

# Ad Veritatem

Volume 13 Issue 12

St. Thomas More Society of Orange County

DECEMBER 2008

A detailed portrait of Thomas More, the English philosopher, lawyer, diplomat, and statesman. He is depicted from the chest up, wearing a dark cap and a voluminous, fur-lined brown robe. A gold chain with a large, ornate pendant hangs around his neck. He is looking slightly to the right with a serious expression. The background is a draped green cloth.

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

**Thomas More: A Portrait of Courage**

## **DECEMBER MEETING:**

**WEDNESDAY DECEMBER 17, 2008 NOON**

**SPEAKER: FR. CIRILO FLORES, J.D.**

**TOPIC: “OUR LORD COMES: WAITING WITH JOYFUL HOPE”**

*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

Don Hunsberger at (714) 663-8000 or email to [dah@hunsbergerlaw.com](mailto:dah@hunsbergerlaw.com), or

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

VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)

### THOMAS MORE SOCIETY BOARD OF DIRECTORS

**DAVID BELZ**  
*Kuhn & Belz*

**HON. MICHAEL BRENNER**  
*O.C. Superior Court, Ret'd*

**FABIO R. CABEZA**  
*McQueen & Ashman LLP*

**STEVEN COTUGNO**  
*Software Engineering  
Consultant*

**JOHN FLYNN**  
*Nossaman Guthner  
Knox & Elliott*

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

**DEBORAH KNEFEL**  
*Anaheim Deputy  
City Attorney*

**ANNE LANPHAR**  
*First American Professional  
Real Estate Services, Inc.*

**WILLIAM MALECKI**  
*State Compensation Ins. Fund*

**HON. DAVID McEACHEN**  
*O.C. Superior Court*

**MICHAEL G. MURPHY, CPA**  
*Murphy Murphy & Murphy, Inc.*

**JUDY PATNO**  
*Law Offices of Judy Patno*

**JAMES L. POTH**  
*Jones, Day*

**GREGORY WEILER**  
*Palmieri Tyler Weiner  
Wilhelm & Waldron*

**PRESIDENT**  
*Donald Hunsberger*

**SECRETARY**  
*Judy Patno*

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

**AD VERITATEM EDITOR**  
**ANNE LANPHAR**

**DECEMBER**  
**MEETING**

**FR. CIRILO FLORES, J.D.**  
**“OUR LORD COMES:  
WAITING WITH JOYFUL HOPE”**

**WHEN:**  
**NOON**  
**Wed. Dec 17**

**WHERE:**  
**First American  
Trust Bldg.**  
**5 First American  
Way, Santa Ana**

**FOR DIRECTIONS**  
**(714) 250-3000**

**COST:**  
**Lunch: \$15**

Fr. Cirilo Flores was born and reared in Corona. A graduate of Notre Dame High School in Riverside, he received his B. A. from Loyola Marymount University. He earned his Juris Doctor from Stanford University Law School and worked as a lawyer for ten years, practicing in the area of civil litigation, representing financial institutions and other businesses. He prepared for the priesthood at St. John’s Seminary, Camarillo, and was ordained for the Diocese of Orange in 1991. First assigned to St. Barbara Parish in Santa Ana, he also served as parochial vicar at St. Joachim (Costa Mesa), and Our Lady of Guadalupe (La Habra), before Bishop Brown named him pastor of St. Anne, Santa Ana, in July, 2000. After he served as pastor of St. Anne for eight years Bishop Tod Brown named Fr. Cirilo pastor of St. Norbert Parish, Orange, effective August 30 of this year. Fr. Cirilo presently is a member of the Diocesan Finance Council, the Priest Personnel Board, and various other committees and boards. Fr. Cirilo has lived his priesthood in diverse and challenging communities; he gives thanks for the love and prayers which sustain him and all priests.

**For questions, please contact either Don Hunsberger (714) 663-8000 or Anne Lanphar at (714) 250-1453 [alanphar@firstam.com](mailto:alanphar@firstam.com) †**

**STM MONTHLY MTGS:**  
**3RD WEDNESDAY OF MONTH:**

**JANUARY 21**  
**FEBRUARY 18**  
**MARCH 18**  
**APRIL 15**  
**MAY 20 †**

**MCLE**

**SATURDAY JANUARY 24, 2009**  
**FIRST AMERICAN TRUST BLDG**  
**CREDITS FOR ETHICS, ELIMINATION**  
**OF BIAS & SUBSTANCE ABUSE**  
**SEE PAGE 17 †**

**CALENDAR**  
**REMINDERS**



**4**

**A Message from our Chaplain**  
*Adoration of the Christ Child*

**5**

**Do We Want Him?**  
*Bishop Norman McFarland*

**7**

**Avoiding the Wishbook Syndrome**  
*Leslie Ryland*

**9**

**As We Wait in Joyful Hope:  
Ancient Catholic Customs Can  
Control Christmas Materialism**  
*Kevin Orlin Johnson*

**11**

**WE ARE GOING GREEN!**

**IN THIS ISSUE:**



*Adoration of the Christ Child*  
Page 4



*Avoiding the Wishbook Syndrome*  
Page 7

**12**

**Scriptural Corner**  
*Matthew 6:2-4*

**12**

**Simple Truths**

**13**

**Thought for the Day**  
*The Meaning of Christmas*

**16**

**More on Honesty**

**17**

**MCLE FLYER**

**18**

**From the Library**  
*Advent & Christmas Wisdom*



**A  
MESSAGE  
FROM  
OUR  
CHAPLAIN**



**ADORATION OF THE  
CHILD WITH ANGEL**

*Mariotto Albertinelli*

(1497)

## *Adoration of the Christ Child*

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

**QUESTION:** *Recently, I was in a Catholic bookstore that sells devotional articles. There were two friends with me, one a Catholic, and the other a Protestant. A woman in front of us in line was buying a statue of the Infant Jesus of Prague. Both my friends commented after we left the store about how they found devotion to the Child Jesus, especially in that form, kind of hard to take seriously. My Protestant friend's opinion didn't surprise me, but my Catholic friend's agreement with him did. How can we explain devotion to the Holy Child to those who say we should only worship an adult, risen Christ?*

**ANSWER:** If Christ had willed only to be worshipped as He is now in heaven, as a "risen adult," as they say, then He would not have appeared on earth as a Child, or at least, His childhood would not have been included in the message of salvation contained in the Holy Gospels.

