

Ad Veritatem

Volume 14 Issue 6

St. Thomas More Society of Orange County

JUNE 2009

“The devil is ready to put out men’s eyes (who) are content willingly to become blind.”

A Book for All Seasons (p. 29)

Arranged by E. E. Reynolds

JUNE MEETING:

WEDNESDAY JUNE 17, 2009 NOON

SPEAKER: DR FRITZ BAUMBARTNER, M.D.

TOPIC: “*FEDERAL FUNDING OF HUMAN EMBRYONIC STEM CELL RESEARCH REVISITED: DOES THE NOBILITY OF HOPED-FOR ENDS ABSOLVE US?*”

“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, five "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

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Judy Patno at (714) 871-6655 or email to jpatno@patnolaw.com.

VISIT OUR WEBSITE at www.stthomasmore.net

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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

JUNE
MEETING

DR FRITZ BAUMGARTNER
“FEDERAL FUNDING OF HUMAN EMBRYONIC STEM
CELL RESEARCH REVISITED:
Does the Nobility of Hoped-For Ends
Absolve Us?”

WHEN:

NOON

Wed. June 17

WHERE:

**First American
Trust Bldg.
5 First American
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FOR DIRECTIONS

(714) 250-3000

COST:

Lunch: \$15

Born in 1957, Dr. Fritz Baumgartner received his Bachelor of Science degree in 1979 from Loyola Marymount University. He graduated from the UCLA School of Medicine in 1984. Dr. Baumgartner received his surgical training at Harbor UCLA, and Thoracic surgery training in Vancouver at the University of British Columbia. From 1992 to 1997, he was Assistant Professor of Cardiothoracic surgery at the UCLA School of Medicine. From 1995 to 1997 he became the Head of Cardiothoracic surgery at Harbor UCLA. Dr. Baumgartner currently works in private practice in Long Beach and Orange County, CA. Dr. Baumgartner is a highly skilled thoracic and cardiovascular surgeon certified by both the American Board of surgery and the American Board of Thoracic Surgery.

Everyone is welcome!

**For questions, call Don Hunsberger (714) 663-8000 or
Anne Lanphar at (714) 250-1453 †**

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3RD WEDNESDAY OF MONTH:

JULY 17
AUGUST 15
SEPTEMBER 16
OCTOBER 21 †

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MONDAY NOVEMBER 9, 2009
HOLY FAMILY CATHEDRAL
6:00 PM MASS

RECEPTION & DINNER FOLLOWING †

**CALENDAR
REMINDERS**



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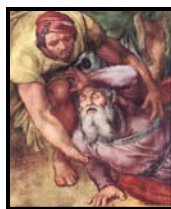
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**A
MESSAGE
FROM
OUR
CHAPLAIN**



**CHRIST ACCUSED BY
THE PHARISEES**

*Duccio
di Buoninsegna*

(1308)

ECUMENISM: STILL VALID?

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

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

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

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



TASTE AND SEE

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN NOVEMBER 1999

Before the mountains were born or the earth or the world brought forth, you are God, without beginning or end ... To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (Psalm 90)

Whenever in the course of these essays we have “with sandals removed” (cf. Exodus 3:5) approached the mystery that is the Lord God, it is always with a reminder that we stand on the shore of a vast ocean of being, of truth and beauty, of endless expanse and fathomless depth, beyond human comprehension and, *a fortiori*, expression. We have neither the intellectual capacity nor the vocabulary to measure or describe the measureless. The chasm between creator and creature being an infinite divide, all efforts are destined inevitably to fall short. As the Catechism of the Catholic Church puts it (p.17): “God transcends all creatures. We must therefore continually purify our language of everything in it that is limited, image-bound or imperfect, if we are not to confuse our images of God -- *the inexpressible, the incomprehensible, the invisible, the ungraspable* -- with our human representations,” and end up with a fantasy God of our own making who conforms to our preconceived needs and desires.

And there, certainly, is challenge enough for you. The difficulty might in a way be likened to that which plagues a music critic. How do you convey in one medium (language) what has taken place in a different medium (sound)? Some of the more industrious among artistic experimenters have tried to express musical sounds in various shapes and colors, but while the effort may be fun, the conversion never seems to satisfy. Just so, neither can the wonder that is God be adequately communicated by my scribbling with a ball-point pen.

When gifted and favored people undertake to describe their more intimate dealings with God, the prevailing fog only grows foggier in the telling. Saint Paul flatly refuses to attempt an account of his mystical experience when he was “caught up into the third heaven;” he just says he heard things that one is not allowed to utter – period. Saint John of the Cross was smart enough to hand in *his* report in quicksilver poetry, neatly substituting mystery for mystery.

And so, where does that leave us – especially when during most weeks of the year I read in the Liturgy of the Hours the Psalmist’s urging to “taste and see the goodness of the Lord,” and note Saint Peter’s characterization of his readers as “those who have tasted the sweetness of the Lord.” One could suppose that “taste” here has the meaning of “experience,” but I would contest the assumption – certainly from my own perspective, and I surmise from the viewpoint of most earnest and devout people who long to lead a truly spiritual life. It is understandable to think that taste in the given context means experience, but a host of us plodding mediocrities in the world of the supernatural must glumly insist that we simply do not experience God. We believe in Him. We hope in Him. In our blundering, ineffectual way we love Him. We grieve for having offended Him. We even long for Him. But we do not commonly *experience* Him.

