

# ◆ Ad Veritatem ◆

Volume 4 Issue 11

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November 1999

## NOVEMBER MEETING:

***"A Restless Heart:  
The Long Journey Home"***  
**Honorable Mary  
Fingal Erickson**



*"To acquire a  
healthy soul,  
one relies on the  
great doctor,  
Christ."*

**Thomas More:**  
**Portrait of Courage**  
**Gerard B. Wegemer**  
(pg. 93)

Our speaker this month is Superior Court Judge Mary Fingal Erickson. Mary will share the personal story of her faith journey: *"A Restless Heart: The Long Journey Home."*

Mary, a 1977 graduate of the University of California, Davis, Law School, practiced as an attorney in Orange County for 17 years prior to being appointed to the bench by Gov. Pete Wilson on August 25, 1997. She was a deputy District Attorney for three years, then "retired" for three years to give birth to her two sons, Daniel and James. From 1984 until her appointment to the bench, she was in private practice with an emphasis on general liability and medical malpractice defense.

She is currently assigned to the West

(Continued on page 4) **Mary Fingal Erickson**

## NOVEMBER MEETING:

**TOPIC:** *"A Restless Heart:  
The Long Journey Home"*

**SPEAKER:** Honorable Mary  
Fingal Erickson

**DATE:** Wednesday November  
24th @ NOON

**PLACE:** Revere House, 1st Street  
& 55 Fwy Santa Ana!

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

## Can the Devil Make Us 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

(Continued on page 2) **Satan**

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(Continued from page 1) **Satan**

nature an angel (although a fallen one) 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).

***"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. †

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To order, call 1-800-55-ENVOY

## SIMPLE TRUTHS



Fulton J. Sheen

**If we are wrong in the purpose of life, we are wrong on everything. The soul is dyed with the color its beliefs. A popular bromide is to say: 'If I do my best, it will be all right.' The Income Tax Bureau will not accept that philosophy. To 'have done our best' will not console us much if we still miss a train or fail a bar examination. The road to hell is paved with good intentions. †**

## Obscured Link Between Faith, Values 'Threatens Democracy'

WASHINGTON—An attitude in the nation's judiciary that dismisses the links between faith and public values is undermining democracy, according to Father Richard John Neuhaus.

Father Neuhaus, president of the Institute on Religion and Public Life and editor of *First Things* magazine, told an audience at the Heritage Foundation Oct. 8 that the current judicial climate, particularly as defined by the Supreme Court, is on a collision course with the basic tenets of democracy.

*"It is frequently said that you cannot legislate morality," he said. "In fact, you cannot legislate anything but morality. Any question of political moment has to do with questions such as justice, equality, fairness and the common good. All of these are inescapably moral categories."*

But American public life is increasingly being interpreted as necessarily separated from its own moral foundations, he suggested.

In particular, court rulings that downplay or ignore the importance of values that have been shaped by faith fly in the face of the principles behind the democracy, he said.

For example, Father Neuhaus cited the Supreme Court's ruling last term in *Romer v. Evans*. The ruling found that Colorado's law prohibiting municipalities from statutorily protecting homosexuals' rights was unconstitutional.

As noted by Father Neuhaus, the court found that the initiative serves no legitimate public purpose and arose from irrational "animus" against a minority.

*"The highest court of the land is declaring that five millennia of moral teaching about the right ordering of human sexuality for the personal and communal good has no place in our law," he said. "The teaching of Athens, Jerusalem and 2,000 years of Christian tradition is cavalierly dismissed as irrational animus."*

Although Coloradoans and people in the rest of the country don't believe that, the court established it as the law of the land, said Father Neuhaus.

*"Little wonder the court has in recent years worried out loud about the moral legitimacy of the law that it is making," he continued.*

Fear of asserting moral truths in public is defended as a necessity in an increasingly pluralistic society, yet public opinion surveys show that Americans "are at least as committed, possibly more committed to what is broadly construed as the Judeo-Christian moral tradition as they were when [French statesman Alexis de] Tocqueville described religion as the first political institution of American democracy," Father Neuhaus said.

