

Ad Veritatem

Volume 13 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2008

St. Thomas More believed that “the active study of the four last things (death, judgment, heaven and hell), and the deep consideration of them, is the thing that will keep you from sin.”

Thomas More: A Portrait of Courage

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 19, 2008 NOON

SPEAKER: SISTER ELIZABETH NORMANLY

TOPIC: I AM YOUR GOD: FINDING GOD IN THE SCRIPTURES

DETAILS ON PAGE 3

***PLEASE SEE
PAGE 11 FOR AN
IMPORTANT
ANNOUNCEMENT!!***

“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, or

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

VISIT OUR WEBSITE at www.stthomasmore.net

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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

NOVEMBER
MEETING

SR. ELIZABETH NORMANLY
I AM YOUR GOD:
FINDING GOD IN THE SCRIPTURES

WHEN:
NOON
Wed. Nov 19

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

FOR DIRECTIONS
(714) 250-3000

COST:
Lunch: \$15

Sister Elizabeth Normanly was born and raised in Los Angeles attending Cathedral Chapel Grammar School then Immaculate Heart High School. She attended two years at Mount St. Mary's College in Brentwood then in 1965 took a "hiatus" of 10 years while she entered religious life and completed formation with the Society Devoted to the Sacred Heart. Sister returned to Mount St. Mary's graduating with a B. A. in English and subsequently earned her M.A. in Religious Education at Loyola Marymount University.

The mission of her order is religious education, teaching the truths of the faith. She has spent the majority of her religious life teaching, coordinating sacramental programs, serving as Director of Religious Education, conducting catechist formation programs in the Archdiocese of Los Angeles and, over the past 12 years, directing the Rite of Christian Initiation for Old Mission Santa Ines Parish in Solvang. Sister has served in the Diocese of Orange as DRE in Holy Spirit Parish for 7 years. Currently she is assigned to her order's Heart of Jesus Retreat Center in Santa Ana. For 10 years she has directed the Family Retreat Camp in Big Bear and served as the Community Apostolic Director. She is also the local superior of the Retreat Center in Santa Ana as well as General Councilor to the Superior General of her Order.

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

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

DECEMBER 17
JANUARY 21
FEBRUARY 18
MARCH 18
APRIL 15 †

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MCLE

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Why Did the Vatican Recently Issue the Directive on the Name of God in the Sacred Liturgy?

A
MESSAGE

FROM
OUR
CHAPLAIN

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

QUESTION: *On August 8, 2008, Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the U.S. bishops' Committee on Divine Worship, announced a new Vatican directive regarding the use of the name of God in the sacred liturgy. Specifically, the word "Yahweh" may no longer be "used or pronounced" in songs and prayers during liturgical celebrations. Why did the Vatican take this position?*

ANSWER: Here is an explanation why. First of all there is no tradition ever in Jewish or Christian worship of attempting to pronounce the four-letter name of God. The term Dominus or Kyrios or Adonai was used in place of the Hebrew name whether transliterated or translated.

The Holy See's instruction is rather unusual in that it meets the requirements at one and the same time (which is what is unusual about it) of traditionalism both Christian and Jewish. In the Christian tradition the translation of the tetragrammaton as "Lord" (kyrios, dominus, or adonai) makes it clear that the early New Testament professions of faith were explicitly professing the full divinity of God the Son (that is "Jesus Christ is LORD" means precisely "Jesus Christ is YAWHEH"). In the Jewish tradition, the unutterable Name of God was never pronounced except once a year by the High Priest in the Holy of Holies since the High Priest symbolically represented Yahweh to the people on that one occasion. This is the link between the role of the High Priest and the High Priesthood of Christ as described in the epistle to the Hebrews where He is "constituted Lord and Son of God" in the resurrection which is precisely the passing of the sacred humanity of the Incarnate Word through the heavenly veil into the heavenly temple, thus God the Father gives Him "a Name which is above every other name" that is the sacred name of Yahweh, never pronounced. Thus it is that we reverence the Name of JESUS with a bow of the head in the liturgy (even the new one!) as it has literally taken the place of the old, unutterable Name of God. The Name of JESUS we can say as much as we want, and this is our consolation and a great source of grace in prayer.

The Holy See wanted to avoid the notion among Catholics that there is a special Name other than the Name of JESUS, and also to avoid offending the Jews who are still orthodox and pious, who are offended by the use of the Name.

I hope this helps. It shows that in the midst of a mass of ecclesiastical and theological mediocrity that someone (not in the US!) is paying attention to the details. †



**OLD RABBI
(DETAIL)**

Rembrandt
(1642)



ON FOLDING ONE'S TENT

BY BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN NOVEMBER 1997

I have addressed the matter, but following the lead of Saint Peter “I will cry out, go on recalling these same truths to you, even though you already know them... I am sure it is my duty, as long as I am in this tent, to keep stirring you up with reminders, since I know the time for me to lay aside this tent is coming soon” (2 Peter 1:12-14).