As it is, however, Christ inspired the evangelists by His Holy Spirit to tell the story of His virginal conception and birth at Bethlehem. The Letter to the Hebrews presents the sentiments of Christ the God-Man "upon entering the world" at the moment of His incarnation, when He was the merest of children in the womb of His Blessed Mother. Our Lord was the Savior of the world at every moment of His earthly life, and because of the special gifts of knowledge and wisdom given to His Sacred Humanity, He merited our salvation continually, from His conception until He breathed forth His Spirit on the Cross. As the great Benedictine spiritual writer Abbot Marmion has said, "The mysteries of Christ are our mysteries." The events of His life are all sources of grace and enlightenment for the Christian soul. Thus it is that the Holy Spirit has inspired the Church to celebrate each year all of the mysteries of the life of Christ, because each one has its own special grace for our souls, and its own special glory given to the Father. The greatest of saints and mystics have found deep spiritual wisdom in devotion to the Holy Infancy of Jesus. This devotion goes back to the earliest days of the Church. The Sayings of the Desert Fathers, which originated partly in the third century, contains an account of the miraculous appearance of the Holy Child at the celebration of the Eucharist. St. Alexander of Alexandria, the predecessor of St. Athanasius, had a vision of the Child Jesus persecuted by the Arians. St. Francis of Assisi, St. Cajetan, St. Dominic, St. Catherine of Siena, St. Teresa of Avila, St. John of the Cross, St. Anthony of Padua, St. Anthony Mary Claret, and most recently, Blessed Faustina, all had a tender devotion to, and even experienced visions of, the Holy Child. This devotion is not only for the sentimental or the effeminate, it is for all the faithful, following the example of the great saints and mystics of the Church. In fact, it is really the devotion of God Himself, Who "has hidden these things from the wise and clever and revealed them to the merest children." Think of the amazing revelation of wisdom contained in the Heart of the Child Jesus! A very fine book has recently been published by Ignatius Press on this very topic, called *Redeemer in the Womb*, by Thomas Saward.

Devotion to the Infant Jesus can renew in our hearts a deep appreciation for the mystery of God made Man, and of His love for the little and the poor. Perhaps taking up devotion to the Child Jesus would be a fitting way to follow the Holy Father's call to meditation of the mystery of Jesus based on a sound theology, as a preparation for the Holy Year of A.D. 2000, the end of two millennia since the birth of the Holy Child. ☩



## DO WE WANT HIM?

BY BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN DECEMBER 2002

Once again we find ourselves in the middle of the season the Church calls “a time of joyful expectation,” as she prepares us in the Advent liturgy to celebrate the Nativity of our Lord and Savior, alive in its rich mystery of God entering into a new and intimate relationship with His people. We are invited to join voices with the ancient prophets of Israel in their expectations and yearnings for the Promised One, especially with Isaiah the “poet of the promise,” and to make their sentiments our own as we look to the presence of Christ in our lives.

But do we really want him?

This is rather a rude query, I know, and I suppose that many a reader who sincerely claims the Christian name will resent it. Do we want Christ? What kind of a question is that? Nevertheless, the question must stand. In religion, as in all else, it is salutary occasionally to re-examine our habitual assumptions.

I once read somewhere that a threefold reaction is possible when the believer enters upon the holy ground which is the presence of God. First, there is a profound sense of unworthiness. St. Peter illustrates the point clearly: “At the sight of this [the amazing catch of fish], Simon Peter fell at the knees of Jesus saying, leave me Lord. I am a sinful man.” We do not have to go far to find an explanation for such shrinking from the Divine Majesty. God is holy, as one understands well enough; and we are sinful, as we understand very well indeed. There is nothing artificial or pretended here. One really never knows himself, or at least admits what he knows of himself, until he stands before God.

But a second reaction to the presence of the Lord can oddly be a contradiction of the first. Sensing our unworthiness and bottomless need, we reach out to God, would run to God, would cling to God. At the very moment that Peter is giving his honest appraisal of his unworthiness, and telling the Lord to let him be, he is actually kneeling at the feet of Christ, giving no sign either of himself leaving or of allowing the Lord to do so. The situation is contradictory but entirely reasonable. We are indeed not worthy of God – but still we must have Him.

However, it is the third possible response to the approach of God that calls for the closest scrutiny. For it can embody frustration, anger, indignation, and even resentment. We must not fail to appreciate the subtlety of the Genesis account of the original sin to which we all are heir. The enticement dangled before mankind on that occasion by the Father of Lies was no other and no less than this: “You will be like Gods, knowing good and evil.” Here is the fearful seduction that underlies every temptation; here is the Olympian passion that throbs in the hidden depths of the human spirit. We would like to have more say in the Divine disposition of things, especially as they impact us personally. The unspoken presumption, of course, is that God does not seem to be taking care of things as He should. This is the implication every time one might question God’s mysterious ways. Why God, why me? Why must I suffer, why can’t I get well, why have you

*Do We Want Him? (Continued on page 6)*

### SIGNPOSTS



***And as for Christmas, we may still go to Midnight Mass, and have our eggnog and holly and Christmas cards, as usual. We can have all the Christmas there is, except the first syllable of that word – we can’t have the Christ who is. And without Christ, what is there really to celebrate?***

(Continued from page 5) **Do We Want Him?**

taken a loved one from me, why do you allow evil to exist and to oppress the innocent – why? why? why?

The outcome of this bold arrogance has us fashioning our own God, much like the pagans of old, when every household had its own accommodating deities. We approach God in our egocentric ways that reflect our prejudices, our personal histories, and our limitations. Left to our own devices we would end up creating God in our image. Our made-to-order God would absolutize personal values and conform to individual wants and desires, smiling benignly on our custom-fitted ethical norms. In his classic work, *The Everlasting Man*, G.K. Chesterton observes that, in the popular view, the Church has taken the merciful and humane Christ of the New Testament and “hidden this human character in repellent dogmas, and stiffened it with ecclesiastical terrors.” But in reality, Chesterton writes, just the opposite is the case: the ecclesial image of Christ is almost entirely merciful; the Gospel image is a good many other things as well. Even in her most demanding decrees, the Church is not so exacting as her Master. We would do well to refresh our memories on this with a re-reading in its entirety of the Sermon on the Mount in Matthew, chapters 5 through 7 (and take a look also at Luke 6: 17-49). Religion is indeed something more than getting gushy over “a chapel in the moonlight.”

And so, as we make our way through Advent toward another Christmas, is it idle to ask, do we really want Christ? God is always wrapped in the same garments in which He was covered at His coming into the world and in His passage through it: the God for whom we are looking was born in a stable and died on a cross. He presents Himself in what contradicts self-will and wounds self-love – and this means He also presents Himself to us in pain, and trials and disappointment; in sorrow, in opposition and even in failure. And He expects us to recognize and welcome Him under these conditions. Once again, are we ready to do so?