Although much has changed since the Constitution

was written, the country's changes for the better "have always been in obedience to, not in rebellion against, the constituting truths of the American experiment."

Precisely because society is increasingly pluralistic and there are more conflicting claims to rights, he said, the nation must "appeal to truth that transcends such conflicts."

Thomas Jefferson described liberties as a gift of God, Father Neuhaus noted. "Remove that transcendent warrant and all politics is reduce to [German philosopher Friedrich] Nietzsche's 'will to power.'"

Minorities that press for rights that many other Americans find "disagreeable" are making the mistake of seeking protection from a judiciary that has repudiated the moral origins of democratic theory and practice, he said. Such a course will lead to a public arena that no longer has a carrier against evil because it has repudiated aspirations to the good.

*"There is a new pluralism in American life, and it is a moral pluralism,"* Father Neuhaus said. Such pluralism comes from a rise of a "knowledge class" that repudiates moral foundations.

*"We are two nations: one concerned on rights and laws, the other on rights and wrongs; one radically individualistic and dedicated to the actualized self, the other communal and invoking the common good."*

One, he continued, views "law as the instrument of the will to power and license" and the other affirms "an objective moral order reflected in a Constitution to which we are obliged." One is "typically secular, the other typically religious; one elitist, the other populist," he said. †

*"It is frequently said that you cannot legislate morality," he said. "In fact, you cannot legislate anything but morality. Any question of political moment has to do with questions such as justice, equality, fairness and the common good. All of these are inescapably moral categories."*

(Continued from page 1) **Mary Fingal Erickson**

Justice Center, handling a mixed trial calendar of felony, misdemeanor, and civil matters.

Mary was raised Catholic, but in college became involved in an Evangelical Protestant parachurch organization for college students. She attended a non-denominational "Bible Church" in college and again for a 7 year period following law school. While in law school, she attended a Swedish Covenant (Evangelical) church. From 1985 through 1998 she was a member of the United Presbyterian Church (USA), where she was a Sunday school leader, small group facilitator, and a lay minister. She was nominated in mid

1998 to serve as an elder in the UPC. Having just finished reading a biography of St. Thomas More, Judge Erickson declined the nomination and decided to renew her acquaintance with the Catholic faith.

On February 12, 1999, she was formally received back in to the Catholic Church through the blessing of her marriage and receipt of the Sacrament of Penance.

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



## Scriptural Corner:

*And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him. "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'" And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written, 'He will give his angels charge of you to guard you.' And 'On their hands they will bear you up, lest you strike your foot against a stone.'"*

*And Jesus answered him. "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from him until an opportune time.*

### Comment from the Navarre Bible:\*

Our Lord's temptations sum up every kind of temptation man can experience: "Scripture would not have said", St Thomas comments, "that once all the temptation ended the devil departed from him, unless the matter of all sins were included in the three temptations already related. For the causes of the temptation are the causes of desire—namely, lust of the flesh, desire for glory, eagerness for power" (*Summa theologiae*, III, q. 41, a.4 ad 4).

By conquering every kind of temptation, Jesus shows us how to deal with the snares of the devil. It was as a man that he was tempted and as a man that he resisted: "He did not act as God, bringing his power into play; if he had done so, how could we have availed of his example? Rather, as man he made use of the resources which he has in common with us" (St Ambrose, *Expositio Evangelii sec. Lucam, in toc.*).

He wanted to show us the methods to use to defeat the devil—prayer, fasting, watchfulness, not dialoguing with temptation, having the words of God's Scripture on our lips and putting our trust in the Lord.

"Until an opportune time", that is, until it is time for Jesus to undergo his passion. The devil often appears in the course of our Lord's public life (cf., for example, Mk 12:28), but it will be at the Passion—"this is your hour, and the power of darkness" (Lk 22:53)—that he will be most clearly seen in his role as tempter, Jesus will forewarn his disciples about this and once more assure them of victory (cf. Jn 12:31; 14:30). Through the passion, death and resurrection of Christ, the devil will be overpowered once and for all. And by virtue of Christ's victory we are able to overcome all temptations.

