

◆ Ad Veritatem ◆

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December 1999

DECEMBER MEETING:

"The Jubilee Year: What's It All About?"

**Father Hugh Barbour,
O. Praem, Ph.D.**



*"In More's view,
comedy had always
been a powerful
means of social
reform and
personal
betterment....
(b)ecause it
strongly appeals to
reason and can
therefore defuse
passions that
would otherwise
prevent reason's
engagement."*

Thomas More:
Portrait of Courage
Gerard B. Wegemer
(pg. 38)

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

The speaker this month is our Chaplain, Father Hugh Barbour who will explain *"The Jubilee Year: What's It All About?"*

Pope John Paul II has declared next year as the Jubilee Year. On the night between December 24 and 25, 1999, before celebrating the Mass of the Nativity of Our Lord, the Holy Father, John Paul II will open the Holy Door in St. Peter's Basilica thus initiating the celebration of the bi-millennial Great Jubilee of the birth of Christ, our Redeemer.

What does it all mean to the millions of Catholics around the world?

Reservations are not required. For more information, contact Dave Belz at (949) 347-0447 dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 alanphar@firstam.com.
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DECEMBER MEETING:

TOPIC: *"The Jubilee Year:
What's It All About?"*

SPEAKER: Fr Hugh Barbour

DATE: NOON Wednesday
December 22nd

PLACE: Revere House @
1st Street & 55 Fwy Santa Ana

JESUS: Did He Know or Make a Good Guess?

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



QUESTION: Did Jesus know in advance what was going to happen to Him or could He only predict in the same way anyone else could: by making a good guess based on how things were going?

ANSWER: When Our Lord said, *"I am the Truth,"* He meant it! It is the constant teaching of the Church that Our Lord, as both God and man, had the fullness of knowledge both of God and of created things.

The Catechism of the Catholic Church (CCC 471-478) teaches quite clearly that, even as Our Lord had the natural knowledge of a man, which

(Continued on page 2) **Did Jesus Know?**

Inside This Issue:

Chaplain's Message	Page 1
The Crisis of Law	Page 3
A Eucharistic Lawyer	Page 5
Thought for the Day	Page 7
From the Writings of More	Page 9
The Choice	Page 10
From the Library	Page 12

(Continued from page 1) ***Did Jesus Know?***

comes from the experience of the senses (CCC 472) and is, by its nature, limited, He also had the special knowledge of everything that pertained to His mission as the Savior (CCC 474), and the immediate knowledge of His Father (CCC 473).

Since He is the Savior of all men individually as well as collectively, He knew each one of us individually, and since there is nothing in the life of a person which does not have a bearing on his or her salvation, it is hard to think of anything about human activity and history He did not know during His life and His sufferings (CCC 478).

Since the immediate knowledge of God means “*without any medium*,” Christ knew God as the blessed in heaven do, as He is in Himself, not by some image or created vehicle.

This is true of Christ from the first moment of His conception in the womb of the Blessed Mother through His abandonment on the Cross.

In the encyclical letter *Mystici Corporis*, Pope Pius XII taught this plainly. And Pope John Paul II used the text that seems the most difficult to reconcile with this teaching to boldly reaffirm it. When

giving his catechesis at the Wednesday audience of November 30, 1988, our Holy Father explained that Our Lord's words on the Cross, “*My God, My God, why have you abandoned Me?*” meant that even though Our Lord's emotional life and lower reason

were stripped of all consolation, still, “*at the height of His being, He had the clear vision of God.*”

Thus, it is grave error to teach that Christ was ignorant of His mission, or that He only understood it after His glorification. There are many different ways to explain and to prove this teaching in Catholic Tradition, but the teaching is clear. The argument that “*no modern theologians or Scripture scholars*” hold it, is a very untheological and worldly one. The answer is that no Fathers or Doctors of the Church, no saints, popes, or general councils teach anything else! Your teacher

should actually learn Catholic theology before trying to make a living at “*teaching*” it, and in the process teaching error to young Christians, who need to know Who Christ really is. †



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SIMPLE TRUTHS



Fulton J. Sheen

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



The Crisis of Law

By Cardinal Joseph Ratzinger

The following address was delivered on the occasion of Cardinal Ratzinger being conferred the degree of Doctor Honoris Causa by the LUMSA Faculty of Jurisprudence in Rome, November 10, 1999.

