

Ad Veritatem

Volume 11 Issue 12

St. Thomas More Society of Orange County

DECEMBER 2006

“When statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos.”

A Man for All Seasons

DECEMBER MEETING:

WEDNESDAY DECEMBER 20, 2006 NOON

**SPEAKER: BISHOP PETER ESTERKA,
BISHOP OF CZECH CATHOLICS IN THE U.S.**

**TOPIC: “WITH GOD AMONG THE NAZIS
AND COMMUNISTS”**



DETAILS ON PAGE 3

“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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VISIT OUR WEBSITE at www.stthomasmore.net

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AD VERITATEM EDITORS

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DECEMBER
MEETING

BISHOP PETER ESTERKA
**“WITH GOD AMONG THE
NAZIS & COMMUNISTS”**



Born in 1935 in Czechoslovakia, the front lines were near his home. A student at the Jesuit high school in 1948 when the Communists took over and outlawed the public practice of religion. In 1957, he escaped through the barbed wire into Austria. After living in a refugee camp, Peter moved to Rome where he attended the Pontifical Lateran University studying philosophy and theology. He was ordained in 1963 and his first assignment was in San Antonio, Texas. After three years, he returned to Rome to earn his doctorate degree in theology. For thirty years he was professor of moral theology and ecumenical studies at the College of St. Catherine in St. Paul, Minnesota. He continued to be active in the parishes of the area and was also a chaplain (Lt. Col) in the Air Force Reserve Unit in Minneapolis. He began his work among Czech Catholic immigrants in 1978. In 1986 Fr. Esterka was named Vicar for Czech Catholic immigrants living in the United States and Canada. In 1994 that jurisdiction was extended to include Australia. He was named Monsignor in 1987, Prelate in 1992, and Bishop for Czech Catholics living in diaspora in 1999. From Orange, California, he continues this ministry of the Pastoral Center for Czech Catholics.

WHEN:
NOON
Wed. Dec 20th

WHERE:
First American
Title Ins. Co.
5 First American
Way, Santa Ana

FOR DIRECTIONS
CALL (714) 800-3000

COST:
\$10 for lunch

For more information, please contact either Don Hunsberger (714) 663-8000 or dah@hunsbergerlaw.com or Anne Lanphar at (714) 250-8605 alanphar@firstam.com †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- JANUARY 17**
- FEBRUARY 21**
- MARCH 21**
- APRIL 18**
- MAY 16 †**

ST. THOMAS MORE SOCIETY
ANNUAL MCLE SEMINAR

Saturday, January 20, 2007

**Earn 3 hours of credit for Ethics,
Bias Elimination & Substance Abuse**

SEE PAGE 11 FOR DETAILS! †

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PRIESTS AND DAILY MASS

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *I know the Church encourages daily Holy Communion for the faithful, but does the Church encourage priests to say Mass every day? One of the priests in my parish doesn't celebrate Mass on his "day off," and when I asked him why, he said it's forbidden for him to say Mass if it isn't a scheduled one that guarantees a congregation. That didn't sound right to me.*

ANSWER: In June of 1997, I was happy to be present at the priestly ordination conferred by Cardinal Hickey in St. Matthew's Cathedral in Washington, D.C. In his exhortation to the ordinands, he encouraged them to celebrate Holy Mass every day of their lives, "even on your day off and on vacation." This shows the Cardinal recognizes that there is a problem here. Many priests in our country only celebrate if they are scheduled to say a public Mass. The law of the Church does not oblige priests to celebrate every day, but it earnestly encourages them to do so. Here are the words of the Code of Canon Law: "Remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice, priests are to celebrate frequently; indeed daily celebration is strongly recommended, since even if the faithful cannot be present it is the act of Christ and the Church in which priests fulfill their principal function" (Canon 904, emphasis added).

The new Roman Missal published after Vatican II is the first in history which contains an "Order of Mass without a Congregation." It is true that canon 906 requires that at least one member of the faithful be present, but even this requirement may be waived "for a just and reasonable cause," among which canons include the case when the priest wishes to follow the Church's strong recommendation to celebrate daily, but finds it genuinely inconvenient to arrange to have someone present. In the General Instruction to the Roman Missal, 211 even tells the priest what he is to do if no one at all is there. Of course, a priest could always concelebrate with another priest who has the scheduled Mass, or with another priest with whom he is spending his day off, but canon 902 makes it clear that he is always free to celebrate individually, based upon 57 of Vatican II's Sacrosanctum Concilium.

If we look at the canon which encourages daily celebration, we can see that the motivation is a very lofty one: the work of redemption and the priest's "principal function." This term comes from Vatican II's decree *Presbyterorum Ordinis* 13, where the celebration of the Holy Sacrifice is said to be the priest's highest office. How many priests would do well to arrange their priestly lives, both on days of activity and leisure, around this principle? They would then be more like Christ, Who "desired with a great desire" to celebrate the Holy Mass with His apostles. Today's priests should not so overemphasize the importance of "the assembly" to the point where they lose sight of their own "principal function" as priests. The faithful, living and dead, always benefit from the celebra-

Daily Mass (Continued on page 14)



ORDINATION
*Giuseppe Maria
Crespi*
(1712)

THE GOD IN THE CAVE

G. K. CHESTERTON

"The place that the shepherds found was not an academy or an abstract republic; it was not a place of myths . . . explained or explained away. It was a place of dreams come true." Chesterton dwells upon the theme of Bethlehem in this excerpt from the book which many consider to be his masterpiece.

Traditions in art and literature and popular fable have quite sufficiently attested, as has been said, this particular paradox of the divine being in the cradle. Perhaps they have not so clearly emphasized the significance of the divine being in the cave. Curiously enough, indeed, tradition has not very clearly emphasized the cave. It is a familiar fact that the Bethlehem scene has been represented in every possible setting of time and country of landscape and architecture; and it is a wholly happy and admirable fact that men have conceived it as quite different according to their different individual traditions and tastes. But while all have realized that it was a stable, not so many have realized that it was a cave. Some critics have even been so silly as to suppose that there was some contradiction between the stable and the cave; in which case they cannot know much about caves or stables in Palestine. As they see differences that are not there it is needless to add that they do not see differences that are there. When a well-known critic says, for instance, that Christ being born in a rocky cavern is like Mithras having sprung alive out of a rock, it sounds like a parody upon comparative religion. There is such a thing as the point of a story, even if it is a story in the sense of a lie. And the notion of a hero appearing, like Pallas from the brain of Zeus, mature and without a mother, is obviously the very opposite of the idea of a god being born like an ordinary baby and entirely dependent on a mother. Whichever ideal we might prefer, we should surely see that they are contrary ideals. It is as stupid to connect them because they both contain a substance called stone as to identify the punishment of the Deluge with the baptism in the Jordan because they both contain a substance called water. Whether as a myth or a mystery, Christ was obviously conceived as born in a hole in the rocks primarily because it marked the position of one outcast and homeless....