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



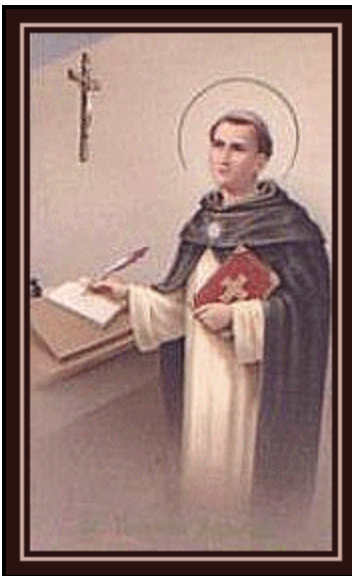
# My Man of the Millennium

Michael Shonafelt, Esq.

He was number 24 on the A&E Biography list of the top 100 people of the second millennium -- just one above James Watt, inventor of the steam engine -- one below Abraham Lincoln. That St. Thomas Aquinas was even numbered among the bright stars of this great assemblage was the source of consternation to more than a few. One of the members of academia consulted for the top 100 ranking argued not only that Aquinas was ranked too high, but that he should be stricken from the list altogether.

But Aquinas did more to transform Western thought than any one enumerated among A&E's top ten. He revealed to the world the unity of truth. Since God is Truth and God is One, He is accessible in every epoch and to every culture where human beings use their minds to uncover the mysteries of the cosmos: *omne verum a quocumque dicatur a Spiritu Sancto est* "Whatever its source, truth is of the Holy Spirit." With this axiom as his guiding light, Aquinas harmonized the pagan and Christian worlds of thought, laid waste with blinding clarity the philosophical errors that plagued thinkers from the time of the Pre-Socratics, and opened the renaissance of the mind, some 200 hundred years before its cultural counterpart.

This article pays tribute to one of the greatest luminaries of the millennium -- yet it cannot do justice to St. Thomas. At the very best, it can only introduce those completely unfamiliar with his teaching to but a few highlights of his thought. To those already conversant with the life and work of the great philosopher, it may only serve to call to mind once more why we call Saint Thomas "*the Angelic Doctor*."



## *The Dumb Ox*

The Dominican friar that the world now knows as the "*Angelic Doctor*" did not impress all of his contemporaries. His ponderous frame and seeming slowness won him an almost equally famous moniker, "*the Dumb Ox*." His classmates were convinced he was a helpless dunce and teased him mercilessly. In one perhaps apocryphal story, a group of them called out to Thomas as he read his lessons, "*Look out the window, Thomas, there's a cow flying out there above the pasture.*" At once, Thomas put down his lesson and ran to the window to observe this supposed marvel of nature. The room immediately filled with a cacophony of derisive laughter. Thomas turned slowly from the window, stared down the hecklers and softly said, "*I would have rather believed that cows could fly than that my brothers would tell a lie.*" His teacher, Saint Albert the Great once told his class, "*You call Thomas the 'dumb ox,' but I tell you this 'dumb ox' will bellow so loud, his bellowing will fill the world.*"

## *The Age of Skepticism*

Saint Albert's words could not have been more prophetic. We are now well over one hundred years into the age of skepticism -- a skepticism which has metastasized into rampant nihilism. At once, humanity universally recognizes an unquenchable intellectual appetite for truth, while at the same time, it denies that absolute truth even exists. But the human reason is useless if not oriented toward truth. It is like a compass without magnetic north, spinning hopelessly without any bearing -- and the end result of human reason thus wrenched from its moorings is confusion, and, ultimately, despair.

(Continued on page 6) **Millennium Man**

(Continued from page 5)

Aquinas is the prophet for such an age as this. Pope Leo XIII recognized this one hundred and twenty years ago when he said, *"Again we see all the great dangers which threaten family life, and even civil society itself, because of the pestilence of perverse opinions. ... The words of Thomas about these things, and others of a like nature, have the greatest strength, indeed a restless strength, to overthrow the principles of this new jurisprudence."*

### ***The First Principles of Reason***

A philosophy is only as good as its first principles. Thousands of philosophies have fallen to the dust heap because they were based on faulty premises.

