

Ad Veritatem

Volume 9 Issue 6

St. Thomas More Society of Orange County

JUNE 2004

“St. Thomas led his family’s nightly prayers, showing through daily example that his life had a clear purpose and direction.”

Thomas More:
A Portrait of Courage

JUNE MEETING:

WEDNESDAY JUNE 16, 2004 NOON

ROY SCHOEMAN (CONVERT, AUTHOR,
& HARVARD PROFESSOR)

“SALVATION IS FROM THE JEWS”



“Ad Veritatem” is Latin for “Toward the truth.”



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or
Anne Lanphar at (714) 800-3225 or email to alanphar@firstam.com.
VISIT OUR WEBSITE at www.stthomasmore.net

THOMAS MORE SOCIETY BOARD OF DIRECTORS

DAVID BELZ
Kuhn & Belz

HON. MICHAEL BRENNER
O. C. Superior Court

STEVEN COTUGNO
*Software Engineering
Consultant*

JOHN FLYNN
*Nossaman Guthner
Knox & Elliott*

RONALD GABLE
*Economic & Financial
Analytics, Inc.*

DONALD A. HUNSBERGER
*The Law Offices of
Donald A. Hunsberger*

DEBORAH KNEFEL
*Anaheim Deputy
City Attorney*

ANNE LANPHAR
*First American Title
Insurance Company*

HON. DAVID MCEACHEN
O. C. Superior Court

JUDY PATNO
Law Offices of Judy Patno

LISA RAMIREZ
Consultant

MICHAEL SHONAFELT
*Nossaman Guthner
Knox & Elliott*

WALLACE WADE
*Child Support Services
of OC*

GREGORY WEILER
*Palmieri Tyler Weiner
Wilhelm & Waldron*

CHAPLAIN
FR. HUGH BARBOUR,
O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITORS

ANNE LANPHAR
RONALD GABLE
MICHAEL SHONAFELT

JUNE MEETING

ROY SCHOEMAN

“SALVATION IS FROM THE JEWS”

WHEN:

NOON

Wed. June 16th

WHERE:

**First American
Title Ins. Co.
2 First American
Way, Santa Ana**

FOR DIRECTIONS

CALL (714) 800-3000

Roy Schoeman was born in a suburb of New York City of “conservative” Jewish parents who had fled Nazi Germany. His Jewish education and formation was received under some of the most prominent Rabbis in contemporary American Jewry, including Rabbi Arthur Hertzberg, probably the foremost Conservative Rabbi in the U.S. and his hometown Rabbi growing up; Rabbi Arthur Green, later the head of the Reconstructionist Rabbinical College who was his religion teacher and mentor during high school and early college; and Rabbi Shlomo Carlebach, a prominent Hasidic Rabbi with whom he lived in Israel for several months. His secular education included a B.S. from M.I.T. and an M.B.A. magna cum laude from Harvard Business School. Midway through a career of teaching and consulting (he had been appointed to the faculty of the Harvard Business School), he experienced an unexpected and instantaneous conversion to Christianity which led to a dramatic refocus of his activities. Since then he has pursued theological studies at several seminaries, helped produce and host a Catholic Television talk show, and edited and written for several Catholic books and reviews. He is the author of Salvation is from the Jews published by Ignatius Press.

COST:

\$10 for lunch

For more information, please contact either David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 or alanphar@firstam.com.

EVERYONE IS WELCOME! ☩

FIRST THURSDAY MASS

**BUSCH LAW PRIVATE CHAPEL
FATHER JOHN HILTZ
FREE LUNCH PROVIDED.
2532 DUPONT AVE, IRVINE
TIME: NOON
RSVP NOT REQUIRED
EVERYONE IS WELCOME! ☩**

RED MASS

**MONDAY, OCTOBER 18, 2004
HOLY FAMILY CATHEDRAL
6:30 PM MASS
RECEPTION FOLLOWING
RESERVE THE DATE!**

CALENDAR REMINDERS



4
A Message from our Chaplain
*Faith of our Fathers:
The Holy Sacrifice of the Mass*

5
A Eucharistic Lawyer

7
The Writings of More
More on Spirituality

8
Scriptural Corner
Mark 14:22-25

9
Truth or Myth?
The “Artolators”

IN THIS ISSUE:



*A Eucharistic Lawyer
Page 5*



*Eucharistic Piety
Page 13*

11
Papal Message
*On the Mystery & Worship
of the Eucharist*

13
Catholic Catechism
The Eucharist

15
Eucharistic Piety:
A Strong Recommendation

22
Thought for the Day
Five Fingers of Prayer

24
From the Library
The Lamb's Supper



Father Hugh Barbour invites your questions about faith and morals. Please submit your question to Anne Lanphar at 1 First American Way, Santa Ana, CA 92707 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

FAITH OF OUR FATHERS: THE HOLY SACRIFICE OF THE MASS

FR HUGH BAROUR, O. PRAEM, PH.D.

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



**THE INSTITUTION OF
THE EUCHARIST**

Nicolas Poussin

(1640)

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

Answer: At the Last Supper in the Gospels Christ the High Priest commands His Apostles to do as He did with the bread and wine in commemoration of Him. Were the Apostles then meant to share in that one priesthood of Christ as His instruments offering His Body and Blood under the appearances of a sacrifice of bread and wine?

