

Ad Veritatem

Volume 12 Issue 3

St. Thomas More Society of Orange County

MARCH 2007

“If we would compare all the pleasures of this world, we would discover that the greatest by far is a clear conscience, that “inward gladness of a virtuous mind.”

*Thomas More:
A Portrait of Courage*

MARCH MEETING:

WEDNESDAY MARCH 21, 2007 NOON

**SPEAKER: LUCIANN MAULHARDT, EXECUTIVE DIRECTOR
OF CASA YOUTH SHELTER**

TOPIC: “HELPING KIDS AND FAMILIES BUILD BETTER FUTURES”

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 EDITOR
ANNE LANPHAR

MARCH
MEETING

LUCIANN MAULHARDT, EXECUTIVE DIRECTOR
“HELPING KIDS & FAMILIES
BUILD BETTER FUTURES”

WHEN:
NOON
Wed. Mar. 21st

WHERE:
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FOR DIRECTIONS
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COST:
\$10 for lunch

Luciann is a graduate of Santa Clara University, Santa Clara, CA, past president of the Junior League of Long Beach, Trustee of the Foundation Board and former Chair, Board of Trustees, of St. Mary Medical Center Long Beach, CA. She is also the Project Director for the Santa Clara University/Casa Youth Shelter Collaborative Undergraduate Social Service Program. Luciann is very active in the United Way of Orange County, Advisory Board of Little Sisters of the Poor, and many other Social Service organizations associated with the runaway and homeless youth. In 1997, Luciann was the first woman to receive the “Santa Clara University Alumni of the Year Award.” This honor was followed in 1998 with Luciann receiving the “Humanitarian of the Year” Award from the Long Beach National Conference for Community and Justice. In October 2001, Luciann accepted a prestigious honor from Santa Clara University, Santa Clara, California and was installed as a member of the University Board of Regents on which she still serves. Since 1987 Luciann has held the position of Executive Director of Casa Youth Shelter in Los Alamitos, California. She is well known throughout the community for her professional experience and humanitarian efforts that include more than 20 years working with abused, runaway, throwaway, “at-risk” and other disadvantaged youth.

For more information, please contact either Don Hunsberger (714) 663-8000 dah@hunsbergerlaw.com or Anne Lanphar at (714) 250-1453 alanphar@firstam.com †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- APRIL 18**
- MAY 16**
- JUNE 20**
- JULY 18**
- AUGUST 15 †**

ST THOMAS MORE SOCIETY
SILENT RETREAT

Friday—Sunday March 16-18, 2007
Prince of Peace Abbey
Rector: Fr. Hugh Barbour

For details, see page 9 †

CALENDAR
REMINDERS



4
A Message from our Chaplain
Why Do We Need the Sacraments?

5
Pastoral Statement
on Penance and Abstinence
US Conference of Bishops

9
RETREAT INVITATION

10
Thought for the Day

11
Sackcloth & Ashes

14
Scriptural Corner
John 19:37

IN THIS ISSUE:



Pastoral Statement on Penance & Abstinence
Page 5



Sackcloth & Ashes
Page 11

14
More on Countering Temptations

15
Saint Stories
St Paddy Wasn't A Protestant!

16
DANIEL'S INN CONFERENCE

17
CONFERENCE ON
BUSINESS & ETHICS

19
Papal Message for Lent

22
The Catholic Catechism

24
From the Library

**A
MESSAGE
FROM
OUR
CHAPLAIN**



**SEVEN SACRAMENTS
(LEFT WING)**

Rogier van der Weyden
(1445)

**WHY DO WE NEED THE SACRAMENTS ?
FR. HUGH BARBOUR, O. PRAEM, PH.D.**

QUESTION: Why does God make receiving the sacraments a condition of our receiving certain graces? It seems like it would be a lot easier if there were no conditions at all.

ANSWER: Your question shows some Protestant influence on your thinking. For most Protestants, the sacraments are just ordinances or laws of the New Covenant, not much different from the ordinances of the Old Covenant, which did not actually confer grace or salvation, but were ritual requirements that symbolized what they did not effect. Catholics, on the other hand, recognize that by Christ's power the sacraments of the Church are not mere conditions, but the real causes of grace.

This sacramental principle is clear in Scripture: "Unless a man be born again of water and the spirit, he shall not enter the kingdom of heaven" (John 3:5); "Unless you eat My Flesh and drink My Blood, you shall not have life within you. . . For My Flesh is real food and My Blood real drink... He who eats Me will live because of Me" (John 6:53, 55, 57); "Repent and be baptized, everyone of you, in the Name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit" (Acts 2:37-38); "Get up and have yourself baptized and your sins washed away" (Acts 22:16); "Is anyone sick among you? He should summon the presbyters of the church, and they should pray over him and anoint him with oil in the Name of the Lord, and the prayer of faith will save the sick person...if he has committed any sins, he will be forgiven" (James 5:14-15); "[T]his prefigured baptism, which now saves you" (1 Peter 3:21).

The Catechism puts it beautifully: "The sacraments confer the grace they signify. They are efficacious because in them Christ Himself is at work; it is He who baptizes, He who acts in His sacraments in order to confer the grace that each sacrament signifies." (CCC 1127). The Jews of our Lord's time were right in understanding that He meant that the sacraments really work; they are real causes of grace. The new birth, nourishment, and healing imparted by the sacraments are of the supernatural order, conferring the life of grace.

It is true that certain graces are conferred on the Christian on the condition of receiving the sacraments, but we should always remember that this is how Christ Himself arranged things. It's no different from saying that the cause of eternal life is having faith in Christ - something without which we cannot receive eternal life. Far from being hoops we must jump through, the sacraments are the powerful gifts of Christ's grace and power, given to us for our strength and nourishment. †

**EVOLUTION, DEVOLUTION, INTELLIGENT DESIGN,
CREATIONISM, OLD EARTH, YOUNG EARTH?**

Last month's speaker, Prof. Emeritus Joseph Mastropaolo, shared with us his research and observations regarding the continuing discussion among scientist and theologians on the subject of the origins of life and in particular of the human species. Dr. Mastropaolo's observations and conclusions were interesting and thought provoking.