It would be vain to attempt to say anything adequate, or anything new, about the change which this conception of a deity born like an outcast or even an outlaw had upon the whole conception of law and its duties to the poor and outcast. It is profoundly true to say that after that moment there could be no slaves. There could be and were people bearing that legal title, until the Church was strong enough to weed them out, but there could be no more of the pagan repose in the mere advantage to the state of keeping it a servile state. Individuals became important, in a sense in which no instruments can be important. A man could not be a means to an end, at any rate to any other man's end. All this popular and fraternal element in the story has been rightly attached by tradition to the episode of the Shepherds; the hinds who found themselves talking face to face with the princes of heaven. But there is another aspect of the popular element as represented by the shepherds which has not perhaps been so fully developed; and which is more directly relevant here.

The God in the Cave (Continued on page 6)



THE NATIVITY

El Greco

(1603)

All this popular and fraternal element in the story has been rightly attached by tradition to the episode of the Shepherds; the hinds who found themselves talking face to face with the princes of heaven.

(Continued from page 5) *The God in the Cave*

Men of the people, like the shepherds, men of the popular tradition, had everywhere been the makers of the mythologies. It was they who had felt most directly, with least check or chill from philosophy or the corrupt cults of civilization, the need we have already considered; the images that were adventures of the imagination; the mythology that was a sort of search; the tempting and tantalizing hints of something half-human in nature; the dumb significance of seasons and special places. They had best understood that the soul of a landscape is a story, and the soul of a story is a personality. But rationalism had already begun to rot away these really irrational though imaginative treasures of the peasant; even as a systematic slavery had eaten the peasant out of house and home. Upon all such peasantries everywhere there was descending a dusk and twilight of disappointment, in the hour when these few men discovered what they sought. Everywhere else Arcadia was fading from the forest. Pan was dead and the shepherds were scattered like sheep. And though no man knew it, the hour was near which was to end and to fulfill all things; and, though no man heard it, there was one far-off cry in an unknown tongue upon the heaving wilderness of the mountains. The shepherds had found their Shepherd.



ADORATION OF THE
SHEPHERDS

El Greco
(1637)

And the thing they found was of a kind with the things they sought. The populace had been wrong in many things; but they had not been wrong in believing that holy things could have a habitation and that divinity need not disdain the limits of time and space. And the barbarian who conceived the crudest fancy about the sun being stolen and hidden in a box, or the wildest myth about the god being rescued and his enemy deceived with a stone, was nearer to the secret of the cave and knew more about the crisis of the world, than all those in the circle of cities round the Mediterranean who had become content with cold abstractions or cosmopolitan generalizations; than all those who were spinning thinner and thinner threads of thought out of the transcendentalism of Plato or the orientalism of Pythagoras. The place that the shepherds found was not an academy or an abstract republic; it was not a place of myths allegorized or dissected or explained or explained away. It was a place of dreams come true. Since that hour no mythologies have been made in the world. Mythology is a search....

The philosophers had also heard. It is still a strange story, though an old one, how they came out of orient lands, crowned with the majesty of kings and clothed with something of the mystery of magicians. That truth that is tradition has wisely remembered them almost as unknown quantities, as mysterious as their mysterious and melodious names; Melchior, Caspar, Balthazar. But there came with them all that world of wisdom that had watched the stars in Chaldea and the sun in Persia; and we shall not be wrong if we see in them the same curiosity that moves all the sages. They would stand for the same human ideal if their names had really been Confucius or Pythagoras or Plato. They were those who sought not tales but the truth of things; and since their thirst for truth was itself a thirst for God, they also have had their reward. But even in order to understand that reward, we must understand that for philosophy as much as mythology, that reward was the completion of the incomplete....

The God in the Cave (Continued on page 7)

(Continued from page 6) *The God in the Cave*

The Magi, who stand for mysticism and philosophy, are truly conceived as seeking something new and even as finding something unexpected. That sense of crisis which still tingles in the Christmas story and even in every Christmas celebration, accentuates the idea of a search and a discovery. For the other mystical figures in the miracle play, for the angel and the mother, the shepherds and the soldiers of Herod, there may be aspects both simpler and more supernatural, more elemental or more emotional. But the Wise Men must be seeking wisdom; and for them there must be a light also in the intellect. And this is the light; that the Catholic creed is catholic and that nothing else is catholic. The philosophy of the Church is universal. The philosophy of the philosophers was not universal. Had Plato and Pythagoras and Aristotle stood for an instant in the light that came out of that little cave, they would have known that their own light was not universal. It is far from certain, indeed, that they did not know it already. Philosophy also, like mythology, had very much the air of a search. It is the realization of this truth that gives its traditional majesty and mystery to the figures of the Three Kings; the discovery that religion is broader than philosophy and that this is the broadest of religions, contained within this narrow space....

We might well be content to say that mythology had come with the shepherds and philosophy with the philosophers; and that it only remained for them to combine in the recognition of religion. But there was a third element that must not be ignored and one which that religion for ever refuses to ignore, in any revel or reconciliation. There was present in the primary scenes of the drama that Enemy that had rotted the legends with lust and frozen the theories into atheism, but which answered the direct challenge with something of that more direct method which we have seen in the conscious cult of the demons. In the description of that demon-worship, of the devouring detestation of innocence shown in the works of its witchcraft and the most inhuman of its human sacrifice, I have said less of its indirect and secret penetration of the saner paganism; the soaking of mythological imagination with sex; the rise of imperial pride into insanity. But both the indirect and the direct influence make themselves felt in the drama of Bethlehem. A ruler under the Roman suzerainty, probably equipped and surrounded with the Roman ornament and order though himself of eastern blood, seems in that hour to have felt stirring within him the spirit of strange things. We all know the story of how Herod, alarmed at some rumor of a mysterious rival, remembered the wild gesture of the capricious despots of Asia and ordered a massacre of suspects of the new generation of the populace. Everyone knows the story; but not everyone has perhaps noted its place in the story of the strange religions of men. Not everybody has seen the significance even of its very contrast with the Corinthian columns and Roman pavement of that conquered and superficially civilized world. Only, as the purpose in this dark spirit began to show and shine in the eyes of the Idumean, a seer might perhaps have seen something like a great grey ghost that looked over his shoulder; have seen behind him filling the dome of night and hovering for the last time over history, that vast and fearful fact that was Moloch of the Carthaginians; awaiting his last tribute from a ruler of the races of Shem. The demons in that first festival of Christmas, feasted also in their own fashion. †



**MASSACRE OF THE
INNOCENTS**

Guido Reni

(1611)

True Peace

There once was a King who offered a prize to the artist who would paint the best picture of peace. Many artists tried. The King looked at all the pictures, but there were only two he really liked and he had to choose between them.