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

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

THE DIDACHE

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

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

The Holy Sacrifice of the Mass (Continued on page 16)

A EUCHARISTIC LAWYER

BY GREG WEILER, ESQ.

Hustle, 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 re-affirmation 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

A Eucharistic Lawyer (Continued on page 6)



THE DISPUTATION
OF THE HOLY
SACRAMENT

Sanzio Raffaelo
(1510)

The genuine purpose of a Christian life - and the only source of true happiness - is communion with the living God, the creator of all.... 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.



ST. THOMAS MORE

*Hans Holbein
the Younger*

(1527)

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

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 consecration 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

A Eucharistic Lawyer (Continued on page 7)

(Continued from page 6) **A Eucharistic Lawyer** with Him.

If Jesus is making a personal appearance at Serra Chapel at 7:00 am every-day, 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. ✚



THE LAST SUPPER

*Hans Holbein
the Younger*

(1524-5)

MORE ON SPIRITUALITY

...(A) major theme of his first spiritual handbook (was) that the pleasure of fleshly delight is not a genuine or lasting pleasure; that it is "but a false, counterfeit image of pleasure." To order one's life to such counterfeit images will cause a "grudge and grief of conscience that makes the stomach wamble ...and vomit." Whoever persists in pursuing such counterfeits will "by a mischievous custom of sin perceive no fault in his evil deed" and will thereby "lose the natural light of reason and the spiritual light of faith."

For health and clear sight, one needs a well-cultivated soul that has come to love the "spiritual pleasure of...truth." So long as the soul is "overgrown with the barren weeds of carnal pleasures," it will have "no place for the good corn of spiritual pleasure."

To acquire a healthy soul, one relies on the great doctor, Christ. By following both the example and the instructions of this physician, any soul can achieve a "mastering of outward, fleshly pain with inward, spiritual pleasure."

The whole point is to "keep our minds occupied with good thoughts," for a "wandering mind" is never associated with "wisdom and good manners." In this context, one can better understand More's claim that "the active study of the four last things, and the deep consideration of them, is the thing that will keep you from sin." This "diligent remembrance" is well worth the effort it takes, for it is sure to flower in "not a false imagination, but a very true contemplation" of God and the world as they exist.

THE WRITINGS OF THOMAS MORE



Thomas More Portrait of Courage Gerard B. Wegemer (Pg. 93-4) ✚

MARK 14: 22-25



And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

Comment from the Navarre Bible:*

SCRIPTURAL CORNER



THE INSTITUTION OF THE EUCHARIST

**Joos van Wassenhove
(1473)**

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

The word "*this*" does not refer to the act of breaking the bread but to the "*thing*" which Jesus gives his disciples, that is, something which looked like bread and which was no longer bread but the body of Christ. "*This is my body. That is to say, what I am giving you now and what you are taking is my body. For the bread is not only a symbol of the body of Christ; it becomes his very body, as the Lord has said: the bread which I shall give for the life of the world is my flesh. Therefore, the Lord conserves the appearances of bread and wine but changes the bread and wine into the reality of his flesh and his blood*" (Theophylact, Enarratio in Evangelium Marci, in loc.). Therefore, any interpretation in the direction of symbols or metaphor does not fit the meaning of the text. The same applies to the "*This is my blood.*" (v. 24). On the realism of these expressions, cf. first part of note on Mt. 26-26-29.

The words of consecration of the chalice clearly show that the Eucharist is a sacrifice: the blood of Christ is poured out, sealing the new and definitive Covenant of God with men. This Covenant remains sealed forever by the sacrifice of Christ on the cross in which Jesus is both Priest and Victim. The Church has defined this truth in these words: "*If anyone says that in the Mass a true and proper sacrifice is not offered to God, or that to be offered is nothing else but that Christ gave us to eat, let him be anathema*" (Council of Trent, De S. Misae sacrificiis, chap. 1, can. 1).

These words pronounced over the chalice must have been very revealing for the Apostles, because they show that the sacrifices of the Old Covenant were in fact a preparation for and anticipation of Christ's sacrifice. The Apostles were able to grasp that the Covenant of Sinai and the various sacrifices of the temple were merely an imperfect pre-figurement of the definitive sacrifice and definitive Covenant, which would take place on the cross and which they were anticipating in this Supper.

A clear explanation of the sacrificial character of the Eucharist can be found in the inspired text in chapters 8 and 9 of the Letter to Hebrews. Similarly, the best preparation for understanding the real presence and the Eucharist as food for the soul is reading of chapter 6 of the Gospel of St. John.

In the Last Supper, then, Christ already offered himself voluntarily to his Father as a victim to be sacrificed. The Supper and the Mass constitute with the Cross one and the same unique and perfect sacrifice, for in all these cases the victim offered is the same—Christ; and the priest is the same—Christ. The only difference is that the Supper, which takes place prior to the Cross, anticipates the Lord's Death in an unbloody way and offers a victim soon to be immolated; whereas the Mass offers, also in an unbloody manner, the victim already immolated on the cross, a victim who exists forever in heaven. ✚

THE “ARTOLATORS”

BY MICHAEL SHONAFELT, ESQ.

You will not find the word in Webster’s English Dictionary. You will not hear it uttered in the vernacular of the streets or the popular media.