For instance, Rene Descartes' well meaning, but ultimately flawed system of thought was based upon a mistrust of sensed phenomenon. If the earth were not the center of the universe, as all had supposed based on seemingly irrefutable data presented by the senses, then the senses were not reliable. In light of such tremendous doubt, the only sound philosophy for Descartes was based on self-awareness. If I can doubt I *must* exist: *"I think, therefore I am."* Ultimately this premise led to a faulty notion of the body-soul dichotomy as *"the ghost in the machine,"* to use the derisive phraseology of Gilbert Ryles.

Others did far worse than Descartes. The Atomists based their entire philosophy on the idea that all reality was reducible to minute particles. This idea, the precursor to modern materialism, could provide no explanation for how the mind could know universal ideas and build complex systems of thought.

St. Thomas cut through the confusion with simple, common sense first principles of reason: things clearly exist; a thing cannot both exist and not exist at the same time; the whole is clearly greater than the part. Upon such self-evident, irreducible foundations, St. Thomas built his perennial philosophy.

### ***Matter versus Spirit***

Using these first principles, St. Thomas demonstrated a myriad of philosophical truths, from the existence of God to the immortality of the human soul. For St. Thomas, the human soul is capable of producing universal ideas. Since universals transcend matter, so does the soul. The soul is therefore immortal.

A simple *"thought experiment"* reveals that our ideas are universal. Right now, you can imagine any number of particular automobiles, and change them at will. Your imagination may first produce the image of a dingy 1983 Honda hatchback, and next, a brand-new, silver BMW 7-Series sedan. Your mind immediately recognizes that there is a constant to each of the concrete examples your imagination conjures up. It is the universal concept of *"the automobile."* That idea has no characteristics common to any single car we run into on the street. It transcends them all. We can only know particular examples cars by virtue of their participation in that universal concept of *"car"* we carry in our mind.

The universal idea is therefore not bound by matter. If it were, it could not transcend the concrete material examples of the particular cars presented to our senses. The idea has no size, shape, color, or mass. It does not occupy space -- it is *"immaterial."* If the idea is immaterial, so is the mind which produced the idea, since *"action follows being."* That which is not material is not subject to disintegration into component parts, since parts are peculiar only to material bodies. By the illustration of the universality of thought, St. Thomas demonstrates that the soul therefore persists after the dissolution of the material body at death.

### ***The Human Body and Soul***

The problem of how something immaterial can somehow coexist with a material body confounded philosophers for centuries. The ancients could not deny the duality that we all intuitively understand when we daily distinguish between *"me"* and *"my"*

(Continued from page 6) **Millennium Man**

body.” We have an implicit understanding that the best part of us is a principle that is not the same thing as our body, and that is ultimately better than our body. Nevertheless, that quality, the “mind” or the “soul” can be subject to the body’s tyranny, as at times of delirium during extreme sickness.

The problem arises from the juxtaposition of two disparate qualities, matter and spirit, to form one being: man. Descartes posed the answer with his ghost in the machine, Thomas Hobbes, and other materialists explained the duality away entirely by eliminating the soul and reducing man to a complex machine. St. Thomas came down somewhere between the two, and his answer remains the most satisfying.

For St. Thomas, man is not a machine, nor is he a soul inhabiting a body. Human beings are one substance in which two component factors can be discerned. Those factors, the soul and the body cannot form a human being apart from each other. The body without the soul is no longer a body, but an amalgamation of bodies, as is speedily manifested by the decomposition of body into its component parts at death. While the soul persists after death, it is not completely “human” apart from the body.

Aquinas’ theory of “psycho-physical unity” explains the apparent problem of duality in man. It also fits beautifully into the theological doctrine of the resurrection. Until the resurrection, when disembodied souls are once again restored to their bodies, human beings cannot attain the perfection which is their destiny.

