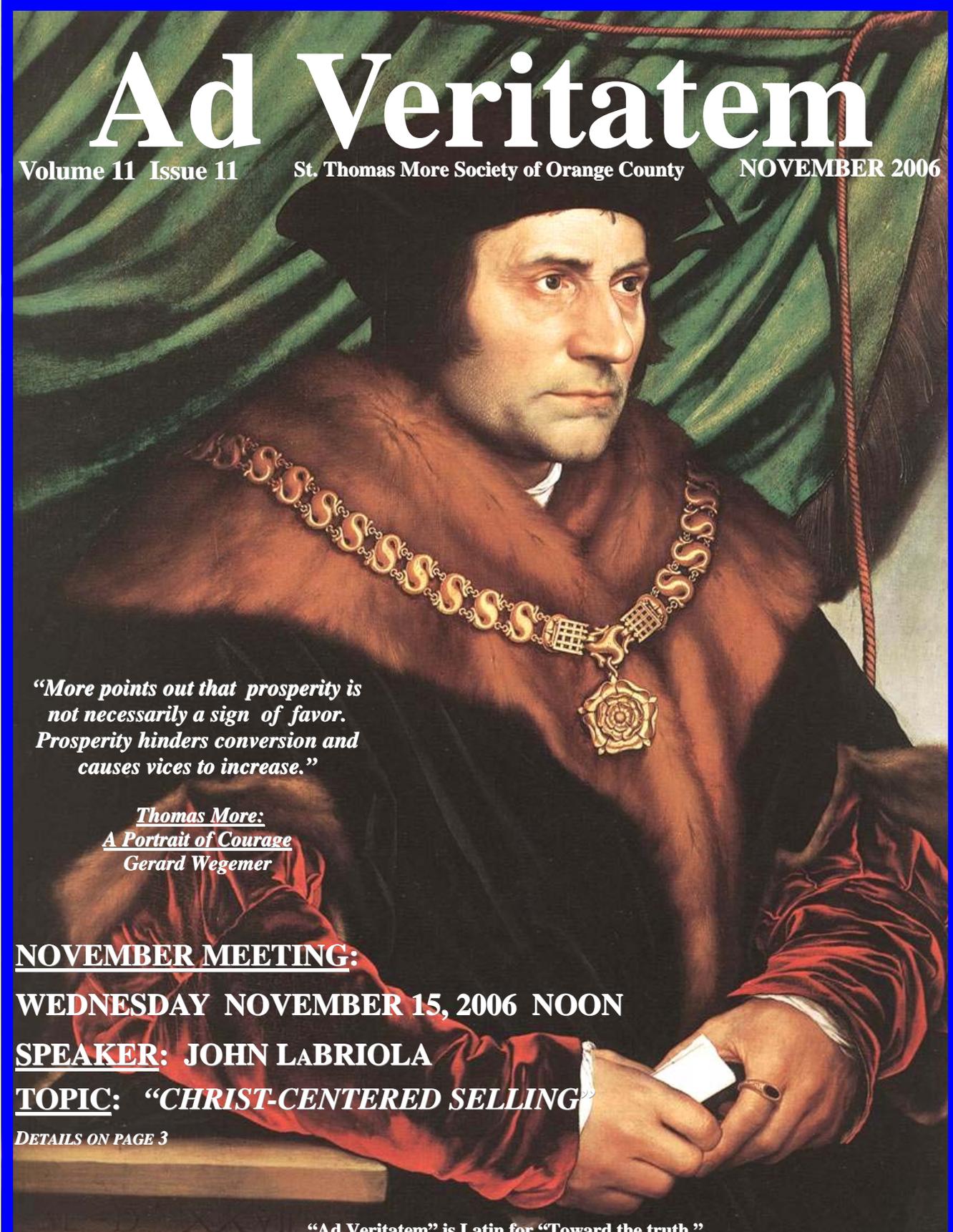


Ad Veritatem

Volume 11 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2006

A detailed portrait of Thomas More, showing him from the chest up. He is wearing a dark cap, a thick brown fur collar, and a red robe. A gold chain with a large rose pendant is around his neck. He is looking slightly to the right with a serious expression. The background is a green draped cloth.

“More points out that prosperity is not necessarily a sign of favor. Prosperity hinders conversion and causes vices to increase.”

*Thomas More:
A Portrait of Courage
Gerard Wegemer*

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 15, 2006 NOON

SPEAKER: JOHN LABRIOLA

TOPIC: “CHRIST-CENTERED SELLING”

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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NOVEMBER
MEETING

JOHN LABRIOLA
“CHRIST CENTERED SELLING”

WHEN:
NOON
Wed. Nov. 15th

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John LaBriola, president & founder of Lighthouse Training, a nationally recognized training and consulting company, has spent the last 15 years teaching persuasion skills to businesses all across the country. His latest book, *Christ-Centered Selling: A Scripturally Based Guide to Principled, Profitable Persuasion* was written to bring readers to a deeper relationship with God, through the practice of Christian principles at work. *Christ-Centered Selling* challenges readers to not separate Sunday from Monday; to realize that business and faith should not be kept in separate compartments. The book does not buy into the myth that one’s business practices and one’s religious practices necessarily conflict rather it promotes the idea that one’s business practices should flow from and be consistent with one’s religious practices.

Christ-Centered Selling encourages the readers to achieve earthly success and rewards in a manner that nurtures their soul. Our true work is not our job; our true full-time work is to respond to the grace of God in our lives. We are, in all things, to manifest the will of the Father for our own salvation and the salvation of others.

John is a parishioner at St. Vincent de Paul in Huntington Beach along with his wife and their three beautiful daughters.

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:

DECEMBER 20
JANUARY 17
FEBRUARY 21

OC CATHOLIC WORKER
NOVEMBER 19TH (See page 18) †

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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REVELATION AND ST THOMAS AQUINAS

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

Following is the Baccalaureate Homily he gave for the Mass of the Holy Spirit as part of Commencement Ceremonies at Thomas Aquinas College on June 10, 2000:

A MESSAGE FROM OUR CHAPLAIN

Down in adoration falling
Lo! the sacred Host we hail,
Lo! oe'r ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

The words of a hymn most familiar to us is the *Tantum Ergo* – one which surely, a number of times, if not countless times, you have sung or heard sung even here – the words of the Angelic Doctor. Faith for all defects supplying, Where the feeble senses fail.

When St. Thomas Aquinas was a little boy, a very little boy, he was in bed with his little sister in a cradle by a window. A flash of lightning entered the room and took her life and saved his, as he startled and moved, obviously from such a tremendous, sudden, frightening object. Ever after, in his life, when there was a thunderstorm, or a tempest, St. Thomas would cross himself, or he might even lay his head on the table of the altar if he was in the church, and he would repeat over and over, “God has become man. God has died and has risen.” Faith for all defects supplying, Where the feeble senses fail.

