

Ad Veritatem

Volume 13 Issue 1

St. Thomas More Society of Orange County

JANUARY 2008

**“The fickleness of fortune,
the shortness of life, and the
prevalence of suffering all show
that life itself is but a journey
towards death.”**

**Thomas More:
A Portrait of Courage**

JANUARY MEETING:

WEDNESDAY JANUARY 16, 2008 NOON

SPEAKER: FR RAY SKONEZNY

TOPIC: INSPIRATIONS FROM A SERVANT OF GOD

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. ☩

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VISIT OUR WEBSITE at www.stthomasmore.net

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St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

JANUARY
MEETING

FR. RAYMOND SKONEZNY
*Inspirations from
a Servant of God*



WHEN:

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Father Ray entered the Navy as a teenager. After being discharged, he entered the Trappist Monastery in Ogden, Utah where he lived under a vow of silence for 14 years. In 1981, Fr. Ray became the Director of Orange County Cursillo from which he recently retired. Fr. Ray is also currently serving as the associate pastor at St. John Neumann parish in Irvine. Father Ray is a well-known and highly respected speaker who has inspired hundreds of Catholics through the Cursillo movement including the original founders of the St Thomas More Society of Orange County!

For a more information, please read the article on Page 5 by Don Hunsberger. †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- FEBRUARY 20**
- MARCH 19**
- APRIL 19**
- MAY 21**
- JUNE 18 †**

**ST. THOMAS MORE SOCIETY
ANNUAL MCLE SEMINAR**

Saturday, January 26, 2008

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

SEE PAGE 8 †

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THE PRECIOUS BLOOD

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

A MESSAGE FROM OUR CHAPLAIN



THE MIRACULOUS
MASS

Simone Martini
(1312-17)

QUESTION: *A couple of weeks ago in our parish Mass there was a large quantity of the Precious Blood remaining after Communion. Instead of drinking it, the leader of our squad of Eucharistic Ministers decided to pour it down a special sink in the sacristy which he said was made just for this purpose. Is this allowed? It seemed so irreverent to pour the Eucharist out like that.*

ANSWER: Although the extraordinary minister of the Eucharist may have had good intentions, objectively to treat the Precious Blood in that way is a terrible sacrilege. The bishops of the United States have established norms recognized by the Holy See which are the minimum to be followed in the reverent treatment of the sacrament of the Precious Blood. Their Directory for the Celebration and Reception of Communion Under Both Kinds, promulgated in 1984, states: "Ministers shall always show the greatest reverence for the eucharistic species by their demeanor and in the manner in which they handle the consecrated bread or wine. Should there be any mishap, for example if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the sacrarium. After Communion, the eucharistic bread that remains is to be stored in the tabernacle. Care should be taken in regard to any fragments remaining on the corporal or in the sacred vessels. In those instances when there remains more consecrated wine than was necessary, the ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward . . . It is strictly prohibited to pour the Precious Blood into the ground or into the sacrarium (paragraphs 34-36, 38, emphases added).

The "*sacrarium*" is a special sink in the sacristy of most churches used for the disposal of sacred things that are no longer usable, for example, holy water, blessed ashes, and so on. The Blessed Sacrament is never "disposed" of. It must always be consumed (eaten or drunk) by a priest, deacon, an appointed minister, or one of the faithful.

In the introduction to the norms just quoted, the bishops give a clear and classical presentation of the Catholic dogma concerning the substantial and permanent presence of Our Lord in the Blessed Sacrament. Perhaps if we priests were as eager to give instruction in the sublime mysteries of the Faith as we are to involve the laity in various liturgical ministries, such horrible practices wouldn't occur nearly as often as they do. †

A SPECIAL TRIBUTE TO FATHER RAY SKONEZNY: OUR JANUARY SPEAKER

DONALD HUNSBERGER, ESQ.

This month of January heralds a speaker at the Thomas More meeting whom I have had the opportunity to introduce on perhaps a dozen occasions. But never once have I been able to offer the introduction I would like to give to this man. The problem is that Father Raymond Skonezny is a man who is truly humble. We all know people who will allow a moment or two of *bon mots* before smiling and stepping to the podium. These are people whose training and socialization has taught them to act this way, and while we all appreciate this effort on their parts, it's not the same thing as with Father Ray. He does not *act* humble; a DNA analysis of the cells from any part of his person would show double chromosomes of humility, both of them dominant genes. The result is that he doesn't simply allow a few kind words and then shake his head while thanking the speaker for the overstated introduction; Father Raymond cuts the introduction off before it really starts with a look that guarantees a decade in purgatory for every syllable uttered past the wave of his hand. And so I have never been able truly introduce Father Raymond Skonezny in a way that tells what should be said about his life of selfless ministry.