One picture was of a calm lake. The lake was a perfect mirror, for peaceful towering mountains were all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought it was a perfect picture of peace.

The other picture had mountains, too. But these were rugged and bare. Above was an angry sky from which rain fell, and in which lightning played.

Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the King looked, he saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest.

The King chose the second picture as the winner. "Because," explained the King, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart."

"That is the real meaning of peace."

~ Author Unknown ~

DEATH OF GOD'S SERVANT: MSGR. JOHN SAMMON

Msgr. John Sammon passed away in his sleep at 5:00 am, on November 25, 2006. Monsignor would have been 92 years old on December 10th. Over the years, Msgr. John F. Sammon has touched countless lives with his loving dedication to our Lord and His people, through selfless dedication to his ministry and Holy Catholic Church. Msgr. Sammon was Chaplain to Orange County Fire, Orange County Sheriff's Department, Orange County Boy Scouts of America, and First Friday Friars.

Msgr. Sammon was a native of Pittsfield, Massachusetts, born December 10, 1915. He was a proud graduate of Holy Cross College (1935-38) (a Jesuit college in Worcester, Massachusetts) and a Seminarian of St. Mary's Seminary (1938-42). Msgr. was ordained in 1942.

Msgr. Sammon's first assignment in California was at Our Lady of Victory in Compton (1942-44), followed by service at St. Gregory Los Angeles (1944-54), St. Vibiana Cathedral Los Angeles (1954-55), St. Monica Santa Monica (1955-60). In the years before the establishment of the Diocese of Orange, he served as Chaplain to the Los Angeles Police and Fire Departments and held the same office for the City of Santa Monica's Police and Fire Fighters.

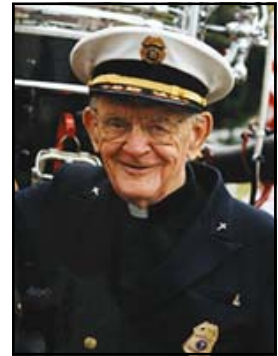
He transferred in 1960 and served as pastor of St. Cecilia Parish in Tustin until 1976, at which time the new Diocese of Orange was established. Msgr. Sammon was appointed the first Vicar for the Pastoral and Community Affairs of the Orange Diocese, and he still serves in that capacity at the Diocesan Office in Marywood.

This dedicated Priest was well-known for his kindness and generous spirit that characterizes the work of this great man, by way of his support, commitment, and intense involvement with religious and civic organizations like First Friday Friars, the Serra Club, the Conference of Christians and Jews, the Orange County Police and Firefighters Association, the Knights of Columbus and the Catholic Committee of Boy Scouts of America, Orange County Council.

For nearly thirty years Msgr. John Sammon has been a member of the bishop's College of Consultors. He was the organizer of the Council of Priests and served as the diocesan liaison and Chaplain to the Fire and Police Agencies. Msgr. Sammon was also the diocesan Director of the Propagation of the Faith (Missions), the Holy Childhood Association, Mission Groups, the National Organization for Decent Literature, and the Boy and Girl Scouts of America. In addition, he has served as chaplain to the First Friday Friars, the Holy Name Society, and the Knights of Columbus. Over the years, he has been a valued Church presence at numerous civic events and the meetings of various organizations. On November 21, 1985 Pope John Paul II honored him a Protonotary Apostolic, the highest rank of monsignor. Each of the three successive Bishops of Orange have re-appointed Monsignor John F. Sammon P.A. to his unique office as Vicar for Pastoral and Community Affairs.

Msgr. Sammon was also the recipient of the first Bishop Fisher award presented by the St. Thomas More Society in June of 2006.

In the words of Bishop Brown *"We are truly blessed to have a priest of such depth, skills, and conviction as Msgr. Sammon. His relationship with his parishioners and the special communities he has ministered to throughout his career, make him unique and appreciated by many."* †



MORE ON THE SADNESS OF CHRIST



THE WRITINGS OF THOMAS MORE



**CHRIST PRAYING IN
THE GARDEN**

Marco Basaiti
(1516)

The Sadness of Christ was written by St Thomas More while he was in prison. In this insightful study, More reflects on the passion of the Christ and the messages for us.

“And again He went away, for the second time, and said the same prayer over again, in these words: ‘My Father, if this cup cannot pass away without my drinking it, let your will be done.’ And He came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to Him. And leaving them, He went away again and kneeling down said the same prayer, in these words: ‘Father, if you are willing, take this cup from me. Yet not my will but yours be done.’”

Thus, after He had given His disciples this warning, He went back to pray again, and He repeated the same prayer He had said before, but still in such a way as to commit the whole matter once more to the will of the Father. Thus He teaches us to make our petitions earnest without being absolutely definite, but rather to trust the whole outcome to God, who desires our welfare no less than we ourselves do and who knows what is likely to produce it a thousand times better than we do.

“My Father,” He says, “if this cup cannot pass away without my drinking it, let your will be done.” That pronoun “my” has a twofold effect: for it expresses great affection, and it makes it clear that God the Father is the father of Christ in a singular way—that is, not only by creation (for in this way He is the father of all things), not by adoption (in this way He is the father of Christians), but rather by nature He is God, the Father of God the Son. And then He teaches the rest of us to pray thus: “Our Father who art in heaven.” By these words we acknowledge that we are all brothers who have one Father in common, whereas Christ Himself is the only one who can rightfully, because of His divinity, address the Father as He does here, “My Father.” [...]