Which is not to say, however, that we allow ourselves to succumb to an agnosticism which maintains that nothing speculatively can be said about God, for the alleged reason that the human mind can have assured knowledge only about phenomena – things that appear to the senses. This philosophical stance has led some theologians to conclude that revelation gives no genuine knowledge about God. They maintain that anything said about

Taste and See (Continued on page 6)



And how does one get to know God? How does one get to know anybody? By informing oneself about that individual, by associating with him, by frequently talking to him.

(Continued from page 5) *Taste and See*

God is to be taken only as a metaphor, arbitrary and expendable, no more than symbolically reaching out to the encompassing mystery which is incomprehensible and ineffable.

But while, as we have noted, our expectations in *this* life do not ordinarily include a mystical experience of God (that being on our future agenda when, Saint Paul tells us, we will see Him face to face, and have the perfect clarity of direct vision, cf. I Cor. 13:12), thanks to Christ and the Holy Spirit, we can indeed *know* Him now and thus “taste and see” His goodness. We point out in the first place that biblical metaphors, like calling God a rock or a shield, are themselves charged with cognitive value and may not be arbitrarily discarded. But much more than that, our vision of God — as reflected in the mirror of faith with its grounding in scripture, tradition and magisterial teaching -- is very real for all its obscurity: it is a conveying of “what is,” that truly has meaning for us, that relates to the reality – by necessity, of course, translated into concepts intelligible to the human mind. The vision does not come close to exhausting the reality, as we have said, but it is as much as our finite and earth-bound humanity is capable of absorbing – and it is really surprising how much that actually is. What we are utilizing, whether we know it or not, is the tried and true doctrine of analogy. And so when we speak of God as wise, loving and just, or as existing in three persons, or as creating and redeeming the world, we are making statements that are literally though analogously true. There is just much more to it than we can conceive, absent a lot of flesh from the skeleton of our perceptions.

So when the psalmist directs me to *taste* God and he means that I ought to get to *know* God, I start to believe that with God’s grace, and a certain amount of humility and industrious application on my part, I might yet make the scene, the truly spiritual scene. And how does one get to know God? How does one get to know anybody? By informing oneself about that individual, by associating with him, by frequently talking to him. Go ahead, then. *Taste and see...* †



THE HOLY SPIRIT

Corrado Giaquinto
(1750s)

Ad Risum Vertere Veritatem*



**Latin for “To turn truth into laughter”*

TWO LITTLE BOYS



After a hardy rainstorm filled all the potholes in the streets and alleys.

A young mother watched her two little boys playing in the puddles through her kitchen window.

The older of the two, a five year old lad, grabbed his sibling by the back of his head and shoved his face into the water hole.

As the boy recovered and stood laughing and dripping, the mother ran to the yard in a panic.

"Why on earth did you do that to your little brother?!" she asked the older boy in anger.

"We were just 'playing church' mommy," he said.

"I was just baptizing him.....in the name of the Father, the Son and in...the hole-he-goes." †

CHRISTIANITY TOMORROW

FATHER JOHN McCLOSKEY*

Philip Jenkins is a distinguished professor at Penn State University and perhaps the foremost historian of religious trends today. With one book after another, he has treated with objectivity and unique insights topics as varied as pedophilia and priests, biblical scholarship, child pornography and terrorism.

Although he is a historian, his expertise in the use of statistics also gives him credentials as a sociologist. Consequently, the media often call on him for commentary on controversial subjects.

In the last several years Jenkins has published two notable books, *The New Anti-Catholicism: The Last Acceptable Prejudice*, in 2003, and *The Next Christendom: The Coming of Global Christianity*, in 2002, both from Oxford University Press.

In the second book he tackles the most intriguing subject of all: Where is Christianity headed in the next 50 years?

He speaks in demographic and geographical terms, although he most certainly takes into account the question of what brand of Christianity will grow. He uses the terms liberal and conservative rather than orthodox and heterodox, but the meaning is clear for the discerning reader. Jenkins, himself a former Catholic turned Episcopalian, does not signal his current religious posture but maintains a cool objectivity as the historian he is. The book won several mentions as one of the top religious books of the year.

Jenkins tells us: "We are currently living through one of the transforming moments in the history of religion worldwide. Over the past five centuries or so, the story of Christianity has been inextricably bound up with that of Europe and European-derived civilizations overseas, above all in North America. ..."

"The stereotype holds that Christians are un-black, un-poor and un-young. If that is true, then the growing secularization of the West can only mean that Christianity is in its dying days. Globally, the faith of the future must be Islam. Over the past century, however, the center of gravity in the Christian world has shifted inexorably southward, to Africa, Asia and Latin America."