“Artolatory” comes from the Greek for “artos” (“bread”) and “latría” (“worship”). An artolator, therefore, is a worshiper of bread. At first blush, the concept of artolatory may strike many Roman Catholics as bizarre. But to many, it is one of the most widespread forms of idolatry today and Roman Catholics constitute its largest group of unwitting practitioners. Any benediction ceremony, any holy hour, any genuflection or prostration to the monstrance or tabernacle is *prima facie* evidence to support the accusers’ claims. Catholics, indeed, appear to worship bread.

No right-thinking Catholic would claim to be an artolator. By the same token, no right-thinking Catholic can seriously deny that, based on appearances alone, there is grist for such a claim. The consecrated host does not differ in any visual sense from an unconsecrated communion wafer. To those correctly educated in the doctrine of the real presence, however, the changes wrought by the words of consecration are infinite in their scope and scale. Once ordinary bread, the Eucharist becomes the body, blood, soul and divinity of Christ. There is no longer bread, but Christ Himself, living and present on the altar and in the tabernacle.

The doctrine of the real presence is not easy. How can a thing undergo so dramatic a transformation, with absolutely no *observable* change? As explained by St. Thomas Aquinas, the answer lies in the qualities of all material things.

Each material object has two components, *accidents* and an *substance*. “Accidents” are those qualities that appeal to the senses, such as color, mass, weight, and texture. “Substance” is what gives a thing its ultimate identity as a thing. So, a red inflatable ball has accidental qualities of redness, roundness, a certain weight, bounce, size and texture. But the ball, in its essence, is distinct from those accidental qualities. A person could paint the ball blue, or release some air from it to alter its size and bounce. The person has changed the accidents, but there is something that underlies all of those sensory attributes that stays the same. That “something” is *substance*, literally “that which stands under.” In this example, the ball’s essential quality as a ball is the “substance” which “stands under” the ball’s sensory attributes, its *accidents*.

The distinction between accidents and substance defies easy explanation and, to modern minds, easy comprehension. But the ability to alter accidents without changing the essence of a thing establishes the distinction. If accidental qualities are separate from substance, and if they can change without working a change in the underlying substance of a thing, then one can take the next step and conclude that *substance* can change without giving rise to a change in accidents. In such a case, one would never note the change, since, by necessity, the sensory qualities of the thing, the accidents, would remain the same.

That, according to St. Thomas, is what happens to the communion host at the Mass. When the priest whispers the words of consecration over the host, the essential quality of the bread changes to the body and blood of Christ, but the accidental qualities of bread, its texture, weight, smell, and taste, *remain*. As the Catholic author Frank Sheed said:

The senses can no more perceive the new substance resulting from the consecration than they could have perceived the substance there before.

We cannot repeat too often that senses can perceive only accidents, and

TRUTH OR MYTH?



SCENES FROM
THE LIFE OF
ST. THOMAS AQUINAS
(Detail)

Filippino Lippi
(1489-91)

(Continued from page 9) Artolators

consecration changes only the substance. The accidents remain in their totality-for example, that which was wine and is now Christ's blood still has the smell of wine, the intoxicating power of wine. One is occasionally startled to find some scientist claiming to have put all the resources of his laboratory into testing the consecrated bread; he announces triumphantly that there is no change whatever, no difference between this and any other bread. We could have told him that, without the aid of any instrument. For all that instruments can do is to make contact with the accidents, and it is part of the doctrine of transubstantiation that the accidents undergo no change whatever. If our scientist had announced that he had found a change, that would be really startling and upsetting.



TRAVELER'S MISSAL

*Bohemian
Miniaturist*

(1360)

The doctrine of the real presence presents no small challenge to the human mind. It compels those called to apprehend the mystery to abandon the senses and look beyond the features of material reality that can be touched, smelled, seen and heard. It asks us to accept a deeper reality that lies beyond sensory phenomena. To us, children of a secular world, so steeped in modern materialism and the truisms of scientific positivism, it is difficult to accept anything as real that cannot be seen, weighed, measured, or touched. Yet, until the human mind can free itself from the narrow confines of materialism, it will never fulfill its purpose to really know anything.

Ultimately, it is God's grace that illumines the intellect to accept such truths. It is the same grace that asks us to accept on faith that the very same God who created the Universe in its vast and incomprehensible splendor, became a man like us and walked upon the Earth. In that sense, the so-called Catholic "artolators" are no different than the magi kneeling in worship before a helpless babe in Bethlehem or the Apostle John who looked beyond Christ's broken, bloodied body on the cross to behold the God-man. By faith, they were able to look beyond appearances to grasp the reality that lies beyond:

*Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.*

*Seeing, touching, tasting are in thee deceived:
What of trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.*

*On the cross thy godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.*

*I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
Let me to a deeper faith daily nearer move,
Daily make me harder hope and dearer love.*

(St. Thomas Aquinas, *Adoro te Devote*, 13th Century). †

MESSAGE FROM HIS HOLINESS PAUL JOHN II

ON THE MYSTERY AND WORSHIP OF THE EUCHARIST (DOMINICAE CENAE)

Apostolic Exhortation of Pope John Paul II promulgated on February 24, 1980.

To All the Bishops of the Church.