We know why it is that God revealed to us truths that exceed the capacity of our human reason, our unaided human reason. In addition to truths which He revealed on account of our fallen state, which we could have come to know on our own, He revealed truths which exceed our understanding, that utterly surpass the state of this present life. Why did He do so?

Well, the first answer is very simple and serene and makes eminent good sense from our perspective, as well as, of course, from God's. If we were only in this life to know such things as can be known by our unaided human powers, then we might be led to think that *that* good, *that* end which God has established for us for the perfection of our nature and for our beatitude, would be something proportionate to the things which we find in this world.

And so, God revealed, as St. Thomas teaches us in the fifth chapter of the first book of his *Summa* against the Pagans, against the Gentiles. He says that in order that we might desire and tend with zeal towards an object that utterly exceeds the state of this present life, God revealed to us truths which we cannot know on our own – indeed, truths so profound that we cannot even discover with our human mind the inner reason for these truths, their plausibility seen from within the way we know things of science, of human science.

God revealed Himself to us so that we might desire Him as He really is, as one of whom the Apostle speaks when he says, “Eye has not seen, nor has ear heard, nor has it entered into the heart of anyone what God has prepared for those who love Him” – that is, for those who desire Him and tend towards Him with zeal, knowing that what He is and what He holds in store for us, utterly exceeds all that we could ever experience or come to know or learn by our own discovery or learn from another.

Revelation (Continued on page 8)



TRIUMPH OF
ST THOMAS AQUINAS

Francesco Traini

(1340)

THE SEVEN DAILY HABITS OF HOLY APOSTOLIC PEOPLE

FR. JOHN MCCLOSKY

You are reading this because you are interested in taking your spiritual life more seriously from this point on. You heartily assent to one of the key points of the Second Vatican Council: the importance of the doctrine of the universal call to holiness. You also know that Jesus is the one way to holiness, "I am the way, the truth and the life." The secret of holiness is constant prayer which could be defined as continual contact with the Holy Trinity, "Pray always and do not lose heart" (Luke 18:1).

There are various ways to come to know Jesus. We are going to speak briefly about some of them in this article. You want to come to know, love and serve Jesus the same way you learn to love and stay in love with anybody: your spouse, family members, and close friends, i.e. by spending a considerable amount of time with him on a regular and, in this case, daily basis. The payoff, if you will, is the only true happiness in this life and the vision of God in the next. There are no easy substitutes. Sanctification is a work of a lifetime and it requires our determined effort to cooperate with God's sanctifying grace coming through the sacraments.

The seven daily habits that I propose to you are the morning offering, spiritual reading (New Testament and a spiritual book suggested to you by your spiritual advisor), the Holy Rosary, Holy Mass and Communion, at least fifteen minutes of mental prayer, the recitation of the Angelus at noon, and a brief examination of conscience at night.

These are the principal means to achieve holiness. If you are a person who wants to bring Christ to others through your friendship, these are the instruments by which you store up the spiritual energy that will enable you to do so. Apostolic action without the sacraments and a deep solid interior life will in the long run be ineffective. You can be sure that all the saints incorporated in one way or another all of these habits into their daily routine. Your goal is to be like them, contemplatives in the middle of the world.

I want to stress several points before examining the habits.

One, remember that growing in these daily habits, just like taking on a diet or a physical exercise program, is a gradual work in progress. Don't expect to insert all seven or even two or three of these in your daily schedule immediately, any more than you would attempt a 5K race after not having run regularly, or attempting to play Liszt after your third piano lesson. This haste would be inviting failure and God wants you to succeed at both your pace and His. You should work closely with your spiritual advisor, and gradually and fruitfully incorporate the habits into your life over a period of time in a way that fits your particular situation. It may even be that your life circumstances require a modification of the seven habits.

Second, at the same time you must make a firm commitment with the help of the Holy Spirit and your special intercessors, to make them the priority of your life -- more important than meals, sleep, work and recreation. I want to make it clear that these habits cannot be acquired on the run. That is not the way we want to deal with people we love. They must be done when we are most alert, during the day, in a place that is silent and without distractions, where it is easy to put ourselves in God's presence and address him. After all, is not eternal life more important than our temporal life? All that will remain at the time of your particular judgment will be the amount of the love of God in



ST FRANCIS PRAYING

El Greco

(1580s)

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their daily routine.*

Seven Habits (Continued on page 6)

(Continued from page 5) *Seven Habits*
your heart.

Third, I want to point out that living the seven daily habits is not a zero sum game. You are not losing time but rather, in reality, gaining it. I have never met a person who lived them on a daily basis who became a less productive worker as a result, or a worse spouse, or who had less time for his friends, or could no longer grow in his cultural life. Quite the contrary, God always rewards those who put him first. Our Lord will multiply our time amazingly as he did with those few loaves and fishes that fed the multitude with plenty left over. You can be sure that Pope John Paul II, Mother Theresa, or St. Maximilian Kolbe pray, or prayed, a lot more than the one and one-half hours that is required for the seven daily habits spread throughout the day.

The first habit is the morning offering, when you kneel down and using your own words, or a formula, you briefly offer up all the day ahead for God's glory. What is not so simple is what has to happen before the offering. As the founder of Opus Dei put it "Conquer yourself each day from the very first moment, getting up on the dot, at a set time, without granting a single minute to laziness. If with the help of God, you conquer yourself in the moment, you have accomplished a great deal for the rest of the day. It's so discouraging to find yourself beaten in the first skirmish (*The Way*, 191). In my pastoral experience, those who can live the "heroic moment" in the morning and in the evening going to bed on time will have both the physical and spiritual energy throughout the day to stop what they are doing in order to live the other habits.

The second habit is at least 15 minutes of silent prayer. Over time you may want to augment this with an extra 15 minutes at another time during the day. After all, who will not seek more time with such excellent company? Prayer is simply one on one direct conversation with Jesus Christ, preferably before the Blessed Sacrament in the Tabernacle. This is your "face time" or "quality time" if you will, when you can open up in speaking about what is on your mind and in your heart. At the same time you will be able to acquire the habit of listening carefully and prayerfully like another Mary (Lk. 10:38-42) to see what Jesus is asking of you and what he wants to give you. It is there that we come to understand his saying, "Without Me, you can do nothing."

The third habit is fifteen minutes of spiritual reading, usually consisting of a few minutes of systematic reading of the New Testament to identify ourselves with the words and actions of our Savior, and the rest of the time spent on a classic book of Catholic spirituality recommended by your spiritual advisor. As Bl. Josemaria Escriva puts it, "Don't neglect your spiritual reading. Reading has made many saints" (*The Way*, 116). In a way it is the most practical of our habits because over the course of years of practicing it we will read many times the life of Christ and acquire the wisdom of saints and the Church by reading dozens of books which enlighten our intellect so we can put the ideas expressed there into action.