Admittedly, it isn't easy; it requires a strong faith to see Him in the long, dull sequences of squalid, obscure and pointless miseries that may be ours. But if we do not see God as He shows and gives Himself to us, the alternative is that we do not find Him at all. And as for Christmas, we may still go to Midnight Mass, and have our eggnog and holly and Christmas cards, as usual. We can have all the Christmas there is, except the first syllable of that word – we can't have the Christ who is. And without Christ, what is there really to celebrate? †

## SOCIAL JUSTICE

**VOLUNTEER WITH OTHER MEMBERS OF THE LEGAL  
COMMUNITY TO HELP SERVE BREAKFAST**

**FOURTH SUNDAY OF EACH MONTH**

**BREAKFAST 8:30-10:30 AM**

**FOLLOWED BY MASS**



**OC CATHOLIC WORKER  
316 Cypress, Santa Ana, CA  
(714) 558-7478 †**

For more information, contact  
Greg Weiler (949) 851-7238 or [gweiler@ptwww.com](mailto:gweiler@ptwww.com) or  
Leia or Dwight Smith (714) 558-7478

## AVOIDING THE WISH-BOOK SYNDROME\*

BY LESLIE RYLAND

I remember Christmas when I was a kid. In mid-November, when the Santa Ana winds had swept the air in the mountains east of San Diego clean and the mornings broke clear and cold through the pines outside my window, my mom came home from the post office bearing the promise of Christmas. Under the pile of bills and holiday charity solicitations she'd set on the corner of the kitchen table, I glimpsed a thick, rectangular catalogue with a shiny cover: the Montgomery Ward Christmas "wish book." My heart raced. I pulled the heavy volume into my arms and hugged it all the way to the couch. Leaning back into the worn upholstery, I gazed at the cover. A close-up of a gleaming red glass Christmas ornament reflected a family gathered around the fireplace opening gifts. The tree's boughs made a fuzzy, green halo around the ornament.

I opened the cover and skipped past the pages of ladies' holiday dresses and festive velour pant sets. When I turned a page and saw the dolls, I gasped. Every year Monkey Wards started the toy pages with dolls. Not dolls like I played with, hair ragged and uncombable from washing, eyes and mouths worn away from years of loving. These dolls wore black patent-leather shoes and white stockings. One doll I remember had fat blond curls that stuck out from beneath her blue fur hat. Her face looked like a pouty angel, and her blue fur coat buttoned up with round pearl buttons. Every year I asked my mom for one of those dolls. Every year my mom said, "They're too expensive. And you can't play with them anyway. They're just to look at."

After the fancy dolls, I pored over the regular ones: Dolls who drank from bottles and sat in high chairs. Dolls with hair that grew. Dolls that came with tiny strollers so you could push them to the grocery store. After the dolls came the doll accessories: doll clothes, doll beds, doll blankets. On almost every page, I found something I wanted. Turning page after page, a mantra began beating in my brain. "I want that. I want that. I want that. I want that."

In the weeks leading up to Christmas, the mantra grew louder. After we decorated the tree a few weekends before Christmas, I looked through the wish book for the eight-hundredth time and wondered what I would get. By then the pages had grown dog-eared and wrinkled from four pairs of hands turning and turning and pointing. "I want that," my little brother Jason told me as his finger rested on the picture of a giant yellow Tonka truck. My older sister Anita wanted games and plastic horses. My older brother Mark wanted a chemistry set and a slot-car racing kit.

By Christmas Eve, the mantra reached a fever pitch. The presents piled under the tree seemed to vibrate with expectation. Christmas morning, we woke in the dark and tiptoed into our parents' room. "Is it time?" I whispered to my mom.

She rolled over, opened her eyes, and looked at the clock. "Paul," my mom touched my dad's shoulder, "it's 5:30. Let's go see if Santa left anything."

We had to wait in the hall until my Mom had plugged in the tree lights and started a pot of coffee. With the smell of freshly brewed coffee mixing with the tree's evergreen scent, we descended on the gifts. For the next ten minutes, we



ST. NICHOLAS

*Tintoretto*

(Date Unknown)

\*This Rock

December 1997

(Continued from page 7) *Avoiding the Wish-Book Syndrome*

tore open our gifts like sharks tearing into a floating carcass. No one watched anyone else. Everyone looked only at his own gifts. And after each gift had been opened, each one of us said, "Okay, what's next?"

By 6:00, the frenzy had spent itself. We sat amid a sea of shredded wrapping paper and toted up our booty. The comparisons began around 6:05. "Mark got two presents from Grandma. How come I only got one?"

The letdown the day after Christmas was palpable. The tree seemed naked with no presents underneath it. For the first time, we noticed how dry the needles looked. By New Year's, the tree came down, and January's great gloom loomed ahead. After all the hype and all the anticipation, nothing could ever live up to the wish book's promise.

When I had kids of my own, I wanted something different for them.

My husband had an answer. "Why don't we celebrate Christmas liturgically?" Tim asked me. "That's what we always did in my family."

When Tim was growing up, his family observed Advent. Each night before dinner in the four weeks preceding Christmas, they lit the Advent wreath's candles and prayed. As the time for Christ's coming grew closer, the wreath blazed more brightly, one candle at a time. Each day they opened one more door of the Advent calendar. They saved all their Christmas decorating for Christmas Eve. "I can't tell you how exciting it was," Tim said, "to wake up Christmas morning and see the tree fully decorated for the first time."

Not that celebrating the season liturgically didn't have its own pitfalls. Doing everything Christmas Eve placed incredible pressure on Tim's parents. "I remember a few tense times between my mom and dad," Tim told me, "when they tried to do too much in too short a time. And sometimes it was hard being different when everyone else in the neighborhood decorated their houses right after Thanksgiving.

Acknowledging the possible problems, we decided to try Tim's way. Each year, our celebration has become richer and more meaningful. Our older two daughters, now almost five and two-and-a-half, take turns blowing out the Advent candles as Christmas approaches. When our oldest, Rebecca, asked Tim last year why we hadn't put up our tree or our lights during Advent, Tim told her, "Remember when we had your birthday party last month?"

"Yes," Rebecca replied solemnly.

"When did we decorate the house and blow up the balloons and have the party? Before your birthday or on your birthday?"

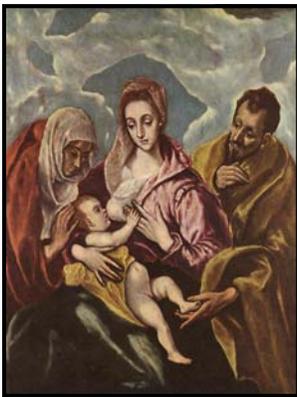
"On my birthday."