It astonishes how few serious Christians connect their present efforts of evangelization in terms of where they would like the faith to be in the future. Many in the West simply bemoan the sad decline of religious Catholic practice and fight a rear guard action to salvage what is left of Christian culture in their own countries or continents.

Other faithful living in what are referred to euphemistically as "developing countries" are simply content, and rightfully so, to survive the economic and societal misery in which they live and look forward more to the rewards in the next life rather than worrying about Christian growth or impact in the next several decades. Indeed, in Asia, Africa or Latin America, many are literally suffering or dying for their Christian beliefs while many in the decadent West are lightly throwing away centuries of their Christian heritage.

Jenkins goes into great detail explaining that Christianity of the Southern Hemisphere is above all traditional, whether it is of the Catholic or Protestant variety.

He also points out the existence of hundreds of millions of Pentecostal Christians and independent churches, of whom he says, "These new churches preach deep personal faith and communal orthodoxy, mysticism and Puritanism, all founded on clear scriptural authority. ..."

To these, he writes, "prophecy is an everyday reality, while faith healing, exorcism

Christianity Tomorrow (Continued on page 8)



THE CONVERSION
OF SAUL
(DETAIL)

Michelangelo

(1542)

***“The Church
continues to
grow, and
as such,
it will always
be subject
to attack
by those
who hate it.”***

* First appeared in the
[National Catholic Register](#)
in May, 2004.

(Continued from page 7) *Christianity Tomorrow*

and dream-visions are all basic components of religious sensibility. ... According to current projections, the numbers of Pentecostal believers should surpass the 1 billion mark before 2050."

Both of these developments have enormous consequences for where the Catholic Church places its resources for evangelization in the decades ahead, in terms of new dioceses, utilization of priests and religious, and the new ecclesial movements and institutions. Surely it is not a question of abandoning the declining continents of Europe and North America. They can recover even though the demographics argue against it, particularly in Europe.

The West still maintains great economic and cultural power in the new world of globalization. In the waning years of the awe-inspiring pontificate of Pope John Paul II, we can see what enormous challenges will face his immediate successors, who well may come from the ranks of African or South American cardinals, in just keeping pace with the growing number of "Southern" Christians.

Every Christian with apostolic desires and historical insight who rejoices that indeed the Gospel is being preached even to the ends of the earth should read *The Next Christendom*. At the same time, every Catholic longs for unity. When primitive Christianity is so alive, particularly in Africa, it is time for the hierarchical and sacramental Church to preach the truth enthusiastically to those newly evangelized Pentecostals and independent churches.

In Central and South America, with centuries of Catholic culture and tradition, the solution is re-evangelization to win back the millions who have fallen into Protestant sects, due, above all, to lack of catechesis and native clergy. According to Jenkins, Christianity will continue to be the largest world religion for decades to come with explosive growth, but we must ask ourselves, will it be Catholic? The answer will come from the Holy Spirit and from those who collaborate with him. Who knows, perhaps in a century or two or less, we will be sending missionaries to New York, Los Angeles, London, Paris and Moscow, or even to Rome!

THE LONGEST PREJUDICE

In *The New Anti-Catholicism*, Jenkins deals with anti-Catholicism, perhaps the longest prejudice in the history of the United States, particularly topical at this moment when a professed Catholic is running for president while holding views antithetical to Catholic moral teachings on issues regarding marriage, family and life while his opponent, an evangelical Christian, holds to Catholic beliefs in these same areas. Jenkins starts off his book with the famous quote of a social critic of several decades ago, Peter Vierick, who said, "Catholic baiting is the anti-Semitism of the liberals."

Jenkins gives a short history of anti-Catholicism in the United States. He tells of the 19th-century bigotry stemming from the overwhelmingly Protestant culture that was aimed at the millions of emigrant Catholics who came from Ireland, Italy and southern Germany.

This attitude stemmed from the prejudices dating from the Protestant Reformation and was transmitted to the United States by earlier migrations of dissenting English Protestants and most notably the Scotch-Irish, who were Calvinists. They perpetuated the famous "black legends," such as the Crusades, the Inquisition and the persecution of Jews, brought up to date in recent days with the controversy regarding Pope Pius XII's role in the Holocaust.

Rarely, however, did these prejudices result in violence; rather, they were reflected in general Protestant-oriented teaching in public schools and in a lack of economic and

Christianity Tomorrow (Continued on page 9)



PENTECOST

El Greco

(1596)

(Continued from page 8) *Christianity Tomorrow*

political opportunity for new Catholic emigrants.

With the election of John F. Kennedy to the presidency and the growing societal power of lay Catholics in all sectors of society, it was thought that some of these prejudices were about to disappear. However, as Jenkins points out, the leading anti-Catholics today in the United States are "anti-Catholic Catholics," or so-called liberal Catholics who have internalized the world's contempt.

The reaction to Mel Gibson's *The Passion of the Christ* took place after the publication of the Jenkins book but surely would merit a chapter in a second edition. Ironically, those who used to be the most suspicious and even bigoted, the evangelical Christians, are gradually becoming faithful Catholics' best allies in the cultural wars taking place in the United States.