I wish to express my profound and heartfelt gratitude to the Faculty of Jurisprudence of LUMSA for the great honor of conferring on me a Doctorate *Honoris Causa*. Church and law, faith and law are united by a profound bond and related in a variety of ways. Suffice it to recall that the fundamental part of the Old Testament canon is under the title “*Torah*” (law). Israel’s liberation from Egypt did not end with the exodus -- it only began. It became full reality only when Israel received a juridical ordering from God, which regulated the relation with God, with the community of the people, and with each individual in the community, as well as the relation with foreigners: common law is a condition of human liberty. As a result, the Old Testament ideal of the pious person was the “*zaddik*” -- the just, the man who lives justly and acts justly according to the order of the law given by God. In the New Testament, in fact, the word “*zaddik*” was substituted by the term “*pistos*”: the essential attitude of the Christian is faith, which renders him “*just*.” But how did the importance of law fade? Was the juridical ordering of the environment turned away from the sacred and allowed to become simply profane? This problem has been intensely debated, especially since the 16th century Reformation. It is due to the fact that the concept of “*Law*” (*Torah*) appears in Pauline writing with problematic accents and later, in Luther, is consid-

ered diametrically opposed to the Gospel. The development of law in modern times has been profoundly characterized by these contradictory positions.

This is not the place for extensive development of the problem. Nevertheless, I would like to speak very briefly about two current risks to law, which, between them, have a theological component and,

Christian faith respects the nature of the State itself, especially of the State of a pluralist society, but it also feels its co-responsibility, in order that the fundamentals of law continue to remain visible and the State is not deprived of direction and simply at the mercy of changing currents.

therefore, do not only refer to jurists but also to theologians. The “*end of metaphysics*,” which in broad sectors of modern philosophy is superimposed as an irreversible fact, has led to juridical positivism which today, especially, has taken on the form of the theory of consensus: if reason is no longer able to find the way to metaphysics as the source of law, the State can only refer to the common convictions of its citizens’ values, convictions that are reflected in the democratic consensus. Truth does not create consensus, and consensus does not create truth as much as it does a common ordering. The majority determines what must be regarded as true and just. In other words, law is ex-

posed to the whim of the majority, and depends on the awareness of the values of the society at any given moment, which in turn is determined by a multiplicity of factors. This is manifested concretely by the progressive disappearance of the fundamentals of law inspired in the Christian tradition. Matrimony and family are increasingly less the accepted form of the statutory community and are

(Continued from page 3) ***Crisis of Law***

substituted by multiple, even fleeting, and problematic forms of living together. The relation between man and woman becomes conflictive, as does the relation between generations. The Christian order of time is dissolved; Sunday disappears and is increasingly substituted by changing ways of free time. The sense of the sacred no longer has any meaning for law; respect for God and for that which is sacred to others is now, with difficulty, regarded as a juridical value; it is displaced by the allegedly more important value of a limitless liberty in speech and judgment. Even human life is something that can be disposed of: abortion and euthanasia are no longer excluded from juridical ordering. Forms of manipulation of human life are manifested in the areas of embryo experimentation and transplants, in which man arrogates to himself not only the ability to dispose of life and death, but also of his being and of his development. Thus, the point has recently been reached of going so far as to claim the programmed selection and breeding for the continuous development of the human species, and the essential difference between man and animal is up for debate. Because in modern States metaphysics, and with it, Natural Law, seem to be definitely depreciated, there is an ongoing transformation of law, the ulterior steps of which cannot yet be foreseen; the very concept of law is losing its precise definition.

There is also a second threat to law, which today seems to be less present than it was ten years ago, but it can re-emerge at any moment and find a link with the theory of consensus. I am referring to the dissolution of law through the spirit of utopia, just as it assumed a systematic and practical form in Marxist thought. The point of departure was the conviction that the present world is evil -- a world of oppression and lack of liberty; which must be substituted by a better way of planning and working. In this case, the real and ultimate source of law becomes the idea of the new society: which is moral, of juridical importance and useful to the advent of the future world. Based on this criteria, terrorism

was articulated as a totally moral plan: killings and violence appeared like moral actions, because they were at the service of the great revolution, of the destruction of the present evil world and of the great ideal of the new society. Even here, the end of metaphysics is a given, whose place is taken in this case not by the consensus of contemporaries, but by the ideal model of the future world.