"That's right. So that's what we do for Christmas, too. We're celebrating Jesus' birthday. Why would we decorate two or three weeks before the party?"

Rebecca smiled.

Since we start celebrating on Christmas Day, we don't seem to experience the letdown I felt as a child. The Christmas season extends right through Epiphany. Some families we know wait until Epiphany to exchange gifts, just as the Magi brought their gifts to the Christ child. Others give little gifts every day

*Avoiding the Wish-Book Syndrome* (Continued on page 14)



**HOLY FAMILY WITH  
SAINT ANNE**

*El Greco*

(1600s)

## AS WE WAIT IN JOYFUL HOPE: ANCIENT CATHOLIC CUSTOMS CAN CONTROL CHRISTMAS MATERIALISM

BY KEVIN ORLIN JOHNSON

For many American Catholics, Thanksgiving kicks off another season of "here we go again"-fending off the annual bombardment from advertisers and the temptation to measure Christmas in terms of presents. It's a month-long struggle to get all of our holiday work done and somehow keep Christ in Christmas, too.

Many of us look back to a simpler Christmas in the "good old days," a mythical time when the holiday came wrapped in a stocking full of chocolates and maybe an orange. Well, let's look back a little farther and stand where we can get some perspective on the matter.

For one thing, when you look at the liturgical calendar, you'll notice that Christmas isn't the Church's major holiday. It never has been. Church Fathers such as Augustine didn't include a commemoration of Christ's birth in their lists of holidays at all. Early Christians focused their attention on Easter, the holiest day in the Church's calendar, the solemnity of solemnities.

In fact, our pattern of activity each week still echoes the Easter Triduum. That's why every Friday has always been a day of penance (it still is, by the way-the rule is either no meat or an equivalent penance, every Friday). Saturday was originally a day to lie low and keep quiet, which is why we have two-day weekends instead of laboring six days, as it says in Genesis. Sunday is the "little Easter" commemorating the resurrection in the splendid liturgies of the principal Mass of the week. The early Church recalled this more explicitly in its weekly liturgies, but in the old days Easter itself was surrounded by vigils, processions, songs, presents, feasts, and parties for which everybody bought new clothes.

Today we've shifted all of the fuss and festivities to Christmas, and we pass over Easter almost entirely. But Easter still overshadows the commemoration of the birth of Jesus-spiritually, theologically, and liturgically-as the high holy day, the most solemn and joyous holiday of all.

That's undoubtedly why we didn't get around to commemorating the birth of Christ in the liturgy until about the late fourth century. The earliest surviving record of a specific celebration of the Nativity is a sermon by St. Optatus, bishop of Mileve in Africa, from about 383. Evidently, Optatus was the first to put a Feast of the Nativity into his diocese's calendar. The idea caught on almost immediately, but the feast was celebrated on different days in different places any time from November to March. It wasn't set at December 25 for the whole Church until about 650, and even then it wasn't a major holiday. It wasn't called "Christmas" until about the year 1000. The Feast of the Nativity didn't get loaded down with all secular customs of Christmas-the caroling, the banqueting, and the elaborate exchange of presents-until about five hundred years later.

Christians in northern Africa, the Middle East, and the Mediterranean were still observing a fairly low-profile Christmas around the year 1500. But it was different in northern Europe. About that time, that part of the world experienced a mini-Ice Age.



**THE NATIVITY**

*El Greco*

(1603--5)

(Continued from page 9) *As We Wait In Joyful Hope*

Suddenly there was snow in the winter, lots of it; people had to work all summer to store up food for the weeks and months they'd be kept indoors. By the end of December you'd probably be stringing the dried fruit into endless garlands and singing incomprehensible songs anyway, holiday or no.

Certainly having the neighbors in to sit around a blazing Yule log wouldn't cut into your workday. All of the extras that naturally settled around Christmas-which comes just after the winter solstice-were not so much a burden as a welcome excuse for some social and physical activity. The parties back then were a well-earned celebration of a whole year's work harvested and gathered into barns.

Nowadays, of course, we wear ourselves out doing all of that stuff in addition to our normal daily workload, which takes the whole point out of it. Simplifying things to a leisurely level would be a courageous counter-cultural stand. But as our forebears in faith filled their empty hours with Yuletide cheer, they did something else, too, in the weeks before Christmas, something that can still put the holiday in perspective: They observed Advent.

Advent is really a lot like Lent. Both are roughly month-long seasons of preparation for a joyful holiday. In fact, starting in about the sixth century, Advent and Lent used the same liturgies, Mass for Mass, in the Latin Rite. During both seasons, you would see the purple vestments of mourning, symbolism echoed today by the colored candles of the Advent wreath. In the reign of Innocent III (1198-1216) the vestments of Advent were black. Long after that, pictures and statues were covered, the organ was silenced, and flowers were banned from the churches, just as during Lent. Even in the Ambrosian and Mozarabic rites, where there was no special Advent liturgy, there was still a requirement to fast during the season before the Nativity. It was designed to remind us of the need to repent in preparation for a holy season.

In Protestant denominations, of course, Advent has largely faded away. That's probably why the secular observances of Christmas, as they rushed in to fill the void, got out of hand. Advent fasting and almsgiving used to keep people aware of the proper use of material goods and of the need to offset other people's poverty with the excess from our own prosperity. If you take the penitential observances away, the secular celebrations can seem somehow obligatory, somehow the essence of Christmas.

Well, you wouldn't get far asking people to give up Santa's jolly red suit in favor of sackcloth and ashes. But there's one crucial difference between Lent and Advent: Christmas doesn't have Passion Week preceding it. The penitential observances of Advent always had a festive character to them. The idea was to contain your excitement before Christmas and to use that energy in preparing for Christ's coming. So people took on these penances joyfully-something that only a Christian could do. They'd pause in their celebrations to acknowledge their sins and to clean house spiritually, overjoyed that Christ came to us, but aware of our unworthiness to receive him.

We still use Advent calendars and wreaths to measure out joyful anticipation, but we can learn a lot from the old Advent practices that we've forgotten. Kids probably begged Optatus himself for Christmas presents, but for a month before that they would collect pennies for the poor, going door to door with a little Christ-child doll in an Advent variation on trick-or-treat. Families would have meager meals and give the unused food to the needy. Parishes used to have penitential feasts after Mass during Advent, with menus that were abundant but austere-bread and water, maybe, or fish, but plenty of it.

People had a good time keeping Advent, although music and dancing were forbidden then, just as during Lent. It was all part of a "discipline of joy" that is still an important part of our heritage today. Listen to the Mass after the Lord's Prayer: "In your mercy keep us free from sin . . . as we wait in joyful hope for the coming of our Savior, Jesus Christ." That's Advent, right there.