My venerable and dear brothers,

The present letter that I am addressing to you, my venerable and dear brothers in the episcopate--and which is, as I have said, in a certain way a continuation of the previous one--is also closely linked with the mystery of Holy Thursday, and is related to the priesthood. In fact I intend to devote it to the Eucharist, and in particular to certain aspects of the Eucharistic Mystery and its impact on the lives of those who are the ministers of It: and so those to whom this letter is directly addressed are you, the bishops of the Church; together with you, all the priests; and, in their own rank, the deacons too.

In reality, the ministerial and hierarchical priesthood, the priesthood of the bishops and the priests, and, at their side, the ministry of the deacons--ministries which normally begin with the proclamation of the Gospel--are in the closest relationship with the Eucharist. The Eucharist is the principal and central *raison d'être* of the sacrament of the priesthood, which effectively came into being at the moment of the institution of the Eucharist, and together with it. Not without reason the words "Do this in memory of me" are said immediately after the words of Eucharistic consecration, and we repeat them every time we celebrate the holy Sacrifice.

Through our ordination--the celebration of which is linked to the holy Mass from the very first liturgical evidence--we are united in a singular and exceptional way to the Eucharist. In a certain way we derive from it and exist for it. We are also, and in a special way, responsible for it--each priest in his own community and each bishop by virtue of the care of all the communities entrusted to him, on the basis of the *sollicitudo omnium ecclesiarum* that St. Paul speaks of. Thus we bishops and priests are entrusted with the great "mystery of Faith," and while it is also given to the whole People of God, to all believers in Christ, yet to us has been entrusted the Eucharist also "for" others, who expect from us a particular witness of veneration and love towards this sacrament, so that they too may be able to be built up and vivified "to offer spiritual sacrifices."

In this way our Eucharistic worship, both in the celebration of Mass and in our devotion to the Blessed Sacrament, is like a life-giving current that links our ministerial or hierarchical priesthood to the common priesthood of the faithful, and presents it in its vertical dimension and with its central value. The priest fulfills his principal mission and is manifested in all his fullness when he celebrates the Eucharist, and this manifestation is more complete when he himself allows the depth of that mystery to become visible, so that it alone shines forth in people's hearts and minds, through his ministry. This is the supreme exercise of the "kingly priesthood," "the source and summit of all Christian life."

This worship is directed towards God the Father through Jesus Christ in the Holy Spirit. In the first place towards the Father, who, as St. John's Gospel says, "loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life."

It is also directed, in the Holy Spirit, to the incarnate Son, in the economy of salvation, especially at that moment of supreme dedication and total abandonment of Himself to which the words uttered in the Upper Room refer: "This is my body given up for you.... This is the cup of my blood shed for you...." The liturgical acclamation: "We proclaim your death, Lord

Eucharistic Exhortation (Continued on page 12)



**FROM
PETER'S
SUCCESSOR,

POPE
JOHN
PAUL
II**



(Continued from page 11) **Eucharist Exhortation**

Jesus” takes us back precisely to that moment; and with the proclamation of His resurrection we embrace in the same act of veneration Christ risen and glorified “at the right hand of the Father,” as also the expectation of His “coming in glory.” Yet it is the voluntary emptying of Himself, accepted by the Father and glorified with the resurrection, which, sacramentally celebrated together with the resurrection, brings us to adore the Redeemer who “became obedient unto death, even death on a cross.”

And this adoration of ours contains yet another special characteristic. It is compenetrated by the greatness of that human death, in which the world, that is to say each one of us, has been loved “to the end.”

Thus it is also a response that tries to repay that love immolated even to the death on the cross: it is our “Eucharist,” that is to say our giving Him thanks, our praise of Him for having redeemed us by His death and made us sharers in immortal life through His resurrection.

This worship, given therefore to the Trinity of the Father and of the Son and of the Holy Spirit, above all accompanies and permeates the celebration of the Eucharistic Liturgy. But it must fill our churches also outside the timetable of Masses. Indeed, since the Eucharistic Mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament, both when we visit our churches and when the sacred species are taken to the sick and administered to them.

Adoration of Christ in this sacrament of love must also find expression in various forms of Eucharistic devotion: personal prayer before the Blessed Sacrament, Hours of Adoration, periods of exposition--short, prolonged and annual (Forty Hours)--Eucharistic benediction, Eucharistic processions, Eucharistic congresses. A particular mention should be made at this point of the Solemnity of the Body and Blood of Christ as an act of public worship rendered to Christ present in the Eucharist, a feast instituted by my predecessor Urban IV in memory of the institution of this great Mystery. All this therefore corresponds to the general principles and particular norms already long in existence but newly formulated during or after the Second Vatican Council.

The encouragement and the deepening of Eucharistic worship are proofs of that authentic renewal which the council set itself as an aim and of which they are the central point. And this, venerable and dear brothers, deserves separate reflection. The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world. May our adoration never cease. ✚



**THE MASS OF
ST GREGORY**

Adrian Isenbrant

(Date Unknown)

SIMPLE TRUTHS



Fulton J. Sheen

"Rainy days do make some people sad, but the author remembers saying once to a resident of Killarney:

'Too bad it's raining.' He answered: 'But it's a good day to save your soul.' Come to think about it, it may be easier to do that on rainy days than on sunny days.