Please do not suppose that I have the courage to present a complete introduction of this man at a time when I will be seeing him within this lifetime. I know him well enough to know that if I tried to explain what I know of his keen intellect, his wide range of reading, his unselfish dedication to the souls he has touched through Cursillo and his multitude of other ministries, the depth of his spiritual wisdom, not to mention his resilient sense of humor, I would not be able to look him in the eye in any foreseeable future without spending month at a silent retreat.

And so it is my cowardice that causes me to opt for a written introduction far from Father Raymond's line of vision, but an introduction which will focus on only one aspect of Father's personality, a significant aspect of his persona, but certainly not the most important characteristic of this Man of God. Father Raymond, former Trappist Monk, Parish priest, Spiritual advisor to many, chaplain to a host of ministries, family friend to hundreds, is also one of the finest coaches I have ever met. While this may seem to some to be unworthy praise to a most worthy man, it is one of the highest compliments that I can personally offer someone.

I grew up in a state and a time where basketball coaches were famous for shaping lives with the precision of sculptors. In my Indiana home town, our basketball coach insisted on attention to every detail of the game, in particular to the fundamentals of free throw shooting. Team members practiced from the line before school, at lunch time, and when they got home from practice. The short term result of Coach Sweet's fanatic demands was a team whose average actually stayed at .792 for an entire season, and one of his athletes shot over 400 free throws without missing. But these were not the long term benefits of the coach's passion for practice. The results long term from this coach's insistence on his players' attention to detail translated into widespread success in the other areas of the players' lives. The men



**THE VIRGIN
OF HUMILITY**
Fra Angelico
(1435)

(Continued from page 5) *A Special Tribute*

who played ball from my Norman Rockwell Indiana small town graduating class ended up as a doctor, a school superintendent, a business owner, a coach, a banker, and an astronaut. Each of them, even in his fifties, points back to the lessons of his coaches as a major part of his work ethic formation.

Father Raymond's spiritual coaching skills have had an identical impact on the graduates of his Cursillo teams. A cursory cruise around the Roman Catholic Ministries in Orange County finds Cursillo alumni at the helms of Catholic agencies in every port. Visit the Catholic Committee on Scouting and the chair will gladly share a story about a Father Ray experience during her Cursillo weekend Stop by the home site of Second Harvest Food Ministry and the offices are filled with people who know what is meant by a three day weekend. Christians in Commerce has a Cursillo graduate guiding its Orange County voyages, and more than half the board of directors of Kairos Prison Ministries is filled with Cursillo graduates. Saint Vincent de Paul and the Thomas More Society are likewise run by Father Ray's spiritual athletes, and one Catholic High School president in Orange County has spent the last few years keeping faculty and staff in line for their Cursillo coaching experience. Father Ray's weekends of formation coaching have had the same far reaching results with his charges as did any coach: his graduates have taken his instruction and applied it to the needs of the community in every area of ministry in Orange County.

Most People who have seen the movie *Hoosiers* remember the scene before the state championship game where coach Gene Hackman has two of his players measure the distance from the gym floor to the bottom of the basketball rim. He then tells his small town boys that the basket height at the massive Hinkle field house was the same as the distance to the rim in their little town of Hickory. This scene was not the product of a screen writer's imagination; the real life coach of the 1954 Indiana State Championship basketball team, Milan High School's Marvin Wood, actually made this move to shore up his team's confidence before the championship game. To the world, this scene was a movie prop, but to my fellow real life Hoosiers, it is coaching legend.

The *Hoosiers*' tape measure has nothing on Father Raymond's repertoire of Weekend stories that strike at the center of attendees' and team members' consciousness. In the film, once the coach acknowledged the distance to the rim as being identical, Hickory basketball players laughed and relaxed as they looked around the gymnasium that could have housed most of the surface area of their home town. The movie Coach Gene Hackman's gambit worked. Father Raymond's moves with his weekend charges worked just as effectively to peel away the barriers of scores of attendees on hundreds of weekends over his tenure. His tales of talking about God on shipboard with an atheist while he was looking with him at the endless night sky cracked dozens of listeners from their points of resistance. The silence of the scene, the simplicity of the image, and the sincerity of the story teller convinced thousands of us that not only *could* we be Catholic emissaries for Christ, we came to *want* to tell the story.