### ***The Primacy of Faith***

In his great work, the *Summa Theologiae*, St. Thomas explores in meticulous detail the mysteries of creation, from God Himself, to the angels and man, the animal kingdom, and ultimately, inanimate matter. At the end, all fits neatly into an intelligible whole, with no part out of place. In Thomism, the intellect, ever restless for answers, can begin to rest in the attainment of truth.

But St. Thomas was only standing on the precipice of an even greater reality that defies any rational understanding, the personal knowledge of God. St. Thomas knew that the created intellect could, at best, only scratch at the surface of infinite reality. God gave St. Thomas a glimpse of that ultimate reality one night while Thomas was offering mass. After the vision, Thomas put down his pen, without ever finishing his monumental *Summa*. “After what I have seen, everything I have written is only so much straw,” he said. In the end, St. Thomas showed not only the heights to which the human intellect can scale, but its inherent limits: that only faith and love can bring us to core of the Divine.

John Steinbeck observed that “men seem to be born with a debt they can never repay no matter how hard they try. It piles up ahead of them. Man owes something to man. If he ignores the debt it poisons him, and if he tries to make payments the debt only increases, and the quality of his gift is the measure of the man.” If the measure of St. Thomas is his gift, his star is one of the brightest among those that dot the firmament of history at the close of the millennium. †

## **Thomas Aquinas Links**

**Significant information about this saint and scholar can be obtained from these internet sites:**

✧ **St Thomas Aquinas by C J Chesterton**

[www.dur.ac.uk/~dcs0mpw/gkc/books/aquinas](http://www.dur.ac.uk/~dcs0mpw/gkc/books/aquinas)

✧ **Summa Theologica**

[www.newadvent.org/summa/](http://www.newadvent.org/summa/)

✧ **Companion to the Summa**

[www.op.org/farrell/companion/](http://www.op.org/farrell/companion/)

✧ **Biographies**

[www.home.duq.edu/~bonin/thomasbibliography](http://www.home.duq.edu/~bonin/thomasbibliography)

[www.op.org/domcentral/library/mbibl](http://www.op.org/domcentral/library/mbibl)

✧ **General Links Page**

[mac.theramp.net/domcentral/study/TA](http://mac.theramp.net/domcentral/study/TA) †

# Thought for the Day

## "Don't Let Me Cry"

My son Gilbert was eight years old and had been in Cub Scouts only a short time. During one of his meetings he was handed a sheet of paper, a block of wood and four tires and told to return home and give all to "Dad".

That was not an easy task for Gilbert to do. Dad was not receptive to doing things with his son. But Gilbert tried. Dad read the paper and scoffed at the idea of making a pine wood derby car with his young, eager son. The block of wood remained untouched as the weeks passed.

Finally, mom stepped in to see if I could figure this all out. The project began. Having no carpentry skills, I decided it would be best if I simply read the directions and let Gilbert do the work. And he did. I read aloud the measurements, the rules of what we could do and what we couldn't do.

Within days his block of wood was turning into a pinewood derby car. A little lopsided, but looking great (at least through the eyes of mom). Gilbert had not seen any of the other kids cars and was feeling pretty proud of his *"Blue Lightning"*, the pride that comes with knowing you did something on your own.

Then the big night came. With his blue pinewood derby in his hand and pride in his heart we headed to the big race. Once there my little ones pride turned to humility. Gilbert's car was obviously the only car made entirely on his own. All the other cars were a father-son partnership, with cool paint jobs and sleek body styles made for speed.

A few of the boys giggled as they looked at Gilbert's, lopsided wobbly, unattractive vehicle. To add to the humility Gilbert was the only boy without a man at his side. A couple of the boys who were from single parent homes at least had an uncle or grandfather by their side, Gilbert had *"Mom"*.

As the race began it was done in elimination fashion. You kept racing as long as you were the winner. One by one the cars raced down the finely sanded ramp. Finally it was between Gilbert and the sleekest, fastest looking car there. As the last race was about to begin, my wide eyed, shy eight year old ask if they could stop the race for a minute, because he

wanted to pray. The race stopped.