St. Thomas More Society of Orange County thanks Dr. Mastropaolo for his dedication and willingness to share with us his work. However, we believe it is important to state that the Society does not adopt or endorse any hypothesis or theory over another as long as it is compatible with Catholic teachings (a) that God is the source of all life, and (b) acknowledging man's fallen human nature and its need for redemption in Christ. †

PASTORAL STATEMENT ON PENANCE AND ABSTINENCE*

"If we say that we have no sin, we deceive ourselves and the truth is not in us... If we say that we have not sinned, we make [God] a liar, and His word is not in us" (1 Jn 1:8-10).

1. Thus Sacred Scriptures declare our guilt to be universal; hence the universal obligation to that repentance which Peter, in his sermon on Pentecost, declared necessary for the forgiveness of sin (Acts 2:38). Hence, too, the Church's constant recognition that all the faithful are required by divine law to do penance. As from the fact of sin we Christians can claim no exception, so from the obligation to penance we can seek no exemption.

2. Forms and seasons of penance vary from time to time and from people to people. But the need for conversion and salvation is unchanging, as is the necessity that, confessing our sinfulness, we perform, personally and in community, acts of penance in pledge of our inward penitence and conversion.

3. For these reasons, Christian peoples, members of a Church that is at once holy, penitent, and always in process of renewal, have from the beginning observed seasons and days of penance. They have done so by community penitential observances as well as by personal acts of self-denial; they have imitated the example of the spotless Son of God Himself, concerning Whom the Sacred Scriptures tell us that He went into the desert to fast and to pray for forty days (Mk 1:13). Thus Christ gave the example to which Paul appealed in teaching us how we, too, must come to the mature measures of the fullness of Christ (Eph 4:13).

4. Of the many penitential seasons which at one time or another have entered the liturgical calendar of Christians (who on this point have preserved the holy tradition of their Hebrew spiritual ancestors), three have particularly survived to our times: Advent, Lent, and the vigils of certain feasts.

ADVENT

5. Changing customs, especially in connection with preparation for Christmas, have diminished popular appreciation of the Advent season.

6. Something of a holiday mood of Christmas appears now to be anticipated in the days of the Advent season. As a result, this season has unfortunately lost in great measure the role of penitential preparation for Christmas that it once had.

7. Zealous Christians have striven to keep alive or to restore the spirit of Advent by resisting the trend away from the disciplines and austerities that once characterized the season among us. Perhaps their devout purpose will be better accomplished, and the point of Advent will be better fostered if we rely on the liturgical renewal and the new emphasis on the liturgy to restore its deeper understanding as a season of effective preparation for the mystery of the Nativity.

For these reasons, we, the shepherds of souls of this conference, call upon Catholics to make the Advent season, beginning with 1966, a time of meditation on the lessons taught by the liturgy and of increased participation in the liturgical rites by which the Advent mysteries are exemplified and their sanctifying effect is ac-



**THE PENITENT
MAGDALEN**

*Philippe
de Champaigne*

(Date Unknown)

* Issued by the
United States
Conference of Bishops

(Continued from page 5) Penance and Abstinence

complished.

If in all Christian homes, churches, schools, retreats and other religious houses, liturgical observances are practiced with fresh fervor and fidelity to the penitential spirit of the liturgy, then Advent will again come into its own. Its spiritual purpose will, again be clearly perceived.

9. A rich literature concerning family and community- liturgical observances appropriate to Advent has fortunately developed in recent years. We urge instruction based upon it, counting on the liturgical renewal of ourselves and our people to provide for our spiritual obligations with respect to this season.

LENT

10. Lent has had a different history than Advent among us. Beginning with the powerful lesson of Ash Wednesday, it has retained its ancient appeal to the penitential spirit of our people. It has also acquired elements of popular piety which we bishops would wish to encourage.

11. Accordingly, while appealing for greater development of the understanding of the Lenten liturgy, as that of Advent, we hope that the observance of Lent as the principal season of penance in the Christian year will be intensified. This is the more desirable because of new insights into the central place in Christian faith of those Easter mysteries for the understanding and enjoyment of which Lent is the ancient penitential preparation.

12. Wherefore, we ask, urgently and prayerfully, that we, as people of God, make of the entire Lenten Season a period of special penitential observance. Following the instructions of the Holy See, we declare that the obligation both to fast and to abstain from meat, an obligation observed under a more strict formality by our fathers in the faith, still binds on Ash Wednesday and Good Friday. No Catholic Christian will lightly excuse himself from so hallowed an obligation on the Wednesday which solemnly opens the Lenten season and on that Friday called 'Good' because on that day Christ suffered in the flesh and died for our sins.

13. In keeping with the letter and spirit of Pope Paul's Constitution Poenitemini, we preserved for our dioceses the tradition of abstinence from meat on each of the Fridays of Lent, confident that no Catholic Christian will lightly hold himself excused from this penitential practice.

14. For all other weekdays of Lent, we strongly recommend participation in daily Mass and a self-imposed observance of fasting. In the light of grave human needs which weigh on the Christian conscience in all seasons, we urge, particularly during Lent, generosity to local, national, and world programs of sharing of all things needed to translate our duty to penance into a means of implementing the right of the poor to their part in our abundance. We also recommend spiritual studies, beginning with the Scriptures as well as the traditional Lenten Devotions (sermons, Stations of the Cross, and the rosary), and all the self-denial summed up in the Christian concept of "mortification."