The fourth daily habit is participating in Holy Mass and receiving Holy Communion in the state of grace. This is the most important habit of all the seven (cfr. John 6:22-65). As such, it has to be at the very center of our interior life and consequently our day. It is the most intimate act possible to man. There we encounter the living Christ, participate in the renewal of His sacrifice for us and unite body soul, to the Risen Christ and ourselves. As Pope John Paul II says in his Apostolic Exhortation, *Ecclesia in America*: "The Eucharist is the living and lasting center around which the entire community of the Church gathers" (no. 35).

The fifth daily habit takes but a moment or two. It is to stop what we are doing to pray the Angelus or Regina Coeli prayer to our Blessed Mother, according to the litur-

Seven Habits (Continued on page 7)



**ST NORBERT
PRAYING BEFORE
THE EUCHARIST**

Marten Pepijn
(1637)

(Continued from page 6) **Seven Habits**

gical season, each day at noon. This is a Catholic custom that goes back many centuries. It is a wonderful way both to greet our Blessed Mother for a moment, as any good child remembers his mother during the day and meditate on the Incarnation and Resurrection of our Lord, which give such meaning to our entire existence.

The sixth habit is also Marian -- praying the Holy Rosary each day and meditating on its mysteries, which surround the life of Our Lord and Our Lady. As Bl. Josemaria puts it, "For those who use their intelligence and their study as a weapon, the Rosary is most effective, because this apparently monotonous way of beseeching Our Lady, as children do their mother, can destroy every seed of vainglory and pride" (Furrow, 474). The Rosary is a habit that, once acquired, is hard to break. By repeating words of love to Mary and offering up each decade for our intentions, we take the shortcut to Jesus, which is to pass through the heart of Mary. He cannot refuse her anything!

The seventh habit is the brief examination of conscience at night before going to bed. Again the holy Founder of Opus Dei says "Examination of conscience. A daily task. Bookkeeping -- never neglected by anyone in business. And is there any business worth more than that of eternal life?" (The Way, 235). You sit down, call on the Holy Spirit for light and for several minutes go over your day in God's presence asking if you behaved as a child of God at home, at work, with your friends. You also look at that one particular area which you have identified with the help of spiritual direction in which you know you need to improve in order to become a saint. You may also take a quick look to see if you have been faithful to those daily habits that we have discussed in this article. Then you make an act of gratitude for all the good that you have done and an act of contrition for those areas in which you have willfully failed. Then it is off to your well-deserved rest, which you strive to make holy through your interior dialogue with the Holy Trinity and your mother Mary as you drift off to sleep.

If a person honestly looks at their day, no matter how busy he is, (and I never seem to meet people who admit they are not busy unless they are permanently retired), he can usually find that he wastes some time each day. Think of that needless extra cup of coffee when you might have been able to drop by and visit the Blessed Sacrament for 15 minutes before beginning work. Or the half-hour or much more wasted on watching vapid and inane television programs or videos. Then there is the commuting time spent sleeping on the train, or listening to the radio in the car that could be used for the Rosary. How about that newspaper that could be read in ten minutes rather than twenty minutes, leaving room for your spiritual reading? And that lunch which could be finished in a half-hour, leaving time for noon Mass? Don't forget that half hour spent frittering away time at the end of the day when you could have done some good spiritual reading, examined your conscience and gone to bed at a fixed time restoring your energy for the next day's battles. The list goes on. Make up your own. Be honest with yourself, and with God.

These habits, lived well, enable us to obey the second part of the great commandment "to love our neighbor as ourselves." We are on earth, as was the Lord, "to serve and not to be served." This can only be achieved by our gradual transformation into another Christ through prayer and the sacraments. To live the seven habits will enable us to become holy and apostolic, always assured that when we fail in something big or small, we always have the loving Father awaiting us in the Sacrament of Penance and the prayerful help of our spiritual advisor to put us back on the right track. †



**ST PETER
REPENTANT**

Goya
(1823)

(Continued from page 4) **Revelation**

But, this reason, as helpful as it is and certainly as enlightening as it is, as we pursue studies which are academic – and surely all of the students here, both those graduating and those who still have a ways to go, recognize that they can learn a great deal from the fact that everything that they learn which is good and true and beautiful, that everything which is worth striving for doesn't even approach the majesty, the sublimity, and the capacity to satisfy the divine mysteries once seen face to face – but this reason is a reason for revelation which would have been the case even had we never fallen, even had our first parents never – for them and for us – placed our human nature universally in such a sorry state that we no longer live forever, that we no longer know and penetrate the secrets of nature by particular gifts given by God; that we no longer have that inner harmony and integrity between our understanding and our passions because of the Fall – lost, lost to us.

Even had there been no Fall, there would have been revelations of truths that exceed human reason. For God, being very good indeed, always intended these things for our benefit, that we might see Him as He really is. But given our fallen nature, revelation takes on an even more important (from a practical point of view), even more urgent and necessary, crucially necessary aspect. For, I put it to you today, that as you have discovered in the past, so you will know even more in the future, the principal difficulty, challenge, and, of course, occupation of our life is not to come to know the things we can know, or even to come to know them very well, but to overcome ourselves – the three-fold concupiscence: the concupiscence of the flesh, of the eyes, and of the pride of life. It is these things against which we must struggle our whole life through.

And this is really and truly where the victory is to be won. For although it is necessary that we know in order to desire, it is not enough for us poor fallen creatures, sons and daughters of Eve. There has to be a healing and saving grace that lifts us up from our state and gives us the victory over our passions. Our senses, which are our friends, the friends of our nature through which we receive all that we know in some way or another, become the source of disturbances of memories, imaginations, impressions, the source of passions which will trouble us all our life long.

We are not so fortunate as St. Thomas to have had so innocent a life that the only passion we read of him struggling against was a perfectly understandable passion, the remembrance and the cognitive awareness of judgment of an experience which certainly exceeded the limits of human nature – exceeded the capacities of toleration of a little child's intellect and memory. His struggle was one against a fear long remembered.

But where did he find the consolation for this struggle? In the dogmas of the faith there is a perfect, pure, pristine reason in his reaction to his fear of thunder and lightning – a fear so much like that of the smallest child and yet existing in the wisest, most angelic, most universally sound of human minds and hearts. “God has become man. God has died. God has risen from the dead.” This was the consolation for the defect of his senses, for that disorder in his passions, in his memory.

The Christian life is a battle. Job said it and it is so true. Our life is a warfare, and a spiritual one, for the Apostle tells us that we are not warring just against flesh and blood, our own inner difficulties, but also those sources of temptation which transcend our own selves and which are malicious. But first of all, if the battle is to be won, it has to be won by our steadfast profession of faith in the face of all that would keep us from our final goal. All that we know will be of no avail if we do not overcome ourselves.