Gilbert hit his knees clutching his funny looking block of wood between his hands. With a wrinkled brow he set to converse with his Father. He prayed in earnest for a very long minute and a half. Then he stood, smile on his face and announced, *"Okay, I am ready."*

As the crowd cheered, a boy named Tommy stood with his father as their car sped down the ramp. Gilbert stood with his Father within his heart and watched his block of wood wobble down the ramp with surprisingly great speed and rushed over the finish line a fraction of a second before Tommy's car.

Gilbert leaped into the air with a loud *"Thank you"* as the crowd roared in approval. The Scoutmaster came up to Gilbert with microphone in hand and asked the obvious question, *"So you prayed to win, huh, Gilbert?"* To which my young son answered, *"Oh, no sir. That wouldn't be fair to ask God to help you beat someone else. I just asked Him to make it so I don't cry when I lose."*

✱ Children seem to have a wisdom far beyond us. Gilbert didn't ask God to win the race, he didn't ask God to fix the outcome, Gilbert asked God to give him strength in the outcome. When Gilbert first saw the other cars he didn't cry out to God, *"No fair, they had a fathers help"*.

No, he went to his Father for strength. Perhaps we spend too much of our prayer time asking God to rig the race, to make us number one, or too much time asking God to remove us from the struggle, when we should be seeking God's strength to get through the struggle. He didn't pray to win, thus hurt someone else. He prayed that God supply the grace to lose with dignity. Gilbert, by his stopping the race to speak to his Father also showed the crowd that he wasn't there without a *"Dad"*, but His Father was most definitely there with him. Yes, Gilbert walked away a winner that night, with his Father at his side.

Author unknown ✚





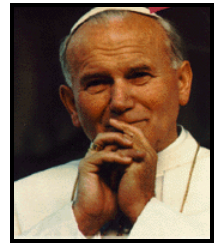


## The Pope's Prayer Intentions for November



### GENERAL INTENTION

*That lay people in the Church, living their own baptismal commitment, accompany with their prayer, counsel and help those who are called by God to the priestly, religious and missionary life.*



Each Christian vocation comes from God and is God's gift. However, it is never bestowed outside of or independently of the Church. Instead it always comes about in the Church and through the Church because, as the Second Vatican Council reminds us, "God has willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness." ... The Church should daily take up Jesus' persuasive and demanding invitation to "pray the Lord of the harvest to send out laborers into his harvest" (Mt 9:3). Obedient to Christ's command, the Church first of all makes a humble profession of faith: In praying for vocations, conscious of her urgent need of them for her very life and mission, she acknowledges that they are a gift of God and, as such, must be asked for by ceaseless and trusting prayer of petition. This prayer, the pivot of all pastoral work for vocations, is required not only of individuals but of entire ecclesial communities....

The priestly vocation is a gift from God. It is undoubtedly a great good for the person who is its first recipient. But it is also a gift to the Church as a whole, a benefit to her life and mission. The Church, therefore, is called to safeguard this gift, to esteem it and love it. She is responsible for the birth and development of priestly vocations. Consequently, the pastoral work of promoting vocations has as its active agents, as its protagonists, the ecclesial community as such, in its various expressions: from the universal Church to the particular church and, by analogy, from the particular church to each of its parishes and to every part of the People of God.

There is an urgent need, especially nowadays, for a more widespread and deeply felt conviction that all the members of the Church, without exception, have the grace and responsibility to look after vocations. The Second Vatican Council was quite explicit in this regard: "The duty of fostering vocations falls on the whole Christian community, and they should discharge it principally by living full Christian lives."

- Pope John Paul II, \*Pastores dabovobis\* (I Will Give You Shepherds), March 25, 1992

*Catechism of the Catholic Church:* 863-64, 901, 2044-46 ☩

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# From the Writings of St. Thomas More