Our humor and disposition are no so much the reflection of the weather or the wrong side of bed, as they are the reflections of the state of our soul." ✚

THE CATECHISM OF THE CATHOLIC CHURCH
PART TWO: THE CHRISTIAN MYSTERY,
SECTION TWO: "I BELIEVE IN THE HOLY SPIRIT"
CHAPTER ONE: THE SACRAMENTS INITIATION,
ARTICLE 3: THE SACRAMENT OF THE EUCHARIST
VII. THE EUCHARIST - "PLEDGE OF THE GLORY TO COME"

1402 In an ancient prayer the Church acclaims the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace, then the Eucharist is also an anticipation of the heavenly glory.

1403 At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "Marana tha!" "Come, Lord Jesus!" "May your grace come and this world pass away!"

1404 The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist "awaiting the blessed hope and the coming of our Savior, Jesus Christ, asking to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord."

1405 There is no surer pledge or clearer sign of this great hope in the new heavens and new earth "in which righteousness dwells," than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ."

1406 Jesus said: "I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever; . . . he who eats my flesh and drinks my blood has eternal life and . . . abides in me, and I in him" (Jn 6:51, 54, 56).

1407 The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

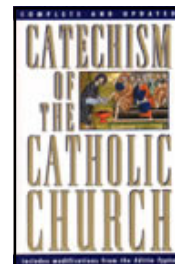
1408 The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.

1409 The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

1412 The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of



CATECHISM CORNER



THE LAST SUPPER

Leonardo da Vinci
(1498)



ST PETER PREACHING

*Panicle
da Masolino*

(1426-27)

(Continued from page 13) **Catholic Catechism**

consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you. . . . This is the cup of my blood. . . ."

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and Wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1417 The Church warmly recommends that the faithful receive Holy Communion when they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

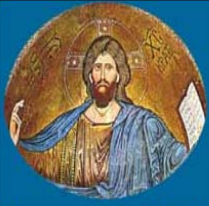
1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, MF 66).

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints. ✝

www.salvationisfromthejews.com

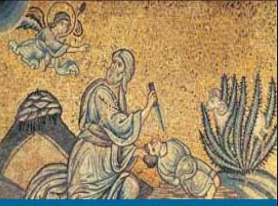
CYBER HEAVEN

For more information
regarding this
month's speaker,
please visit
his website.



SALVATION IS FROM THE JEWS

ROY H. SCHOEMAN



[Home](#)
[From the Book](#)
[About the Author](#)
[Reviews and Letters](#)
[Articles](#)
[Audio Resources](#)
[They are all Jews](#)
[Links & More Info](#)

WHAT'S NEW:

"Reviews and Letters" now has several recent reviews of the book

Author's Upcoming Radio/TV Appearances:

Wednesday June 2
"EWTN Live" Television
Host Fr. Mitch Pacwa
8:00-9:00PM EST
to listen live click [here](#)

Friday June 4
"Kresta in the Afternoon"
Host Al Kresta on
WDEO Radio,
Indianapolis, Indiana

Welcome to the site for the book *Salvation is from the Jews* by Roy Schoeman, published by Ignatius Press. Written by a Jewish entrant to the Catholic Church, it is an in-depth study of the role of Jews and Judaism in God's plan for salvation from Abraham to the Second Coming.

Use the navigation bar (or the links embedded in this text) to find out more about the book or the author:

[From the Book](#) has an assortment of information about the book, including:

- the [purpose](#) for which it was written
- a [description](#) of the book extracted from its Preface
- the [table of contents](#)
- [illustrations](#) from the book as well as additional related pictures, etc.

EUCCHARISTIC PIETY: A STRONG RECOMMENDATION

BY FR. REGIS SCANLON, O.F.M., CAP.

The doctrine of the Real Presence of Jesus Christ in the Eucharist is one of those wonderful truths by which Christianity shines forth as a religion of mysteries far exceeding the capacity of the human mind. The Catholic Church has defined the dogma of the Real Presence by stating that Jesus Christ is present whole and entire under the appearances of bread and wine following the words of consecration at the Eucharist.

This sacred dogma of the Catholic Faith accounts for the tremendous reverence and solemnity which has traditionally accompanied the celebration of the Eucharist, reception of Holy Communion, and Benediction of the Most Blessed Sacrament. One has only to recall the ringing of the bells, the kneeling and incense in the presence of the Eucharistic Lord, along with the meditative and reverential silence which pervaded most Catholic churches and chapels. These symbols communicated in a practical manner, even to the unschooled and to children, what words often failed to make clear to students of Sacred Studies.

A piety void has set in.

Today, the toning down, and in some cases the deletion, of these symbols and signs of adoration and reverence regarding the Eucharist has resulted in a piety void in the life of a number of Catholics. This lessening or absence of concrete symbols of adoration is no doubt also retarding the transmission of the dogma of the Real Presence among Catholics. In places where these concrete symbols have been diminished, the Church has been left with merely a theoretical approach to teaching the doctrine of the Real Presence. Tremendous mysteries are difficult to communicate even to the scholarly by means of precise terminology, and nearly impossible to the theologically uneducated and children.

