

◆ Ad Veritatem ◆

Volume 5 Issue 11

Official Publication of the St. Thomas More Society

November 2000

NOVEMBER MEETING:

**Thomas More as Statesman &
Lawyer of the Millennium:
His Legacy to Us**



More dissuades his readers from giving in to the various deceptions spawned from the "cankered root of pride."

Thomas More

**From Thomas
More: Portrait of
Courage**

Gerard Wegemer, author of Thomas More: A Portrait of Courage, is our speaker this month! Professor Wegemer, a lawyer and teacher at the University of Dallas, will explain some of the major reasons that Thomas More was recently voted "*Lawyer of the Millennium*" by the Law Society of Great Britain. He will also discuss More's view on the relationship between law and statesmanship and will also explain More's understanding of: (i) the nature and limits of the law, (ii) the law's relation to conscience, and (iii) the role statesmanship plays in executing the law. Professor Wegemer will illustrate More's theories with examples from More's own life and provide an historical example of a lawyer conducting his life in light of his ethics and conscience.

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.

We look forward to seeing you! ✚

NOVEMBER MEETING:

TOPIC: *Thomas More as
Statesman & Lawyer of the
Millennium: His Legacy to Us*

SPEAKER: Gerard Wegemer

WHEN: *Lunch* (\$10) Mtg
Noon Wed. Nov. 15th

PLACE: First American Title
3 First American Way, Santa Ana

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

Law or Liberty:

***Several Catholic Approaches to
Solving Practical Moral Doubts —
Prudence Amidst
the Probabilities***

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



Ever since the time of the Renaissance, when the autonomy and uniqueness of the individual began to receive such emphasis as to become the guiding principle for moral choices, law and liberty have been seen as opposing forces, the former restricting, and the latter freeing the individual. Practical moral doubts, concrete cases to which principles were applied, were dealt with almost exclusively in terms of the tension between law and freedom. Catholic moral philosophers accommodated themselves to this approach, and developed several theories on how to resolve a moral doubt while giving law and freedom each their due. Even today these approaches are taught as practical guides in Catholic seminaries which still follow a classical course of instruction. Lawyers, who

Law or Liberty (Continued on page 2)

Inside This Issue:

Chaplain's Message	Page 1
The Catholic Church: The Sole Path to Salvation?	Page 3
The Priesthood: A Special Gift from God	Page 7
The Writings of More	Page 9
Pope Makes Thomas More the Patron Saint of Statesmen	Page 10
From the Library	Page 12

(Continued from page 1) Law or Liberty

deal so much with the interpretation of the law of the state, will find these systems interesting. They have analogous applications in the legal profession, even though they were designed for the confessional. Professionally, too, they can help to clarify our moral reasoning, which is sometimes not as refined as our legal argumentation!

**Theory #1:
PROBABILIORISM**

("more probable -ism" from the Latin *probabilior* comparative form of the adjective *probabilis*)

When there is a choice between an action which favors the law or which favors individual freedom, then the opinion favoring freedom may (but does not have to) be followed only when it is more probable than the safer opinion favoring the law. Example: Mary is a fifteen year old whose parents have told her never to go anywhere with strangers. Her regular carpool ride comes to pick her up, but instead of Mrs. Smith, the driver is Mrs. Smith's sister, Mrs. Jones, who is visiting from out of town to help her sister who has just had twins. Mary judges that it is more probable that her parents did not intend to include Mrs. Jones in the category of stranger, even though she does not know her, and so she takes the ride with the stranger. There is some risk involved in her choice, but it is so minimal given the probabilities, that Mary favors a greater probability to an overly cautious interpretation of her parents' rule. Probabiliorism is often identified with the Dominicans and Franciscans.

**Theory #2:
AEQUIPROBABLISM**
("equally probable -ism")

When there are opposing opinions which are both practically and equally probable one favoring freedom, the other the law, then the opinion favoring freedom may (but does not have to) be followed, as long as the question is of the existence of the law, and not of its cessation. Example: It is equally probable that I did and that I did not fulfill my sworn promise to give a certain amount of money in reparation for my past greed. Then I must give the money in case of doubt. But if I honestly cannot remember if I even made such a promise, and the reasons for and against my having promised are both probable, then I do not have to give on account of this doubtful promise, even though it may be laudable to do so. The former case regards the cessation of a law known to exist, the latter case the mere existence of a law. Aequiprobablism is the theory of Saint Alphonsus Ligouri, founder of the Redemptorists.