The great St. Augustine, the perfect example of this, understood that fact so well. And his conversion to the one and Catholic faith was not one only of his mind, but a conversion of his heart and of his sensibility. The truths of our faith, those which are

Revelation (Continued on page 9)



**LIFE OF
ST THOMAS AQUINAS
(DETAIL)**

Filippino Lippi

(1489-91)

(Continued from page 8) **Revelation**

most profound, provide our understanding but also our passions with the remedy which can lead us to eternal life and everlasting happiness and satisfaction in a supreme good. For it is the Cross, after all, which St. Thomas tells us, is the most difficult of the mysteries of faith – difficult, that is for our understanding – that God could take upon Himself a human nature and endure every sort of suffering for our salvation – this is a mystery beyond our comprehension.

And yet, in it is found the remedy for our every ill – the humbling of our mind with that wisdom which is foolishness to the world; and the healing of all of our faculties through Our Lord’s five precious Wounds, His Heart open to both give and to receive that which His creatures need and that which they long to return to Him. Someday, sooner or later, maybe sooner for some, later for others, we will finally reach eternal life by the grace of perseverance. We will reach that day on which we will be judged according to our works by the merciful eyes of God.

St. Thomas reached that day in an extraordinary way. For on St. Nicholas Day, in the middle of the 13th century, in the chapel of St. Nicholas, where St. Thomas said Mass every day in Naples, that great Saint, that giver of gifts to children, gave through his intercession, that gift which is of all gifts, the greatest; not just the good, but the supreme good. And after St. Thomas saw that, as he was celebrating the mysteries of the Passion in the sacrament, he said, “In comparison to what I have seen, all that I have written appears to be but straw. I can write no more.” And he put his writing utensils away.

Someday those feeble senses, defective with all their effects, will be enlightened, healed, lifted up, risen, glorified and will share in the redundancy of that vision which is complete and perfect happiness. Our life after college, during, before, the whole span of it, is ordered toward this and this alone, if we would be truly wise. So let us resolve today to seek those things which do not pass away in whatever it is that we do – and to seek above all to find in the faith, in the mysteries of the faith, the consolation, the power, the healing, the solution to all of our human weaknesses, which, I can assure you, you have only begun to appreciate.

That verse, which I read at the beginning, precedes the conclusion of that hymn – the conclusion which promises us Eternal Life in the vision of the Blessed Trinity. This is the point of today’s celebration. And indeed, as I love to repeat from time to time, all of us here will understand and see one day, this day, in the light of an eternal day and will recall in the providential judgments of God the words that were spoken and the inspirations given, those graces actual and efficacious. And so, in view of that happy day when we will recall to our great benefit and joy, God willing and with our cooperation, what we do here today, let us set our hearts wholly on the truths of the faith that St. Thomas expounded so well but which, by God’s mercy, his own experience superseded so utterly that he could work no more.

I’ll conclude with some words of a disciple of St. Thomas, one who, also like him, shared abundantly in the understanding, penetration, enjoyment of the mysteries of faith and who knew what it was to overcome the obstacles of the senses in order to receive a higher light. St. John of the Cross writes this. And these words could be in fact a profession of faith, a concrete one, for each one of our graduates to be – a statement of what is truest about life and a statement about all of life’s experiences in the light of those truths which utterly exceed anything of which we have had experience or will experience. St. John of the Cross writes this: “Mine are the heavens and mine the earth. Mine are the people, the righteous are mine, and mine are the sinners. The angels are mine, and the Mother of God is mine. And God Himself is mine and for me. For Christ is mine and all for me. What do you ask for, what do you seek, my soul? All this is yours and it is all for you.” Amen. †



HOLY TRINITY

Hendrick van Balen

(1620s)



THOUGHT FOR THE DAY

BIG ROCKS FIRST

One day, an expert in time management was speaking to a group of business students. As he stood in front of the group of high-powered over-achievers he said, "Okay, time for a quiz," and he pulled out a one-gallon mason jar and placed it on the table in front of him. He also produced about a dozen fist-size rocks and carefully placed them, one at a time, into the jar. When the jar was filled to the top and no more rocks would fit inside, he asked the class, "Is this jar full?"

Everyone in the class yelled, "Yes!"

The time management expert replied, "Really?" Then he reached under the table and pulled out a bucket of gravel. He dumped some gravel in and shook the jar, causing the pieces of gravel to fill the spaces between the big rocks. He then asked the group once more, "Is the jar full?"

By this time, the class was on to him and one of the students replied "Probably not."

"Good," said the expert. He then reached under the table and brought out a bucket of sand which he started dumping into the jar and filled up all the spaces left between the rocks and the gravel. Once more he asked the question, "Is this jar full?"

"No!" the class shouted. Once again the expert said "Good." He grabbed a pitcher of water and began to pour it in until the jar was filled to the brim. He then looked at the class and asked, "What is the point of this illustration? One eager beaver raised his hand and said, "The point is, no matter how full your schedule is, if you try really hard you can always fit some more things into it, right?"

"No," the speaker replied, "that is not the point. The truth this illustration teaches us is that if you don't put the big rocks in first, you'll never get them in at all."

Remember to put the important matters in your life, the "BIG rocks", into your life first or you'll never get them in at all. †



THE WRITINGS OF THOMAS MORE

MORE ON LYING TO THE RICH

In A Dialogue of Comfort against Tribulation, More utilizes a dialogue between an aged uncle, Anthony, and his confused nephew, Vincent. Vincent's doubts find resolution through the logical and kind answers provided by the wise old man. At one point, Vincent points out that the rich are often misled by those around them who tell them what they want to hear—that it is acceptable to make merry here on earth throughout one's life and still obtain heaven. He questions why any learned person would mislead the wealthy in such a manner. Anthony's responds:

"I suppose, good Nephew, that no man who is very wise, and especially not one who is also very good, will advise anyone exactly thus. But whoever will do so is, I'm afraid, flattering the person, either for money or out of fear. They are thinking, perhaps, something along these lines, "This man makes much of me now, and even gives me money to fast and watch and pray for him. But I fear that he would stop doing so if I were to go tell him now that all that I do for him will do him no good unless he also fasts and watches and prays for himself. And if I were to go even further and say that my diligent intercession for him is, I trust, a means by which God will sooner give him the grace to amend his life, to fast and watch and pray and take affliction in his own body for the bettering of his sinful soul, he would be absolutely furious. He would not want to have any grace at all that might make him leave off any of his merrymaking and, instead, sit and mourn for his sins." Such, you see, is the thinking of some individuals who are not unlearned and who have worldly wit at their disposal. Rather than risk losing money by telling the truth, these flatterers tell tales to the high and might that dangerously deceive them...."

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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.) †

LUKE 12: 22-34



SCRIPTURAL CORNER



ST LUKE
El Greco
(1605)

**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.*

“And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well.