15. Let us witness to our love and imitation of Christ, by special solicitude for the sick, the poor, the underprivileged, the imprisoned, the bedridden, the discouraged, the stranger, the lonely, and persons of other color, nationalities, or backgrounds, than our own. A catalogue of not merely suggested but required

Penance and Abstinence (Continued on page 7)

FRANK & ERNEST



(Continued from page 6) **Penance and Abstinence**

good works under these headings is provided by Our Blessed Lord Himself in His description of the Last Judgment (Mt 25:34-40). This salutary word of the Lord is necessary for all the year, but should be heeded with double care during Lent.

16. During the Lenten season, certain feasts occur which the liturgy or local custom traditionally exempts from the Lenten spirit of penance. The observance of these will continue to be set by local diocesan regulations; in these and like canonical questions which may arise in connection with these pastoral instructions, reference should be made to Article VII of *Poenitemini* and the usual norms.

VIGILS AND EMBER DAYS

17. Vigils and Ember Days, as most now know, no longer oblige to fast and abstinence. However, the liturgical renewal and the deeper appreciation of the joy of the holy days of the Christian year will, we hope, result in a renewed appreciation as to why our forefathers spoke of "a fast before a feast." We impose no fast before any feast-day, but we suggest that the devout will find greater Christian joy in the feasts of the liturgical calendar if they freely bind themselves, for their own motives and in their own spirit of piety, to prepare for each Church festival by a day of particular self-denial, penitential prayer and fasting.

CHRIST DIED FOR OUR SALVATION ON FRIDAY

18. Gratefully remembering this, Catholic peoples from time immemorial have set apart Friday for special penitential observance by which they gladly suffer with Christ that they may one day be glorified with Him. This is the heart of the tradition of abstinence from meat on Friday where that tradition has been observed in the holy Catholic Church.

19. Changing circumstances, including economic, dietary, and social elements, have made some of our people feel that the renunciation of the eating of meat is not always and for everyone the most effective means of practicing penance. Meat was once an exceptional form of food; now it is commonplace.

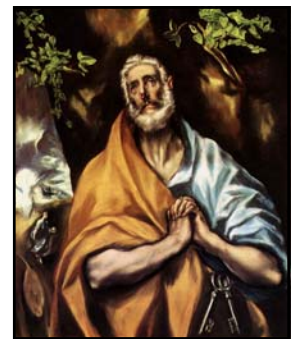
20. Accordingly, since the spirit of penance primarily suggests that we discipline ourselves in that which we enjoy most, to many in our day abstinence from meat no longer implies penance, while renunciation of other things would be more penitential.

21. For these and related reasons, the Catholic bishops of the United States, far from downgrading the traditional penitential observance of Friday, and motivated precisely by the desire to give the spirit of penance greater vitality, especially on Fridays, the day that Jesus died, urge our Catholic people henceforth to be guided by the following norms.

22. Friday itself remains a special day of penitential observance throughout the year, a time when those who seek perfection will be mindful of their personal sins and the sins of mankind which they are called upon to help expiate in union with Christ Crucified.

23. Friday should be in each week something of what Lent is in the entire year. For this reason we urge all to prepare for that weekly Easter that comes with each Sunday by freely making of every Friday a day of self-denial and mortification in prayerful remembrance of the passion of Jesus Christ.

24. Among the works of voluntary self-denial and personal penance which we



**ST PETER IN
PENITENCE**

El Greco
(1605)

Penance and Abstinence (Continued on page 8)

(Continued from page 7) **Penance and Abstinence**

especially commend to our people for the future observance of Friday, even though we hereby terminate the traditional law of abstinence binding under pain of sin, as the sole prescribed means of observing Friday, we give first place to abstinence from flesh meat.

We do so in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law. Our expectation is based on the following considerations:

- a. We shall thus freely and out of love for Christ Crucified show our solidarity with the generations of believers to whom this practice frequently became, especially in times of persecution and of great poverty, no mean evidence of fidelity to Christ and His Church.
- b. We shall thus also remind ourselves that as Christians, although immersed in the world and sharing its life, we must preserve a saving and necessary difference from the spirit of the world. Our deliberate, personal abstinence from meat, more especially because no longer required by law, will be an outward sign of inward spiritual values that we cherish.

25. Every Catholic Christian understands that the fast and abstinence regulations admit of change, unlike the commandments and precepts of that unchanging divine moral law which the Church must today and always defend as immutable. This said, we emphasize that our people are henceforth free from the obligation traditionally binding under pain of sin in what pertains to Friday abstinence, except as noted above for Lent. We stress this so that "no" scrupulosity will enter into examinations of conscience, confessions, or personal decisions on this point.

26. Perhaps we should warn those who decide to keep the Friday abstinence for reasons of personal piety and special love that they must not pass judgment on those who elect to substitute other penitential observances. Friday, please God, will acquire among us other forms of penitential witness which may become as much a part of the devout way of life in the future as Friday abstinence from meat. In this connection we have foremost in mind the modern need for self-discipline in the use of stimulants and for a renewed emphasis on the virtue of temperance, especially in the use of alcoholic beverages.

27. It would bring great glory to God and good to souls if Fridays found our people doing volunteer work in hospitals, visiting the sick, serving the needs of the aged and the lonely, instructing the young in the Faith, participating as Christians in community affairs, and meeting our obligations to our families, our friends, our neighbors, and our community, including our parishes, with a special zeal born of the desire to add the merit of penance to the other virtues exercised in good works born of living faith.