**Theory #3:
PROBABLISM**
(simply "probable -ism")

When there is an opinion which is really and truly probable, favoring the freedom to perform some act, then it may be followed without sin, even if the safer opinion to the contrary is really and truly more probable. Example: Bob is six feet three inches tall and

Law or Liberty (Continued on page 8)

**Thomas More Society
Executive Committee:**

David Belz
Kuhn & Belz

Steve Cotugno
Wonderware Corporation

Hon. Mary Erickson
Orange County
Superior Court

John Flynn
Nossaman Guthner
Knox & Elliott

Ron Gable
Economic & Financial
Analytics, Inc.

Deborah Knefel
Anaheim Deputy
City Attorney

Anne Lanphar
First American Title
Insurance Company

Hon. David McEachen
Orange County
Superior Court

Michael Shonafelt
Nossaman Guthner
Knox & Elliott

Wally Wade
Orange County
District Attorney's Office

Greg Weiler
Palmieri Tyler Weiner
Wilhelm & Waldron

Our Chaplain:
Fr. Hugh Barbour,
O. Praem, Ph.D.
St. Michael's Abbey

Ad Veritatem Editors:

Anne Lanphar
Ron Gable

SIMPLE TRUTHS



Fulton J. Sheen

"The denial of Truth is just as fatal to the mind as the denial of light is to vision. Truth in its fullness is not easy to attain, even if one does admit its existence. There are certain psychological and spiritual conditions which are essential for its discovery, and the most important of these is the virtue of humility."†



THE DECLARATION DOMINUS IESUS: IS THE CATHOLIC CHURCH THE SOLE PATH TO SALVATION?

By Michael Shonafelt, Esq.

THE CONTROVERSY

You may have seen the secular media's announcements last month that the Church had declared itself to be the "*sole source of salvation*" for humanity. A quick glance at the September 6th *Los Angeles Times* over the morning coffee would lead one to believe that the Church had formally proclaimed eternal damnation for everyone but card-carrying Catholics. This reaction was not limited to the non-Catholic world. Many Catholics were left grappling with the scandalizing implications of the *Times* release. Pastors had to explain to their congregations what the Church really meant. The Cardinal Archbishop of Los Angeles attempted to halt potential damage to ecumenical efforts with an explanatory op ed piece to the *Times* on September 10th. Overseas, the priests and bishops of England made public proclamations of the Church's commitment to ecumenical dialogue, in spite of the supposed Vatican bombshell.

What was the source of this flurry of apologies, assurances and explanations? It was the Vatican's recent declaration on the unity and universality of the Catholic Church, entitled *Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church*. The declaration, authored by Cardinal Josef Ratzinger, reaffirms the Church's age-old condemnation of religious relativism and re-announces the Church's ancient doctrines on the unity and universality of the Catholic Church.

It is crucial to note up front what the declaration does and does not say. First, it *does not*

say that all non-Catholics are going to Hell. At the same time, it *does not* say that Catholicism is just one of many ways to get the Heaven. The declaration comes down somewhere in between. It upholds the essential doctrine of Jesus Christ as the sole source of salvation for humanity and the Catholic Church as the sole sacrament of Christ's salvific presence. It also reaffirms that all human beings, regardless of their religion, have access to this saving grace by virtue of a "*mysterious relationship*" to the Church.



THE RAMPANT ERROR OF RELATIVISM

The declaration begins by reviewing the many forms of the heresy of relativism which plague our modern atmosphere of pluralism and false ecumenism. Everywhere we bump into the "*whatever floats your boat -- one truth is as good as another*" mentality which abolishes all absolutes. This error is inherently inimical

to the faith. It casts doubt on the universal doctrine of original sin and the consequent redemptive mission of Jesus Christ. It calls into question the relevance and purpose of the Church. Ultimately, it places modern humanity in a state of intellectual and moral confusion. Specifically, the declaration points out the following errors:

(1) that Jesus Christ's revelation was nothing more than a limited or imperfect teaching of an historical figure, and that His teachings are, therefore, only complementary to the teachings of the many prophets of the world;

(2) that theological faith in Jesus Christ as the second person of the Trinity is no different from the

(Continued from page 3) ***Sole Path to Salvation***

“belief” in other religious systems;

(3) that there is more than one “economy of salvation” outside the graces flowing from the death and resurrection of Christ; and

(4) that the “Church” is nothing more than a community of believers.