Christ’s language here—“If this cup cannot pass away my drinking it, let your will be done”—also makes it perfectly clear on what basis He calls a thing possible or impossible, namely on no other basis than the certain, immutable, unconstrained decision of His Father concerning His death. For otherwise, if He had thought that He was ineluctably and necessarily destined to die, either because of the course of the heavenly bodies or because of some more abstract overall scheme of things such as fate, and if this had been the sense in which He said “If this cup can not pass away without my drinking it,” then it would have been completely pointless for Him to add the phrase “let your will be done.” For how could He have left the matter to be decided if He believed that its outcome depended on something besides the Father, or if He thought that the Father had to make a certain choice necessarily, that is, willy-nilly?

But at the same time, while we examine the words with, Christ begged His Father to avert His death and humbly submitted everything to the will of His Father, we must also constantly bear in mind that, though He was both God and man, He said all these things not as God, but insofar as He was man. We ourselves provide a parallel: because we are composed of body and soul, we sometimes apply to our whole selves things which actually are true only of the soul and on the other hand we sometimes speak of ourselves when strict accuracy would require us to speak of our bodies alone. For we say that the martyrs go straight to heaven when they die, whereas actually only their souls are taken up to heaven. And on the other hand, we say that men, however, proud they may be, are still only dust and ashes and that when they have finished with this brief life they will rot in a common ordinary grave. We constantly talk this way, even though the soul does not enter into the grave or undergo death but rather outlives the body, either in miserable torment if it lived badly while in the body, or else in perpetual well-being if it lived well.

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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“A LAWYER'S PROFESSIONAL RESPONSIBILITY:
A CATHOLIC PERSPECTIVE”

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Refund Policy: If notice of cancellation is received by Jan. 13th, a refund will be permitted.

To cancel, notify Anne Lanphar at (714) 250-1453 or alanphar@firstam.com

Limited seating so make your reservation early!

QUESTIONS:

DEBRA KNEFEL at (714) 765-5169 (work) or (714) 287-7897 (cell)
DON HUNSBERGER at (714) 663-8000 (work) or (714) 721-8778 (cell)

CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR, O. PRAEM
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: “ FOLLOWING JESUS— ELIMINATING BIAS ” (1 hr Elimination of Bias)	FR. EUGENE J. HAYES, JCD, O. PRAEM. <i>Abbott, St Michael's Abbey Doctor of Canon Law</i>
10:10am—11:10am	SESSION 2: “ SICKNESS & SIN: MENTAL ILLNESS & THE MORAL LIFE ” (1 hr Substance Abuse Prevention/Stress Management)	DR. AARON KHERIATY <i>Psychiatrist, U.C. Irvine and Member of Opus Dei</i>
11:20am—12:20pm	SESSION 3: “ CONTEMPORARY LEGAL ETHICS ” (1 hr Ethics)	DR. GEOFFERY C. HAZARD <i>Distinguished Professor of Law, U.C. Hastings College of Law; Noted Author</i>

DIRECTIONS:

From 55 frwy take MacArthur Blvd offramp. Go west on MacArthur. Turn right (north) at Imperial Promenade and turn right at the signal onto First American Way. At stop sign, turn right and proceed through the parking lot to the Home Office Bldg (3 story bldg facing due east toward the 55 frwy.) †

HEBREWS 5:1-3



¹*For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. ²He can deal directly with the ignorant and wayward, since he himself is beset with weakness. ³Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.*

Comment from the Navarre Bible:*

SCRIPTURAL CORNER

The central theme of the epistle...of Christ as high priest, the high priest who really can free us from all sin. In fact Christ is the only perfect Priest: other priests---in both natural and religions and the Jewish religion—are only prefigurations of Christ. The first thing to be emphasized, because the writer is addressing people of Jewish background, to that Christ's priesthood is on a higher plan than that of the priests of the Old Law... However, Christ came with the very purpose of taking this ancient institution and transforming it into a new, eternal priesthood. Every Christian priest is, as it were, Christ's instrument or an extension of his sacred humanity. Christian priests do not act in their own name, nor are they mere representatives of the people: they act in the name of God. "Here we have the priest's identity: he is direct and daily instrument of the saving grace which Christ has won for us" (Blessed J. Esciva, *In Love with the Church*, 39). It is really Christ who is acting through them by means of their words, gestures, etc. All of this means that Christian priesthood cannot be separated from the eternal priesthood of Christ; This extension of God's providence (in the form of the Old Testament priesthood and the priesthood instituted by Christ in the New Testament and the mission entrusted to new Testament priests) should lead us to love and honor the priesthood irrespective of the human defects and shortcomings of these ministers of God: "To love God and not venerate his Priests...is not possible" (Blessed J. Escriva, *The Way*, 74)....



ST PETER

El Greco

(1610)

**The Navarre Bible,
a renewed 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.*

From the moral qualities a priest needs, these verses single out mercy and compassion, which lead him, on the one hand, to be gentle to sinners and, at the same time, to desire to make personal reparation for their sins. The Latin translation of verse 2 puts the emphasis on the fact that priest shares in suffering or sin: he can "suffer along with" (*aeque condolere*) but in just measure on seeing those who go astray, and imitating Christ, he can himself perform some of the penance those sinners should be doing. The original word translated here as "deal gently" recalls the profound, but serene, sorrow which Abraham felt when Sarah died (cf. Gen 23:2) and at the same time it alludes to the person who, while rejecting sin, is understanding to the sinner and conscious that it may take him time to mend his ways. He is also inclined to put the sinners intentions in the best light (cf. Gal 6:1): people do not always sin deliberately; they can sin out of ignorance (that is, not realizing the gravity of their actions) and, more often than not, out of weakness. †

THE PASSING OF THE PRIEST AND THE “PROBLEM”

CHRISTOPHER STAFFORD, ESQ.

This year saw the passing away of a priest who was well known for “a problem.” Lawyers are well acquainted with problems of all shapes, sizes and varieties. It is refreshing to know of a person like Fr Rafael Arumi used his problems to enrich the lives of those around him.

When somebody would go to him and mention, “Father, I have a problem.” The old priest would respond, “A problem? A problem?” Then he would slowly point towards heaven and whisper, “Dios!... Dios!...” [“God!... God!...”] Turning his head to look at the top of his shoulder, he would raise a finger and flick it off his shoulder as if he were knocking a tiny ant off. Then he would triumphantly pronounce with a smile, “Problem!”

For this priest, the presence of God turned the largest of problems into something like the tiniest of ants. He knew that the all loving God was in control of everything in his life. The Creator of the universe, that personally follows and interacts in the lives of each and everybody, is much bigger than any possible problem.