Recovery from this piety void and from youth's doctrinal haziness about the Real Presence will hopefully come about with the full and complete implementation of the Eucharistic doctrine of the Second Vatican Council. One document, issued on May 25, 1967, by the Sacred Congregation of Rites, which was intended to implement the Conciliar decree on the Liturgy and Worship of the Eucharist, is *Eucharisticum Mysterium*. In this document is found a recommendation which has since been repeated on April 3, 1980, in *Inaestimabile Donum*, a document by the Sacred Congregation for Sacraments and Divine Worship, the publication of which was ordered by John Paul II himself. The recommendation is:

“When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration.

“When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Blessed Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion should not be disrupted.”

The act of reverence strongly recommended by the Sacred Congregations here appears to be more than a mere reverential act toward holy things like bowing the head, folding of the hands, or the sign of the Cross. It seems most likely that what is being recommended here is the traditional form of worship or adoration called *latria* reserved to

Eucharistic Piety (Continued on page 20)



THE AGONY IN
THE GARDEN

El Greco

(1588)

Today, the toning down, and in some cases the deletion, of these symbols and signs of adoration and reverence regarding the Eucharist has resulted in a piety void in the life of a number of Catholics. This lessening or absence of concrete symbols of adoration is no doubt also retarding the transmission of the dogma of the Real Presence among Catholics.

(Continued from page 4) **The Holy Sacrifice of the Mass**
terror among the nations'” (A.D. 98).

ST. IGNATIUS OF ANTIOCH

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

EPISTOLA APOSTOLORUM

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

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



**THE MASS OF
ST GREGORY**

Adrian Isenbrant

(Date Unknown)

ST. IRENAEUS OF LYONS

This great Church Father was a disciple of St. Polycarp and, as such, was the “*spiritual grandson*” of St. John the Apostle, since St. Polycarp knew the Apostle. This means that the teachings St. Irenaeus received from his mentor came directly from the Apostles. This fact is important to keep in mind, since it demonstrates that the purity of apostolic teaching was handed on intact to each subsequent generation of Christians. The teaching on the Eucharist and the Mass as a Sacrifice that St. Irenaeus speaks of in this passage he received from the Apostles, through St. Polycarp.

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

ST. HIPPOLYTUS OF ROME

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

The Holy Sacrifice of the Mass (Continued on page 17)

(Continued from page 16) **The Holy Sacrifice of the Mass**

who teach on the Sacrifice of the Mass, he too uses the language of the prophecy of Malachy.

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

ST. CYPRIAN OF CARTHAGE

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

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

ST. SERAPION OF THMUIS

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

"Heaven is full, and the earth as well is full of your magnificent glory, O Lord of Hosts. Fill too this sacrifice with Your power and communion, for we offer You this living sacrifice and unbloody offering . . . Thus we offer bread, celebrating the likeness of His death and we implore You, O God of Truth, to reconcile us to all and have mercy on us through this sacrifice . . . and we offer wine using the likeness of blood. May Your holy Word come upon this bread, O God of Truth, that it might become the Body of the Word, and upon this chalice that it might become the Blood of the Truth" (The Anaphora of Serapion 4; A.D. 339 [original translation]).

ST. CYRIL OF JERUSALEM

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

"Next, when the spiritual sacrifice, the bloodless worship has been completed,

The Holy Sacrifice of the Mass (Continued on page 18)



THE MASS OF
ST. BASIL

Pierre Subleyras

(1743)

(Continued from page 17) **The Holy Sacrifice of the Mass**

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

ST. EPHRAEM THE SYRIAN

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

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

THE LITURGY OF ST. MARUTHAS

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

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

ST. AMBROSE OF MILAN

The Roman Canon, or "First Eucharistic Prayer" of the Latin Church, is cited by

The Holy Sacrifice of the Mass (Continued on page 19)



MIRACULOUS MASS

Simone Martini

(1310—17)

(Continued from page 18) **The Holy Sacrifice of the Mass**

St. Ambrose in his instructions on the sacraments given to the newly baptized during the week of Easter:

"And the priest says, 'Therefore, mindful of His most glorious passion and resurrection from the dead and ascension into heaven, we offer You this immaculate victim, a reasonable sacrifice, an unbloody victim, this holy bread, and the chalice of eternal life. And we ask You and pray that You accept this offering just as You deigned to accept the sacrifice the high priest Melchisedek offered You. So as often as you receive, what does the Apostle say to you? As often as we receive, we proclaim the death of the Lord. If death [then], we proclaim the remission of sins. If as often as blood is shed, it is shed for the remission of sins, I ought always to accept Him, that He may always dismiss my sins. I, who always sin, should always have a remedy'" (On the Sacraments 4,6; A.D. 392 [original translation]).

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

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

ST. AUGUSTINE OF HIPPO

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

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

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



ST AMBROSE
CONVERTING
THEODOSIUS

Pierre Subleyras
(1745)

Comments or Suggestions?

*If you have any suggestions or comments, please feel free
to submit your letter or email to any editor:*

Anne Lanphar
1 First American Way
Santa Ana, CA 92707
alanphar@firstam.com

Michael Shonafelt
18100 Von Karman Ave #1800
Irvine, CA 92612
mshonafelt@nossaman.com

Ron Gable
18837 Brookhurst Ave #204
Fountain Valley, CA 92708
rgable.efa@vel.net

LETTERS
TO THE
EDITOR

*The Editorial Staff reserves the right to select
which letters or parts thereof are printed. †*

(Continued from page 15) **Eucharistic Piety**

God alone. In the Latin Rite the traditional act of latria is the genuflection, and similar to it is the profound bow of the Eastern Rites. That the Congregations are recommending a genuflection can be argued from the context of the recommendation, which has previously referred to kneeling as a sign of adoration, and from the caution that this act of reverence not be done out of place or at the wrong time, to interfere with the free flow of communicants, which caution would be meaningless if a simple bow of the head, folding of the hands, or sign of the Cross were meant.