CHRIST AS SOLE SOURCE OF SALVATION

In contradiction to the modern vogue of relativism, the declaration announces a number of absolute truths that we, as Catholics must *firmly believe*.” Among these is the “*definitive and complete character of the revelation of Jesus Christ*” and the exclusive, universal and absolute significance of Christ as the source of salvation for all humankind. As the declaration states, “*The Word of God, through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, the center of mankind, the joy of all hearts, and the fulfillment of all aspirations. It is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge of the living and the dead.*” “*It is precisely this uniqueness of Christ which gives him an absolute and universal significance whereby, while belonging to history, he remained history’s center and goal: ‘I am the Alpha and the Omega, the first and the last, the beginning and the end.’*”

Accordingly, the declaration unequivocally affirms that there is one, and only one, economy of salvation for humanity, the source and center of which is the mystery of the incarnation of the Word, who as the perfect man, saved all humanity and summed up all things in Himself. As Saint Paul said, “*There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.*” (Acts 4:12.)

THERE IS ONLY ONE CHURCH TO COMMUNICATE THE SOLE SOURCE OF SALVATION

The declaration moves from a discourse on the unity of salvation to dispel errors concerning the nature of the Church set up by Christ to continue His saving mission. The Church is not just a far-

flung community of believers. It is a “*salvific mystery*,” “[*Christ*] *himself is in the Church and the Church is in him.*” The fullness of this “*salvific mystery*” therefore belongs to the Church and the Church is inseparably united to her Lord. In this Church, Christ makes His salvation present to every age and every corner of the earth.

The Church is therefore one, since there is one Christ, one body of Christ and one single bride of Christ. Christ and His Church can neither be separated, nor confused, and constitute a single “*whole Christ.*” Moreover, there is a historical continuity to this Church, which can be traced by way of the apostolic succession to Christ’s original commission to the apostles to carry on His work (Mt. 28:18, et seq.) This Church subsists in the Catholic Church.

It is at this point that the declaration sets the stage for controversy. It states that this one Church, “*a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation, he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism, and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door.*”

THE PROTESTANT FAITHS AND THE NON-CHRISTIAN WORLD

What of the Protestant churches? The Declaration makes clear that those sects that have broken off from the apostolic line are not true churches in the strict sense. However, the members of these sects have been baptized into Christ and, therefore, are in a certain communion with the Church, albeit in an imperfect sense. They derive their efficacy from the Catholic Church, in which the fullness of Christ’s salvation subsists. The declaration states,

“*Therefore, these separated Churches and communities as such, though we believe they suffer from defects, have by no means been deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.*”

Sole Path to Salvation (Continued on page 6)

The Priesthood: A Special Gift from God

Anne Nelson Lanphar, Esq.



The invitation came as a surprise. My husband, Bob, and I had never been invited to an ordination so when the invitation arrived inviting us to the ordination of three young men from St. Michael's Abbey, we decided to attend. We had witnessed all of the seven sacraments except Holy Orders.

The day dawned beautiful and warm. The ordination was to be held at Holy Family Cathedral. We arrived early since we were unsure what to expect.

We sat in the main part of the Church as pews to the right side of the altar were reserved for the young seminarians from St. Michael's who would be serving as the choir. The pews to the left of the altar were reserved for all the priests who would be participating. As I silently watched, many people prepared the altar for this special event. There was an air of anticipation – something very holy was going to occur here – soon.

I thought back about what I knew about the sacrament of Holy Orders. It was one of the seven sacraments created by Jesus and one of the three sacraments that left an indelible mark on the soul. Christ instituted the sacrament at the Last Supper and since that holy night there have always been priests on earth serving the people by bringing the other sacraments, most especially the Holy Eucharist to them. Without priests, we would not have any of the Sacraments. The priests here today were our direct link to Jesus Christ. I was about to witness the living apostolic tradition of the Catholic Church.