Ever since Christ conquered evil through His suffering on the cross, there is redemptive value in our own suffering when we offer it up to Christ in union with His. What this meant for Fr Rafael Arumi is that when we offer our sufferings in prayer to Christ, Jesus converts them into blessings for those that we are praying for. He believed this. He taught this. He lived this. All of these smaller details of his Catholic Faith excited him.

One day, somebody gave Fr Arumi a ride in the car. He went to sleep and awoke in a hospital, as a full body cast was about to constrain him. His body needed to heal from all of the internal and external injuries it suffered in the crash. St Paul taught the followers of Christ, “For to you has been granted, for the sake of Christ, not only to believe in Him but also to suffer for Him.” (Philippians 1:29) Fr Arumi delighted in the fact that that cross was going to turn into a source of many blessings for those that he was praying for.

On another occasion, Fr Arumi went to the local dentist in Spain. While he was having work done, a piece of the drill broke off and cut off part of his tongue. His mouth had to be sealed for over a month.

The full time spiritual director was not able to talk while it healed. He was constrained to eat through a straw. But, when the doctors finally opened his mouth again, he said with St Paul, “I rejoice in my sufferings for your sake.” (Colossians 1:24) Fr. Arumi believed that offering up his sufferings to God would convert them into blessings for those that he prayed for.

One of Fr Arumi's highlights in life was being made the papal ambassador of his community, which gave him the chance to meet Pope John Paul II. In Pope John Paul II, Fr Arumi saw a follower of Christ that was privileged to live even closer to Christ and His cross. The closer a Christian lovingly lives to Christ's cross, the more blessings God showers on that person's prayer intentions. In Pope John Paul II's famous “Be not afraid!” Fr Arumi understood, “Do not be afraid to embrace your cross. For, through it, the blessings of God will be on those that you love!”

As lawyers, whatever our problems might be, let us, as St Paul exhorted, “Imitate him, as he imitated Christ.” (1 Corinthians 1:11) †



APOSTLE ST PAUL

El Greco

(1610—14)

***As lawyers,
whatever our
problems
might be,
let us,
as St Paul
exhorted,
“Imitate
him, as he
imitated
Christ.”***

**MIRACULOUS MASS***Simone Martini*

(1312)

(Continued from page 4) Daily Mass

tion, whether they are present or not, as members of the mystical body whose Divine Head offers Himself in each Holy Mass.

On a personal note, I would like to add that if just one of my brother priests celebrates just one more Eucharist as a result of this question and answer, then all of the efforts (not just mine, but everyone's) which go into this publication will have been amply repaid, for each Mass is an infinite act of praise and thanks, a bottomless treasury of graces, in comparison to which all our other efforts are very slight indeed.

Pray that priests may think with Christ and his Church on this point, and not with today's neo-Jansenist liturgical "experts," whose opinions and legal interpretations would restrict access to the means of grace for priest and people alike.

✠

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

CHRISTMAS STAMPS

A lady goes to the post office to buy stamps for her Christmas cards.

She asks the clerk, "May I have 50 Christmas stamps?"

The clerk says, "What denomination?"

The lady says, "God help us. Has it come to this? Give me 10 Catholic, 12 Presbyterian, 8 Lutheran, 10 Baptist and 10 Methodist! ✠"

SIMPLE TRUTHS**Fulton J. Sheen**

"It is interesting to note the difference between missionaries and spoiled modern youths who have had everything. The first have often been through every conceivable kind of trial - poverty, hunger, deprivation, sometimes even prison, torture, and death - and yet they are the happiest persons who ever lived." ✠

A TRIBUTE TO PRIESTS

BY GREGORY WEILER, ESQ.

When I was growing up, we weren't the kind of family that had priests over to the house. Growing up in Catholic school, it always seemed that those other "holy" Catholic families invited local priests for Sunday dinner as well as including them in other personal social events. Not our family. I saw the seemingly omnipotent priests at Sunday Mass and when they visited our school. As a child, I put priests in the same category as police officers and dentists: people you might need, but certainly not someone with whom you would voluntarily socialize.

It's funny how things change after 30 years. Recently an acquaintance asked me how I developed a passion for our Faith. Both of us had very similar backgrounds, nominal Catholic families with more than their share of dysfunction. He is one of those "I was raised Catholic" people you so often run across and I am now one of those religious "whackos" who actually believe that your Faith should influence your daily life. His question intrigued me as I examined my life and looked for critical turning points. When I performed this little examination of my life history, it occurred to me that various individual priests had a profound influence on my life.

While I had never gone out of my way to cultivate relationships with priests, these men seemed to pop up and quite annoyingly disrupt my spiritual life. How many other men and women had these men influenced? There is no doubt in my mind that these 6 or 7 special priests (hereinafter referred to as "My Special Priests") had influenced thousands, either directly or indirectly, toward an intimate relationship with God.

Each of My Special Priests would insist that I acknowledge that they were mere instruments of Christ and deserved no personal credit. So stipulated, but praise be to God for these men who are docile to the Holy Spirit.

Could Father O'Malley, later Monsignor, (now up in Heaven), ever imagine that his one homily on a non-descript Sunday during his 84th year, heard by a young self-absorbed law student, stating that you don't go to Mass to "get anything out of Mass," but rather to "thank and worship the God who created you and meet, see and commune with the incarnate Jesus," would change the young man's life? Hmm.... "creator," "creation"---where do I fit in this picture?

Could he know that giving this young law student a dusty 1920's vintage biography of St. Thomas More might, some 20 years later, provide him with a model for his legal practice?

Could Father Ray Skonezny conducting a Cursillo retreat really anticipate that his personal story as a young sailor in Japan who rejected the port of call and instead decided to return to the States to pursue God in a Trappist Monastery, would influence a 37 year-old lawyer to reject his "port of call" and, instead, pursue the authentic ideal?

What about Father David Carvallo, a Benedictine monk from Bombay, India, teaching the "little way" of St. Therese of Lisieux! Imagine a 5-foot tall Indian monk at Prince of Peace Abbey teaching a middle-aged lawyer that our Heavenly Father has the world's problems well in hand without him, that he could not read his way to holiness, and, well, to, ah, believe in our Father's love (too much love to describe in a little article). "Father, I realize that everything that I've got and that everything good that I do comes from God, but, but, but, ..." Then the gentle but pointed response: "Greg, Greg, Greg, let's start over, ... it's not about you..." Father David is now also in Heaven.