Maybe we can still recapture this uniquely Christian attitude of joyful penance. During these Advent weeks bring out that Lenten alms box and add coins to it before a meatless Friday dinner. Sing an Advent song as you do. Put the poor on your gift list: books and toys for the children, of course, but the whole family might save up for a bigger gift-an overcoat, maybe, for somebody who couldn't otherwise afford it.

And pay more attention to Easter. It's still our highest holy day. And the weather's usually nicer, too. ☩

# We are going green....

Effective December 2008

God has entrusted the earth to mankind who is responsible to preserve it. Therefore, to help protect the environment by reducing paper, we are going green. Commencing in December 2008, we will deliver the Ad Veritatem via a link sent by email unless we receive a specific request to mail a hard copy to you.

**NOTE:**

*The Ad Veritatem will be sent in pdf format with special links to make reading an electronic copy much easier and more enjoyable.*

**TO CONTACT US:**

**ST THOMAS MORE SOCIETY**

625 The City Drive  
Suite 345

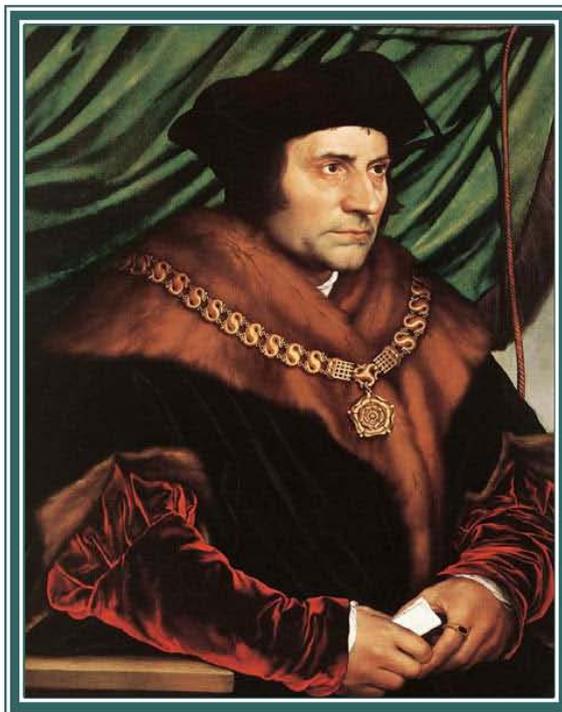
Orange, CA 92868

Attention: Don Hunsberger

Phone: 714 663-8000

Fax: 714 750-5665

E-mail: alanphar@firstam.com OR  
scotugno@sbcglobal.net



**CATHOLIC CATECHISM:**

2415 The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.

**STILL WANT A HARD COPY?**

- To request that a hard copy continue to be mailed to you, please write or email us.
- We would appreciate (*but don't require*) a small donation to defray the costs which are about \$30 per year.

**Thank you!**

Visit our website at [www.stthomasmore.net](http://www.stthomasmore.net)



## SCRIPTURAL CORNER

### Matthew 6:2-4

<sup>2</sup>“Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. <sup>3</sup>But when you give alms, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your alms may be in secret; and your Father who sees in secret will reward you.”

#### Comment from the Navarre Bible:\*

“Piety”, here, means good works (cf. not on Matthew 5:6). Our Lord is indicating the kind of spirit in which we should do acts of personal piety. Almsgiving, fasting and prayer were the basic forms taken by personal piety among the chosen people—which is why Jesus refers to these three subjects. With complete authority he teaches that true piety must be practiced with an upright intention, in the presence of God and without any ostentation. Piety practiced in this way implies exercising our faith in God who sees us—and also in the safe knowledge that he will reward those who are sincerely devout. †

\*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.

## Ad Risum Vertere Veritatem\*



\*Latin for “To turn truth into laughter”

## BEHAVING LIKE ANGELS



The fourth-grade teacher had to leave the room for a few minutes. When she returned, she found the children in perfect order. Everybody was sitting absolutely quiet.

She was shocked and stunned and said, "I've never seen anything like it before. This is wonderful. But, please tell me, what came over all of you? Why are you so well behaved and quiet?"

Finally, after much urging, little Sally spoke up and said, "Well, one time you said that if you ever came back and found us quiet, you would drop dead." †

## SIMPLE TRUTHS



## Fulton J. Sheen

"Our Lord said: *'Let not your left hand know what your right hand gives'* (cf. Matthew 6:3). This was followed by the second principle of giving: The gift must be offered for a Divine reason.

The cup of cold water will be given a reward a hundredfold if it is given in Christ's name." †

# MEANING OF CHRISTMAS

BY THOMAS PUCCI

Just a week before Christmas I had a visitor. This is how it happened. I just finished the household chores for the night and was preparing to go to bed, when I heard a noise in the front of the house. I opened the door to the front room and to my surprise, Santa himself stepped out next to the fireplace.

"What are you doing?" I started to ask. The words choked up in my throat and I saw he had tears in his eyes. His usual jolly manner was gone. Gone was the eager, boisterous soul we all know. He then answered me with a simple statement . . .

"TEACH THE CHILDREN!" I was puzzled. What did he mean? He anticipated my question and with one quick movement brought forth a miniature toy bag from behind the tree. As I stood bewildered, Santa said, "Teach the children! Teach them the old meaning of Christmas. The meaning that now-a-days Christmas has forgotten.

"Santa then reached in his bag and pulled out a **FIR TREE** and placed it before the mantle. "Teach the children that the pure green color of the stately fir tree remains green all year round, depicting the everlasting hope of mankind, all the needles point heavenward, making it a symbol of man's thoughts turning toward heaven."

He again reached into his bag and pulled out a brilliant **STAR**. "Teach the children that the star was the heavenly sign of promises long ago. God promised a Savior for the world, and the star was the sign of fulfillment of His promise."

He then reached into his bag and pulled out a **CANDLE**. "Teach the children that the candle symbolizes that Christ is the light of the world, and when we see this great light we are reminded of He who displaces the darkness."

Once again he reached into his bag and removed a **WREATH** and placed it on the tree. "Teach the children that the wreath symbolizes the real nature of love. Real love never ceases. Love is one continuous round of affection."

He then brought out a **HOLLY LEAF**. "Teach the children that the holly plant represents immortality. It represents the crown of thorns worn by our Savior. The red holly berries represent the blood shed by Him.

Next he pulled from his bag a **GIFT** and said, "Teach the children that God so loved the world that he gave his begotten son." Thanks be to God for his unspeakable gift.