28. In summary, let it not be said that by this action, implementing the spirit of renewal coming out of the Council, we have abolished Friday, repudiated the holy traditions of our fathers, or diminished the insistence of the Church on the fact of sin and the need for penance. Rather, let it be proved by the spirit in which we enter upon prayer and penance, not excluding fast and abstinence freely chosen, that these present decisions and recommendations of this conference of bishops will herald a new birth of loving faith and more profound penitential conversion, by both of which we become one with Christ, mature sons of God, and servants of God's people. †

SIMPLE TRUTHS

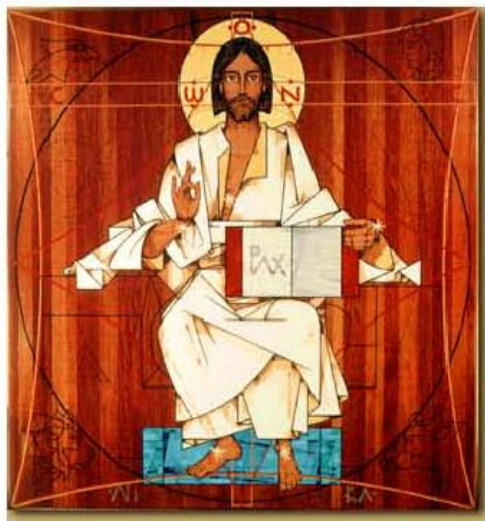


Fulton J. Sheen

"There would be much less anxiety in the world if people would see that trials are often permitted by an allowing Providence to purify us from sin, to detach us from what is harmful." †

St. Thomas More Society Retreat

“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.” (Mark 14: 37-38)



**Then Jesus
“went out to the
mountain to pray,
spending the night
in communion
with God. ...”**

—Luke 6:12

When: Friday evening, March 16, 2007 (check-in 7:30-8:30 p.m.) through Noon on Sunday, March 18, 2007

Where: Prince of Peace Retreat Center, Oceanside, CA (Benedictine)

www.princeofpeaceabbey.org

Cost: \$130 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, with opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Father Hugh Barbour, O. Praem, Ph.D.

Theme: “Psalm 21/22: Our Savior Crucified-Teacher of Prayer”

Contact: Anne Lanphar (714) 250-1453 or via email at alanphar@firstam.com or mail your check as set forth below.

PLEASE REGISTER AS SOON AS POSSIBLE AS SPACE IS LIMITED †

Please register me for the St. Thomas More Retreat for the weekend of March 16-18, 2007

Name: _____ **Telephone:** _____

Address: _____

City: _____ **State:** _____ **Zip:** _____ **email:** _____

*Make check payable to the “St Thomas More Society” and mail to:
Anne Lanphar c/o First American SMS, 200 commerce, Irvine, CA 92602*

THE NECKLACE



THOUGHT FOR THE DAY



The cheerful little girl with bouncy golden curls was almost five. Waiting with her mother at the checkout stand, she saw them, a circle of glistening white pearls in a pink foil box.

"Oh, Mommy! Please, can I have them? Please, Mommy, please?"

Quickly the mother checked the back of the little foil box and then looked back into the pleading blue eyes of her little girl's upturned face.

"A dollar ninety-five. If you really want them, I'll think of some extra chores for you and in no time you can save enough money to buy them for yourself. Your birthday's only a week away and you might get another crisp dollar bill from Grandma."

As soon as Jenny got home, she emptied her penny bank and counted out 17 pennies. After dinner, she did more than her share of chores and she went to the neighbor and asked Mrs. McJames if she could pick dandelions for ten cents. On her birthday, Grandma did give her another new dollar bill and at last she had enough money to buy the necklace.

Jenny loved her pearls. They made her feel dressed up and grown up. She wore them everywhere, Sunday school, kindergarten, even to bed. The only time she took them off was when she went swimming or had a bubble bath. Mother said if they got wet, they might turn her neck green.

Jenny had a very loving Daddy and every night when she was ready for bed, he would stop whatever he was doing and come upstairs to read her a story. One night as he finished the story, he asked Jenny, "Do you love me?"

"Oh yes, Daddy. You know that I love you."

"Then give me your pearls."

"Oh, Daddy, not my pearls. But you can have Princess, the white horse from my collection, the one with the pink tail. Remember, Daddy? She's my very favorite."

"That's okay, Honey, Daddy loves you. Good night." And he gave her a kiss.

About a week later, after the story time, Jenny's daddy asked again, "Do you love me?"

"Daddy, you know I love you."

"Then give me your pearls."

"Oh, Daddy! Not my pearls. But you can have my baby doll. The brand new one I got for my birthday. She is beautiful and you can have the yellow blanket that matches her sleeper."

"That's okay. Sleep well. God bless you, little one. Daddy loves you."

And as always, he brushed her cheek with a gentle kiss.

A few nights later when her daddy came in, Jenny was sitting on her bed with her legs crossed Indian style.

As he came close, he noticed her chin was trembling and one silent tear rolled down her cheek.

"What is it, Jenny? What's the matter?"

Jenny didn't say anything but lifted her little hand up to her Daddy. And when she opened it, there was her little pearl necklace. With a little quiver, she finally said, "Here, Daddy; this is for you."

With tears gathering in his own eyes, Jenny's Daddy reached out with one hand to take the dime-store necklace, and with the other hand he reached into his pocket and pulled out a blue velvet case with a strand of genuine pearls and gave them to Jenny.

He had them all the time. He was just waiting for her to give up the dime-store stuff so he could give her the genuine treasure. So it is, with our Heavenly Father. He is waiting for us to give up the cheap things in our lives so that he can give us beautiful treasures.

God will never take away something without giving you something better in its place. †

SACKCLOTH AND ASHES

Penance has been part of the true religion since before the time of Christ, as shown by the Old Testament's injunctions concerning fasting, wearing sackcloth, and sitting in dust and ashes.

Penances can be formal or informal, but they amount to the same thing – expressions before God of sorrow over one's sins, which is not only required by God but also by human nature; human beings have an innate need to mourn tragedies, and their sins are tragedies.

Under the ancient form of the penitential discipline, there were four classes of penitents who had committed major sins (e.g., idolatry, murder, abortion, adultery), and they moved through the classes on their way to full reconciliation.