The reminder I currently have for you – once again! – is not a very startling bit of intelligence, to be sure, for “you already know” that we shall all die. We are like passengers on a sinking ship: we shall not all be swept off into the sea at the same moment, but for all of us the ship *is* sinking and the sea waiting. Granted that it is not a prospect to gentle the mind but neither is it to be ignored or questioned. So the only *real* question, then, has to be – “what then?”

Unless one comes to grips with that query and regulates his life accordingly, he can hardly be said to be living intelligently, or relating to the life that is. I can understand how someone pondering the question might, for various reasons, come up with an answer with which I cannot agree, but not to address the question at all – this seems to me the height of folly.

And yet, many people appear to be so immersed in the varied, complex, urgent and multitudinous problems of the day, that they have neither the time nor the inclination to busy themselves about questions concerning eternity. What is more, there actually seems to be some faint embarrassment, even among contemporary Christians, in speaking about Heaven (or much more) of Hell or (most of all) of Purgatory. It used to be the world, the flesh and the devil that had the worst Christian press, but these have either gone respectable or have just gone. No one of a true Christian stamp, of course, especially with a Roman tinge, denies Heaven or Hell or Purgatory. It is just that nobody says much of anything at all about them today.

So the time might be ripe for a little seasonal focusing of attention. We would do well, during this month of the dying year, to know again the invisible world of the Communion of Saints. Surely we remember that expression? We use it every time we recite the Creed. The phrase describes the intercommunication that takes place in faith between persons who exist in three different dimensions of reality.

The mere idea ought really to be popular in an age that dotes on communication between persons under any and all conditions. Believers on earth assist, in various ways, those who have gone before but who are still being conditioned for their final destination. Those who have left us and are now, as the old Latin expression had it, *in statu termini* (they have it made), assist in various ways the struggling believers on earth. There exists an understanding and an implementation by the Church, in all its dimensions, of mutual assistance in Christ between all who are redeemed by Christ. The whole idea is not to be regarded as true because it is beautiful because it is true.

That Christianity should in our day have become so emphatically this-worldly in its habitual mind-set should not really surprise us. The physical law that controls the pendulum is a symbol of the powerful psychological law of compensation. If earnest religious people seem now to care more about the inner city than they do about the Gates of Heaven, and if they worry more about the poor who lack bread than about the “poor souls” who yet lack the vision of God, the shift in concern must not be too harshly



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(Continued from page 5) *On Folding One's Tent*

judged. It is probably due more to an overcompensation for the attitude of some in the past who so concerned themselves about their situation in the unexperienced life after death that they showed little interest in the pressing social problems of the very real present life.

Be that as it may, it is good to nurture a Christian thought these November days, both in our own interest and that of others, for the large, pressing and definitive issue of our eternal disposition. For it is indeed an impending reality – for every last one of us – and it remains the lifelong business of the Christian to prepare against that day. The obligation is neither to worry nor to neglect, but is simply a job to be done – always with the abiding grace of God. †



THE WRITINGS OF THOMAS MORE

MORE ON COURAGE

More states in the introduction to his own version of *The Four Last Things* (death, judgment, heaven and hell) that the consideration of this topic “contains more fruitful advice and counsel to the forming and framing of man’s manners in virtue and avoiding of sin than many whole and great volumes of the best old philosophers or any other that ever wrote in secular literatures.” These four “herbs” make up a medicine of such strength that they could keep the soul from sickness throughout life....

To acquire a healthy soul, one relies on the great doctor, Christ. By following both the example and the instructions of this physician, any soul can achieve a “mastering of outward, fleshly pain with inward, spiritual pleasure.”

The whole point is to “keep our minds occupied with good thoughts,” for a “wandering mind” is never associated with “wisdom and good manners.” In this context, one can better understand More’s claim that “the active study of the four last things, and the deep consideration of them, is the thing that will keep you from sin.”

Thomas More: A Portrait of Courage Gerard Wegemer Pg 90-1 †

Ad Risum Vertere Veritatem*



*Latin for “To turn truth into laughter”

TOUCHING STORY OF MARRIAGE

A very old man lay dying in his bed. In death's doorway, he suddenly smelled the aroma of his favorite chocolate chip cookie wafting up the stairs.

He gathered his remaining strength and lifted himself from the bed.

Leaning against the wall, he slowly made his way out of the bedroom, and with even greater effort forced himself down the stairs, gripping the railing with both hands.

With labored breath, he leaned against the door frame, gazing into the kitchen. Were it not for death's agony, he would have thought himself already in heaven.

There, spread out upon newspapers on the kitchen table were literally hundreds of his favorite chocolate chip cookies.

Was it heaven?

Or was it one final act of heroic love from his devoted wife, seeing to it that he left this world a happy man?

Mustering one great final effort, he threw himself toward the table. The aged, withered and shaking hand made its way to a cookie at the edge of the table, when it was suddenly smacked with a spatula by his wife.