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”

Comment from the Navarre Bible:*

29-31. Our Lord here sums up his teaching on trust and abandonment to divine providence, contrasting the right attitude (seeking the Kingdom above all else) and the wrong one (seeking only temporal goods). Jesus does not condemn reasonable concern to acquire the necessities of life, but he teaches that one’s efforts in this direction should be ordered towards one’s last end, the possession of the Kingdom. Therefore he says that earthly things will be given us as an added extra, “not as a good on which you should fix your attention”, St Augustine explains, “but as a means of enabling you to reach *the* true and highest good” (*De Serm. Domini in monte*, 11, 24).

The material instinct to preserve one’s life is something divine providence has built into man’s make-up. But this instinct should be channeled through well-organized effort and should not take the form of anxious concern which would cause one to forget the most important thing of all, inverting the Christian hierarchy of values by putting material concerns ahead of spiritual welfare.

33-34. Our Lord concludes this address by insisting on those imperishable goods to which we should aspire. In this connection the Second Vatican Council concludes its teaching on the universal call to holiness saying: “Therefore all the faithful are invited and obliged to holiness and the perfection of their own state of life. Accordingly let all of them see that they direct their affections rightly, lest they be hindered in their pursuit of perfect love by the use of worldly things and by an adherence to riches which is contrary to the spirit of evangelical poverty, following the Apostle’s advice: Let those who use this world not fix their abode in it, for the form of this world is passing away (cf. 1 Cor 7:31)” (*Lumen Gentium*, 42).

“When Holy Scripture refers to the heart, it does not refer to some fleeting sentiments of joy or tears. By heart it means the personal who directs his whole being, soul and body, to what he considers his good, as Jesus himself indicated: For where your treasure is, there will your heart be also’ (Mt 6:21)” (BI. J. Escriva, *Christ is passing by*, 164). Our Lord’s teaching is quite clear: man’s heart yearns to possess wealth, a good social position, prestigious public or professional appointments, which he sees as providing him with security, contentment and self-affirmation; however, this kind of treasure involves endless worry and disappointment, because there is always a danger of losing it Jesus does not mean that man should forget about earthly things, but he does teach us that no created thing should become our “treasure”, our main aim in life: that should be God, our Creator and Lord, whom we should love and serve as we go about our ordinary affairs, putting our hopes on the eternal joy of heaven. See also the note on Matthew 6:19-21. †

TIMESHEETS AND HOLINESS

BY GREGORY WEILER, ESQ.

For almost as long as I can remember, I have dreamed of leaving it all behind. Images from my *MaryKnoll* magazine of farms in the foothills of the Andes, helping peasants grow their own food, or knee-deep in a rice paddy in Thailand helping villagers with their most basic needs. No phones, no email, just helping people with living a simple life. These dreams are so far, far from the pressures of house payments, tuition, saving for retirement, clients, billing and TIMESHEETS! Every month, the same thing, every day the same: every 6-minute increment must be accounted for in detail and allocated to some client. *Find* the work, *do* the work, *bill* for the work, *collect* for the work - good job, good week, good month, good year - start again....what have you done for me lately?

Is it any wonder that the missions in the Andes or Thailand beckon? “Ditch Orange County - leave the rat race behind and do something really important.” Why do we lawyers insist upon living minute-by-minute, day-by-day, week-by-week, all by adrenalin?

- “I have to work hard to make partner.”
- “This is a service business.”
- “Smith bills 300 hours per month, so what can I do?”
- “I have to keep these associates busy.”
- “I have to collect a gazillion dollars to get my points and earn my (much needed) bonus.”
- “I can’t let my wife and kids down...my partners...my clients...”

“Dear God, what do I do and how can I handle all of this pressure?” Finally, the right question addressed in the proper direction!

The frenzied chaos which I described above was my life for the longest time, and often still is. Although you shouldn’t be surprised if the author ends up as a missionary in some far off place, it won’t be because I am running away from my legal practice.

The answer to the frenzied life that so many lawyers live is not the abandonment of our careers. Rather, it is the taming of this “jealous mistress,” the legal profession, by a different kind of abandonment. You can find peace as a busy lawyer, even in private practice, even working for a big law firm with inhuman demands. You do not need to choose between happiness, your legal practice and holiness.

In 1994, I was a young partner trying to earn my way up our partnership, develop a practice, bill, collect, raise kids, love my wife, invest in real estate, the whole shebang, and lastly, try to be a good Christian. It was on a Cursillo Retreat, a 3-day short course in Christianity, that I had an epiphany. The first talk on the weekend was on the true, authentic ideal of every human life. Everyone was asked to compare the true ideal with their personal ideal. We were told that every person could identify their ideal by asking where they spent most of their thoughts, time, efforts and money. On that morning, this 37 year-old lawyer discovered his life was completely misdirected. The simple conclusion at the end of the short talk, that eternity with God should be the focus and goal of every human person, changed me forever. In hindsight, it seems kind of stupid, kind of elementary, for a cradle Catholic who was taught from childhood that we were made “to love, honor and glorify God” to come to such conclusion so late in life. I guess it just took 37 years to travel from my head to my heart.

I took that conclusion back to my practice and family. I went about systematically applying that “God first” standard to various areas of my practice, and personal life. No I



A PRELATE

El Greco

(1600s)

Timesheets and Holiness (Continued on page 14)

(Continued from page 13) *Timesheets and Holiness*

wouldn't be the highest billing partner in my firm, nor earn the highest income, nor probably be the most popular. Neither would I be a stay-at-home Dad, renting a modest apartment with no financial pressures. What I could do and try to do always, to keep my eye on the ball **and put God first**.

This "**put God first**" perspective is a critical first step...but only a beginning.

SO WHAT EXACTLY AM I TO DO AND HOW DO I DO IT?

When putting God first, the "putting" is where the rubber meets the road. We, overworked, overstressed lawyers in 2006 materialistic Orange County cannot "put" God first by ourselves. It is by His Grace that we "put" Him first, or rather He changes our personal and professional lives. What is life transforming is this Divine action, coupled with each of us deciding, exercising our will, to recognize the True Ideal and to welcome His help

We cannot do it by only our own efforts! We cannot will ourselves to holiness like we will ourselves through our daily legal practices. But God is so good. He does not leave us alone to stumble forward in our crazy lives. He gives us the Church, this incredible mystical body made up of us, but infused at the deepest level and headed by Him. You can transform your life with Him: though Him in the Sacraments, hearing Him in Scripture, seeing Him in every person you meet, and finding Him in that amazing portal where the Last Supper, Gethsemane, Calvary, and the Empty Tomb mysteriously meet with Heaven itself -- the Mass.