There is even a crypto-theological origin for this negation of law. Because of this, it can be understood why vast currents of theology -- especially the various forms of liberation theology -- were subject



to these temptations. It is not possible for me to present these connections here because of their extent. I shall content myself with pointing out that a mistaken Pauline idea has rapidly given way to radical and even anarchic interpretations of Christianity. Not to speak of the Gnostic movements, in which these tendencies were initially developed, which together with the "no" to God the Creator included also a "no" to metaphysics, to a law of creatures and Natural Law. We will not take time to analyze the social unrest and agitation of the 16th century, which resulted in the radical currents of the Reformation that gave

life to revolutionary and utopian movements. Instead, I shall focus on a phenomenon which appears more innocuous: an interpretation of Christianity that from the scientific point of view seems to be altogether respectable, and was developed in the last century by the great evangelical jurist Rudolph Sohm. Sohm proposes the thesis that Christianity as Gospel, as a break with the law, originally would not have been able, or desired, to include any law, but that the Church was born initially as a "*spiritual anarchy*," which later no doubt, because of external needs of ecclesial existence, already manifest at the end of the first century, was substituted by a sacramental law. Instead of this law, which was based so to speak on Christ's flesh, on the body of Christ and was of a sacramental nature, in Medieval times it became no longer the right of Christ's body but of the corporation of Christians -- in fact, the ecclesial



A Eucharistic Lawyer

By Greg Weiler, Esq.

Hussle, bustle, run here, run there, 40 telephone calls, parent teacher conferences, timesheets, flag football, billing, water polo, deadlines, client problems, troop meetings, pack meetings, per chance spouse meetings, Pension Plans, IRA's, Charles Schwab, Dow Jones, a charity here, a charity there - what would the world do without me?

Abba, how did I get here - so entrenched in the world, of the world? Where are you and how can I keep you at the center of my Life?

The answer to all of these questions lies in the Eucharist. My quest for God has led me full circle to this conclusion. My prayer, my devotion to our Lady, my study, all the facets of my Christian life have led me to the real body, blood, soul and divinity of Jesus, here for me (us) to love, touch, talk with and adore; as surely present here and now in the Eucharist as He was 2,000 years ago in Bethlehem!

I am a cradle Catholic with twelve years of Catholic schooling behind me. Notwithstanding such upbringing, by young adulthood I still didn't have an appreciation for the "real presence" of Jesus in the Blessed Sacrament. As I recall, my attitude was sort of: Jesus at Mass - ("Yeah"), "This is My Body..." - ("I guess"). The Eucharist important?, ("Kind of") - Transubstantiation or con-substantiation? - ("Whatever").

As an adult however, my mass attendance became regular. My desire to know the Faith increased. If I was going to believe the Church's teachings and pass them to my kids, I had to understand them.

My Eucharistic journey began with my personal reaffirmation of the Incarnation. God can do anything and He came to us in Jesus. When it comes to the Eucharist, I believe that many Catholics have some real doubts as to the incredibly great news of the full incarnation of God in Jesus, let alone that same Incarnation being fully manifest in His Eucharistic presence. I once heard a Jewish caller on the Dr. Laura

Radio show say that, although the teachings of Jesus are beautiful and powerful, he simply "couldn't fathom the Incarnation." What a wonderfully honest answer! (*Me neither!*)

How does one fathom the unfathomable? We, of course, through faith and reason, believe Jesus is true God and true man. Faith from the Holy Spirit and reason based upon the super natural physical and spiritual occurrences surrounding the life of our Lord and the 2,000 years of supernatural physical and spiritual occurrences which make up the history of the Church.