Father Ray told a tale of quizzing a class of first communicants with the Bishop, and the room's laughter always ended with the shock and joy of the story's sacramental importance. And Father Raymond's tale of his coming to understand the importance of Our Lady of Guadalupe's story, told five hundred or more times, used Father's self recrimination to offer his Beloved Lady to a new generation of Cursillo every time he told the tale. And no one, at any time, ever helped a roomful of Catholics to understand the role of a priest more than Father Raymond when he talked about the life of a Religious as both alone and in an endless, eternal crowd.

The movie *Hoosiers* does not treat the fact that one of the teams that Milan beat on the way to meet South Bend Central in the championship game was the heroically famous Crispus Attucks team. Most serious basketball fans know that this team was the team that featured three future stars of the Harlem Globetrotters, and more importantly, the immortal precursor of Michael Jordan, Isaiah Thomas and Kobe Bryant,

A Special Tribute (Continued on page 16)

*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



St. Thomas More Society of Orange County

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

ANNUAL MCLE SEMINAR

Saturday, January 26, 2008

First American Title Insurance Company
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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	Session 1: ETHICS	Dean Celestine Richards McConville Associate Dean of Administration & Henry Salvatori Professor of Law Chapman University
10:10 am – 11:10 am	Session 2: SUBSTANCE ABUSE PREVENTION & STRESS MANAGEMENT	Aaron Kheriaty, M.D. Psychiatrist, Professor of Medicine at UC Irvine; Member of Opus Dei
11:20 am – 12:20 pm	Session 3: ELIMINATION OF BIAS	Honorable Andrew J. Guilford District Court Judge - United States District Court; Former President of the California State Bar Association

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“ARE THERE NO PRISONS? ARE THERE NO WORKHOUSES?”

ANNE NELSON LANPHAR, ESQ.

"At this festive season of the year, Mr. Scrooge," said the gentleman, taking up a pen, "it is more than usually desirable that we should make some slight provision for the Poor and Destitute, who suffer greatly at the present time. Many thousands are in want of common necessities; hundreds of thousands are in want of common comforts, sir."

"Are there no prisons?" asked Scrooge.

"Plenty of prisons," said the gentleman, laying down the pen again.

"And the Union workhouses?" demanded Scrooge. "Are they still in operation?"

"They are. Still," returned the gentleman, "I wish I could say they were not."

"The Treadmill and the Poor Law are in full vigor, then?" said Scrooge.

"Both very busy, sir."

"Oh! I was afraid, from what you said at first, that something had occurred to stop them in their useful course," said Scrooge. "I'm very glad to hear it."

"Under the impression that they scarcely furnish Christian cheer of mind or body to the multitude," returned the gentleman, "a few of us are endeavoring to raise a fund to buy the Poor some meat and drink and means of warmth. We choose this time, because it is a time, of all others, when Want is keenly felt, and Abundance rejoices. What shall I put you down for?"

"Nothing!" Scrooge replied.

"You wish to be anonymous?"

"I wish to be left alone," said Scrooge. "Since you ask me what I wish, gentlemen, that is my answer. I don't make merry myself at Christmas and I can't afford to make idle people merry. I help to support the establishments I have mentioned -- they cost enough; and those who are badly off must go there." (emphasis added)

"Many can't go there; and many would rather die."

"If they would rather die," said Scrooge, "they had better do it, and decrease the surplus population. Besides -- excuse me -- I don't know that."

"But you might know it," observed the gentleman.

"It's not my business," Scrooge returned. "It's enough for a man to understand his own business, and not to interfere with other people's. Mine occupies me constantly. Good afternoon, gentlemen!"

A CHRISTMAS CAROL, Charles Dickens, 1843

Since 1843, Scrooge has muttered these selfish lines in A Christmas Carol. His words are more than 160 years old but the attitude is centuries older and still exists today - the poor, the homeless, the imprisoned are not "my problem."

American thought and attitudes are centuries old derived originally from the founding Puritans who were one of the first groups to the shores of America. Historically American literature has reflected the Puritan religious beliefs which emphasized that those who are holy are, in fact, blessed by God with earthly wealth and, to the contrary, those who are poor are obviously sinners and are being punished by God. Centuries of American literature have been influenced by this philosophy which has also become ingrained in American society. At the turn of the nineteenth century, these beliefs were

Are There No Prisons? (Continued on page 10)



THE RICH MAN
& LAZARUS

Bonifacio Veronese

(1540s)

(Continued from page 9) *Are There No Prisons?*

clearly reflected in the secular Horatio Alger stories which always demonstrated that those who are good and work hard will be rewarded while those who are not well-off are obviously lazy, sinful, or both. Even today this basic philosophy is deeply imbedded in American thought. However, these beliefs are contrary to reality as well as the teachings of Christ.