Now there is little question that living a Sacramental and truly Christian life will transform your legal practice. You will probably work less, probably confuse some people by your actions, probably make some people mad about some of your positions, maybe make less money, but I know from experience you will walk more closely in the peace of Christ. With Christ it can truly be timesheets and holiness.

"All of our actions and thoughts must follow such different paths, according to whether there is hope of eternal blessings or not." Blaise Pascal †

SIMPLE TRUTHS



Fulton J. Sheen

"In our days when some politicians prostitute public office or else ally themselves with evil forces, they justify their wickedness on the ground that, 'they did nothing against the law.' The only law for them becomes civil law, and their individual interpretation of it; never do they think of the moral law in their conscience, or the Ten Commandments. Even men who in their own personal lives are moral will nevertheless condone and even approve anything their party does even when manifestly dishonest or immoral. It is for such subservience to the trivialities of petty parties that the number of true patriots in public office steadily declines, leaving the real patriots to the battlefields." †

LORD, GIVE SUCCESS TO THE WORK OF OUR HANDS

HOMILY FOR THE JUBILEE OF WORKERS

POPE JOHN PAUL II
MAY 1, 2000

1. “*Lord, give success to the work of our hands*” (Responsorial Psalm).

These words we repeated in the Responsorial Psalm clearly express the meaning of today's Jubilee. Today, 1 May, a united prayer rises from the vast and multifaceted world of work: Lord, bless us and strengthen the work of our hands!

Our labors at home, in the fields, in industries and in offices could turn into an exhausting busyness ultimately devoid of meaning (cf. *Eccl* 1:3). Let us ask the Lord for it to be the fulfillment of his plan, so that our work may recover *its original meaning*.

And what is the original meaning of work? We have heard it in the first reading from the Book of Genesis. God gave man, created in his image and likeness, a command: “Fill the earth and subdue it” (*Gn* 1:28). The Apostle Paul echoes these words when he writes to the Christians of Thessalonica: “When we were with you, we gave you this command: If any one will not work, let him not eat,” and exhorts them “to do their work in quietness and to earn their own living” (*2 Thes* 3:10, 12).

In God's plan, work is therefore seen as a right and duty. Necessary to make the earth's resources benefit the life of each person and of society, it helps to direct human activity towards God in the fulfillment of his command to “subdue the earth.” In this regard another of the Apostle's exhortations echoes in our souls: “So, whether you eat or drink, or whatever you do, do all to the glory of God” (*1 Cor* 10:31).

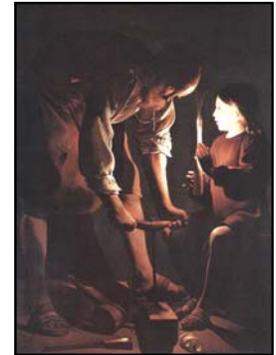
2. While the Jubilee year turns our gaze to the mystery of the Incarnation, it invites us to reflect with particular intensity on the hidden life of Jesus in Nazareth. It was there that he spent most of his earthly life. With his silent diligence in Joseph's workshop, Jesus gave the highest proof of the dignity of work. Today's Gospel mentions how the residents of Nazareth, his fellow villagers, welcomed him with surprise, asking one another: “Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?” (*Mt* 13:54-55).

The Son of God did not disdain being called a “carpenter” and did not want to be spared the normal condition of every human being. “The eloquence of the life of Christ is unequivocal: he belongs to the ‘working world,’ he has appreciation and respect for human work. It can indeed be said that he looks with love upon human work and the different forms that it takes, seeing in each one of these forms a particular facet of man's likeness with God, the Creator and Father” (Encyclical *Laborem Exercens*, n. 26).

The teaching of the Apostles and of the Church derives from Christ's Gospel; *a true and proper Christian spirituality of work* flows from it and was eminently expressed in the Second Vatican Ecumenical Council's Constitution *Gaudium et Spes* (nn. 33-39 and 63-72). After centuries of heated social and ideological tensions, the contemporary world, ever more interdependent, needs this “*Gospel of work*” so that human activity can promote the authentic development of individuals and of all humanity.

3. Dear brothers and sisters who today represent this entire working world gathered for this Jubilee celebration, what does the Jubilee say to you? What does the Jubilee say to society, for which work is not only a fundamental structure but also a proving ground for its choices of value and culture?

Jubilee of the Workers (Continued on page 16)



**CHRIST IN THE
CARPENTER'S SHOP**
Georges de La Tour
(1645)

*With his silent
diligence in
Joseph's work-
shop, Jesus gave
the highest proof
of the dignity of
work...The
eloquence of the
life of Christ is
unequivocal: he
belongs to the
'working world,'
he has apprecia-
tion and respect
for human work.*

(Continued from page 15) *Jubilee of the Workers*

Since its Hebrew origins, *the Jubilee* has directly concerned the reality of work, since the People of God were a people of free men and women redeemed by the Lord from their condition as slaves (cf. *Lv* 25). In the paschal mystery Christ also brings to fulfillment this institution of the old law, giving it full spiritual meaning but integrating its social dimension into the great plan of the kingdom, which, like “leaven,” causes the whole of society to make true progress.

Therefore the Jubilee Year calls for *a rediscovery of the meaning and value of work*. It is also an invitation to address the economic and social imbalances in the world of work by re-establishing the right hierarchy of values, giving priority to the dignity of working men and women and to their freedom, responsibility and participation. It also spurs us to redress situations of injustice by safeguarding each people's culture and different models of development.

At this moment I cannot fail to express my solidarity with all who are suffering because of unemployment, inadequate wages or lack of material resources. I am well aware of the peoples who are reduced to a poverty that offends their dignity, prevents them from sharing the earth's goods and obliges them to eat whatever scraps fall from the tables of the rich (cf. *Incarnationis Mysterium*, n. 12). The effort to remedy these situations is a labor of justice and peace.

The new realities that are having such a powerful impact on the productive process, such as the globalization of finance, economics, trade and labor, must never violate the dignity and centrality of the human person, nor the freedom and democracy of peoples. If solidarity, participation and the possibility to manage these radical changes are not the solution, they are certainly the necessary ethical guarantee so that individuals and peoples do not become tools but the protagonists of their future. All this can be achieved and, since it is possible, it becomes a duty.

The Pontifical Council for Justice and Peace is reflecting on these themes and is closely following developments in the world's economic and social situation, in order to study their effects on the human being. The result of this reflection will be the *Compendium of the Social Teaching of the Church*, which is now being compiled.

4. Dear workers, our meeting is illumined by *the figure of Joseph of Nazareth* and by his spiritual and moral stature, as lofty as it is humble and discreet. The promise of the Psalm is fulfilled in him: “Blessed is every one who fears the Lord, who walks in his ways. You shall eat the fruit of the labor of your hands; you shall be happy, and it shall be well with you.... Thus shall the man be blessed who fears the Lord” (127:1-2, 4). The Guardian of the Redeemer taught Jesus the carpenter's trade, but above all he set him the most valuable example of what Scripture calls the “fear of God,” the very beginning of wisdom, which consists in religious submission to him and in the deep desire to seek and always carry out his will. This, dear friends, is the true source of blessing for every person, for every family and for every nation.