Weepers were not allowed in the church but stayed outside and asked those going in to pray for them. *Hearers* stood inside church doors and heard the liturgy of the word but were dismissed, like the catechumens, before the liturgy of the Eucharist. *Kneelers* knelt or lay down in church and participated with the Church in specific prayers for them before being blessed by the bishop and dismissed prior to the Eucharist. *Standers* sat in the congregation and stayed for the liturgy of the Eucharist but did not receive Communion.

As these quotations show, the Church Fathers had a lively understanding of the role of penance in the Christian life (cf. Matt. 6:16-18, Mark 2:18-20, Acts 13:2-3, Jas. 4:8-10), an understanding we would do well to recover.

THE DIDACHE

Before the baptism, let the one baptizing and the one to be baptized fast, as also any others who are able. Command the one who is to be baptized to fast beforehand for one or two days...[After becoming a Christian] do not let your fasts be with the hypocrites. They fast on Monday and Thursday, but you shall fast on Wednesday and Friday (*Didache* 7:1, 8:1 [A.D.70]).

POPE CLEMENT I

You [Corinthians], therefore, who laid the foundation of the rebellion [in your church], submit to the presbyters and be chastened to repentance, bending your knees in a spirit of humility (*Letter to the Corinthians* 57 [A.D. 80]).

HERMAS

[The old woman told me:] "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day (*The Shepherd* 1:3:10 [A.D. 80]).

IGNATIUS OF ANTIOCH

For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of penance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ (*Letter to the Philadelphians* 3 [A.D. 110]).

POLYCARP

Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from the beginning; staying awake in prayer, and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation," as the Lord has said: "The spirit truly is willing, but the



**ST JEROME
PENITENT**
El Greco
(1610—14)

* Reprinted from
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(Continued from page 11) Sackcloth & Ashes

flesh is weak" [Matt. 26:41] (*Letter to the Philippians* 7 [A.D. 135]).

JUSTIN MARTYR

I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we are praying and fasting with them. Then they are brought by us to where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, "Except ye be born again, ye shall not enter into the kingdom of heaven" (*First Apology* 61 [A.D. 151]).

IRENÆUS

Some consider themselves bound to fast one day [during Lent], others two days, others still more, while others [do so during] forty; the diurnal and the nocturnal hours they measure out together as their [fasting] day. And this variety among the observers [of the fasts] had not its origin in our time, but long before in that of our predecessors (*Letter to Pope Victor* [A.D. 190]).

TERTULLIAN

Confession is a discipline for man's prostration and humiliation...It commands one to lie in sackcloth and ashes, to cover the body with mourning, to cast the spirit down in sorrow, to exchange the sins which have been committed for a demeanor of sorrow; to take no food or drink except what is plain, not, of course, for the sake of the stomach, but for the sake of the soul; and most of all, to feed prayers on fasting; to groan, to weep and wail day and night to the Lord your God; to bow before the presbyters, to kneel before God's refuge places [altars], and to beseech all the brethren for the embassy of their own supplication (*Repentance* 9:3-5 [A.D. 203]).

ORIGEN

There is also a seventh, albeit hard and laborious [method of forgiveness] – the remission of sins through penance, when the sinner washes his pillow in tears, when his tears are day and night his nourishment, and when he does not shrink from declaring his sin to a priest of the Lord (*Homilies on Leviticus* 2:4 [A.D. 248]).

CYPRIAN

Sinners may do penance for a set time, and according to the rules of discipline come to public confession, and by imposition of the hand of the bishop and clergy receive the right of communion (*Letters* 9:2).

GREGORY THAUMATURGUS

Weeping is done outside the gate of the oratory, and the sinner standing there ought to implore the faithful, as they enter, to pray for him. Hearing is in the narthex inside the gate, where the sinner ought to stand while the catechumens are there, and afterward he should depart. For let him hear the Scriptures and the teachings...and then be cast out and not be reckoned as worthy of [the penitential] prayer. Submission allows one to stand within the gate of the temple, but he must go out with the catechumens. Assembly allows one to be associated with the faithful, without the necessity of going out with the catechumens. Last of all is participation in the consecrated elements (*Canonical Letter*, canon 11 [A.D. 256]).

EUSEBIUS OF CAESAREA

[The Emperor Philip,] being a Christian desired, on the day of the last paschal vigil, to share with the multitude in the prayers of the Church, but that he was not permitted to enter, by him who then presided, until he had made confession and had numbered himself among those who were reckoned as transgressors and who occupied the place of penance. For if he had not done this, he would never have been received by him, on account of the many crimes which he had committed. It is said that he obeyed readily, manifesting in his conduct a genuine and pious fear of God (*Church History* 6:34 [A.D. 312]).

Sackcloth & Ashes (Continued on page 13)

(Continued from page 12) Sackcloth & Ashes

COUNCIL OF NICAEA I

It is decided by the council, even though they [those who apostatized without coercion during the persecution of Licinius] are unworthy of mercy, to treat them, nevertheless, with kindness. Those, then, who are truly repentant shall, as already baptized [people], spend three years among the hearers, and seven years among the kneelers, and for two years they shall participate with the people in prayers, but without taking part in the offering (*canon 11* [A.D. 325]).

JEROME

If the serpent, the devil, bites someone secretly, he infects that person with the venom of sin. And if the one who has been bitten keeps silence and does not do penance, and does not want to confess his wound...then his brother and his master, who have the word [of absolution] that will cure him, cannot very well assist him (*Commentary on Ecclesiastes 10:11* [A.D. 388]).