During the 20th century, America society grudgingly decided that the social ills of poverty, homelessness, etc. needed to be handled for selfish reasons since they often lead to crime. These problems became something to be “handled” through impersonal solutions such as social security, welfare, food stamps, etc. Although well-intended, these governmental programs are really not much different from those in Dickens’ time allowing us also to mutter Scrooge’s words in our hearts: “I help to support the establishments I have mentioned – they cost enough; and those who are badly off must go there.”

However, these governmental and impersonal solutions do not satisfy Christ’s command that we “love our neighbor as ourselves.” Nowhere in the Gospels does Christ indicate that we can delegate our personal responsibility to the government or to other people because we are too busy or we don’t have time. So we cannot “buy” our way out of our Christian duties to the poor, the imprisoned, the hungry...

Catholic social teaching requires that society be fair with all its members. It emphasizes the importance and dignity of work and the responsibility to provide fair wages. Of course, a fair and Christian society must also make provision for those who truly cannot work. However, it is important to note that Christ’s teachings do not contain any provision for the wealthy delegating this responsibility by merely giving money. Nor can we ignore these responsibilities during the week by cheating on our billing or refusing to pay fair wages in our business lives and then expect to salve our conscience and buy our way to heaven by donating money to charity. We must look at our own actions: do we pay fair wages to our housekeeper and our gardener? Do we give a fair tip to those who serve us in restaurants and at car washes?

The Gospels exhort us to remember that as Christians we each have a personal – an individual – a one-on-one -responsibility to our neighbor. The Church emphasizes that Christ’s teachings remind us to *personal* responsibility to help our neighbor through the corporal works of mercy: feeding the poor, clothing the naked, visiting the sick, visiting the imprisoned. This duty is not something we can hire someone else to do for us...we cannot “buy” our way out of it.

Social welfare programs tend to be impersonal solutions that dehumanize both the recipient and the giver since both are isolated from Christ’s love **and** human contact. The inevitable and total failure of social programs disconnected from Christ’s love was clearly proven by the dramatic and complete failure of Communism. And the ultimate lesson Scrooge learns in the Christmas Carol is that he has a personal responsibility to the people around him as Marley eloquently and bluntly points out to him: “Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!”

We need to take *personal* responsibility for performing the corporal works of mercy which, when done with Christ’s love, will have a miraculous effect on both parties: the recipient who will come to know Christ’s love, but also the giver who will also discover a true miracle: that as Christ’s love passes through us, it leaves in its wake the



**THE CHARITY OF
ST LAWRENCE**

Bernardo Strozzi

(1639)

Are There No Prisons? (Continued on page 11)

(Continued from page 10) **Are There No Prisons?**

beautiful gifts of joy, peace and mercy (Catholic Catechism 1829). “Love itself is the fulfillment of all our works. There is the real goal; that is why we run: we run toward it; and once we reach it, in it we shall find rest.” (St Augustine).

In Luke 16:19-31, Christ taught the parable of Lazarus the beggar who lay outside the gate of a rich man, who dressed in fine clothing and dined sumptuously every day, but gave nothing to Lazarus. Both men died, and the beggar received his reward in heaven in Abraham’s bosom at the everlasting banquet, while the rich man craved a drop of water from Lazarus’s finger to cool his tongue as he was tormented in the fires of hell. When this request is denied, the rich man begs Abraham to send a messenger to warn his five brothers so they would not end up in hell with him. But Abraham denies this request indicating that the living have been warned by Moses and the prophets. The rich man says that if someone from the dead would go to them, then they would believe. Abraham indicates that they would also not listen to someone who has risen from the dead – a clear reference to Christ. This parable teaches us two important lessons:

1. It is evil to neglect others: Lazarus was rewarded not because he was poor, but his virtuous acceptance of poverty; and the rich man was punished, not because he was rich, but for the vicious neglect of the opportunities given him by his wealth.
2. There will be no personal messengers from the dead sent to us – Marley is only a fiction.

We have been warned.... †

THE BEST CHRISTMAS

This last Christmas was the best I ever experienced and I spent it in jail.

My husband Bob and I are involved with Catholic Detention Ministry. We teach Bible Study, Sacramental Preparation and conduct Communion Services for the juveniles in Unit T of Juvenile Hall as well as the those confined in the juvenile unit in Theo Lacy, the adult jail facility. We don’t know exactly what they have done—and we don’t want to know. It isn’t relevant to why we are there.

When we see these young men (and a few young women), we see teenagers. Of course, by the time we are seeing them, they are off drugs and scared. And they are looking for help....they are looking for God.