I entrust all of you, your Jubilee and your families to St Joseph, a worker and just man, and to his most holy wife, Mary.

“Lord, give success to the work of our hands.”

Bless, O Lord of the centuries and the millennia, the daily work by which men and women provide bread for themselves and their loved ones. We also offer to your fatherly hands the toil and sacrifices associated with work, in union with your Son Jesus Christ, who redeemed human work from the yoke of sin and restored it to its original dignity.

To you be praise and glory today and for ever.

Amen. †



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 8:45 a.m. – Conclusion

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The 2006 Orange County Catholic Prayer Breakfast is sponsored by the **Magis Institute**:
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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*

- ◆ Ryan McEachen (special intention)
 - ◆ Cofer Family (personal loss)
 - ◆ Chad Field (serious injury)
- ◆ 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)
- ◆ 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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EUCCHARISTIC CELEBRATION FOR ALL WORKERS ON THE FEAST OF ST JOSEPH

Homily of His Holiness Pope Benedict XVI

Vatican Basilica

Third Sunday of Lent, 19 March 2006



Dear Brothers and Sisters,

We have listened together to a famous and beautiful passage from the Book of Exodus, in which the sacred author tells of God's presentation of the Decalogue to Israel. One detail makes an immediate impression: the announcement of the Ten Commandments is introduced by a significant reference to the liberation of the People of Israel. The text says: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Ex 20: 2).

Thus, the Decalogue is intended as a confirmation of the freedom gained. Indeed, at a closer look, the Commandments are the means that the Lord gives us to protect our freedom, both from the internal conditioning of passions and from the external abuse of those with evil intentions. The "nos" of the Commandments are as many "yeses" to the growth of true freedom.

There is a second dimension of the Decalogue that should also be emphasized: by the Law which he gave through Moses, the Lord revealed that he wanted to make a covenant with Israel. The Law, therefore, is a gift more than an imposition. Rather than commanding what the human being ought to do, its intention is to reveal to all the choice of God: He takes the side of the Chosen People; he set them free from slavery and surrounds them with his merciful goodness. The Decalogue is a proof of his special love.

Today's liturgy offers us a second message: The Mosaic Law was totally fulfilled in Jesus, who revealed God's wisdom and love through the mystery of the Cross, "a stumbling block to Jews and an absurdity to Gentiles; but to those who are called, Jews and Greeks alike, Christ is the power of God and the wisdom of God" (I Cor 1: 23-24).

The Gospel just proclaimed refers precisely to this: Jesus drove the merchants and money-changers out of the temple. Through the verse of a Psalm: "Zeal for your house has consumed me" (cf. Ps 69[68]: 10), the Evangelist provides a key for the interpretation of this significant episode. And Jesus was "consumed" by this "zeal" for the "house of God", which was being used for purposes other than those for which it was intended.

To the amazement of everyone present, he responded to the request of the religious leaders who demand evidence of his authority by saying: "Destroy this temple, and in three days I will raise it up" (Jn 2: 19). These are mysterious words that were incomprehensible at the time; John, however, paraphrased them for his Christian readers, saying: "Actually, he was talking about the temple of his body" (Jn 2: 21).

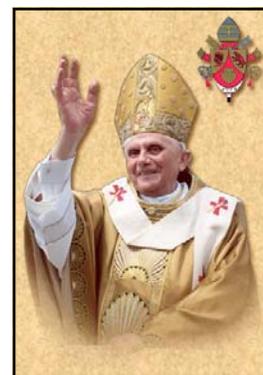
His enemies were to destroy that "temple", but after three days he would rebuild it through the Resurrection. The distressful "stumbling block" of Christ's death was to be crowned by the triumph of his glorious Resurrection.

In this Lenten season, while we are preparing to relive this central event of our salvation in the Easter *triduum*, we are already looking at the Crucified One, seeing in him the brightness of the Risen One.

Dear brothers and sisters, today's Eucharistic Celebration, which combines the commemoration of St Joseph with meditation on the liturgical texts of the Third Sunday

Papal Message (Continued on page 20)

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



(Continued from page 19) Papal Message

of Lent, gives us the opportunity to consider in the light of the Paschal Mystery another important aspect of human life. I am referring to the reality of work, which exists today in the midst of rapid and complex changes.

In many passages, the Bible shows that work is one of the original conditions of the human being. When the Creator shaped man in his image and likeness, he asked him to till the land (cf. Gn 2: 5-6). It was because of the sin of our first parents that work became a burden and an affliction (cf. Gn 3: 6-8), but in the divine plan it retains its value, unaltered.

The Son of God, by making himself like us in all things, dedicated himself for many years to manual activities, so that he was known as "the carpenter's son" (cf. Mt 13: 55). The Church has always, but especially in the last century, shown attention and concern for this social context, as the many social interventions of the Magisterium testify and the action of many associations of Christian inspiration show; some of them are gathered here today and represent the whole world of workers.

I am pleased to welcome you, dear friends, and I address my cordial greeting to each one of you. A special thought goes to Bishop Arrigo Miglio of Ivrea and President of the Italian Episcopal Commission for Social Problems and Work, Justice and Peace, who has interpreted your common sentiments and addressed courteous good wishes to me for my name day. I am deeply grateful to him.

Work is of fundamental importance to the fulfillment of the human being and to the development of society. Thus, it must always be organized and carried out with full respect for human dignity and must always serve the common good.

At the same time, it is indispensable that people not allow themselves to be enslaved by work or idolize it, claiming to find in it the ultimate and definitive meaning of life.

The invitation contained in the First Reading is appropriate in this regard: "Remember to keep holy the Sabbath day. Six days you may labour and do all your work, but the seventh day is the Sabbath of the Lord, your God" (Ex 20: 8-9). The Sabbath is a holy day, that is, a day consecrated to God on which man understands better the meaning of his life and his work. It can therefore be said that the biblical teaching on work is crowned by the commandment of rest.

The *Compendium of the Social Doctrine of the Church* speaks opportunely of this: "For man, bound as he is to the necessity of work, this rest opens to the prospect of a fuller freedom, that of the eternal Sabbath (cf. Heb 4: 9-10). Rest gives men and women the possibility to remember and experience anew God's work from Creation to Redemption, in order to recognize themselves as his work (cf. Eph 2: 10), and to give thanks for their lives and for their subsistence to him who is their author" (n. 258).

Work must serve the true good of humanity, permitting "men as individuals and as members of society to pursue and fulfill their total vocation" (*Gaudium et Spes*, n. 35). For this to happen, technical and professional qualifications, although necessary, do not suffice; nor does the creation of a just social order, attentive to the common good.