BASIL THE GREAT

Let him who has [committed incest]...[a]fter coming to an awareness of that dread sin, let him be a weeper for three years, standing at the door of the houses of prayer and begging the people entering there for the purpose of praying to offer in sympathy for him, each one, earnest petitions to the Lord. After this, let him be admitted for another three years among the hearers only; and when he has heard the Scriptures and the teachings, let him be put out and not be deemed worthy of the prayer. Then, if he has sought it with tears and has cast himself down before the Lord with a contrite heart and with great humility, let him be given admission for another three years. And thus, when he has exhibited fruits worthy of repentance, let him be admitted in the tenth year to the prayer of the faithful without communion. And when he has assembled for two years in prayer with the faithful, then let him finally be deemed worthy of the communion of the good (*Letters 217:75* [A.D. 367]). †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

CHILDREN IN CHURCH

A little boy was overheard praying: "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

After the christening of his baby brother in church, Jason sobbed all the way home in the back seat of the car. His father asked him three times what was wrong. Finally, the boy replied, "That preacher said he wanted us brought up in a Christian home, and I wanted to stay with you guys"

A mother asked her children as they were on the way to Mass, "And why is it necessary to be quiet in church?" Her daughter replied, "Because people are sleeping."

Six-year-old Angie and her four-year-old brother, Joel, were sitting together in church. Joel giggled, sang, and talked out loud. Finally, his big sister had had enough. "You're not supposed to talk out loud in church." "Why? Who's going to stop me?" Joel asked. Angie pointed to the back of the church and said, "See those two men standing by the door? They're hushers." †





SCRIPTURAL CORNER

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

JOHN 19: 37

³⁷And again another scripture says, "They shall look on him whom they have pierced."

Comment from the Navarre Bible:*

The account of the Passion concludes with a quotation from Zechariah (12:10) foretelling the salvation resulting from the mysterious suffering and death of a redeemer. The evangelist thereby evokes the salvation wrought by Jesus Christ who, nailed to the cross, has fulfilled God's promise of redemption (cf. Jn 12:32). Everyone who looks upon him with faith receives the effects of his Passion. Thus, the good thief, looking at Christ on the cross, recognized his kingship, placed his trust in him and received the promise of heaven (cf. Lk 23:42-43.)

In the liturgy of Good Friday the Church invites us to contemplate and adore the cross: "Behold the wood of the Cross, on which was nailed the salvation of the world", and from the earliest times of the Church the Crucifix has been the sign reminding Christians of the supreme point of Christ's love, when he died on the Cross and freed us from eternal death.

"Your Crucifix. As a Christian, you should always carry your Crucifix with you. And place it on your desk. And kiss it before going to bed and when you wake up: and when your poor body rebels against your soul, kiss it again" (J. Escriva, *The Way*, 302). †

MORE ON COUNTERING TEMPTATIONS



THE WRITINGS OF THOMAS MORE

The most effective way of countering temptation is to "consider how Christ, the Lord of sovereign power, / Humbled Himself for us unto the cross." Such a vivid recollection of God is, as we have seen, the single most important element of the spiritual life. Recalling "Christ's ineffable Passion" is "a strong defense against all adversity." The victorious combatant is admonished never to forget "that the Son of God died for you. And that you yourself will also die." Frequent contemplation on Christ's Passion will act as an impetus to a love that will "spur forth your horse through the short way of this momentary life to the reward of eternal happiness." More would repeat this same idea many times later in his life, and he followed this practice until the moment of his death....

After each of these aphoristic counsels comes an explanatory seven-line poem. The first ones, again, put earthly pleasures in perspective. Since even the greatest of earthly pleasures is "little, simple, short, and suddenly past," why should one act like a mad merchant and sell one's soul for "foolish merchandise"? This life passes so quickly that it is like "a dream or a shadow on the wall"—a mere moment, to be followed by an eternity of joy or an eternity of pain. Why, asks More, would any sane person buy a momentary pleasure for an eternity of pain? Furthermore, if we would compare all the pleasures of this world, we would discover that the greatest by far is a clear conscience, that "inward gladness of a virtuous mind."

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 25) †

ST PADDY WASN'T A PROTESTANT!*

BY JAMES AKIN

Patrick was born in 385 into a high-ranking Roman Christian family in western Britain; he died in Ireland in 461, though some accounts put his death later. His grandfather was a priest, and his father, a deacon, was a prosperous nobleman and a local Roman official. The family's native language was Latin.

Patrick writes that as youths he and his companions "turned away from God, did not keep his commandments, and did not obey our priests, who used to remind us of our salvation" (*Conf.* 1). His youth ended abruptly when, at age sixteen, he was kidnapped by Irish pirates and sold into slavery, being assigned to work as a shepherd. This revolutionized his life. His faith and zeal for God were ignited, and he spent much time praying and fasting.

After six years, he escaped, led by private revelations along a safe route back to Britain. In another revelation he was commissioned to serve as a missionary to Ireland. To prepare, he traveled to France and spent two decades as a monk—studying, praying, and practicing penance.

He was ordained to the priesthood and in 432 was sent to Ireland to serve Palladius, who had been consecrated bishop by Pope Celestine. When Palladius died on a trip to Britain, Patrick was chosen as his successor and was consecrated bishop by Germanus, the papal representative overseeing the Irish mission.

Patrick experienced enormous success in converting the Irish, and three assistant bishops from France were sent to help him, among them Sechnall (a.k.a. Secundinus). Within his generation the Irish had been transformed by God's grace into a Christian (and Catholic) people.

In 441 Patrick went to Rome to seek approval of his ministry in Ireland, and the newly-elected Pope Leo the Great confirmed Patrick's full adherence to the Catholic faith. This is significant since today some assert that Patrick was not even Catholic! The challenge is made mainly by Irish Americans who were brought up Protestant or who have abandoned the Church for Protestantism and wish to co-opt Patrick and represent him as a non-Catholic figure.