Some people say that they are only looking for God because they are in trouble. That is true. But isn’t that true for all of us? Don’t we all turn to God when we are in need and scared?

On Christmas Day, Bob and I went into the facilities to perform Communion Services for these young people. To show them that God really loves them...that there is hope through Christ Jesus. Although society and their own families may have given up on them, God still loves them.

When giving the reflection, I told them that at age 55 I really couldn’t remember the Christmas gifts I had received in prior years.....but I can totally recall with incredible detail the times in my life I have been kind to someone else. And some of these incidents occurred 30 or more years ago....

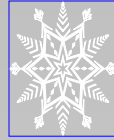
I also told them that I had discovered a secret: that when doing something kind for someone else, God’s love flows through us and it leaves behind a residual gift...His love! It is truly His gift that is always there to be re-opened and enjoyed again and again....

After the Communion Service, we gave the kids a small Christmas present: a ziplock baggie with some candy, holy cards, paper and envelopes, a poem and some stamps. Although not very dramatic, the cost of these items for 70 teenagers adds up and the cost was shared by the generosity of the St Thomas More Society. Although these gifts were small, they were a real surprise to the kids....who really appreciated them. Although sad, they were surprised that someone cared enough to come and visit them on Christmas.

What did Bob and I find? We found Christ’s love.

“God bless us, Everyone!” (Tiny Tim) †

SIMPLE TRUTHS



Fulton J. Sheen



~ Divine Exchange ~

Sanctity is not giving up the world. It is exchanging the world. It is a continuation of that sublime transaction of the Incarnation in which Christ said to man:

“You give me your humanity,
I will give you my divinity.

You give me your time,
I will give you my eternity.

You give me your bonds,
I will give you my omnipotence.

You give me your slavery,
I will give you my freedom.

You give me your death,
I will give you my life.

You give me your nothingness,
I will give you my all.”

And the consoling thought throughout this whole transforming process is that it does not require much time to make us saints; it requires only much love.” †



JAMES 5: 1-5

¹Come now, you rich, weep and howl for the miseries that are coming upon you. ²Your riches have rotted and your garments are moth-eaten. ³Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure^s for the last days. ⁴Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. ⁵You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter.

Comment from the Navarre Bible:*

¹⁻⁵. With exceptional severity and energy the sacred writer again (cf. 2:5-7) criticizes the sins of the well-to-do. In tones reminiscent of the Prophets (cf., e.g., Is 3:13-26; Amos 6:1ff; Mic 2:1ff), he reproves their pride, vanity and greed (w. 2-3) and their pleasure-seeking (v. 5), warning them that the judgment of God is near at hand (vv. 3, 5). The opening exhortation — “weep and howl” — is a very forceful call to repentance.

The Church has constantly taught that we have a duty to do away with unjust inequalities among men, which are frequently denounced in Scripture. The Second Vatican Council made an urgent call for a more just, fraternal society, a call for solidarity: “To fulfill the requirements of justice and equity, every effort must be made to put an end as soon as possible to the immense economic inequalities which exist in the world and increase from day to day, linked with individual and social discrimination, provided, of course, that the rights of individuals and the character of each people are not disturbed” (*Gaudium et spes*, 66).

People who are well-to-do should use their resources in the service of others. In this connection, the Church reaches that “they have a moral obligation not to keep capital unproductive and in making investments to think first of the common good. [...] The right to private property is inconceivable without responsibilities to the common good. It is subordinated to the higher principle which states that goods are meant for all” (SCDF, *Libertatis conscientia*, 87).

²⁻³. Greed, an inordinate desire for material things, is one of the seven deadly sins. An avaricious person offends against justice and charity and becomes insensitive to the needs of his neighbor, so keen is he on his self-aggrandizement “If you are inclined to avarice,” says St Francis de Sales, “think of its folly: it makes us slaves to that which was intended to serve us. Remember how we must leave everything when we die; perhaps those who get our wealth then will only squander it, and even to their ruin” (*Introduction to the Devout Life*, 4, 10).

Our Lord also speaks about the moth and the rust which consume earthly treasures, and tells us that the true treasure is good works and upright actions, which will earn us an everlasting reward from God in heaven (cf. Mt 6:19-21). “You have laid up treasure for the last days”: a reference to the Day of Judgment, as in v. 5: “you have fattened your hearts in a day of slaughter” (cf. e.g., Is 34:6; hr 12:3; 25:34). It can also be translated as “you have laid up treasure in the last days”, which would be a reference to the present time, which (ever since the coming of the Messiah) is seen as in fact the last days, the beginning of the eschatological era. The two renderings are compatible because they both have reference to the Judgment

⁴. Cheating workers of their earnings was already condemned in the Old Testament (cf., e.g., Lev 19:13; Deut 24:14-15; Mal 3:5). It is one of the sins which “cries out to heaven” for immediate, exemplary punishment; the same applies to murder (cf. Gen 4:10), sodomy (Gen 18:20-21) and oppression of widows and orphans (Ex 22:22-24).