## More on Satan

More describes Lucifer as an angel who became filled with an arrogant self-love, presuming to deem himself God's equal; exalting himself, he was in punishment cast down from heaven with the other angels who took his part. The fate of Satan, who reigns as "*king over all the children of pride*", should stand as a warning to all, whether of high or lowly estate. Those in lofty positions have reason to tremble at the thought of great angels being thrown down to hell for their pride. Moreover, pride can make men foolish enough to exult in gifts they do not even possess, as in the case More gives of a girl who thinks herself beautiful, fancying that she is "*well like for her broad forehead, while the young man that beholdeth her, marketh more her crooked nose*" (we suspect here an oblique reference to the broad forehead and memorable nose of Dame Alice). But then there is a great absurdity still, More continues: the folly of taking pride in one's material goods—in gold and silver, in jewels or fine clothing. As to the latter, he asks why a man should pride himself in wearing a garment of sheep's wool, considering that before it became his, "*a more sheep wore it on her back*"—a poor sheep and nothing more. Indeed, everything we have in this life is merely "*borrowed ware*" with which we must part upon death; an Saint Paul says, "*What have you that you did not receive?*" (1 Cor. 4:7).

From the fall of angels More passes to the great drama of mankind's creation and fall from grace. While God has endowed man with a soul possessed of understanding, memory, and will, in likeness to Himself, God's purpose, More believes, in giving the human person a lowly body formed from the "*slime*" of the earth was in order to protect it from succumbing to haughtiness as Satan did. Upon the sight of Adam and Eve, clothed with innocence and immune from death amid the bliss of paradise, the devil was consumed with envy, the "*daughter of pestilent pride*", and resolved to destroy mankind, no matter what it cost him in further punishments, rather than allow these creatures with their lower natures to give honor to God and be raised to the fallen angels' once high place in heaven. To accomplish his end, More continues, Satan restarted to the vice that had succeeded in bringing about his own downfall—pride. Recognizing Adam's love for his wife, Lucifer sought to tempt Eve first by painting God as a liar who was envious of mankind achieving a knowledge of good and evil (Gen 3:4-5). Beguiled by his suggestions and desirous to become as a goddess, Eve ate the forbidden fruit and persuaded Adam to do likewise. No sooner had they done so than their flesh rebelled against their reason, and God pronounced His sentence of punishment upon the man, the woman, and their tempter. Thus "*poisoning them with his own pride*", Satan brought about the downfall of mankind...



But God would not suffer Satan to glory in his victory, nor would He leave mankind eternally ruined by the devil's deception. Hence, as More figuratively expresses it, "*...[T]he sharp justice of God and his tender mercy, entered into counsel together.*" We find a similar "*deliberation*" between mercy and justice in the opening pages of Nicholas Love's Mirror of the Blessed Life of Jesus Christ. As More explains, God ordained that mankind's redemption was to be achieved "*by the cruel painful death of that innocent person, that should be both God and Man*", so that "*recompense should be made unto God for man.*" This work of redemption was to be an even greater work than that of creation itself.

## Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

### Bee Good!

Two bees buzz around what's left of a rose bush. "How was your summer?" asks bee number one. "Not too good," says bee two. "Lotta rain, lotta cold. Not enough flowers, not enough pollen."

The first bee has an idea. "Hey, why don't you go down to the corner and hang a left? There's a big bar mitzvah going on. Plenty of flowers and fruit."

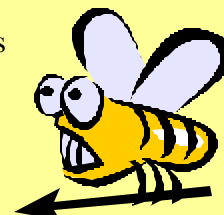
Bee two buzzes "Thanks!" and takes off.

An hour later, the bees bump into each other again. "How was the bar mitzvah?" asks the info-bee.

"Great!" says buddy-bee.

The first bee peers at his pal and wonders, "What's that on your head?"

"A yarmulke," is the answer. "I didn't want them to think I was a wasp." †



## Catholic Web Sites

<http://www.chnetwork.org/index.htm>



### About the Coming Home Network

The CHNetwork began in 1993 out of the seemingly isolated experiences of several Protestant clergy and their spouses. Upon leaving their pastorates to enter the Catholic Church, these clergy and their families discovered with surprise that there were many others being drawn by the Spirit to take the same journey "home."

To help bring these inquirers and converts together, a simple newsletter was started, and gatherings and retreats were scheduled. Much enthusiasm was expressed by the converts and their spouses at the first of these gatherings entitled "How Should We Then Serve?" and the fellowship has continued to grow ever since.