It is curious to note that non-Catholic Christians also believe in the Incarnation: a God who so loved the world that He became man. But they also believe that He would then leave us alone and without His physical presence for 2,000 years. Would the God who so loved us then withdraw from that physical intimacy and leave us alone to await His Second Coming? Is such a divine retraction consistent with His love, His Gospel? Would a loving and faithful groom, once betrothed, leave His bride desolate and abandoned at the Altar?

For 3,000 years, God spoke to us through the Prophets, appeared as fire, was present in spirit but was not available to us physically to touch, speak to, hug, love or experience in a physical body. Then - miraculously - God became man. The infinite and divine took on a finite and mortal existence in everything but sin. We could speak to Him, hug Him, hold His hand, rest our head on His shoulders, ask Him questions, and pray with Him.

He *specifically* told us in John 6 that He would be with us physically as well as spiritually for as long as the consecra-



(Continued on page 6) **Eucharistic Lawyer**

(Continued from page 5) ***Eucharistic Lawyer***

tion of the Last Supper, the on-going Passover, the Pascal sacrifice, is celebrated. Is it merely coincidental that despite World War, the Protestant Reformation and even Ted Turner, Mass is celebrated and Eucharistic adoration occurs on every continent, at every hour of the day and night? The Incarnation continues in the Eucharist and in us in communion with Him.

For some reason (*Could it be grace?*), I began to attend an occasional weekday Mass and wow, was I fed spiritually! Like Pavlov's dog (*Such a base metaphor is appropriate*), I began to attend Mass more regularly, then most of the time. It was sometime during these years of listening to the Liturgy of the Word, study of the early Fathers, regular confession, regular communion and the witness of Christ in His Eucharistic people, that I observed the veil lifting. "*Jesus Himself is truly, physically incarnate in the Eucharist? – HEY! WE REALLY HAVE SOMETHING (SOMEONE) HERE. WOW!*"

I came to several logical conclusions that compelled action. The genuine purpose of a Christian life - and the only source of true happiness - is communion with the living God, the creator of all (see St. Augustine and the Catholic Catechism). The Creator of the Universe is physically present, body, blood, and full divinity in the Blessed Sacrament. I can be with Him, love Him, praise Him, in His Eucharistic presence. So, what to do?

If Jesus is *really* physically present now, here, today (as the Church has always taught) should I just visit Him once a week for a couple of minutes? "*Hi, how ya doing, ah, see you next week.*" For me logic (and love) dictates that if God is really present, I want to be with Him, love Him, talk to Him, ask Him for stuff etc. The only issue was: what did I believe? What was the truth? My heart, soul, and mind left no doubt as to the truth and through faith and grace, I decided to become a Eucharistic lawyer.

What does it mean to be a Eucharistic lawyer? Well, for me it means that Jesus is my salvation, the source of my ongoing sanctification and that I am going to Him personally to get the job done. If I am the clay and He is the potter, I have only to place myself on the potter's wheel. He does the rest. But we have to be willing to spend *TIME* on His wheel - in adoration, prayer and frequent communion. Our wonderful Potter

will not disappoint us. Eucharistic devotion has changed - and continues to change - my practice and my life. Slowly but surely Christ will have His way with you - a lover who will not be denied - the Hound of Heaven ever in pursuit.

Spending time with Jesus, just loving Him and being loved by Him, cannot help but make you more Christ-like. Love begets love. Eucharistic devotion will not eliminate life's troubles; they continue. But you will not be alone with them. Jesus gives you His peace and His happiness. Proximity to Him will convince you that He has given us all something no one can take away - the promise of eternity with Him.

If Jesus is making a personal appearance at Serra Chapel at 7:00 am everyday, where better for me to be? When I need to overcome a roadblock or I'm in need of real inspiration, I will write talks, articles, and speeches with our Lord in adoration. (*Long ago I gave up the notion of facing life's challenges alone.*) I try to make time for Him at the Mission San Juan's 6:00 am or 9:00 pm Holy Hours of Exposition. ("*Am I Martha or Mary?*") As for me, I want to make the "*better choice.*"

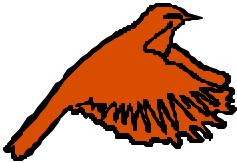
The choice to be a Eucharistic lawyer is the bitter-sweet choice of "*being*" a Christian. Bitter in the sense that the choice of truly living Faith is contrary to most of the "*politically correct*" positions of the world: less work vs. more worship; less money vs. more charity; less vengeance vs. more mercy; less anger vs. more kindness; Pro Life vs. Pro Choice, and on and on. Sweet is the reality of Christ's Real Presence here with us. His incarnation 2,000 years ago was just the beginning — it continues today - infinite divinity manifest and available to each of us.