To the right side of the altar I studied the beautiful mosaic picture depicting a church on a rock... *"Simon, you are Peter and upon this rock I shall build my Church and the gates of hell shall not prevail against it..."* (Matt. 16:18) There was also a set of keys shown... *"I will give you the keys of the kingdom of heaven. Whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth*

shall be loosed in heaven." (Matt. 16:19) A boat was also part of the mosaic symbolizing Christ's direction to his apostles *"...I will make you fishers of men..."* (Mark 1:17) To the left of the altar was another mosaic picture showing a spring of water depicting grace and the bishop's mitre and crosier (staff) – the outward symbols of the authority of the Bishop. The crosier is symbolic of the shepherd's staff... *"Jesus said to him, 'Feed my sheep...'"* (John 21:15-17) In the bottom left of the picture was a small crest with the words *"In veritatae ambulare"* (*"To walk in truth."*) This was the personal crest of Bishop MacFarland, the Bishop of Orange, who would be conferring the Sacrament of Holy Orders this day on three young men, making them part of the Priesthood of Christ.

I was brought back to reality when the music began and the congregation stood. The procession started with the altar boys carrying the cross, followed by numerous priests from throughout the Diocese and, finally, the Bishop dressed in all the beautiful vestments of his office, wearing the mitre and carrying the crosier. The solemnity of this holy occasion was palpable in the Church.

The Mass began – the same Mass that would be celebrated in every country of the world that day by priests – bringing the Holy Eucharist to Christ's people; the same Mass that had been celebrated since Christ's death on earth. *"I believe in one, holy, catholic and apostolic church..."* (The Nicene Creed) Here before me was living proof of these four living characteristics of Christ's church on earth.

After the homily, the ordination ceremony began. The outward sign of the sacrament of Holy Orders is the laying of hands on each candidate by the Bishop. Each of these young men was called by God: being a priest is a privilege, a special calling by God. It is not a right, not something to be earned. After the laying on of hands by

**Being a cradle
Catholic, I have
always taken the
presence of
priests for
granted.
They have always
been there when I
needed them –
for Mass, for the
Sacrament of
Reconciliation,
for advice,
for consolation.**

The Priesthood (Continued on page 6)

(Continued from page 5) ***The Priesthood***

the Bishop, each and every priest present came forward and placed his hands on the head of each young priest, praying over him. The priests present were of varied backgrounds: Caucasians, Hispanics, and Vietnamese; short and tall; young men, middle-aged men as well as very old men who had been in the service of God their whole lives. I was most struck by what happened next: each of the priests, including the Bishop, came forward, one by one, knelt down and bent their heads to receive the blessing of each of these new young priests.

The Mass continued, concelebrated by all the priests present, including the three new priests. They brought us the Eucharist, the true presence of Christ on earth.

Being a cradle Catholic, I have always taken the presence of priests for granted. They have always been there when I needed them – for Mass, for the Sacrament of Reconciliation, for advice, for consolation. I had never really thought about them about their personal sacrifice. I just expected them always to be there like a child who always expects his parents to be there whenever needed. I never really thought about priests as people, men who had given up their whole lives in service to God and His people, including me. They are truly a gift from God to us all. Without them where would we be?

The presence of the Holy Spirit was incredibly strong in the Church that day as was Mary and all the angels and saints. This was a special day not only on earth but also in heaven before the altar of God, as in the vision set forth in Revelation 14.

The Mass concluded, the recessional hymn began and the procession of priests and the Bishop began to exit the Church.

I stayed in the pew for a few minutes, literally overwhelmed with this special event in which I had just participated. I sat thinking, contemplating, absorbing, rejoicing. Then I was blessed to witness something incredibly beautiful. One of the new young priests came down from the altar. His mother was in the second row. As he approached her, she knelt down and he blessed her with the sign of the cross, placing his hands gently on her head. She gently, lovingly took his hands in hers and kissed them – those special hands that she had brought into the world, had held so many times, had washed and which were now the instruments of Christ on earth. Tears came to my eyes as I turned away from this precious moment between a mother and her son and I thought about the love between another Mother and her Son...and I prayed that someday, if it was God's will, one of my sons might be called to this special sacrament. ✠

(Continued from page 4) ***Sole Path to Salvation***

The baptism of the Protestant faiths in fact *“tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.”*

The Declaration goes on to affirm that the graces of salvation are also available to non-Christians, through a “mysterious relationship” to the Church:

“For those who are not formally and visibly members of the Church, ‘salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally a member of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit’; it has a relationship with the Church, which ‘according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit.’”

Accordingly, the saving grace of Jesus Christ,

with and through his Spirit, extends beyond the visible boundaries of the Church to all humanity. Here, the declaration echoes the words of the Second Vatican Council which stated:

“All this holds true not only for Christians but also for all men of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery.”