The Church has often reminded the faithful about the duty to pay fair wages: “remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level to correspond to the role and the productivity of each, the relevant economic factors in his employment, and the common good” (Vatican II, *Gaudium et spes*, 67).

“The Lord of hosts”: a common Old Testament description of God, manifesting his omnipotence, as Creator and Lord of the whole universe; it is used to acclaim God in the Sanctus of the Mass: “Lord God of power and might” (“Dominus Deus Sabaoth”).✠



SCRIPTURAL CORNER



**ST MARTIN &
THE BEGGAR**

El Greco
(1597)

*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.



NAILS IN THE FENCE

There once was a little boy who had a bad temper. His Father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the back of the fence. The first day the boy had driven 37 nails into the fence. Over the next few weeks, as he learned to control his anger, the number of nails hammered daily gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

THOUGHT FOR THE DAY

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper.

The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence. He said, "You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say I'm sorry, the wound is still there. A verbal wound is as bad as a physical one. Friends are very rare jewels, indeed. They make you smile and encourage you to succeed. They lend an ear, they share words of praise and they always want to open their hearts to us." †



MORE ON HELPING THE POOR



THE WRITINGS OF THOMAS MORE

More quickly made himself at home in the village of Chelsea and its surrounding area. Never one to put on airs, he "very often...invited his poorer neighbors to his table." Before becoming Lord Chancellor, he often personally visited the poor, "helping them not with small gifts, but...as their need required." When his position made this impossible to continue, he sent "some of his household who would dispense his gifts faithfully to needy families, and especially to the sick and aged." Eventually, as we have seen, he rented a building to care for these villages, "providing for them at his own expense" and entrusting their care to his own children.

The harvest that year (1529) was the first good one in quite some time, In fact, such a famine had developed that More had fed one hundred people a day, at his home, during the winter of 1528. Food had become so scarce and, therefore, theft so prevalent that the government had resorted to punishment by hanging.

**ADDRESS OF HIS HOLINESS BENEDICT XVI
TO THE PARTICIPANTS IN THE TWELFTH WORLD
CONGRESS OF THE INTERNATIONAL COMMISSION
OF CATHOLIC PRISON PASTORAL CARE**

*Castel Gandolfo
Thursday, 6 September 2007*

Dear Friends,

I am pleased to welcome you as you gather in Rome for the Twelfth World Congress of the International Commission of Catholic Prison Pastoral Care. I thank your President, Doctor Christian Kuhn, for the kind words expressed on behalf of the Executive Board of the Commission.

The theme of your Congress this year, “Discovering the Face of Christ in Every Prisoner” (*Mt 25:36*), aptly portrays your ministry as a vivid encounter with the Lord. Indeed, in Christ the “love of God and love of neighbour have become one”, so that “in the least of the brethren we find Jesus himself, and in him...God” (*Deus Caritas Est*, 15).

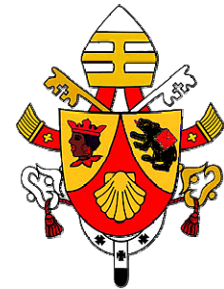
Your ministry requires much patience and perseverance. Not infrequently there are disappointments and frustrations. Strengthening the bonds that unite you with your bishops will enable you to find the support and guidance you need to raise awareness of your vital mission. Indeed, this ministry within the local Christian community will encourage others to join you in performing corporal works of mercy, thus enriching the ecclesial life of the diocese. Likewise, it will help to draw those whom you serve into the heart of the universal Church, especially through their regular participation in the celebration of the sacraments of Penance and the Holy Eucharist (cf. *Sacramentum Caritatis*, 59).

Prisoners easily can be overwhelmed by feelings of isolation, shame and rejection that threaten to shatter their hopes and aspirations for the future. Within this context, chaplains and their collaborators are called to be heralds of God’s infinite compassion and forgiveness. In cooperation with civil authorities, they are entrusted with the weighty task of helping the incarcerated rediscover a sense of purpose so that, with God’s grace, they can reform their lives, be reconciled with their families and friends, and, insofar as possible, assume the responsibilities and duties which will enable them to conduct upright and honest lives within society.