Now, anti-Catholicism will never disappear, whether in the United States or elsewhere. After all, the faith, like the cross, is a sign of contradiction. *The New Anti-Catholicism* does an excellent job, however, in showing its roots, history and current state in the United States.

Jenkins and sociologist Rodney Stark of Baylor University (see Acepresa reviews) are two pre-eminent American researchers on religious themes and are widely recognized as such by the American media.

They show in their many books the beneficial effects of orthodox Christianity on civilization and culture through the centuries while patiently analyzing the many misunderstandings, myths and plain lies its enemies allege against it.

The Church continues to grow, and as such, it will always be subject to attack by those who hate it. It is encouraging to have two such renowned researcher scholars make the case scientifically for the great good the Church has done and continues to do for the human race. †



ST PETER
PREACHING

Lorenzo Veneziano

(1370)

SIMPLE TRUTHS



Fulton J. Sheen

“Hence the Mass is to us the crowning act of Christian worship. A pulpit in which the words of our Lord are repeated does not unite us to Him; a choir in which sweet sentiments are sung brings us no closer to His Cross than to His garments. A temple without an altar of sacrifice is non-existent among primitive peoples, and is meaningless among Christians. And so in the Catholic Church the *altar*, and not the pulpit or the choir or the organ, is the center of worship, for there is re-enacted the memorial of His Passion. Its value does not depend on him who says it, or on him who hears it; it depends on Him who is the One High Priest and Victim, Jesus Christ our Lord.” †

MATTHEW 26: 26-29



²⁶ Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body."²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you;²⁸ for this is my blood of the covenant, which is poured out for the forgiveness of sins.²⁹ 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."

Comment from the Navarre Bible:*

This short scene, covered also in Mark 14:22-25; Lk 22:19-20 and 1 Corinthians 11:23-26, contains the essential truths of faith about the sublime mystery of the Eucharist—1) the institution of this sacrament and Jesus' real presence in it; 2) the institution of the Christian priesthood; and 3) the Eucharist, the sacrifice of the New Testament or the Holy Mass.

In the first place, we can see the institution of the Eucharist by Jesus Christ, when he says, "This is my body...this is my blood..." What up to this point was nothing but unleavened bread and wine, now—through the words and by the will of Jesus Christ, true God and true Man—becomes the true body and true blood of the savior. His words, which have such a realism about them, cannot be interpreted as being merely symbolic or explained in any way which obscures the mysterious fact that Christ is really present in the Eucharist: all we do is humbly subscribed to the faith "which the Catholic Church has always held and which she shall hold until the end of the world." (Council of Trent, De SS, Eucharistia). Paul VI expresses this faith in these words in his encyclical letter *Mysterium Fidei*, 5: "The continuous teaching of the Catholic Church, the traditions delivered to the catechumens, the perception of the Christian people, the doctrine defined by the Council of Trent, and the very words of Christ as he instituted the most holy Eucharist, all insist that we profess: 'The Eucharist is the flesh of our Savior Jesus Christ,; the flesh which suffered for our sins and which the Father, of his kindness , brought to life.' To these words St Ignatius of Antioch may be added to the statement addressed to the people by Theodore of Mopsuestia, a faithful witness of the Church's belief of this subject: 'The Lord did not say: "This is the symbol of my body and this is the symbol of my blood.'" He said: "This is my body and my blood".' " †

SCRIPTURAL CORNER



THE LAST SUPPER
(DETAIL)

Leonardo da Vinci

(1498)

**The Navarre Bible, a renown 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*

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Steve Cotungo (949) 412-8663 or scotungo@sbcglobal.net

THE INSTITUTION OF THE EUCHARIST IN SCRIPTURE

FROM A TALK BY SCOTT HAHN

The Catholic Church claims that Christ is really present in the Eucharist, that the sacrifice of Calvary is repeated at every Mass, and that he gives Himself to us in Holy Communion as food unto eternal life.

With this in mind, let's look at Scripture. Luke 22, verse 15, our Lord says, "I have earnestly desired to eat this Passover with you." So we are assured that the Last Supper in the Upper Room was a Passover meal. In Mark 14, verses 22 through 26, we hear the words of institution, "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 drank all of it and He said to them, 'This is my blood of the New 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.'"

You could also say it this way: that if the Passover isn't finished until Calvary, I would suggest that Calvary is really begun in the Upper Room with the Eucharist. When does Jesus' sacrifice really begin? Well, He insists on the fact that His life is not being taken away from Him. He is laying it down. Now in the trial, in the passion, it's being taken away; but in the Upper Room, prior to all of that, Jesus lays it down. He says, "This is my body. This cup is the blood of the New Covenant."

What happens when you differentiate and separate body and blood? You signify death. When your body and your blood are separated, death begins. That's obvious, I think. So Jesus is symbolically and actually beginning the sacrifice. St. Augustine has said that Our Lord held himself in his own hands and commenced the sacrifice of the New Covenant Passover as He was transforming the old. Calvary really began in the Old Testament Passover being celebrated in the Upper Room, when the Eucharist was instituted and the Passover Eucharist of the New Covenant really isn't over until Calvary, when He says, "It is finished."