What about the priest whose name I have now forgotten who, during his homily in a



MASS OF ST JOHN
OF MATHA

*Juan Carreno de
Miranda*

(1666)

***Each of My
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So stipulated,
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docile to the
Holy Spirit.***

A Tribute to Priests (Continued on page 16)

(Continued from page 15) *A Tribute to Priests*

little town called Medjugore, Bosnia, first articulated to me that the story of the Prodigal Son was really about a “Prodigal Father.” A Father who loves us so much that He gives us our inheritance up front, no questions asked, and even after we waste it away (in fact, knowing in advance we would!), will run to us, slam a ring on our finger, clothe us in His finest robe and kill the fatted calf, if only we will turn from the pigsty (and turn, and turn...).

All of these little vignettes stand out in my life, but are certainly inconsequential when compared to the supernatural impact that these and all priests have on countless souls when they consecrate the Eucharist and distribute Christ at every Mass. To estimate such effect is to try to quantify the illumination from the sun, or the Son, to measure the immeasurable, to fathom the unfathomable. It can’t be done and we must rather embrace the daily incarnation with the sweetest appreciation. Catherine Doherty, foundress of The Madonna House Ministry, wrote that in Russia, prior to the revolution, it was common to greet a priest by kissing his hands in recognition that moments before such hands had held Jesus, just like the Blessed Virgin once held the Baby Jesus.

I say kiss the hands of your priests and say a special thank you to them, and all those other men in our lives standing in *Persona Christi*. †

BASIL & GREGORY: TRUE FRIENDS

SAINT

From a Sermon by Saint Gregory Nazianzen, Bishop

STORIES



MASS OF ST BASIL

Pierre Subleyras

(1743)

Basil and I were both in Athens. We had come, like streams of a river, from the same source in our native land, had separated from each other in pursuit of learning, and were now united again as if by plan, for God so arranged it.

I was not alone at that time in my regard for my friend, the great Basil. I knew his irreproachable conduct, and the maturity and wisdom of his conversation. I sought to persuade others, to whom he was less well known, to have the same regard for him. Many fell immediately under his spell, for they had already heard of him by reputation and hearsay.

What was the outcome? Almost alone of those who had come to Athens to study, he was exempted from the customary ceremonies of initiation for he was held in higher honor than his status as a first year student deemed to warrant.

Such was the prelude to our friendship, the kindling of the flame that was to bind us together. In this way we began to feel affection for each other. When, in the course of time, we acknowledge our friendship and recognized that our ambition was a life of true wisdom, we became everything to each other: we shared the same lodging, the same table, the same desires, the same goal. Our love for each other grew daily warmer and deeper.

The same hope inspired us: the pursuit of learning. This is an ambition especially subject to envy. Yet between us there is no envy. On the contrary, we made capital out of our rivalry. Our rivalry consisted, not in seeking the first place for oneself but in yielding it to the other, for we each looked on the other’s success as his own.

We seemed to be two bodies with a single spirit. Though we cannot believe those who claim that “everything is contained in everything,” yet you must believe that in our case each of us was in the other and with the other.

Our single object and ambition was virtue, and a life of hope in the blessings that are to come; we wanted to withdraw from this world before we departed from it. With this end in view we ordered our lives and all our actions. We followed the guidance of God’s law and spurred each other on to virtue. If it is not too boastful to say, we found in each other a standard and rule for discerning right from wrong.

Different men have different names, which they owe to their parents or to themselves, that is, to their own pursuits and achievements. But our great pursuit. The great name we wanted, was go be Christians, to be called Christians. †

THE DOLL THAT WENT TO HEAVEN

I hurried into the local department store to grab some last minute Christmas gifts. I looked at all the people and grumbled to myself. I would be in here forever and I just had so much to do. Christmas was beginning to become such a drag. I wished that I could just sleep through Christmas. But I hurried the best I could through all the people to the toy department. Once again I mumbled to myself at the prices of all these toys, and wondered if the grandkids would even play with them. I found myself in the doll aisle. Out of the corner of my eye I saw a little boy, about 5, holding a lovely doll. He kept touching her hair and he held her so gently. I could not seem to help myself, I just kept looking over at the little boy and wondered who the doll was for. I watched him turn to a woman and he called his aunt by name and said, "Are you sure I don't have enough money." She replied a bit impatiently, "You know that you don't have enough money for it." The aunt told the little boy not to go anywhere that she had to go get some other things and would be back in a few minutes. And then she left the aisle.

The boy continued to hold the doll. After a bit, I asked the boy who the doll was for. He said, "It is the doll my sister wanted so badly for Christmas. She just knew that Santa would bring it." I told him that maybe Santa was going to bring it. He said, "No, Santa can't go where my sister is...I have to give the doll to my Mamma to take to her." I asked him where his sister was. He looked at me with the saddest eyes and said, "She has gone to be with Jesus. My Daddy says that Mama is going to have to go to be with her."

My heart nearly stopped beating. Then the boy looked at me again and said, "I told my Daddy to tell Mama not to go yet. I told him to tell her to wait till I got back from the store." Then he asked me if I wanted to see his picture. I told him I would love to. He pulled out some pictures he'd had taken at the front of the store. He said, "I want my Mamma to take this with her so she don't ever forget me. I love my Mama so very much and I wish she did not have to leave me. But Daddy says she will need to be with my sister."

I saw that the little boy had lowered his head and had grown so very quiet. While he was not looking I reached into my purse and pulled out a handful of bills. I asked the little boy, "Shall we count that money one more time?" He grew excited and said, "Yes, I just know it has to be enough." So I slipped my money in with his and we began to count it.

Of course, it was plenty for the doll. He softly said, "Thank you, Jesus, for giving me enough money."

Then the boy said, "I just asked Jesus to give me enough money to buy this doll so Mama can take it with her to give to my sister and he heard my prayer. I wanted to ask Him for enough to buy my Mama a white rose, but I didn't ask Him, but He gave me enough to buy the doll and a rose for my Mama. She loves white roses so very, very much."

In a few minutes the aunt came back, and I wheeled my cart away. I could not keep from thinking about the little boy as I finished my shopping, in a totally different spirit than when I had started. And I kept remembering a story I had seen in the newspaper several days earlier about a drunk driver hitting a car and killing a little girl, and the mother was in serious condition. The family was deciding on whether to remove the life support. Now surely this little boy did not belong with that story.