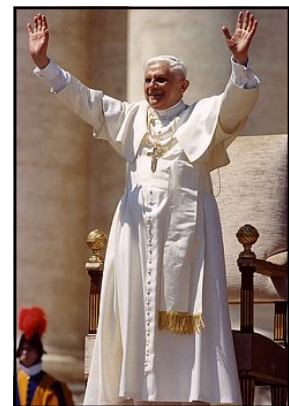
Judicial and penal institutions play a fundamental role in protecting citizens and safeguarding the common good (cf. *Catechism of the Catholic Church*, 2266). At the same time, they are to aid in rebuilding “social relationships disrupted by the criminal act committed” (cf. *Compendium of the Social Doctrine of the Church*, 403). By their very nature, therefore, these institutions must contribute to the rehabilitation of offenders, facilitating their transition from despair to hope and from unreliability to dependability. When conditions within jails and prisons are not conducive to the process of regaining a sense of a worth and accepting its related duties, these institutions fail to achieve one of their essential ends. Public authorities must be ever vigilant in this task, eschewing any means of punishment or correction that either undermine or debase the human dignity of prisoners. In this regard, I reiterate that the prohibition against torture “cannot be contravened under any circumstances” (*Ibid.*, 404).

I am confident that your Congress will provide an opportunity to share your experiences of the mysterious countenance of Christ shining through the faces of the imprisoned. I encourage you in your efforts to show that face to the world as you promote greater respect for the dignity of the detained. Finally, I pray that your Congress will be an occasion for you yourselves to appreciate anew how, in attending to the needs of the imprisoned, your own eyes are opened to the marvels God does for you each day (cf. *Deus Caritas Est*, 18).

With these sentiments I extend my heartfelt wishes to you and all the participants in the Congress for the success of your meeting and willingly impart my Apostolic Blessing to you and your loved ones. ☩



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



(Continued from page 6) *A Special Tribute*

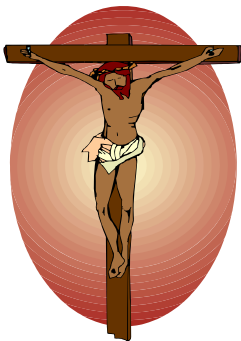
Oscar Robertson. Crispus Attucks was the team that went on the next year to be the first all African American state championship team in America, and then to become the second all African American state championship team in America the following year. But if a reporter or a fan asks any of the stars of that historic team today (and they often do) what that basketball player took away from his time with the greatest basketball team of all time, he answers in two words: "Ray Crowe".

Imagine a Black man named Crowe who grew up in the 1930's in an Indiana town called Whiteland. The irony is too strong for the pen or the keyboard of any Hollywood writer, but that is the way God works to create the lessons of history that He insists on his children hearing. So has it been with Raymond Skonezny, a man who was silent for two decades in a monastery so that his voice could resonate into the consciousness of a Catholic Community in Orange County that would become the benchmark for Cursillo across the United States. Talk to anyone from Orange County who has been to a convention of Cursillo and you learn that she has been interviewed time and again to find the reason that the movement continues to outpace the counterparts in attendance at that convention. No doubt there are at least a thousand explanations for Orange County's blessings in this quest to spread God's Word, but I for one am willing to ignore Father Ray's urgings for at least one moment and suggest that he played a major role in promoting the Holy Spirit's work over the last decades. No one who ever worked a team with Father will ever forget his coach's pep talks before the opening on Thursday nights after Mass, and we will all treasure his smile and his striking index finger in the chapel after the weekend was over as he checked off "another one for the Holy Spirit." Those were the things of Cursillo legend.

My request to Father Ray in asking him to be the Thomas More Society's first speaker in 2008 was rooted in the hope that he will tell some of the stories that he shared on each of the hundreds of weekends he ministered to. I hope to preserve these stories in his voice, the voice that so many of us in the Cursillo community have come to associate with the man who has helped us on our way to a Holy Voyage as our Spiritual Shepherd, our Metanoia Mentor, and forgive me Father Ray, our Conversion Coach.

I pray you will join us at our January meeting. †

PRAYER PETITIONS



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

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

◆ Jean Howard

- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Ellie Shonefelt & Her Children
 - ◆ David Macdonald (illness)
 - ◆ Eric & Marie Bessem
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Ron Gable (special intention) †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

TENNIS, ANYONE?

Two 90-year-old women, Rose and Barb, had been friends all of their lives. When it was clear that Rose was dying, Barb visited her every day.