Santa then reached in his bag and pulled out a **CANDY CANE** and hung it on the tree. "Teach the children that the candy cane represents the shepherds' crook. The crook on the staff helps to bring back strayed sheep to the flock. The candy cane is the symbol that we are our brother's keeper."

He reached in again and pulled out an **ANGEL**. "Teach the children that it was the angels that heralded in the glorious news of the Savior's birth. The angels sang Glory to God in the highest, on earth peace and good will toward men."

Suddenly I heard a soft twinkling sound, and from his bag he pulled out a **BELL**. "Teach the children that as the lost sheep are found by the sound of the bell, it should ring mankind to the fold. The bell symbolizes guidance and return.

Santa looked back and was pleased. He looked back at me and I saw that the sparkle was back in his eyes. He said, "Remember, teach the children the true meaning of Christmas and do not put me in the center, for I am but a humble servant of the One that is, and I bow down to worship him, our LORD, our GOD." ✝

## THOUGHT

FOR

THE

DAY



(Continued from page 8) *Avoiding the Wish-Book Syndrome*

during the twelve days of Christmas.

Each year we try to focus more on Christ and less on the holiday hoopla. Christmas morning, we put Christ first by getting up and going to 8:00 Mass. When the girls are older, we hope to go to midnight Mass. The girls each get to open one present before we leave, a book or quiet toy that they can take to church. After Mass, we have family and friends over for gift opening and Christmas brunch. The Christmas carols we've been waiting for all Advent ring through the house.

We have experienced our share of holiday tension. Last Christmas, our baby Lucy was just two-and-a-half months old. With all the excitement, Lucy stayed up Christmas Eve until 11:00. When I finally laid her in her crib, I still had to wrap my presents, prepare brunch for the next morning, and clean the kitchen. While standing at the stove frying sausage at 1:30 A.M., I thought of Mary giving birth in a stable. My dirty kitchen didn't seem so bad.

As our girls get older, I want to give them more ways to celebrate Christmas and the rest of the year liturgically. I found two books that promise to help. As a gift I received *The Year and Our Children* by Mary Reed Newland. Written in 1957, the book provides a year's worth of ideas for planning family activities for Christian feasts and seasons. Some of the Advent and Christmas ideas include putting together a Jesse Tree with your children, making your own Advent wreath, and taking a field trip to an actual stable. The book also includes a lot of good information about how traditions arose and why we celebrate certain days. The book is tremendously educational even if you only follow a fraction of its suggestions.

I found *Building Family Faith* by Lisa M. Bellecci—St. Romain at our local Pauline Book and Media Center. Although not as rich in description and information as *The Year and Our Children*, *Building Family Faith* provides a structure for bringing the weekly lectionary to life for your children.

Either of these books will give you a better basis for Christmas than any wish book. ✚



#### NATIVITY

*Lorenzo Lotto*  
(1523)

## 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*

- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
  - ◆ Carol Flynn (illness)
  - ◆ Carli Whittemore
  - ◆ Mike Quigley (illness)
  - ◆ Jean Howard
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)

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

- ◆ Kathy Todd (cancer)
- ◆ Ellie Shonafelt & Her Children
- ◆ David Macdonald (illness)
- ◆ Eric & Marie Bessem
- ◆ Julia Nelson (serious illness)
- ◆ Sean Nelson (illness)
- ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention) ✚

## CHRISTMAS ADDRESS OF POPE JOHN PAUL II TO THE ROMAN CURIA

Tuesday, December 21, 2004

Your Eminences,  
Venerable Brothers in the Episcopate and in the Priesthood,  
Dear Brothers,

1. Every year, the approach of the festive Christmas celebrations stirs feelings of serenity and peace. The birth of Jesus is an event that moves our hearts. The eternal Word became flesh and came to dwell among us (cf. Jn 1: 14). In the next few days, the Liturgy will remind us more than once of this fundamental truth of our faith: "*Christus natus est nobis, venite, adoremus*", (Christ is born for us, come, let us adore him).

2. Today's Meeting of the Successor of Peter with his collaborators in the Roman Curia is already taking place in this Christmas atmosphere. Dear and Venerable Brothers, thank you for coming and thank you for the affection with which you surround me. The passing years make us feel ever more keenly the need for divine and human help. Thank you for your constant "harmony" as you work with me in the service of the universal Church, each one of you carrying out the task entrusted to him.

I address a special thought of gratitude to the Cardinal Dean for interpreting your common sentiments and for offering me your fervent good wishes for a Holy Christmas and for the New Year; I cordially reciprocate with my own good wishes for each one of you and for your loved ones.

3. The divine Child whom we adore in the crib is the Emmanuel, God-with-us, who is *really present in the sacrament of the Altar*. The wonderful exchange, the "*mirabile commercium*", that takes place in Bethlehem between God and humanity becomes constantly present in the sacrament of the Eucharist, which for this reason is the source of the Church's life and holiness.

Before such a great gift and mystery we are left speechless! "*Adoro te devote*", we will say at Christmas, already making out in the shadows of a grotto the drama of the Cross and the shining triumph of Christ's Pasch.

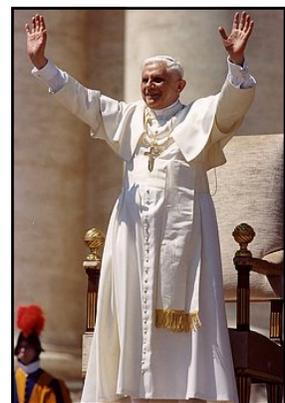
4. From the Son of God made man, *Lumen gentium* (the Light of humanity), the Church received the lofty mission of being "a sign and instrument... of communion with God and of unity among all men" (*Lumen Gentium*, n. 1). Dear brothers, let us be ever more aware that *communion with God and unity among all people*, starting with believers, is our priority commitment.

"*Ut unum sint!*". Was not this the heartfelt prayer that Christ addressed to the Father on the eve of his redeeming passion? It is urgently necessary to rebuild full communion among Christians. One of the aims of celebrating the *Year of the Eucharist* is to increase this thirst for unity by indicating the one, inexhaustible source: Christ himself. We must journey on unwavering towards unity to which, providentially, the Second Ecumenical Vatican Council gave a strong impetus. Indeed, it was precisely 40 years ago, on 21 November 1964, that the Constitution on the Church *Lumen Gentium* and the Decrees *Orientalium Ecclesiarum* on the Eastern Catholic Churches and *Unitatis Redintegratio* on ecumenism were promulgated.