It is necessary to live a spirituality that helps believers to sanctify themselves through their work, imitating St Joseph, who had to provide with his own hands for the daily needs of the Holy Family and whom, consequently, the Church holds up as Patron of workers. His witness shows that man is the subject and protagonist of work.

I would like to entrust to St Joseph those young people who are finding integration into the working world difficult, the unemployed and everyone who is suffering hardship due to the widespread employment crisis.

Together with Mary, his Spouse, may St Joseph watch over all workers and obtain serenity and peace for families and for the whole of humanity.

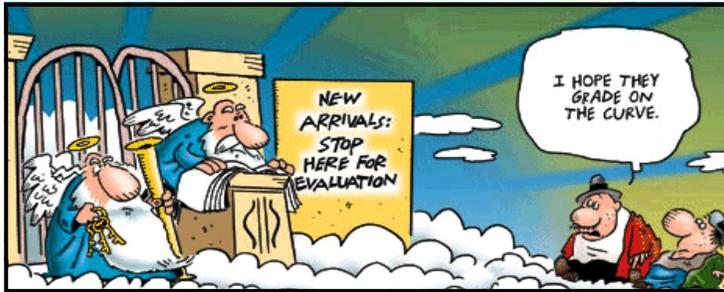
May Christians, looking at this great Saint, learn to witness in every working environment to the love of Christ, the source of true solidarity and lasting peace. Amen! ✠



**ST JOSEPH AND THE
CHRIST CHILD**

El Greco

(1597)



Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

MOSES

Recently, while going through an airport during one of his many trips, President Bush encountered a man with long gray hair and beard, wearing a white robe and sandals, holding a staff.

President Bush went up to the man and said, "Has anyone told you that you look like Moses?" The man didn't answer. He just kept staring straight ahead.

The President said, "Moses!" in a loud voice. The man just stared ahead, never acknowledging the President.

The President pulled a Secret Service agent aside and, pointing to the robed man, asked him, "Am I crazy or does that man not look like Moses to you?"

The Secret Service agent looked at the man and agreed.

"Well," said the President, "every time I say his name, he ignores me and stares straight ahead, refusing to speak. Watch!"

Again the President yelled, "Moses!" and again the man ignored him.

The Secret Service agent went up to the man in the white robe and whispered, "You look just like Moses. Are you Moses?"

The man leaned over and whispered back, "Yes, I am Moses. However, the last time I talked to a bush, I spent 40 years wandering in the desert and ended up leading my people to the only spot in the entire Middle East where there is no oil." †



(Continued from page 22) Catholic Catechism

men and women, healthy and disabled, natives and immigrants. For its part society should, according to circumstances, help citizens find work and employment.

2434 A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice. In determining fair pay both the needs and the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural, and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good." Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

2435 Recourse to a strike is morally legitimate when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit. It becomes morally unacceptable when accompanied by violence, or when objectives are included that are not directly linked to working conditions or are contrary to the common good.

2436 It is unjust not to pay the social security contributions required by legitimate authority. Unemployment almost always wounds its victim's dignity and threatens the equilibrium of his life. Besides the harm done to him personally, it entails many risks for his family. †

THE CATECHISM OF THE CATHOLIC CHURCH

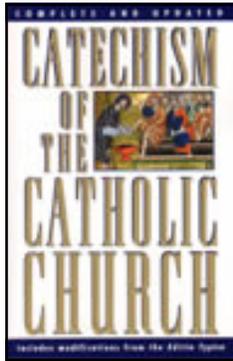
PART THREE: LIFE IN CHRIST

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

ARTICLE 7: THE SEVENTH COMMANDMENT

IV. ECONOMIC ACTIVITY AND SOCIAL JUSTICE



CATECHISM CORNER

2426 The development of economic activity and growth in production are meant to provide for the needs of human beings. Economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first of all to the service of persons, of the whole man, and of the entire human community. Economic activity, conducted according to its own proper methods, is to be exercised within the limits of the moral order, in keeping with social justice so as to correspond to God's plan for man.

2427 Human work proceeds directly from persons created in the image of God and called to prolong the work of creation by subduing the earth, both with and for one another. Hence work is a duty: "If any one will not work, let him not eat." Work honors the Creator's gifts and the talents received from him. It can also be redemptive. By enduring the hardship of work in union with Jesus, the carpenter of Nazareth and the one crucified on Calvary, man collaborates in a certain fashion with the Son of God in his redemptive work. He shows himself to be a disciple of Christ by carrying the cross, daily, in the work he is called to accomplish. Work can be a means of sanctification and a way of animating earthly realities with the Spirit of Christ.

2428 In work, the person exercises and fulfills in part the potential inscribed in his nature. The primordial value of labor stems from man himself, its author and its beneficiary. Work is for man, not man for work. Everyone should be able to draw from work the means of providing for his life and that of his family, and of serving the human community.

2429 Everyone has the right of economic initiative; everyone should make legitimate use of his talents to contribute to the abundance that will benefit all and to harvest the just fruits of his labor. He should seek to observe regulations issued by legitimate authority for the sake of the common good.

2430 Economic life brings into play different interests, often opposed to one another. This explains why the conflicts that characterize it arise. Efforts should be made to reduce these conflicts by negotiation that respects the rights and duties of each social partner: those responsible for business enterprises, representatives of wage-earners (for example, trade unions), and public authorities when appropriate.

2431 The responsibility of the state. "Economic activity, especially the activity of a market economy, cannot be conducted in an institutional, juridical, or political vacuum. On the contrary, it presupposes sure guarantees of individual freedom and private property, as well as a stable currency and efficient public services. Hence the principal task of the state is to guarantee this security, so that those who work and produce can enjoy the fruits of their labors and thus feel encouraged to work efficiently and honestly. . . . Another task of the state is that of overseeing and directing the exercise of human rights in the economic sector. However, primary responsibility in this area belongs not to the state but to individuals and to the various groups and associations which make up society."

2432 Those responsible for business enterprises are responsible to society for the economic and ecological effects of their operations. They have an obligation to consider the good of persons and not only the increase of profits. Profits are necessary, however. They make possible the investments that ensure the future of a business and they guarantee employment.

2433 Access to employment and to professions must be open to all without unjust discrimination:

Catholic Catechism (Continued on page 21)



**ST ELIGIUS IN
HIS WORKSHOP**

Petrus Christus
(1449)

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THE VIRTUE DRIVEN LIFE

Fr. Benedict Groeschel, C.F.R.

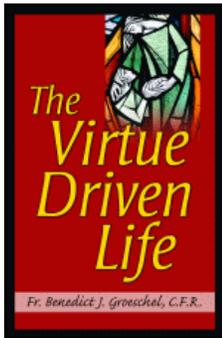
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