A more immediate act is desired

The interpretation of this strong recommendation as a request for a genuflection prior to the reception of Holy Communion would also receive support from both Sacred Tradition and Holy Scripture. The fifth-century Doctor of the Church, St. Augustine, clearly expressed the necessity of making an act of adoration prior to the reception of the Eucharist when he stated:

While it is true that the communal act of worship at the “Lord, I am not worthy” minimally fulfills this act of faith, there is such a great lapse between this act and the individual reception of the Eucharist due to the number of communicants, that an individual act of adoration, more personal and more immediate to the reception, is desired. It is also true that a private interior act of worship would suffice to fulfill this act of faith, but good liturgy by its very nature should be a public expression of one's Faith.

If one grants the desire for public, individual acts of latria prior to the reception of the Eucharist, then there is no more appropriate clear symbol of adoration than the genuflection for the Latin Rite Catholic today. While powerful monarchs often welcomed kneeling in the past as a sign of fealty, I doubt whether even the Pope wants to promote this symbol of reverence to his person today. Few would deny that the traditional sign of Eucharistic adoration in the Latin Rite has been kneeling or the genuflection. However, “the bending of the knee” is also the most Scripturally appropriate gesture to be made to both God the Father and our Lord Jesus Christ. The Lord God, speaking through Isaiah the prophet, says: “To Me every knee must bend” (Isaiah 45:23). And St. Paul points out that “at Jesus’ name every knee must bend in the heavens, on the earth, and under the earth” (Phil. 2:10). Even when Scripture records a mockery of Christ’s divine Person, it records the act of a mock bending on the knee. “They genuflected before Him and pretended to pay Him homage” (Mark 15:19). Undoubtedly, there is no other sign today for the Latin Rite Catholic that conveys so clearly adoration toward the Eucharist or is more scripturally and Traditionally appropriate than the “bending of the knee.”

As this strong recommendation of the Church gradually becomes implemented, it will have to be done in a true response of the Spirit. It must not be forced upon anyone! If this act of reverence is interpreted as a genuflection, care must be taken that those who do not make this exterior sign of adoration are not judged as less holy. First of all, there are elderly and injured people for whom a genuflection may be difficult. Secondly, the genuflection, as a sign, demonstrates the holiness of the Eucharist and not the sanctity of the communicant. Today, however, a possibility far greater than these is that this sign of reverence strongly recommended by the Church will not be implemented by pastors and congregations, out of a false respect for the feelings of those who cannot or will not make this recommended act of homage to the Eucharistic Lord. Care must especially be taken, therefore, that the faithful are told clearly what the Church prefers. ☩



**ST AUGUSTINE &
ST. JEROME**
Carlo Crivelli
(1490)

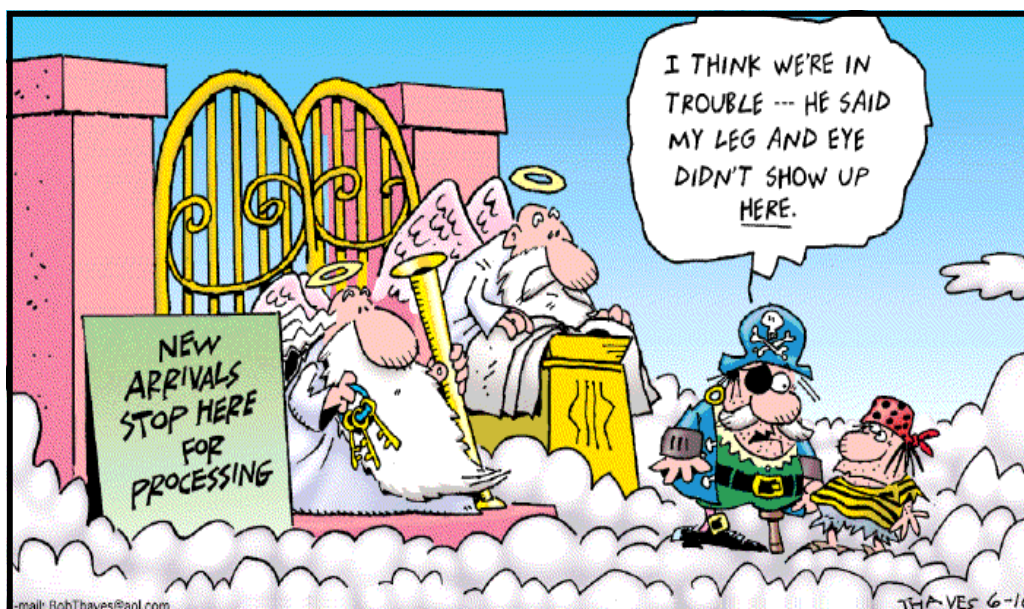
We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar's voicemail (714) 800-3225 or email your request to alanphar@firstam.com