Christ invites all of us to become Eucharistic lawyers, to place ourselves on the Potter's wheel through regular communion, regular holy hours of adoration and in finding Christ disguised in everyone we meet. ☩



Thought for the Day

GOD'S WINGS



An article in National Geographic several years ago provided a penetrating picture of God's wings... After a forest fire in Yellowstone National Park, forest rangers began their trek up a mountain to assess the inferno's damage. One ranger found a bird literally petrified in ashes, perched statuesquely on the ground at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother's wings. The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise. She could have flown to safety, but had refused to abandon her babies. When the blaze had arrived and the heat had scorched her small body, the mother had remained steadfast. Because she had been willing to die, those under the cover of her wings would live...

"He will cover you with his feathers, and under his wings you will find refuge..." Psalm 91:4 †



Scriptural Corner:

¹⁴For if you forgive men their trespasses, your heavenly Father also will forgive you; ¹⁵but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Matthew 6:14-15

Comment from the Navarre Bible:*

¹⁴⁻¹⁵In vv. 14 and 15 St Matthew gives us a sort of commentary of our Lord on the fifth petition of the *Our Father*.

A God who forgives is a wonderful God. But if God, who is thrice-holy, has mercy on the sinner, how much more ought we forgive others—we sinners, who know from our own experience the wretchedness of sin. No one on earth is perfect. Just as God loves us, even though we have defects, and forgives them. If we wait to love people who have no defects, we shall never love anyone. If we wait until others mend their ways or apologize, we shall scarcely ever forgive them. But then we ourselves will never be forgiven. "All right: that person has behaved badly towards you. But, haven't you behaved worse towards God?" (Bl J. Escriva, *The Way*, 686).

Thus forgiving those who have offended us makes us like our Father, God: "In loving our enemies there shines forth in us some likeness to God our Father, who, by the death of his Son, ransomed from everlasting perdition and reconciled to himself the human race, which before was most unfriendly and hostile to him." (*St Pius V Catechism*, IV, 14, 19)

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

(Continued from page 4) **Crisis of Law**

law with which we are familiar. But for Sohm, the real model remained spiritual anarchy: in reality, in the ideal condition of the Church there is no need for law. Stemming from these positions, in our century what becomes fashionable is the confrontation between the Church of law and the Church of love, law presented as the opposite of love. A similar contrast can of course emerge in the concrete application of law, but to raise this to a principle twists the essence of law as well as the essence of love. These concessions are ultimately uprooted from reality, and do not arrive at the spirit of utopia, but seem like it, and are amply diffused in our society. The fact that since the 50s "*Law and Order*" have become an insult -- even worse, "*Law and Order*" have become regarded as Fascist, stems from these conceptions. Moreover, to turn law into irony was a precept of National Socialism (I am not sufficiently familiar with the situation in regard to Italian Fascism). In the so-called years of struggle, law was consciously castigated and placed in opposition to so-called healthy popular feeling. The Fuhrer was successively declared the only source of law and, as a result, absolute power replaced law. The denigration of law is never in any way at the service of liberty, but is always an instrument of dictatorship. To eliminate law is to despise man; where there is no law there is no liberty.

At this point an answer can be given to the basic question I have been addressing in these reflections, but perhaps only in summary form. What can faith and theology do in this situation for the defense of law? I would like to attempt an answer to this question, in a summary and certainly very insufficient way, by proposing the following two theses:

1. The elaboration and structure of law is not immediately a theological problem, but a problem of "*recta ratio*," of right reason. Beyond opinions and currents of thought, this right reason must try to discern what is just -- the essence of law, and is in keeping with the internal need of the human being everywhere, distinguishing from that which is destructive of man. It is the duty of the Church and faith to contribute to the sanity of "*ratio*" and through the just education of man to preserve in his reason the capacity to see and perceive. If this right

is to be called natural right or something else, is a secondary problem. But wherever this interior demand of the human being, which is directed to law, or the need that goes beyond changing currents, can no longer be perceived and therefore spells the total "*end of metaphysics*," the human being is undermined in his dignity and in his essence.