No wonder St. Paul says in 1st Corinthians 5, "Christ, our Passover, has been sacrificed for us." Therefore, what? Therefore we don't have any more sacrificial offerings or ceremonies or feasts and so on to celebrate because all those ceremonies are outdated and done with? No. He says, "Christ, our Passover, has been sacrificed; therefore, let us keep the feast." And he goes on to talk about how we take out the leaven of insincerity and we have this unleavened bread. What's he talking about? Christ, our Passover has been sacrificed; therefore, we've got to achieve the whole goal of that sacrifice, the second half is communion where we eat the lamb.

Now you can't eat a lamb cookie in Egypt. If you didn't like lamb, you couldn't have your wife make lamb bread, little biscuits in the shape of a lamb and say, "God, you understand, we just can't stand the stuff." No, you do that, your firstborn would die. You had to eat the lamb. Jesus Christ has said to us, "My flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood has everlasting life."

Let's turn to John 6 and see the context in which he says that. John 6, verse 4 tells us, "Now the Passover, the feast of the Jews was at hand." So everything that transpires within John 6 is within the context of the Passover. Jesus is talking to them now. At the

Eucharist in Scripture (Continued on page 12)



THE CRUCIFIXION

El Greco

(1596)

(Continued from page 11) *Eucharist in Scripture*

time of the Passover, after multiplying these loaves, ending up filling twelve baskets with the fragments from the five barley loaves, He uses that as his point of departure for one of the most important sermons that He ever preaches and also one of the most disastrous from a human perspective.

He goes on talking about this bread and He goes on talking about Moses in context with that bread. For instance, in verse 32, "Jesus then said to them, 'Truly, truly, I say to you it was not Moses who gave you the bread from heaven. My Father gives you the true bread from heaven, for the bread of God is that which comes down from heaven and gives life to the world.' They said to him, 'Lord, give us this bread always.'" Welfare state! "Jesus said to them, 'I am the bread of life. He who comes to me shall not hunger and he who believes in me shall not thirst.'" And He goes on talking about this some more. The Jews would then murmur at him in verse 41 because He said, "I am the bread which came down from heaven."

They're thinking, "What is He talking about? This guy is Joseph's son. How does He say, 'I've come down from heaven?'" They only look at it from a human perspective. They don't see that He's the divine Son of God. Verse 47, "Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven."

How often did they eat the manna? Every day. How often do we receive the Bread of Life? Every day. This is not a once for all sacrifice, like many anti-Catholics allege in the sense that Christ is sacrificed and now there's nothing more to be done. Jesus Christ is sacrificed as priest and as victim, as lamb and as firstborn son and as the Bread of Life, he gives himself to us as well as the unleavened bread of the Passover meal, which commenced, of course, the whole feast of unleavened bread the week after the Passover celebration. Jesus Christ is the Bread of Life, the unleavened bread of God which came down from heaven which the Israelites received every day, the manna of the New Covenant.

Christ through the Holy Spirit makes himself available as the Lamb of God to be consumed continuously. That's the whole point of the Resurrection, incidentally. The Holy Spirit raises up that body and glorifies it so supernaturally that body and blood which is glorified may be internationally distributed through the elders and priests of the Church so that all of God's children can be bound back to the Father in the New Covenant sacrifice of Christ. He didn't die again. He's not bleeding and he's not suffering. He's reigning in glory and giving us his own flesh and blood.

Where do you get that? From the Old Testament -- the manna, the Passover, the sacrifice as it's described on Calvary as it's initiated in the Upper Room and as he states right here in verse 51. "If anyone eats of this bread, he will live forever and the bread which I shall give for the life of the world is my flesh." Jews stop, wait a second. Hold the phone. "John, what do you mean 'my flesh?'" Verse 52, "The Jews then disputed among themselves saying, 'How can this man give us his flesh to eat?'" Cannibalism, paganism, barbarism, sin in the highest degree.

So did Jesus say to them, "I didn't mean it, guys. I was just kind of, you know, using hyperbole or metaphor." No. He actually intensifies the scandal. He actually raises the obstacle even higher. "He said to them, 'Truly, truly, I say to you unless you eat the flesh of the son of man and drink his blood,' which Leviticus condemns, the drinking of blood, 'unless you eat my flesh and drink my blood, you have no life in you. He who

Eucharist in Scripture (Continued on page 13)



THE LAST SUPPER

*Dieric Bouts
the Elder*

(1496)

(Continued from page 12) *Eucharist in Scripture*

eats my flesh and drinks my blood has eternal life and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him."

He said that four times in four different ways.

In verse 60, "Many of His disciples when they heard it said, 'This is a hard saying. Who can listen to it?'" That is an understatement. "Jesus, however, knowing in Himself that His disciples murmured at it" (the disciples, the followers, the spiritual proteges, not just the crowd now, the disciples themselves are taking offense at this and murmuring and grumbling), "said to them, 'Do you take offense at this? Then what if you were to see the son of man ascending to where He was before? It is the Spirit that gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.'"