*Heavenly Father,
I offer you this day
all that I shall think
or do or say, uniting it with
what was done by Jesus Christ,
your only Son. Amen*

PRAYER PETITIONS



- ♦ Frank J. Dumbauskas (serving in Iraq).
 - ♦ Emily (born premature).
 - ♦ Martha (Emily's mom).
 - ♦ Karl Hansen (serious illness).
- ♦ Lauri Becker Kalinowski (young mother with serious illness).
- ♦ Mel Gibson & *Passion* Movie Staff.
 - ♦ Erving Law (died).
 - ♦ Fr. Benedict Groeschel, CFR (serious injury).
 - ♦ John Thompson (employment).
- ♦ Mary Erickson (special intention).
 - ♦ St Thomas More Society of Jackson Mississippi
- ♦ Duain Cruzat (serious disease).
- ♦ Baby Fiona Flagsted (brain tumor).
 - ♦ Keith Wilson (serious illness).
 - ♦ Evelyn Munoz (deceased).
- ♦ Milos & Edith Myrik (serious illness).
 - ♦ Scott Smith (illness).
 - ♦ Ryan Ronk (serious injury).
- ♦ Massimo (child with serious illness).
 - ♦ Pope John Paul II.
 - ♦ John Flynn IV (life changes).
- ♦ All members of the US Armed Forces.
 - ♦ Kristin Burkett (serious illness).
 - ♦ Darren M (questioning the Faith).
 - ♦ Fr. Matt Munoz (special intention).
 - ♦ Ryan McEachon (special intention).
 - ♦ Selma Mann's family (2 medical problems).
 - ♦ Cindie Burnes (serious illness).
- ♦ Michael Shonafelt (special intention).
- ♦ John Flynn & his wife (serious illness).
 - ♦ Ron Gable (special intention).
- ♦ Anne Lanphar (special intention). †



FRANK ERNEST

THE FIVE FINGERS OF PRAYER



THOUGHT FOR THE DAY

1. Your thumb is nearest to you. So begin your prayers by praying for those closest to you. They are the easiest to remember. To pray for our loved ones is, as C. S. Lewis once said, a “sweet duty.”

2. The next finger is the pointing finger. Pray for those who teach, instruct and heal. This includes teachers, doctors, and ministers. They need support and wisdom in pointing others in the right direction. Keep them in your prayers.

3. The next finger is the tallest finger. It reminds us of our leaders. Pray for the president, leaders in business and industry, and administrators. These people shape our nation and guide public opinion. They need God's guidance.

4. The fourth finger is our ring finger. Surprising to many is the fact that this is our weakest finger; as any piano teacher will testify. It should remind us to pray for those who are weak, in trouble or in pain. They need your prayers day and night. You cannot pray too much for them.

5. And lastly comes our little finger; the smallest finger of all. Which is where we should place ourselves in relation to God and others. As the Bible says, “The least shall be the greatest among you.” Your pinkie should remind you to pray for yourself.

By the time you have prayed for the other four groups, your own needs will be put into proper perspective and you will be able to pray for yourself more effectively. Should you find it hard to get to sleep tonight, just remember the homeless family who has no bed to lie in. ☩

Ad Risum Vertere Veritatem* **Latin for “To turn truth into laughter”*



THE BEST WAY TO PRAY



A priest, a rabbi and a minister sat discussing the best positions for prayer, while a telephone repairman worked nearby.

“Kneeling is definitely best,” claimed the priest.

“No,” the rabbi contended. “I get the best results standing with my hands outstretched to Heaven.”

“You’re both wrong,” the minister insisted. “The most effective prayer position is lying prostrate, face down on the floor.”

The repairman could contain himself no longer.

“Hey, fellas,” he interrupted, “the best prayin’ I ever did was hangin’ upside down from a telephone pole!” ☩

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.

19900 MacArthur Blvd, Suite 960, Irvine, CA 92612
(949) 644-2922 FAX (949) 553-7737
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**



Think First.
Think First American

*A Fortune 500 Company
One of America's Most Admired Companies*

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) 667-8177 Fax
Email: careerdv@pacbell.net

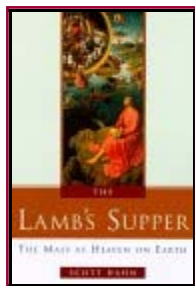
SERVICE OFFICES:

Fountain Valley
Long Beach
Santa Fe Springs
San Diego
Riverside

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A CALIFORNIA NON PROFIT
CORPORATION AND TAX EXEMPT UNDER IRC 501(C)(3).
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 ₣

St. Thomas More Society of Orange County

30900 RANCHO VIEJO ROAD SUITE 230
SAN JUAN CAPISTRANO, CA 92675
ATTN: DAVID BELZ

NON-PROFIT ORG.
U.S. POSTAGE
PAID
ANAHEIM, CA
PERMIT NO. 8355

RETURN SERVICE REQUESTED



OUR NEXT MEETING:

WHEN: WEDNESDAY JUNE 16TH @ NOON (LUNCH \$10)

TOPIC: "SALVATION IS FROM THE JEWS"

SPEAKER: Roy Schoeman—Convert, Author and Harvard Professor



VISIT OUR WEBSITE at www.stthomasmore.net