2. The Church must make an examination of conscience on the destructive forces of law, which have had their origin in unilateral interpretations of faith and have contributed to determine the history of this century. Its message goes beyond the realm of simple reason and redirects to new dimensions of liberty and communion. But faith in the Creator and his creation is inseparably joined to faith in the Redeemer and the Redemption. Redemption does not dissolve creation and its order but, on the contrary, restores the possibility of perceiving the voice of the Creator in his creation and, consequently, of better understanding the foundations of law. Metaphysics and faith, nature and grace, law and Gospel are not opposed but are intimately connected. Christian love, as the Sermon on the Mount proposes, can never become the foundation of statute law. It goes well beyond this and can only be realized, at least in an embryonic way, in faith. But this does not go against creation and its law; rather, it is based on it. Where there is no law, even love loses its vital context. Christian faith respects the nature of the State itself, especially of the State of a pluralist society, but it also feels its co-responsibility, in order that the fundamentals of law continue to remain visible and the State is not deprived of direction and simply at the mercy of changing currents. Since, in this sense, even with all the distinctions between reason and faith, between statutory law -- necessarily drawn up with the help of reason -- and the vital structure of the Church, nevertheless, the ordering between them is in a reciprocal relation and they have a responsibility one for the other, this honorary doctorate is for me at once an occasion of gratitude and a call to develop my own work even further. ✚

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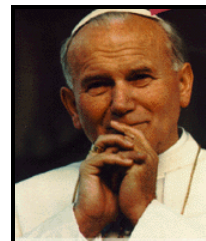


The Pope's Prayer Intentions for December



GENERAL INTENTION

That in the year 2000 the proclamation of the Gospel good news: "A Saviour has been born to us; He is Christ the Lord", ring out with renewed strength.



We should meditate on the third joyful mystery of the rosary, the birth of the Son of God, announced by angels to the shepherds. *"You have nothing to fear.... This day in David's city a savior has been born to you.... In a manger you will find an infant wrapped in swaddling clothes"* (Lk 2:10-12). St. Luke tells us that the shepherds said to one another: *"Let us go over and see this child"* (see Lk 2:15) and they went and found the child with Mary and Joseph. That is what we too must do! We must go to this child, this man, the Son of God, at whatever inconvenience, at whatever risk to ourselves, because to know and love Him will truly change our lives.

I remember a song I used to sing in Poland as a young man, a song which I still sing as pope, which tells about the birth of the Savior. On Christmas night, in every Church and chapel, this song would ring out, repeating in a musical way the story told in the Gospel. It says: *"In the silence of the night, a voice is heard: 'Get up, shepherds, God is born for you! Hurry to Bethlehem to meet the Lord...'"* The same story is told in the beautiful hymn, *"Silent Night,"* which everyone knows. That is a hymn which moves us deeply by reminding us that Jesus, the Son of God, was born of Mary, born to make us holy and to make us adopted sons and daughters of God. It is a hymn to the creative power of the Holy Spirit. It is a song to help us not to be afraid.

-- Address of Pope John Paul II at World Youth Day, Manila, the Philippines (Jan 14, 1995)
Catechism of the Catholic Church: 437, 422, 525, 457-58, 526 †

**"In essentials, unity; in doubtful matters, liberty;
in all things, charity." -- Pope John XXIII**

From the Writings of St. Thomas More

More on Virtue

The whole problem in the acquiring of virtue is that the *"mind is more kindled in the feigned figure of its own device"* than in reality itself. Yet how could something so irrational be true of a rational being? The answer is that, as rational beings, we are genuinely free—free enough to choose a *"false imagination"* of our own fabrication over *"a true contemplation"* of what actually exists. To contemplate reality as it is, we must first have trained ourselves to glean the *"vain pleasures of the flesh that keep out the very pleasures of the soul."*



Thomas More: A Portrait of Courage

By: Gerard B. Wegemer

(Pg. 96) †

THE CHOICE

By Greg Weiler

Beware of the Choice that you make,
especially the One.
One by One the Choice will make its demand.