Two days later I read in the paper where the family had disconnected the life support and the young woman had died. I could not forget the little boy and just kept wondering if the two were connected.

Later that day, I could not help myself and I went out and bought some white roses and took them to the funeral home where the young woman was. There she was, holding a lovely white rose, the beautiful doll, and the picture of the little boy in the store. I left there in tears, my life changed forever.

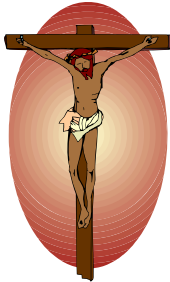
Christ works through each of us to each His people in need. We are His hands on this earth. Let us always be open to His voice but especially during this Christmas season. ✝



**THOUGHT
FOR
THE
DAY**



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*

- ◆ Hon Jenny Latta (serious illness)
- ◆ Linda Prenevost (serious illness)
 - ◆ Kathy Todd (cancer)
- ◆ Susan Keenan (serious illness)
- ◆ Melissa DiFelice (serious illness)
- ◆ Fr. George M. Luznicky (deceased)
- ◆ Madeline McKimmey (birth problems)
- ◆ Ellie Shonefelt & Her Children (divorce)
 - ◆ Janet Prahll (illness)
 - ◆ Lindsay Stevens (illness)
 - ◆ Douglas Kniec (illness)
- ◆ Anne Lanphar (special intention)
- ◆ Eleanor Kott & Family (illness)
 - ◆ David Macdonald (illness)
 - ◆ Eric & Marie Bessem
- ◆ Charles Godwin (serious illness)
 - ◆ Kevin Guice (serious illness)
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
- ◆ Kallie Townsend-3yr old (illness)
- ◆ Mary Keelan (illness)
- ◆ Karl Abeyta (serious illness)
- ◆ Lauri B Kalinowski (serious illness)
 - ◆ John Thompson (employment)
 - ◆ Duain Cruzat (serious disease)
 - ◆ Keith Wilson (serious illness)
- ◆ Milos & Edith Myrik (serious illness)
 - ◆ Scott Smith (illness)
 - ◆ Ryan Ronk (serious injury)
 - ◆ Kristin Burkett (serious illness)
 - ◆ Darren M (questioning the Faith)
 - ◆ Fr. Matt Munoz (special intention)
 - ◆ Cindie Burnes (serious illness)
 - ◆ John Flynn & his wife (serious illness)
 - ◆ Ron Gable (special intention)
 - ◆ Earle Nelson (epiphany)
 - ◆ Joan Hansen (conversion) †

*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) 250-8605 or email your request to
alanphar@firstam.com*



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† **THIRD SUNDAY OF EACH MONTH
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January, this event
will move to the
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each month

OC CATHOLIC WORKER
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MESSAGE OF HIS HOLINESS POPE BENEDICT XVI FOR THE 43RD WORLD DAY OF PRAYER FOR VOCATIONS

*Vatican Basilica
Fourth Sunday of Easter, 7 May 2006*

*Venerable Brothers in the Episcopate,
Dear Brothers and Sisters,*

The celebration of the coming World Day of Prayer for Vocations gives me the opportunity to invite the entire People of God to reflect on the theme *Vocation in the mystery of the Church*. The Apostle Paul writes: “Blessed be the God and Father of our Lord Jesus Christ ... even as he chose us in him before the foundation of the world ... He destined us in love to be his sons through Jesus Christ” (*Eph 1,3-5*). Before the creation of the world, before our coming into existence, the heavenly Father chose us personally, calling us to enter into a filial relationship with Him, through Jesus, the Incarnate Word, under the guidance of the Holy Spirit. Dying for us, Jesus introduced us into the mystery of the Father’s love, a love which completely envelops his Son and which He offers to all of us. In this way, united with Jesus, the Head, we form a sole body, the Church.

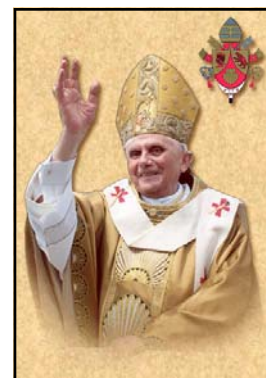
The weight of two millennia of history makes it difficult to grasp the novelty of this captivating mystery of divine adoption, which is at the centre of St Paul’s teaching. As the Apostle reminds us, the Father “has made known to us the mystery of his will ... as a plan to unite all things in him” (*Eph 1,9-10*). And he adds, with enthusiasm: “In everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren” (*Rom 8,28-29*). The vision is indeed fascinating: we are called to live as brothers and sisters of Jesus, to feel that we are sons and daughters of the same Father. This is a gift that overturns every purely human idea and plan. The confession of the true faith opens wide our minds and hearts to the inexhaustible mystery of God, which permeates human existence. What should be said therefore of the temptation, which is very strong nowadays, to feel that we are self-sufficient to the point that we become closed to God’s mysterious plan for each of us? The love of the Father, which is revealed in the person of Christ, puts this question to us.

In order to respond to the call of God and start on our journey, it is not necessary to be already perfect. We know that the prodigal son’s awareness of his own sin allowed him to set out on his return journey and thus feel the joy of reconciliation with the Father. Weaknesses and human limitations do not present an obstacle, as long as they help make us more aware of the fact that we are in need of the redeeming grace of Christ. This is the experience of St Paul who confessed: “I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me” (*2 Cor 12,9*). In the mystery of the Church, the mystical Body of Christ, the divine power of love changes the heart of man, making him able to communicate the love of God to his brothers and sisters. Throughout the centuries many men and women, transformed by

Papal Message (Continued on page 20)



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



(Continued from page 19) **Papal Message**

divine love, have consecrated their lives to the cause of the Kingdom. Already on the shores of the Sea of Galilee, many allowed themselves to be won by Jesus: they were in search of healing in body or spirit, and they were touched by the power of his grace. Others were chosen personally by Him and became his apostles. We also find some, like Mary Magdalene and others, who followed him on their own initiative, simply out of love. Like the disciple John, they too found a special place in his heart. These men and women, who knew the mystery of the love of the Father through Jesus, represent the variety of vocations which have always been present in the Church. The model of one called to give witness in a particular manner to the love of God, is Mary, the Mother of Jesus, who in her pilgrimage of faith is directly associated with the mystery of the Incarnation and Redemption.