This is an impossible task, as Patrick was a Latin-speaking Roman noble, grandson of a Catholic priest; he was a man who had repeated private revelations, practiced penance (a very Catholic thing), spent two decades as a monk, was ordained a priest, was sent to serve on the papal mission to Ireland, was ordained bishop by a papal representative, and had his fidelity to Catholic teaching specially confirmed by Pope Leo the Great (of whom the fathers of the Council of Chalcedon cried "Peter has spoken through Leo!"). Patrick described himself as a Catholic, and a list of canons he drew up for the Church in Ireland commanded that any dispute not resolved on a local level was to be forwarded to Rome for decision.

The two writings of his that survive, his *Confession* and the *Letter to the Soldiers of Coroticus*, both attest to his Catholic faith.

The *Letter*—which Patrick wrote in a blazing fury after some of his newly baptized converts had been slaughtered during a raid by a British ruler—records his belief in the episcopacy, the ministerial priesthood, confirmation, the value of monks and nuns, purgatory, priestly absolution, and "doing hard penance" (the last two, he said, the murdering soldiers needed). His later *Confession* has a mild tone (not being a response to a massacre) and mentions many of the same Catholic distinctives, as well as fasting, loss of salvation, and Patrick's private revelations.

Another important source for Patrick's Catholicity is a Latin hymn written in praise of him by his assistant bishop, Sechnall, who records many of Patrick's beliefs, among them the sacrifice of the Mass, merits, the fact the Church is built on Peter, and baptismal regeneration.

Any claims from the disgruntled that Patrick was not Catholic are just blarney. †

SAINT STORIES



St Patrick used the shamrock to explain the mystery of the Trinity.

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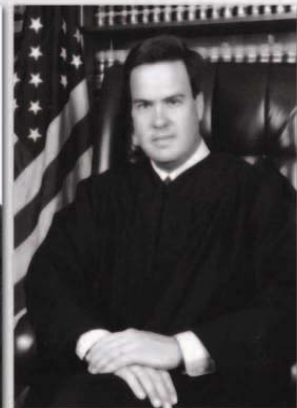
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MESSAGE OF HIS HOLINESS POPE BENEDICT XVI FOR LENT 2007

*"They shall look on Him
whom they have pierced" (Jn 19:37)*

Dear Brothers and Sisters!

"They shall look on him whom they have pierced" (Jn 19: 37). This is the biblical theme that this year guides our Lenten reflection. Lent is a favorable time to learn to stay with Mary and John, the beloved disciple, close to him who on the Cross, consummated for all mankind the sacrifice of his life (cf. Jn 19: 25). With a more fervent participation let us direct our gaze, therefore, in this time of penance and prayer, at Christ Crucified who, dying on Calvary, revealed fully for us the love of God. In the Encyclical *Deus Caritas Est*, I dwelt upon this theme of love, highlighting its two fundamental forms: *agape* and *eros*.

God's love: agape and eros

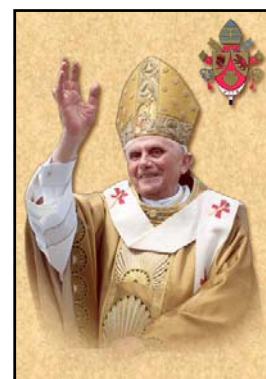
The term *agape*, which appears many times in the New Testament, indicates the self-giving love of one who looks exclusively for the good of the other. The word *eros*, on the other hand, denotes the love of one who desires to possess what he or she lacks and yearns for union with the beloved. The love with which God surrounds us is undoubtedly *agape*. Indeed, can man give to God some good that he does not already possess? All that the human creature is and has is divine gift. It is the creature, then, who is in need of God in everything. But God's love is also *eros*. In the Old Testament, the Creator of the universe manifests toward the people whom he has chosen as his own a predilection that transcends every human motivation. The prophet Hosea expresses this divine passion with daring images such as the love of a man for an adulterous woman (cf. 3: 1-3). For his part, Ezekiel, speaking of God's relationship with the people of Israel, is not afraid to use strong and passionate language (cf. 16: 1-22). These biblical texts indicate that *eros* is part of God's very Heart: the Almighty awaits the "yes" of his creatures as a young bridegroom that of his bride. Unfortunately, from its very origins, mankind, seduced by the lies of the Evil One, rejected God's love in the illusion of a self-sufficiency that is impossible (cf. Gn 3: 1-7). Turning in on himself, Adam withdrew from that source of life who is God himself, and became the first of "those who through fear of death were subject to lifelong bondage" (Heb 2: 15). God, however, did not give up. On the contrary, man's "no" was the decisive impulse that moved him to manifest his love in all of its redeeming strength.

The Cross reveals the fullness of God's love

It is in the mystery of the Cross that the overwhelming power of the Heavenly Father's mercy is revealed in all of its fullness. In order to win back the love of his creature, he accepted to pay a very high price: the Blood of his Only Begotten Son. Death, which for the first Adam was an extreme sign of loneliness and powerlessness, was thus transformed in the supreme act of love and freedom of the new Adam. One could very well assert, therefore, together with St Maximus the Confessor, that Christ "died, if one could say so, divinely, because he died freely" (*Ambigua*, 91, 1956). On the Cross, God's *eros* for us is made manifest. *Eros* is indeed, as Pseudo-Dionysius expresses it,



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



Papal Message (Continued on page 20)

(Continued from page 19) Papal Message

that force which "does not allow the lover to remain in himself but moves him to become one with the beloved" (*De Divinis Nominibus*, IV, 13: PG 3, 712). Is there more "mad *eros*" (N. Cabasilas, *Vita in Cristo*, 648) than that which led the Son of God to make himself one with us even to the point of suffering as his own the consequences of our offences?