Now, every week the Lord adds new names to our membership as clergy and laity from other traditions seek assistance and encouragement as they contemplate coming home to the Catholic Church.

During these past six years, *The CHNetwork* has been featured on the EWTN television network as well as in national publications, such as *Our Sunday Visitor*, *the National Catholic Review*, *Christianity Today*, *Sursum Corda*, *This Rock*, *Envoy Magazine*, and *the New Oxford Review*. This lay apostolate has also received constant encouragement, from such Church leaders as His Eminence Bernard Cardinal Law, Bishop Paul Dudley, Mother Angelica of EWTN, Karl Keating of Catholic Answers, Patrick Madrid of Envoy Magazine, Thomas Howard, Dr. Scott Hahn and Fr. Michael Scanlan, TOR, President of Franciscan University of Steubenville.

CHN on  
EWTN

### The Journey Home

This exciting call-in show examines why so many people from protestant to fallen away Catholics are being drawn into the catholic church. They discuss their personal conversion stories and how a specific teaching of the Catholic Church or experience influenced their Decision. Airs Live on Fridays at 8 pm EST on EWTN, WENN and on the internet. Why are so many people, from fallen away Catholics to individuals from other denominations, being drawn home to the Catholic Church? Host Marcus Grodi and his special guests discuss their personal conversion stories. Live on Fridays at 8 pm ET. Encores Mondays at 11 pm ET and Wednesdays at 10 am ET. Submit questions by emailing.

Resources

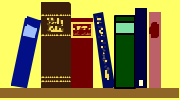
This page links to a number of resource pages as well as providing the opportunity to order books on-line.

Discussion  
Groups

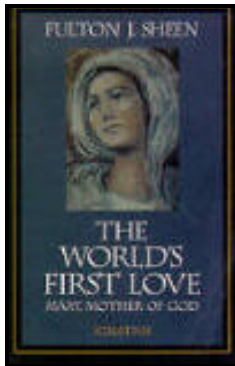
Our new discussion groups were recently launched and are divided into many areas. If you have questions about any issue relating to the faith, feel free to discuss your views here. If you do not see a area relating to your question, start one!

Coming Home  
Journal

The bi-annual **Coming Home Journal** contains articles written by converts to express the truths and beauty of the Catholic faith to our separated friends and family -- in a win-some way and in language with which they are familiar and comfortable. Back issues are available on-line. †



# From the Library



## The World's First Love Mary, Mother of God

By: Fulton J. Sheen

With all his characteristic brilliance and eloquence, Fulton J. Sheen tells the story of the Blessed Virgin Mary and examines Marian beliefs ranging from the Immaculate Conception to the miracle of Fatima. Her whole life, from the moment the Angel appeared to her announcing she was to be the Mother of the Son of God, through the boyhood of the Child Christ. The beginnings of His public life at the marriage at Cana, the Passion and death at Calvary, up to the time of her assumption into heaven is lovingly and reverently portrayed.

While considering the different phases of the life of Mary, Archbishop Sheen discusses various problems common to mankind of all time and in his inimitable manner reveals clearly that every problem, however, difficult, may be resolved. Mankind's need of the Mother of God and her burning love for all her children are repeatedly stressed by the Archbishop. The tremendous resurgence today of devotion to Mary is God's way of emphasizing the worth and dignity of mankind as against the false doctrines which have so confused the modern world.

Beneath the deep spirituality of the book there is a firm foundation of history, philosophy and theology. As always, Archbishop Sheen presents the great, complicated theses of all times in a simple, lucid manner that all can understand.

**Publisher:** Ignatius Press

**ISBN** 0-89870-597-5

**Cost:** \$12.95 ☩

## AD VERITATEM

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## Our Next Meeting:

**DATE:** November 24<sup>th</sup> Wednesday, @ NOON

**TOPIC:** *A Restless Heart: The Long Journey Home*

**SPEAKER:** Honorable Mary Fingal Erickson

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

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

Dave Belz @ 347-0447

[www.stthomasmore.net](http://www.stthomasmore.net)