CONCLUSION

The declaration breaks no new ground. It only serves as a much needed reminder that this is a universe of absolutes and the truth is both one and universal. The declaration also reminds us of the beauty of the unity and universality of the Church, a Church which communicates the largess of an infinitely loving God, who died for all and extends His graces and salvation to all. ✠

**Thought
For
The
Day**



What Kids Say About "Love"

**A group of professional people posed this question to a group of eight year olds:
"What does love mean?" The answers they got were broader and deeper
than anyone could have imagined.**

- ✖ Love is that first feeling you feel before all the bad stuff gets in the way.
- ✖ When my grandmother got arthritis, she couldn't bend over and paint her toenails anymore. So my grandfather does it for her all the time, even when his hands got arthritis too. That's love.
- ✖ When someone loves you, the way they say your name is different.
- ✖ You know that your name is safe in their mouth.
- ✖ Love is when you go out to eat and give somebody most of your French fries without making them give you any of theirs.
- ✖ Love is when someone hurts you. And you get so mad but you don't yell at them because you know it would hurt their feelings.
- ✖ Love is what makes you smile when you're tired.
- ✖ Love is when my mommy makes coffee for my daddy and she takes a sip before giving it to him, to make sure the taste is OK.
- ✖ Love is when you kiss all the time. Then when you get tired of kissing, you still want to be together and you talk more. My mommy and daddy are like that. They look gross when they kiss.
- ✖ Love is what's in the room with you at Christmas if you stop opening presents and listen.
- ✖ If you want to learn to love better, you should start with a friend who you hate.
- ✖ When you tell someone something bad about yourself and you're scared they won't love you anymore. But then you get surprised because not only do they still love you, they love you even more.
- ✖ There are two kinds of love: Our love. God's love. But God makes both kinds of them.
- ✖ Love is when you tell a guy you like his shirt, then he wears it everyday.
- ✖ Love is like a little old woman and a little old man who are still friends even after they know each other so well.
- ✖ During my piano recital, I was on a stage and scared. I looked at all the people watching me and saw my daddy waving and smiling. He was the only one doing that. I wasn't scared anymore.
- ✖ My mommy loves me more than anybody. You don't see anyone else kissing me to sleep at night.
- ✖ Love is when mommy gives daddy the best piece of chicken.
- ✖ Love is when mommy sees daddy smelly and sweaty and still says he is handsomer than Robert Redford.
- ✖ Love is when your puppy licks your face even after you left him alone all day.
- ✖ I know my older sister loves me because she gives me all her old clothes and has to go out and buy new ones.
- ✖ I let my big sister pick on me because my Mom says she only picks on me because she loves me. So I pick on my baby sister because I love her.
- ✖ Love cards like Valentine's cards say stuff on them that we'd like to say ourselves, but we wouldn't be caught dead saying.
- ✖ When you love somebody, your eyelashes go up and down and little stars come out of you.
- ✖ Love is when mommy sees daddy on the toilet and she doesn't think it's gross.
- ✖ You really shouldn't say "I love you" unless you mean it. But if you mean it, you should say it a lot. People forget. †

(Continued from page 2) **Law or Liberty**

knows that he can drink five beers over a full lunch and an afternoon of TV football without losing his reason or free will, so this afternoon he drinks seven, figuring that he can handle them (Of course, he's not driving anywhere). Prescinding from other issues of health and example, Bob can judge for himself about his own capacities, although it is clear even to him that he is taking matters to their limit. Probablism is usually identified with the Jesuits(!). It was against this system that Blaise Pascal wrote his famous Provincial Letters.

Although different moral philosophers identify themselves with these systems, just a little reflection will tell us that all three have some practical application according to the issues involved. Little Mary's parents wouldn't want her to use the theory of probablism to judge who is a stranger, while on the other hand it doesn't seem reasonable to hold big Bob to two beers using the theory of probabiliorism. Aequiprobablism works practically like either of the other two theories, depending on the issue

discussed, but is especially helpful for questions of determining strict obligation.