5. Let us give thanks to God because at various levels *the ecumenical endeavour* is gathering momentum, thanks to constant contacts, meetings and initiatives with our brethren of the different Orthodox and Protestant Churches and Ecclesial Communities. In this context, *the visits* from some of their distinguished representatives *which I have received*



FROM  
PETER'S  
SUCCESSOR,  
POPE  
BENEDICT XVI



(Continued from page 15) **Papal Message**  
*this year acquire exceptional significance.*

I remember among others the visit of the Ecumenical Delegation from Finland, and especially that of the Ecumenical Patriarch Bartholomew I for the Solemnity of the Holy Apostles Peter and Paul in June, and a little less than a month ago, for the consignment of the gift of the relics of Sts Gregory Nazi-anzen and John Chrysostom. I warmly hope that the return to Russia of the *icon of the Mother of God of Kazan* will also contribute to hastening the unity of all Christ's disciples.

6. *The unity of the Church and the unity of the human race!* It sometimes happens that I read the aspiration to this unity on the faces of *pilgrims of all ages*. I detected it in particular at the *meeting with the young people* of Switzerland in Bern and at the Italian Catholic Action meeting in Loreto. Who but Christ can appease this hunger for life in communion?

Believers have an immense responsibility, especially to the new generations to whom they must pass on the Christian patrimony intact. Therefore, on many occasions, especially during my pilgrimage to Lourdes, I did not fail to encourage European Catholics to stay faithful to Christ. Indeed, it is in *the heart* that are nourished those Christian roots of Europe on which a future of solidarity and justice on the Continent and throughout the world largely depends. I would like to repeat here what I emphasized in my *Message* for the forthcoming World Day of Peace: "Do not be overcome by evil, but overcome evil with good".

7. *Adoro te devote!* Dear and Venerable Brothers, in gathering together the expectations and hopes of the Church and of humanity, let us turn our gaze once more to Christmas, now at hand.

Our hearts have no fear in the face of difficulties because we *trust in you, Child of Bethlehem*, who out of love came to dwell among us. Make yourself recognized and welcomed everywhere as the Prince of Peace and the Redeemer of man!

With affection, I impart my Blessing to you all.

Happy Christmas! ✚



- Photo courtesy of the Vatican  
**Pope John Paul II is returning the icon of the Mother of God of Kazan to Russia.**

## MORE ON HONESTY

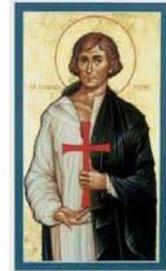


### THE WRITINGS OF THOMAS MORE

As a lawyer, he acquired a reputation for honesty and integrity. One early biographer reports that "to his clients [More] never failed to give advice that was wise and straightforward, always looking to their interests rather than to his own. In most cases he used his best endeavors to get the litigants to come to terms. If he was unsuccessful in this, he would then show them how to carry on the action at least expense. He was so honorable and painstaking that he never accepted any case until he had first examined the whole matter thoroughly and satisfied himself of its justice. It was all the same whether those who came to him were his friends or strangers...his first warning was ever that they should not in a single detail turn aside from the truth. Then he would say: 'If your case is as you have stated it, it seems to me that you will win.' But if they had no justice on their side, he would tell them so plainly, and beg them to give up the case, saying that it was not right either for him or for them to go on with it. But if they refused him, he would refer them to other lawyers, himself giving them no further assistance."

*Give me thy grace, good Lord,  
To set the world at nought,  
To set my mind fast upon thee...  
Gladly to be thinking of God,  
Piteously to call for his help,  
To lean unto the comfort of God,  
Busily to labour to love him.*  
St. Thomas More

STM



## ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

Is Pleased To Invite the Entire Orange County Legal Community To Its

# ANNUAL MCLE SEMINAR

**Saturday, January 24, 2009**

First American Trust Building  
5 First American Way  
Santa Ana CA 92707

8:00 am – 8:30 am	Mass	FR. HUGH BARBOUR, O.PRAEM
8:30 am – 9:00 am	Registration & Continental Breakfast	
9:00 am – 10:00 am	<u>Session 1:</u> PREVENTION, DETECTION, & TREATMENT OF SUBSTANCE ABUSE OR MENTAL ILLNESS THAT IMPAIRS PROFESSIONAL COMPETENCE	HONORABLE DAVID T. MCEACHON Superior Court Judge Orange County Superior Court
10:10 am – 11:10 am	<u>Session 2:</u> ELIMINATION OF BIAS IN THE LEGAL PROFESSION	REV. EDWARD G. BECKER, J.D. Parochial Vicar, St. Pius V Catholic Church, Member of California State Bar, Inactive; Georgetown University Law Center
11:20 am – 12:20 pm	<u>Session 3:</u> ETHICS IN THE LEGAL PROFESSION	SPEAKER SELECTION PENDING

- Due to limited seating PRE-REGISTRATION IS **REQUIRED**
- Cost: \$75 with MCLE Credit or \$30 with NO MCLE Credit or \$10 for law students
- Please submit your check payable to the "St. Thomas More Society" to:  
Deborah Knepfel, 200 S. Anaheim Blvd., Ste 356, Anaheim CA 92805
- Your check must be received by January 16, 2009!
- NO REFUNDS after January 16, 2009

1 hour each of MCLE credit in Ethics, Substance Abuse & Elimination of Bias is available to participants.

**DIRECTIONS:** From the 55 freeway take the MacArthur exit west; turn right on Imperial Promenade and turn right at the signal onto First American Way; at the stop sign turn right and then follow the signs to Building 5 (4 story bldg marked as First American Trust). Also watch for signs to the St. Thomas More MCLE Seminar.

**FOR INFORMATION PLEASE CONTACT:** Deborah Knepfel, Esq. [dknepfel@anaheim.net](mailto:dknepfel@anaheim.net) (714) 765-5345 (office) (714) 287-7897 (cell)  
Bill Malecki, Esq. [bemalecki@yahoo.com](mailto:bemalecki@yahoo.com) (714) 479-1516 (office) (714) 310-7745 (cell)

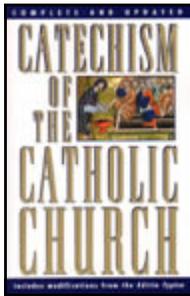
## THE CATECHISM OF THE CATHOLIC CHURCH

### PART THREE: LIFE IN CHRIST

#### SECTION ONE: MAN'S VOCATION LIFE IN THE SPIRIT

#### CHAPTER THREE: GOD'S SALVATION: LAW & GRACE

#### ARTICLE 2: GRACE & JUSIFICATION



## CATECHISM CORNER



**ST MARTIN &  
THE BEGGAR**

*El Greco*  
(1597-99)

#### IV. CHRISTIAN HOLINESS

**2012** "We know that in everything God works for good with those who love him . . . For those whom he fore knew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. and those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."

**2013** "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity." All are called to holiness: "Be perfect, as your heavenly Father is perfect."

