of this other Tower works, More clearly identified himself at the end of his life with the crucified Christ. He accepted his many sufferings as a way of making up for his sins, of gladly serving his purgatory on earth, and ultimately, of imitating Christ's love.

The last and most surprising part of the psalm is More's request for the grace "to think my greatest enemies my best friends":

*For the brethren of Joseph could never have done him
So much good with their love and favor
As they did him with their malice and hatred.*



Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

Humorous Church Announcements

Ladies, don't forget the rummage sale. It is a good chance to get rid of those things not worth keeping around the house. Bring your husbands.

Smile at someone who is hard to love. Say "hell" to someone who doesn't care much about you.

The peace-making meeting scheduled for today has been canceled due to a conflict.

The sermon this morning: Jesus Walks on the Water ...
The sermon tonight: Searching for Jesus.

Next Thursday, there will be tryouts for the choir. They need all the help they can get.

The agenda was adopted...the minutes were approved...the financial secretary gave a grief report.

Barbara C. remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Jack's sermons.

The 'Over 60s Choir' will be disbanded for the summer with the thanks of the entire church.

Missionary from Africa speaking at Calvary Memorial Church in Racine: Name: Bertha Belch. Announcement: "Come tonight and hear Bertha Belch all the way from Africa."

Announcement in a church bulletin for a National Prayer & Fasting Conference: "The cost for attending the Fasting & Prayer conference includes Meals.

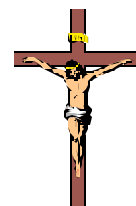
Miss Charlene Mason sang, "I Will Not Pass This Way Again," giving obvious pleasure to the congregation. †

Catholic Web Sites

<http://www.cathcom.net/>

This is a great source of world news from the Catholic perspective.

*"Because
I believed,
I spoke out."
2 Cor. 4:13*





From the Library



LIFE OF CHRIST

By: Fulton J. Sheen

Life of Christ has been hailed as the most eloquent of Fulton Sheen's writings, the fruit of many years of dedication and research. Filled with compassion and brilliant scholarship, his recounting of the birth, life, Crucifixion, and Resurrection of Christ is as dramatic and moving as the subject Himself. Here is a passionate portrait of the God-Man, the teacher, the healer, and most of all, the Savior whose promise has sustained humanity for two millennia.

"It was not so much that His birth cast a shadow on His life, and led to His death," writes Sheen. *"It was rather that the Cross was there from the beginning, and it cast its shadow backward to his birth."* With his customary insight and reverence, the author interprets the scripture and describes Christ not only in historical perspective but in exciting and contemporary terms. He sees in Christ modern parallels and timeless lessons. Sheen probes the hearts of many prominent New Testament figures—Joseph and Mary, Peter and the disciples, Herod, Pilate, et al.—shedding new light on age-old events. The whole adds up to a masterful study: a faithful blending of philosophy, history, and biblical exegesis.

This book has been a revelation to countless readers, as well as a source of inspiration and guidance. Every Christian should read and own this vivid retelling of the greatest life ever lived.

Publisher: Image

Cost: \$12.95

ISBN: 0-385-13220-4 †

AD VERITATEM

St. Thomas More Society

1102 N. Niguel Canyon Way

Brea, CA 92821

Attn: Anne Lanphar

alanphar@firstam.com

Our Next Meeting:

DATE: *October 27, Wednesday, @ NOON*

TOPIC: *Sports & Spirituality*

SPEAKER: *Darrell Miller of the California Angels*

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

FOR INFORMATION: *Anne Lanphar @ 647-2155 or*

Dave Belz @ 347-0447

www.stthomasmore.net