The reason why all these theories have some application is simple. The real moral system which is not theoretical, but practical, and is to be used by all Catholics whether they follow the More, the Equally or the Simple "Probable-isms" is the one taught by the Sacred Scriptures, Aristotle, and Saint Thomas Aquinas. It is the virtue of PRUDENCE whereby one judges under the light of reason and faith and with the help of God's grace what is to be done here and now. Neither Liberty nor Law is the highest moral value, but rather Truth. Liberty and Law can come into conflict with each other, but nothing conflicts with the Truth about actions, intentions, circumstances, and capabilities. The Truth is the Truth, and it has no positive opposing principle. As we have briefly seen, Catholic moral teaching allows a great flexibility in working out solutions to moral dilemmas, but never at the expense of the Truth. A motto for Catholic moral thinking might be "*Prudence amidst the probabilities.*" †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

Heavenly Bureaucracy

In the beginning God created heaven and earth.... Quickly He was faced with a class action suit for failure to file an environmental impact report. He was granted a temporary permit for the project, but was stymied with the Cease and Desist Order for the earthly part. Appearing at the hearing, God was asked why He began His earthly project in the first place. He replied that He just liked to be creative.

Then God said, "*Let there be light.*" Officials immediately demanded to know how the light would be made. Would there be strip mining? What about the thermal pollution? God explained that the light would come from a huge ball of fire. God was granted provisional permission to make light, provided that no smoke would result from the ball of fire, that He would obtain a building permit, and, to conserve energy, would have the light out half the time. God agreed and said He would call the light "*Day*" and the darkness "*Night.*" The officials replied that they were not interested in se-

mantics.

God said, "*Let the earth bring forth green herbs and such as manyseed.*" The EPA agreed so long as native seed was used. Then God said, "*Let the waters bring forth creeping creatures having life; and the fowl that may fly over the earth.*" Officials pointed out this would require approval from the Department of Game coordinated with the Heavenly Wildlife Federation and the Audobongelic Society.

Everything was OK until God said He wanted to complete the project in six days. Officials informed Him it would take at least 200 days to review the application and the environmental impact report. After that there would be a public hearing. Then there would be 10-12 months before....

At this point,
God created Hell! †





Scriptural Corner:

*“As Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, ‘Follow me.’ And he rose and followed him.” **Matthew 9:11***

Comment from the Navarre Bible:*

In addition to Baptism, through which God calls all Christians (cf. note on Matthew 8:18-22), the Lord can also extend, to whomever he chooses, a further calling to engage in some specific mission in the Church. This second calling is a special grace (cf. Mt 4:19-21; Mk 1:17-20; Jn 1:39; etc) additional to the earlier calling through Baptism. In other words, it is not man who takes the initiative; it is Jesus who calls, and man who responds to this call by his free personal decision: “You did not choose me, but I chose you” (Jn 15:16)

Matthew’s promptitude in “following” Jesus’ call is to be noted. When God speaks, a soul may be tempted to reply, “Tomorrow; I’m not ready yet.” In the last analysis this excuse, and other excuses, are nothing but a sign of selfishness and fear (different from that fear which can be an additional symptom of vocation: cf. John 1). “Tomorrow” runs the risk of being too late.

As in the case of the other apostles, St. Matthew is called in the midst of the ordinary circumstances of his life: “What amazes you seems natural to me: that God has sought you out in the practice of your profession! That is how he sought the first disciples, Peter and Andrew, James and John, beside their nets, and Matthew, sitting in the custom-house. And—wonder of wonders!—Paul, in his eagerness to destroy the seed of the Christians.” (Bl. J. Escriva, *The Way*, 799).

*The Navarre Bible, an edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consists of the New Vulgate, the Revised Standard Version and commentaries. †

The Writings of 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 very true contemplation*” of what actually exists. To contemplate reality as it is, we must first have trained ourselves to flee the “*vain pleasures of the flesh that keep out the very pleasures of the soul.*”

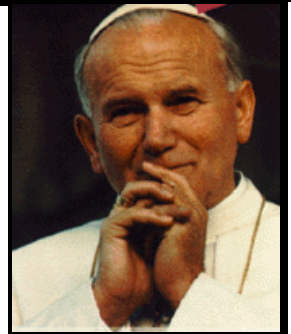




Pope declares Thomas More as Patron Saint of Statesmen

ST. THOMAS MORE, PATRON OF STATESMEN

VATICAN CITY, OCT 26, 2000 (VIS) - This morning in the Holy See Press Office, Cardinal Roger Etchegaray, president of the Central Committee for the Great Jubilee 2000, presided at a conference on the presentation by the Pope of St. Thomas More as patron saint of statesmen on October 31.