What words? That you've got to eat my flesh and drink my blood, those words.

In 63 we discover why Christ's flesh and blood will be so powerful and animating for supernatural life. Verse 66, "After this, many of His disciples drew back...." We get the impression that the vast majority of them said, "This is just too much." "...and no longer went about with him. And Jesus turned to the twelve;" he didn't apologize. He didn't say, "Now that we're down to twelve, I'll tell you what I really meant." He didn't say that at all. In fact he is perfectly willing for this obstacle to remain scandalous even to the twelve. "Do you also wish to go away?" But "Simon Peter answered him, 'Lord, to whom shall we go?'" Almost implying we would leave if there was somebody else that we could trust more than you because what you said is rather baffling. But he says, "To whom shall we go? You have the words of eternal life. And we have believed and have come to know that you are the Holy One of God."

So we have reason to believe that this sacrifice of the New Covenant Passover begun in the Upper Room and consummated on Calvary and ultimately as 1st Corinthians 5 suggests continued and celebrated as a climactic communion on the altars of the Church around the world when we receive the Eucharist in Communion. All of this is right from the Bible but you've got to know your Bible. You've got to know John. You've got to know Matthew, Mark and Luke. You've got to know Exodus. You've got to know the Psalms. You've got to know Corinthians and you also have to know Revelation. †



MASS OF ST GILLES

Master of St Gilles

(1500)



**FRANK
ERNEST**

MORE ON FEAR



THE WRITINGS OF THOMAS MORE

We are so inclined to pay so much attention to the body, which we can see and feel; in the feeding and fostering of it we take all our delight and invest all our resources. So little, alas, and so seldom do we think about our soul, because we cannot see it, except by spiritual understanding and most especially by the light of our faith—in meditation on what we spend, God knows, little time. Thus it is that we consider the loss of our body a much more frightening prospect, and far greater tribulation, than we do the possible loss of our soul. Our Savior tells us we should not fear those young lions that “kill the body, and after that have no more that they can do;” he tells us we should, instead, “fear him who, after he has killed, has power to cast into hell” (Lk 12:4-5). But we, in our dark night of tribulation, are so blind, for lack of full and steadfast belief in God’s word, that whereas in the daylight of prosperity we very little fear God with respect to our soul, our nighttime fear of adversity makes us fear terribly the lion and his cubs, for fear of the loss of our body. And whereas St. Paul in several places shows us that our body is only like a garment for the soul (see 2 Cor. 5:1-4 and 1 Cor. 15:44, 53, 54), the faintness of our faith in God’s Scripture causes us, in our nighttime fear of tribulation, to dread more than the loss of our soul (our substance), not only the loss of our body (the clothing of that substance), but also the even more external goods that serve as clothing for the body. How much more foolish are we, in that dark night’s fear, than would be a man who forgot about saving his body in his fear of losing his old weather-beaten raincoat, which is just a covering for his other clothes!

A Dialogue of Comfort Against Tribulation By St. Thomas More
(Translated & Forward by Gerard Wegemer)
Scepter Publishers ISBN 1-889334-14-6 †

PRAYER PETITIONS

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

*If you have a special need for
prayer, please let us know so
by emailing your request to
alanphar@firstam.com*



- ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention)
- ◆ Children in Juvenile Hall †

MESSAGE OF HIS HOLINESS BENEDICT XVI

Opening Mass of the 11th Ordinary General Assembly of the Synod of Bishops

*Vatican Basilica
Sunday October 2, 2005*

Brothers in the Episcopate and in the Priesthood,

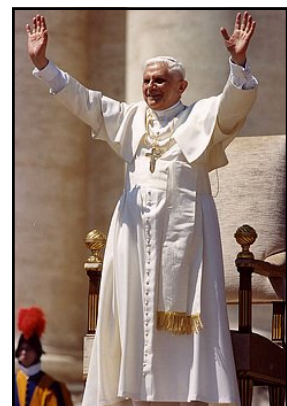
Dear Brothers and Sisters,

The reading from the Prophet Isaiah and today's Gospel set before our eyes one of the great images of Sacred Scripture: the image of the vine. In Sacred Scripture, bread represents all that human beings need for their daily life. Water makes the earth fertile: it is the fundamental gift that makes life possible. Wine, on the other hand, expresses the excellence of creation and gives us the feast in which we go beyond the limits of our daily routine: wine, the Psalm says, "gladdens the heart." So it is that wine and with it the vine have also become images of the gift of love in which we can taste the savour of the Divine. Thus, the reading from the Prophet that we have just heard begins like a canticle of love: God created a vineyard for himself - this is an image of the history of love for humanity, of his love for Israel which he chose. This is therefore the first thought in today's readings: God instilled in men and women, created in his image, the capacity for love, hence also the capacity for loving him, their Creator. With the Prophet Isaiah's canticle of love God wants to speak to the hearts of his people - and to each one of us. "I have created you in my image and likeness", he says to us. "I myself am love and you are my image to the extent that the splendour of love shines out in you, to the extent that you respond lovingly to me". God is waiting for us. He wants us to love him: should not our hearts be moved by this appeal? At this very moment when we are celebrating the Eucharist, in which we are opening the Synod on the Eucharist, he comes to meet us, he comes to meet me. Will he find a response? Or will what happened to the vine of which God says in Isaiah: "He waited for it to produce grapes but it yielded wild grapes", also happen to us? Is not our Christian life often far more like vinegar than wine? Self-pity, conflict, indifference?