"Him whom they have pierced"

Dear brothers and sisters, let us look at Christ pierced on the Cross! He is the unsurpassing revelation of God's love, a love in which *eros* and *agape*, far from being opposed, enlighten each other. On the Cross, it is God himself who begs the love of his creature: He is thirsty for the love of every one of us. The Apostle Thomas recognized Jesus as "Lord and God" when he put his hand into the wound of his side. Not surprisingly, many of the saints found in the Heart of Jesus the deepest expression of this mystery of love. One could rightly say that the revelation of God's *eros* toward man is, in reality, the supreme expression of his *agape*. In all truth, only the love that unites the free gift of oneself with the impassioned desire for reciprocity instills a joy which eases the heaviest of burdens. Jesus said: "When I am lifted up from the earth, I will draw all men to myself" (Jn 12: 32). The response the Lord ardently desires of us is above all that we welcome his love and allow ourselves to be drawn to him. Accepting his love, however, is not enough. We need to respond to such love and devote ourselves to communicating it to others. Christ "draws me to himself" in order to unite himself to me, so that I learn to love the brothers with his own love.

BLOOD AND WATER

"*They shall look on him whom they have pierced*". Let us look with trust at the pierced side of Jesus from which flow "blood and water" (Jn 19: 34)! The Fathers of the Church considered these elements as symbols of the Sacraments of Baptism and the Eucharist. Through the water of Baptism, thanks to the action of the Holy Spirit, we are given access to the intimacy of Trinitarian love. In the Lenten journey, memorial of our Baptism, we are exhorted to come out of ourselves in order to open ourselves in trustful abandonment to the merciful embrace of the Father (cf. St John Chrysostom, *Catecheses*, 3, 14ff.). Blood, symbol of the love of the Good Shepherd, flows into us especially in the Eucharistic mystery: "The Eucharist draws us into Jesus' act of self-oblation... we enter into the very dynamic of his self-giving" (Encyclical *Deus Caritas Est*, n. 13). Let us live Lent, then, as a "Eucharistic" time in which, welcoming the love of Jesus, we learn to spread it around us with every word and deed. Contemplating "him whom they have pierced" moves us in this way to open our hearts to others, recognizing the wounds inflicted upon the dignity of the human person; it moves us in particular to fight every form of contempt for life and human exploitation and to alleviate the tragedies of loneliness and abandonment of so many people. May Lent be for every Christian a renewed experience of God's love given to us in Christ, a love that each day we, in turn, must "re-give" to our neighbor, especially to the one who suffers most and is in need. Only in this way will we be able to participate fully in the joy of Easter. May Mary, Mother of Beautiful Love, guide us in this Lenten journey, a journey of authentic conversion to the love of Christ. I wish you, dear brothers and sisters, a fruitful Lenten journey, imparting with affection to all of you a special Apostolic Blessing. †

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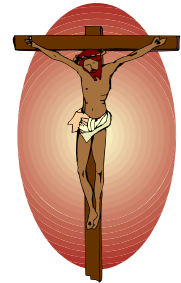
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*Heavenly Father, I offer you this day
all that I shall think, do or say,
uniting it with what was done
by Jesus Christ, your only Son.
Amen*

*We all need prayers—at some times
more than others. If you have a special
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 - ◆ Mary Keelan (illness)
 - ◆ Karl Abeyta (serious illness)
- ◆ Lauri B Kalinowski (serious illness)
 - ◆ 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) †



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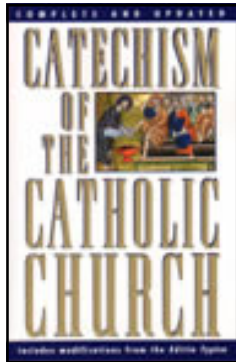
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: The Celebration of the Christian Mystery

SECTION TWO: The Seven Sacraments of the Church

CHAPTER TWO: "The Sacraments of Healing"

ARTICLE 4: The Sacrament of Penance and Reconciliation



CATECHISM CORNER

IV. INTERIOR PENANCE

1430 Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the *conversion of the heart, interior conversion*. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.

1431 Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart).

1432 The human heart is heavy and hardened. God must give man a new heart. Conversion is first of all a work of the grace of God who makes our hearts return to him: "Restore us to thyself, O LORD, that we may be restored!" God gives us the strength to begin anew. It is in discovering the greatness of God's love that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from him. The human heart is converted by looking upon him whom our sins have pierced:

Let us fix our eyes on Christ's blood and understand how precious it is to his Father, for, poured out for our salvation, it has brought to the whole world the grace of repentance.

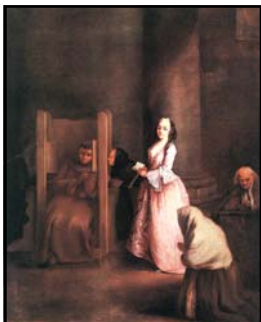
1433 Since Easter, the Holy Spirit has proved "the world wrong about sin, "i.e., proved that the world has not believed in him whom the Father has sent. But this same Spirit who brings sin to light is also the Consoler who gives the human heart grace for repentance and conversion.

V. THE MANY FORMS OF PENANCE IN CHRISTIAN LIFE

1434 The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer, and almsgiving, which express conversion in relation to oneself, to God, and to others. Alongside the radical purification brought about by Baptism or martyrdom they cite as means of obtaining forgiveness of sins: efforts at reconciliation with one's neighbor, tears of repentance, concern for the salvation of one's neighbor, the intercession of the saints, and the practice of charity "which covers a multitude of sins.".....

1436 Eucharist and Penance. Daily conversion and penance find their source and nourishment in the Eucharist, for in it is made present the sacrifice of Christ which has reconciled us with God. Through the Eucharist those who live from the life of Christ are fed and strengthened. "It is a remedy to free us from our daily faults and to preserve us from mortal sins.".....

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works). †



THE CONFESSION

Pietro Longhi

(Date Unknown)

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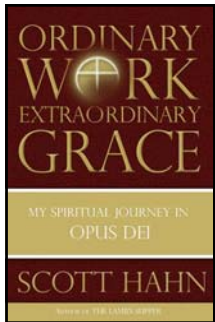


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BY: SCOTT HAHN

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