Ceaselessly, relentlessly
the Choice will require His payment.

Virtue by virtue, vice by vice,
one more battlement breached.

Is there no peace,
is there no restful armistice with this Choice?

Can one not keep any portion of this life
for himself?

Never a more exacting taskmaster,
nor a command, only an embrace.

Confusion reigns,
liberty restrains or true liberty regained.

Fitful sleep, a moment's rest and there again
the Choice.

Yes I say again away --
one more battlement breached.

I say again complete surrender but no
the Choice repeats.
You promised all.

But I've given all, sweet deception,
the source of my discontent.

The Choice is clear,
the decision has been made.
Then why my inconstancy?
Am I completely unable to surrender to the Victor?

Accursed eternal war,
my ostensible surrender nothing but an evil bluff.
Weakness, sin,
the Choice always lurking.

I chose you the echo whispers --
No, I chose you in prideful shout .
The more sincere redoubt.

All I have is my Choice right, my will, my . . .

The Choice caresses evermore softly
as my distress lessens.
Surrender yes, to be carried away by the victor,
trust in the Choice when made,
the peace is His not mine.

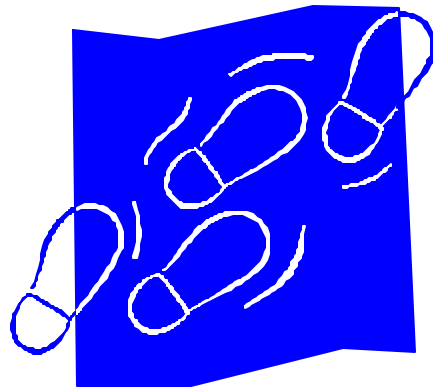
Complete surrender, complete trust,
complete peace, complete love.
Where and how do I reach these peaks?
The death of self itself escapes!

The Choice weakly made,
oh pride that villain stokes
the battleground ever anew.

I, instead of Him.

Me, instead of Them.

Do not despair, there is a race to run,
the Choice himself your legs which never tire.
For Him, the Choice,
the One the race is run,
the means and end in one. †



Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

The Racetrack

Charlie was a regular visitor at the race track. One afternoon he noticed a priest in the stable area who gave a horse a blessing. Charlie watched the horse race very carefully, and sure enough the blessed horse came in first!

Charlie followed the priest before the next race, and again the priest went to the stables and performed a similar procedure. Charlie played a hunch and put a couple of dollars on the blessed horse. Sure enough, the blessed horse came in by two lengths, and Charlie won close to fifty bucks! The priest continued the same procedure through the next few races and the horse won each time.

So between races Charlie left the track and went to the bank to withdraw his life's savings, \$20,000. The biggest race of the day was the last one. Charlie followed the priest and

watched carefully which horse he blessed.

He then went to the betting window and put his whole bundle of cash on that horse, to win. Then Charlie went out to watch the horses race. Down the stretch they came and as they crossed the finish line, the horse Charlie's fortune was bet on was far behind ... dead last!

Charlie was crushed.

He located the priest and told him that he had been watching him bless the horses which all became winners throughout the day. Charlie then asked, "What happened to the last horse which you blessed? Because of your failure on that last horse, I have lost my entire life's savings."

"That's the trouble with you Protestants," sighed the priest. "You never could tell the difference between a blessing and the Last Rites." ✠



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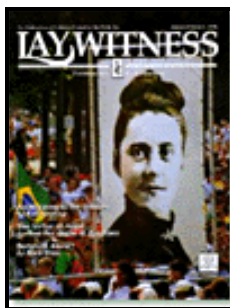
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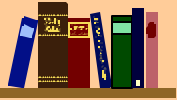
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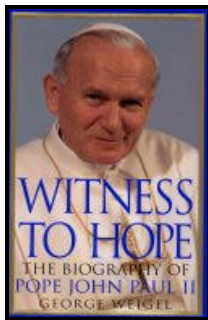
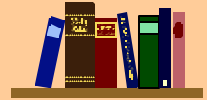


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