One day Barb said, "Rose, we both loved playing tennis all our lives, and we played all through High School. Please do me one favor: when you get to Heaven, somehow you must let me know if there's tennis there."

Rose looked up at Barb from her deathbed and said, "Barb, you've been my best friend for many years. If it's at all possible, I'll do this favor for you."

Shortly after that, Rose passed on.

At midnight a few nights later, Barb was awakened from a sound sleep by a blinding flash of white light and a voice calling out to her, "Barb, Barb."

"Who is it?" asked Barb, sitting up suddenly. "Who is it?"

"Barb -- it's me, Rose."

"You're not Rose. Rose just died."

"I'm telling you, it's me, Rose," insisted the voice.

"Rose! Where are you?"

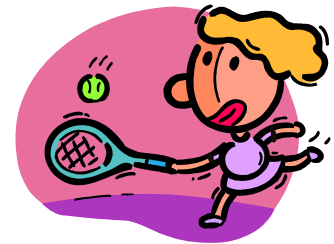
"In Heaven," replied Rose. "I have some really good news and a little bad news."

"Tell me the good news first," said Barb.

"The good news," Rose said, "is that there's tennis in Heaven. Better yet, all of our old buddies who died before us are here, too. Better than that, we're all young again. Better still, it's always springtime, and it never rains or snows. And best of all, we can play tennis all we want, and we never get tired."

"That's fantastic," said Barb. "It's beyond my wildest dreams! So what's the bad news?"

"You're playing Tuesday." †



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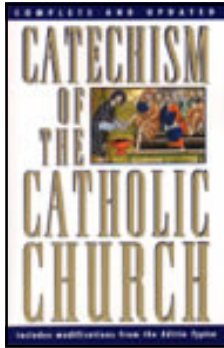
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE IN CHRIST

SECTION TWO: THE TEN COMMANDMENTS

CHAPTER TWO: YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF

ARTICLE 7: SEVENTH COMMANDMENT



CATECHISM CORNER

VI LOVE OF THE POOR

2443 God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay." It is by what they have done for the poor that Jesus Christ will recognize his chosen ones. When "the poor have the good news preached to them," it is the sign of Christ's presence.

2444 "The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need." It extends not only to material poverty but also to the many forms of cultural and religious poverty.

2445 Love for the poor is incompatible with immoderate love of riches or their selfish use:

Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you.

2446 St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity": When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.

2447 The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God:

He who has two coats, let him share with him who has none and he who has food must do likewise. But give for alms those things which are within; and behold, everything is clean for you. If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? †



THE SEVEN ACTS OF MERCY

Caravaggio

(1607)

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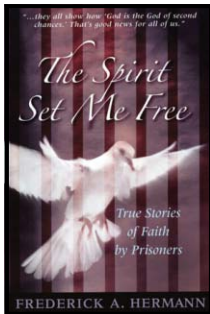
THE SPIRIT SET ME FREE: TRUE STORIES OF FAITH BY PRISONERS FREDERICK A HERMANN

**FROM
THE
LIBRARY**

This profoundly moving book contains 55 astonishing stories of real criminals who discovered what they most wanted in a place where they least expected to find it--prison. These convicted murderers, thieves, rapists, prostitutes, and drug dealers each discovered--in the darkest pit of despair--a deep and abiding relationship with God so profound that their accounts can serve as a model for transforming our own lives.

In *The Spirit Set Me Free*, these prisoners, many of whom had been slaves to drugs and alcohol, openly acknowledge the serious crimes they committed and tell of their new, uplifting relationship with Christ. These tormented souls have actually found, in God's grace, a serenity and a purpose that few would have thought possible. One heartbreaking letter was written by a convict just moments before he was executed, crucifix clutched in his hand. Several tell of people who had it all (wealth, fame, and popularity) and were driven to crime through arrogance and a feeling of invulnerability. More tell of people who had lived lives of quiet desperation, falling almost inevitably into a life of crime. Every story is followed by a relevant quote from the Bible and some include inspiring artwork done by the contributors themselves. In all cases, the contributors had fallen into total despair before finding enlightenment and inspiration in God's gift of love.

Taken together, these moving accounts paint a vivid picture of restored pride and self-esteem, renunciation of evil, and a dedication to doing the Lord's work that one would never expect from those on the very bottom rung of our society. These stories will serve as an inspiration to those in similar straits, to their families and loved ones, and to all of us who struggle to find a path toward hope and redemption.



Publisher: Paulist Press ISBN: 0809142782 122 Pages \$14.95 †

St. Thomas More Society of Orange County

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TOPIC: Inspirations from a Servant of God