With this we have automatically come to the second fundamental thought in today's readings. As we have heard, they speak first of all of the goodness of God's creation and of the greatness of the choice by which he seeks us out and loves us. But they then also speak of the story that was successively lived out - of the "fall" of man. God had planted the very best vines, yet they yielded wild grapes. Let us ask ourselves: what do wild grapes consist of? The good grapes that God was hoping for, the Prophet sings, would have been justice and righteousness. Wild grapes instead bring violence, bloodshed and oppression that make people groan under the yoke of injustice. In the Gospel, the image changes: the vine produces good grapes, but the tenants keep them for themselves. They are not willing to hand them over to the owner of the vineyard. They beat and kill his messengers and kill his son. Their motive is simple: they themselves want to become owners; they take possession of what does not belong to them. In the foreground of the Old Testament is the accusation of the violation of social justice, of contempt for human beings by human beings. In the background, however, it appears that with contempt for the Torah, for the law given by God, it is God himself who is de-



**FROM
PETER'S
SUCCESSOR,
POPE
BENEDICT XVI**



(Continued from page 15) *Papal Message*

spised. All people want is to enjoy their own power. This aspect is fully highlighted in Jesus' Parable: the tenants do not want to have a master - and these tenants are also a mirror of ourselves. We men and women, to whom creation is as it were entrusted for its management, have usurped it. We ourselves want to dominate it in the first person and by ourselves. We want unlimited possession of the world and of our own lives. God is in our way. Either he is reduced merely to a few devout words, or he is denied in everything and banned from public life so as to lose all meaning. The tolerance that admits God as it were as a private opinion but refuses him the public domain, the reality of the world and of our lives, is not tolerance but hypocrisy. But nowhere that the human being makes himself the one lord of the world and owner of himself can justice exist. There, it is only the desire for power and private interests that can prevail. Of course, one can chase the Son out of the vineyard and kill him, in order selfishly to taste the fruits of the earth alone. However, in no time at all the vineyard then reverts to being an uncultivated piece of land, trampled by wild boar as the Responsorial Psalm tells us (cf. Ps 80[79]: 14).

Thus, we reach a third element of today's readings. In the Old and New Testaments, the Lord proclaims judgment on the unfaithful vineyard. The judgment that Isaiah foresaw is brought about in the great wars and exiles for which the Assyrians and Babylonians were responsible. The judgment announced by the Lord Jesus refers above all to the destruction of Jerusalem in the year 70. Yet the threat of judgment also concerns us, the Church in Europe, Europe and the West in general. With this Gospel, the Lord is also crying out to our ears the words that in the Book of Revelation he addresses to the Church of Ephesus: "If you do not repent I will come to you and remove your lampstand from its place." (2: 5). Light can also be taken away from us and we do well to let this warning ring out with its full seriousness in our hearts, while crying to the Lord: "Help us to repent! Give all of us the grace of true renewal! Do not allow your light in our midst to blow out! Strengthen our faith, our hope and our love, so that we can bear good fruit!"

At this point, however, we ask ourselves: "But is there no promise, no word of comfort in today's readings and Gospel? Is the threat the last word?" No! There is a promise, and this is the last, the essential word. We hear it in the Alleluia verse from John's Gospel: "I am the vine, you are the branches. He who lives in me and I in him will produce abundantly." (Jn 15: 5). With these words of the Lord, John illustrates for us the final, true outcome of the history of God's vineyard. God does not fail. In the end he wins, love wins. A veiled allusion to this can already be found in the Parable of the Tenants presented by today's Gospel and in the concluding words. There too, the death of the Son is not the end of history, even if the rest of the story is not directly recounted. But Jesus expresses this death through a new image taken from the Psalm: "The stone which the builders rejected has become the cornerstone..." (cf. Mt 21: 42; Ps 118[117]: 22). From the Son's death springs life, a new building is raised, a new vineyard. He, who at Cana changed water into wine, has transformed his Blood into the wine of true love and thus transforms the wine into his Blood. In the Upper Room he anticipated his death and transformed it into the gift of himself in an act of radical love. His Blood is a gift, it is love, and consequently it is the true wine that the Creator was expecting. In this way, Christ himself became the vine, and this vine always bears good fruit: the presence of his love



**INSTITUTION OF THE
EUCHARIST**

*Frederico Fiori
Barocci*

(1608)

Papal Message (Continued on page 17)

(Continued from page 16) Papal Message

for us which is indestructible.