In order to reach this perfection the faithful should use the strength dealt out to them by Christ's gift, so that . . . doing the will of the Father in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor. Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many saints.

**2014** Spiritual progress tends toward ever more intimate union with Christ. This union is called "mystical" because it participates in the mystery of Christ through the sacraments - "the holy mysteries" - and, in him, in the mystery of the Holy Trinity. God calls us all to this intimate union with him, even if the special graces or extraordinary signs of this mystical life are granted only to some for the sake of manifesting the gratuitous gift given to all.

**2015** The way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes:

He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows.

**2016** The children of our holy mother the Church rightly hope for the grace of final perseverance and the recompense of God their Father for the good works accomplished with his grace in communion with Jesus. Keeping the same rule of life, believers share the "blessed hope" of those whom the divine mercy gathers into the "holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." †



# PLEASE SUPPORT OUR SPONSORS!

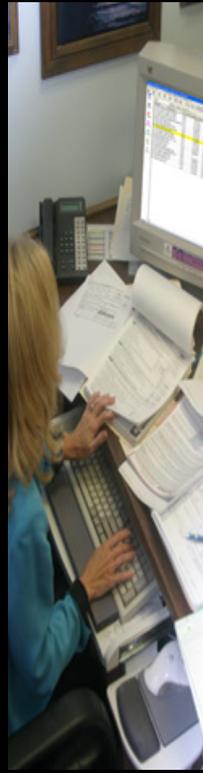


*More than just legal research...*

Thomson West can provide

- On-line continuing legal education
- Access to public records
- Office management software
- Numerous legal support products for lawyers
- And more...

Visit: [www.west.thomson.com](http://www.west.thomson.com)



## MURPHY MURPHY & MURPHY CERTIFIED PUBLIC ACCOUNTANTS

**OUR MISSION:** To provide the best In professional services, to each of our clients, with an authentic personal approach.

**OUR STAFF** consists of experienced professionals with a "hands on" approach to tax and tax planning. Our staff truly cares about making our client's dreams a reality and we do everything in our power to keep our clients focused on where they want to go, advise them on how to get there, and continually remind them of the importance of maintaining a disciplined approach.

**OUR COMPANY** is based on the principle that education and understanding of one's current tax & financial situation is vital to successfully making prudent decisions for future viability.

10801 Walker Street Suite 200  
Cypress CA 714 821-5550  
[www.murphy3tax.com](http://www.murphy3tax.com)



## The First American Corporation

*Providing the Information  
Resources of Today*

*With the Technology  
of Tomorrow*

*First American. All you need to know.*

*A Fortune 300 Company  
One of America's Most Admired Companies*



[www.firstam.com](http://www.firstam.com)

## PREMIER GROUP INTERNATIONAL

An Investigation & Security Corporation  
P.I. #22656 P.P.O. #14429

### AREAS OF SPECIALTY:

- |  |                                      |
|--|--------------------------------------|
| ◆ Executive & Celebrity Protection       | ◆ Background investigation/ P.O.S.T. |
| ◆ Transportation for Protective Services | ◆ Worker's Compensation              |
| ◆ Event Planning & Security              | ◆ Personal Injury Investigation      |
| ◆ Violence in the Workplace              | ◆ Subpoena Service                   |
| ◆ Asset & Property Protection            | ◆ Arson Investigation                |
| ◆ Corporate Investigation                | ◆ Cargo Theft                        |
| ◆ Surveillance                           | ◆ Industrial Espionage               |
|  | ◆ Undercover Operations              |

**WHO WE ARE:** Owned & operated by retired Police Officer Joseph Dalu and Private Investigator, Steven DeTata. The company is fully licensed and insured and is unequalled in experience, professionalism and training.

**MISSION:** To provide the highest quality of professional security and investigative services to insurance companies, celebrities and business executives without prohibitive costs.

(949) 768-7612 (310) 657-9700  
25260 LaPaz Road, Suite I-310, Laguna Hills, CA 92653  
[www.PremierGroupInternational.com](http://www.PremierGroupInternational.com)

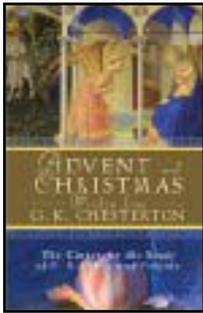
THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A CALIFORNIA NON PROFIT CORPORATION AND TAX EXEMPT UNDER IRC 501(C)(3).  
DONATIONS ARE TAX DEDUCTIBLE. †



# ADVENT & CHRISTMAS WISDOM

BY G. K. CHESTERTON

**FROM  
THE  
LIBRARY**



As one of the few relatively recent Christian writers who are admired and quoted by Christians at all ends of the spectrum, G.K Chesterton was known as a remarkable and diverse but extremely influential English writer. His inexhaustible and wide ranging portfolio of works includes journalistic writing, poetry, biography, Christian, fantasy and detective genres. His style is distinctive and always marked by humility, consistency, irony, wit and wonder. Some of his most enduring books include *The Everlasting Man*, which led C.S. Lewis to become a Christian and *The Napoleon of Notting Hill* which inspired Michael Collins to lead a movement for Irish independence.

G.K. Chesterton is sometimes referred to as the most unjustly neglected writer of our time. One reason might be his versatility and the inability for modern thinkers, theologians and commentators to pigeonhole him. We challenge you to enjoy his remarkable style, eloquence and faith-based writing at this joyous time of the year.

In this edition of *Advent and Christmas Wisdom*, each day's reflection includes a selection from one of Chesterton's finest works, a suitable Scripture verse, an appropriate prayer, and an exercise. This addition to one of Liguori's best-selling series is truly a refreshing, prayerful preparation for the coming of Christ at Christmas.

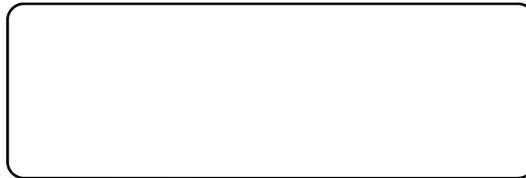
Publisher: Liguori Publications ISBN: 0764816284 pages 128 \$ 9.95 (Amazon) †

## *St. Thomas More Society of Orange County*

1102 N NIGUEL CANYON WAY  
BREA, CA 92821  
ATTN: ROBERT & ANNE LANPHAR

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

RETURN SERVICE REQUESTED



### OUR NEXT MEETING:

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

**SPEAKER: FR. CIRILO FLORES, J.D.**

**TOPIC: *Our Lord Comes: Waiting with Joyful Hope***

VISIT OUR WEBSITE @ [www.stthomasmore.net](http://www.stthomasmore.net)