**MARY MAGDALEN
IN PENITENCE**

El Greco

(1597)

In Christ, the Head of the Church, which is his Body, all Christians form “a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him” (*1 Pt 2,9*). The Church is holy, even if her members need to be purified, in order that holiness, which is a gift of God, can shine forth from them with its full splendor. The Second Vatican Council highlights the universal call to holiness, when it affirms: “The followers of Christ are called by God, not because of their works, but according to his own purpose and grace. They are justified in the Lord Jesus, because in the Baptism of faith they truly become sons of God and sharers in the divine nature. In this way, they are really made holy” (*Lumen Gentium*, 40). Within the framework of this universal call, Christ, the High Priest, in his solicitude for the Church calls persons in every generation who are to care for his people. In particular, he calls to the ministerial priesthood men who are to exercise a fatherly role, the source of which is within the very fatherhood of God (cfr *Eph 3,14*). The mission of the priest in the Church is irreplaceable. Therefore, even if in some regions there is a scarcity of clergy, it should never be doubted that Christ continues to raise up men who, like the Apostles, leaving behind all other work, dedicate themselves completely to the celebration of the sacred mysteries, to the preaching of the Gospel and to pastoral ministry. In the Apostolic Exhortation *Pastores Dabo Vobis*, my venerable Predecessor Pope John Paul II wrote in this regard: “The relation of the priest to Jesus Christ, and in him to his Church, is found in the very being of the priest by virtue of his sacramental consecration/anointing and in his activity, that is, in his mission or ministry. In particular, «the priest minister is the servant of Christ present in the Church as *mystery, communion and mission*. In virtue of his participation in the ‘anointing’ and ‘mission’ of Christ, the priest can continue Christ’s prayer, word, sacrifice and salvific action in the Church. In this way, the priest is a *servant of the Church as mystery* because he actuates the Church’s sacramental signs of the presence of the risen Christ.” (no.16).

Another special vocation, which occupies a place of honor in the Church, is the call to the consecrated life. Following the example of Mary of Bethany who “sat at the Lord’s feet and listened to his teaching” (*Lk 10, 39*), many men and women consecrate themselves to a total and exclusive following of Christ. Although they undertake various services in the field of human formation and care of the poor, in teaching or in assisting the sick, they do not consider these activities as the principal purpose of their life, since, as the Code of Canon Law well underlines, “the first and foremost duty of all religious is to be the contemplation of divine things and assiduous union with God in prayer” (can. 663 §1). Moreover, in the Apostolic Exhortation *Vita Consecrata*, Pope John Paul II noted: “In the Church’s tradition religious profession is considered

Papal Message (Continued on page 21)

(Continued from page 20) *Papal Message*

to be a special and fruitful deepening of the consecration received in Baptism, inasmuch as it is the means by which the close union with Christ already begun in Baptism develops in the gift of a fuller, more explicit and authentic configuration to him through the profession of the evangelical counsels” (no. 30).

Remembering the counsel of Jesus: “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest” (*Mt 9,37*), we readily recognize the need to pray for vocations to the priesthood and to the consecrated life. It is not surprising that, where people pray fervently, vocations flourish. The holiness of the Church depends essentially on union with Christ and on being open to the mystery of grace that operates in the hearts of believers. Therefore, I invite all the faithful to nurture an intimate relationship with Christ, Teacher and Pastor of his people, by imitating Mary who kept the divine mysteries in her heart and pondered them constantly (cfr *Lk 2,19*). Together with her, who occupies a central position in the mystery of the Church, we pray:

O Father, raise up among Christians
abundant and holy vocations to the priesthood,
who keep the faith alive
and guard the blessed memory of your Son Jesus
through the preaching of his word
and the administration of the Sacraments,
with which you continually renew your faithful.

Grant us holy ministers of your altar,
who are careful and fervent guardians of the Eucharist,
the sacrament of the supreme gift of Christ
for the redemption of the world.

Call ministers of your mercy,
who, through the sacrament of Reconciliation,
spread the joy of your forgiveness.

Grant, O Father, that the Church may welcome with joy
the numerous inspirations of the Spirit of your Son
and, docile to His teachings,
may she care for vocations to the ministerial priesthood
and to the consecrated life.

Sustain the Bishops, priests and deacons,
consecrated men and women, and all the baptized in Christ,
so that they may faithfully fulfill their mission
at the service of the Gospel.

This we pray through Christ our Lord. Amen.

Mary, Queen of Apostles, pray for us. ✠



FRANK ERNEST

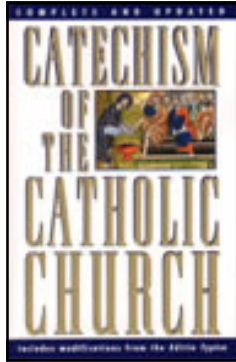
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: The Christian Mystery

SECTION TWO: "I Believe in the Holy Spirit"

CHAPTER THREE: Sacraments of Communion

ARTICLE 6: Sacrament of Holy Orders



CATECHISM CORNER

IN BRIEF

1590 St. Paul said to his disciple Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tim 1:6), and "If any one aspires to the office of bishop, he desires a noble task." (1 Tim 3:1) To Titus he said: "This is why I left you in Crete, that you amend what was defective, and appoint presbyters in every town, as I directed you" (Titus 1:5).

1591 The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the "common priesthood of the faithful." Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.

1592 The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (*munus docendi*), divine worship (*munus liturgicum*) and pastoral governance (*munus regendi*).

1593 Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church (cf. St. Ignatius of Antioch, Ad Trall. 3,1).

1594 The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the Episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.

1595 Priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.

1596 Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop.

1597 The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character.

1598 The Church confers the sacrament of Holy Orders only on baptized men (*viri*), whose suitability for the exercise of the ministry has been duly recognized. Church authority alone has the responsibility and right to call someone to receive the sacrament of Holy Orders.

1599 In the Latin Church the sacrament of Holy Orders for the presbyterate is normally conferred only on candidates who are ready to embrace celibacy freely and who publicly manifest their intention of staying celibate for the love of God's kingdom and the service of men.

1600 It is bishops who confer the sacrament of Holy Orders in the three degrees. †



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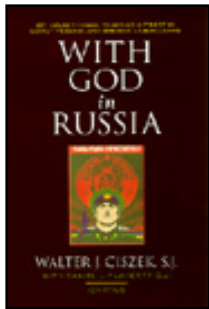
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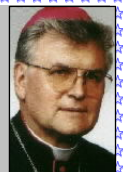


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★ **TOPIC: “With God Among the Nazis and Communists”**



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