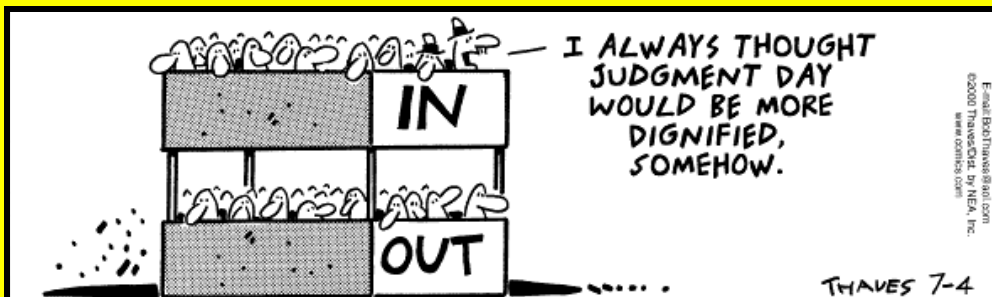


Cardinal Etchegaray affirmed that John Paul II is presenting "a great gift" to people in government in giving them St. Thomas More as their patron saint, "a patron of such high standing, one appropriate for all those who must manage public affairs."

St. Thomas More, born on February 7, 1478, was "a brilliant lawyer in the City of London. By the age of 27 he was a member of parliament, later becoming its speaker and then Lord Chancellor of the kingdom, the first layman to hold this high office. Thomas More was a source of fascination to his contemporaries throughout Europe. ... Author of the extraordinary 'Utopia', he cultivated the arts but also wore a cilice. He was a man submerged in public affairs but also an attentive father to his four children and a daily attendant at Mass. He fully lived the evangelical design: be in the world without being of the world. He took on the dual role of Martha and Maria."

The cardinal further recalled that "at the age of 55, at the height of his glory and power, he resigned for reasons of conscience, so as not to have to turn a blind eye to flagrant injustices. Three years later, he spent 15 months in prison during which he wrote his last book on Christ's Passion. He was beheaded for having refused, courteously but firmly, to cede to the will of his king who wanted to make the Church subject to the State. It was July 6, 1535." Fifteen days after his execution, Bishop John Fisher of Rochester met the same fate.

Cardinal Etchegaray said that "John Paul II, in proclaiming Thomas More as patron saint of government leaders and politicians, wishes to remind them of the absolute priority of God even in the heart of public affairs. At a time when consciences are eclipsed, the Pope shows us all a man who preferred death to life through loyalty to his conscience, a conscience that has not ceased to illuminate in the light of God and of wise counsel, one far from all fanaticism and bias." ✝



FRANK & ERNEST

E-mail: ERN@THAVES.COM
©2000 Thaves Inc. by NEA, Inc.
www.comics.com

THAVES 7-4

PLEASE SUPPORT OUR SPONSORS!

E
F
A

Economic and Financial Analytics, Inc.

18837 Brookhurst Street, Suite 204, Fountain Valley, CA 92708
Additional Office Locations : Riverside * San Diego * Ventura
(714) 964-9147* FAX: (714) 964-9167

Ronald C. Gable, M.A., CFP

Forensic Economics and Finance:

- ◆ Economic Loss/Damages In:
 - Personal Injury
 - Wrongful Death/Termination
 - Professional Malpractice
 - Business Disputes
- ◆ Post-Mortem A-B-C Trust Asset Division
 - Analysis for Surviving Spouse:
 - Capital Gains
 - Liquidity
 - Income
- ◆ Financial Planning:
 - Standard of Care
 - Suitability
 - Evaluation of Securities Integrated with Income Tax, Retirement Plan, Estate Plan & Family Considerations

John (Jay) McCauley, Esq.

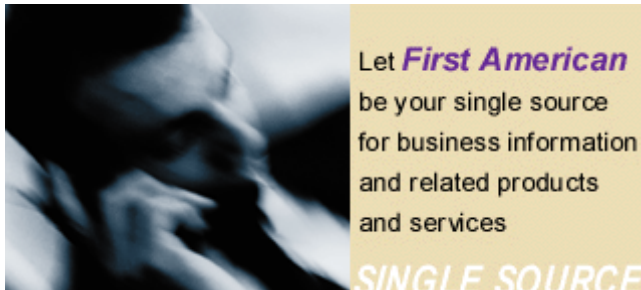
610 Newport Center Drive Suite 1010, Newport Beach, CA 92626
(949) 644-2922 FAX (949) 644-9627
info@mccauleylaw.com
Website: www.mediate.com/mccauley