These parables thus lead at the end to the mystery of the Eucharist, in which the Lord gives us the bread of life and the wine of his love and invites us to the banquet of his eternal love. We celebrate the Eucharist in the awareness that its price was the death of the Son - the sacrifice of his life that remains present in it. Every time we eat this bread and drink this cup, we proclaim the death of the Lord until he comes, St Paul says (cf. I *Cor* 11: 26). But we also know that from this death springs life, because Jesus transformed it into a sacrificial gesture, an act of love, thereby profoundly changing it: love has overcome death. In the Holy Eucharist, from the Cross, he draws us all to himself (cf. *Jn* 12: 32) and makes us branches of the Vine that is Christ himself. If we abide in him, we will also bear fruit, and then from us will no longer come the vinegar of self-sufficiency, of dissatisfaction with God and his creation, but the good wine of joy in God and of love for our neighbor. Let us pray to the Lord to give us his grace, so that in the three weeks of the Synod which we are about to begin, not only will we say beautiful things about the Eucharist but above all, we will live from its power. Let us invoke this gift through Mary, dear Synod Fathers whom I greet with deep affection as well as the various Communities from which you come and which you represent here, so that, docile to the action of the Holy Spirit, we may help the world become in Christ and with Christ the fruitful vine of God. Amen. †



INSTITUTION OF THE
EUCCHARIST

Nicolas Poussin

(1640)

THE WATER JUG

A Water Bearer in China had two large pots; each hung on the ends of a pole, which he carried across his neck. One of the pots had a crack in it, while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full.

For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his house. Of course, the perfect pot was proud of its accomplishments; perfect for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After 2 years of what it perceived to be a bitter failure, it spoke to the Water Bearer one day by the stream. "I am ashamed of myself, and because this crack in my side causes water to leak out all the way back to your house." The Bearer said to the pot, "Did you notice that there were flowers only on your side of the path, but not on the other pot's side? That's because I have always known about your flaw, and I planted flower seeds on your side of the path, and every day while we walk back, you've watered them. For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house"

Moral: Each of us has our own unique flaws. We're all cracked pots. But it's the cracks and flaws we each have that make our lives together so very interesting and rewarding. You've just got to take each person for what they are, and look for the good in them. †

THOUGHT FOR THE DAY



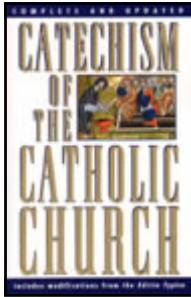
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY

SECTION TWO: THE SEVEN SACRAMENTS OF THE CHURCH

CHAPTER ONE : THE SACRAMENTS OF INITIATION

ARTICLE 3: THE SACRAMENT OF THE EUCHARIST



CATECHISM CORNER

1322 The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

1323 "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"

I. THE EUCHARIST - SOURCE AND SUMMIT OF ECCLESIAL LIFE

1324 The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

1325 "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit."

1326 Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.

1327 In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking."

II. WHAT IS THIS SACRAMENT CALLED?

1328 The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called: Eucharist, because it is an action of thanksgiving to God. the Greek words *eucharistein* and *eulogein* recall the Jewish blessings that proclaim - especially during a meal - God's works: creation, redemption, and sanctification.

1329 The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

The *Eucharistic assembly (synaxis)*, because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

1330 The *memorial* of the Lord's Passion and Resurrection. The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms *holy sacrifice of the Mass*, "*sacrifice of praise*," *spiritual sacrifice*, *pure and holy sacrifice* are also used, since it completes and surpasses all the sacrifices of the Old Covenant.

The *Holy and Divine Liturgy*, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the *Sacred Mysteries*. We speak of the *Most Blessed Sacrament* because it is the Sacrament of sacraments. the Eucharistic species reserved in the tabernacle are designated by this same name.

1331 *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body. We also call it: the *holy things (ta hagia; sancta)* - the first meaning of the phrase "communion of saints" in the Apostles' Creed - *the bread of angels, bread from heaven, medicine of immortality, viaticum*....

1332 *Holy Mass (Missa)*, because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives. ☩



THE LAST SUPPER

Pieter Paul Rubens

(1631)

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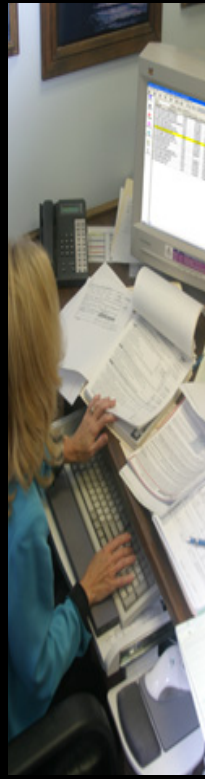


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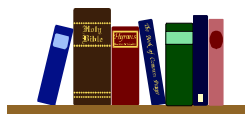
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WHEN: WEDNESDAY JUNE 17 @ NOON (LUNCH \$15)

SPEAKER: Dr Fritz Baumgartner, M.D,

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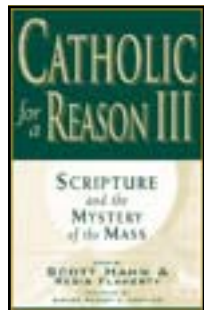


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