Alternative Dispute Resolution

- ✧ Harvard Law School (JD, cum laude, 1980)
- ✧ Adjunct Professor, Arbitration & Mediation Loyola Law School
- ✧ AV rated attorney with 20 years experience in complex business, employment and real estate litigation
- ✧ Former Partner— Paul, Hastings, Janofsky & Walker
- ✧ Arbitrator, American Arbitration Association
- ✧ Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
- ✧ Associate Member, International Academy of Mediators
- ✧ Co-Chair, Orange County Bar Association ADR Committee
- ✧ Judge Pro Tem, Orange County Superior Court (since 1989)
- ✧ Frequent speaker, Continuing Education Programs on Design of Alternative Dispute Resolution Systems



First American Title Insurance Company



Let **First American**
be your single source
for business information
and related products
and services

SINGLE SOURCE

www.firstam.com

CAREER DEVELOPMENT

Joseph H. Torres, M.Ed.

Vocational Rehabilitation ◆ Expert Witness Services

VOCATIONAL ASSESSMENTS

- ◆ Employability Analysis
- ◆ Academic/Vocational Assessment
- ◆ Transferable Skills Analysis
- ◆ Career/Vocational Counseling
- ◆ Labor Market/Training Facility Research
- ◆ Development of Rehabilitation Plans
- ◆ Mexico Plans
- ◆ Job Seeking Skills
 - Preparation
- ◆ Job Placement

PHYSICAL ASSESSMENTS

- ◆ Physical Tolerance Assessment
- ◆ Functional Capacity Evaluation
- ◆ Work Hardening Programs
- ◆ Upper Extremity Evaluations
- ◆ Manual Dexterity Evaluations

Bilingual/Bicultural ~ English/Spanish

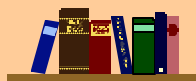
ADMINISTRATIVE OFFICE:

902 N. Grand Ave., Suite 101-C
Santa Ana CA 92701
(714) 667-8020 Telephone
(714) 667-8711 Fax
Email: careerdv@pacbell.net

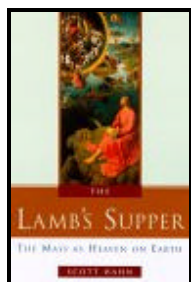
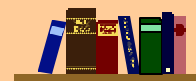
FIELD OFFICES:

18837 Brookhurst St. #204 Fountain Valley 92708
10016 Pioneer Blvd # 109 Santa Fe Springs 90670
7676 Hazard Center Dr., 5th Floor, San Diego 92108
5870 Arlington Ave, Riverside 92504

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A 501(c)(3) CORPORATION.
DONATIONS ARE TAX DEDUCTIBLE. †



From the Library



THE LAMB'S SUPPER The Mass as Heaven on Earth

By: Scott Hahn

"I am grateful to Scott Hahn for finding and bringing back to us this vision of the early Fathers of the Church. The only thing that we ever do in this world that is real participation in the life we hope to live forever is to worship with Christ at the Liturgy. However humble the appointments of the church buildings, however limited the spiritual insight of the participants when we are at the Liturgy of the Mass—Christ is there and mysteriously we are for that moment standing at the Eternal Supper of the Lamb. Read carefully this book, and you will learn how and why."

--From the Foreword by Fr. Benedict J. Groeschel

"An extremely fascinating development of the relationship between the Book of Revelation and the Holy Sacrifice of the Mass., Scott Hahn handles a very complex subject in a very clear, logical, and scholarly manner—and above all it is highly readable and very much in tune with modern-day jargon and understanding...I have learned much in the reading."

--Father Dominic Scotto, T.O.R.

Doubleday Press

ISBN: 0-385-49659-1

174 pages

Price: \$19.95 †

AD VERITATEM

St. Thomas More Society

28202 Cabot Road

Suite 215

Laguna Niguel, CA 92677

Attn: David Belz

dbelz@kuhnbelz.com

Our Next Meeting:

WHEN: Wednesday November 15th @ NOON (Lunch) \$10

TOPIC: *Thomas More as Statesman & Lawyer
of the Millennium: His Legacy to Us*

SPEAKER: Gerard Wegemer

PLACE: *First American Financial Headquarters
Lender's Advantage Bldg., 3 First American Way, Santa Ana*

FOR INFORMATION: Anne Lanphar 714 800-3225 alanphar@firstam.com
or Dave Belz @ 949 347-0447 dbelz@kuhnbelz.com