“Stay out of those,” she said, “they're for the funeral!” †



HOMILY FROM THE 2008 O.C. RED MASS

BY MOST REVEREND THOMAS J. PAPROCKI, S.T.L., J.D., J.C.D.
 AUXILIARY BISHOP OF CHICAGO
 ADJUNCT PROFESSOR OF LAW,
 LOYOLA UNIVERSITY CHICAGO SCHOOL OF LAW

*Holy Family Cathedral—Diocese of Orange
 October 6, 2008*

Bishop Brown, brother Bishops, Reverend Fathers and Deacons, Honorable Judges, governmental and civic officials, esteemed colleagues of the legal profession, many dear brothers and sisters in Christ:

When we hear the word “wisdom,” we think of a quality that is noble, admirable and desirable. The word for wisdom in Greek, “Sophia”, is so beautiful that it is even used as a personal name. In the Bible, Wisdom is sometimes used as another name for God Himself. So it comes as a bit jarring to the ear when we hear the word wisdom used in a negative context, as we just did in our second scriptural reading, taken from the letter of Saint James. In this letter, referring to a way of life based on “bitter jealousy and selfish ambition,” James wrote, “Wisdom of this kind does not come down from above, but is earthly, unspiritual, demonic.” Although we would rather hear about the positive and beneficial sort of wisdom, before telling us about that Saint James provides a sober reminder that there are toxic ways of thinking and approaching life, and we must be aware of this and avoid these treacherous traps before we can build something more constructive with our lives.

This approach is reflected in our baptismal promises, which are taken when a person is baptized and renewed on occasions like the Easter season. Before asking about belief in the positive aspects of faith, such as the Holy Trinity, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting, the baptismal promises ask a basic preliminary and fundamental question: “Do you reject Satan and all his works and all his empty promises?”

In our twenty-first century world, some people regard references to Satan, the devil, demons and demonic activity as antiquated, archaic, anachronistic, perhaps juvenile and even obsolete. However, since the language of the Sacred Scriptures and our liturgy is not outmoded or irrelevant to our present reality, we must try to understand the implications of these references for us as people of faith. References to Satan and demonic activity are not mere metaphorical measures and figurative flourishes. The evil in this world is real, not imaginative. Just ask the victims of violence, war, terrorism, murder, rape, theft and other crimes whether their painful experiences are real or metaphorical.

The Catholic Church teaches that angels and demons are created, intelligent, completely spiritual beings with a free will able to choose between good and evil. Since they are spiritual beings, of course we cannot see them. However, love and hate are also spiritual realities, but we know they exist even if they cannot be physically seen or touched. Angels are spiritual beings that have chosen good and seek to help us to follow in that path to holiness. Devils are spiritual beings that have chosen evil and desire that we follow them on their path to perdition. The way that they pursue this desire is called temptation.

It is important to note that we are responsible for our own sins. We too are created,



ST JAMES
 THE GREATER
El Greco
 (1610—14)

(Continued from page 7) **Red Mass**

intelligent beings with both body and soul, endowed with a free will able to choose between good and evil. “The devil made me do it” may be a good punch line in a comedy routine, but it does not express the truth about the personal responsibility that each of us bears for our moral choices. However, while the devil does not make us do anything, he certainly does tempt us, and that is where the spiritual struggle comes into play.

No one is exempt from these temptations or this struggle. Great saints have been known to face grueling temptations. Even Jesus was tempted in the desert and during his agony in the garden, but His sinless nature was able to withstand these temptations. We are not so strong as to be able to withstand them relying solely on our own power. Everyone faces temptations: the judge, the lawyer, the politician and the government official, as much as those who have been convicted of crimes and sit in our jails. The difference between being among those who are recognized as saints and those who go down in infamy depends on how we respond to such temptations. Unfortunately sometimes judges have succumbed to bribery, legislators have passed unjust laws and lawyers have pursued litigation on behalf of clients with evil motives such as greed, vengeance, pride, bias, and plunder of the weak and vulnerable. The well-known fact that some clergy have succumbed to the attacks of the devil through their grievous sins of sexual misconduct with minors is not only a scandal for the Church but also a warning about the power that the Evil One has been able to exert even over those whom we expect to be holy.

How do we resist the temptations and power of one so strong? First of all, by remembering that Jesus is stronger than the devil, that Christ has conquered sin and death, and that if we put our trust in Him, His grace will help us to be victorious in our moral struggles as well. We also need to utilize the weapons that Christ has provided for this spiritual battle, starting with the Church which Christ founded on the rock of Peter, against which the gates of hell shall not prevail.

This is the context for our celebration today of the Red Mass for the St. Thomas More Society here in the Diocese of Orange, which coincides today, the first Monday of October, with the opening of the new term of the United States Supreme Court. While the term “Red Mass” refers to the color of the vestments which symbolize both the Holy Spirit whom we invoke in this Eucharist and the martyrdom of your patron, Saint Thomas More, who gave his life rather than violate his conscience against the unjust and immoral demands of King Henry VIII, another name for this Eucharist is “Michelmas,” named after St. Michael the Archangel, whose feast we celebrated last Monday, September 29, along with the Archangels Gabriel and Raphael. Three days later, on October 2, the Church also celebrated the Feast of the Guardian Angels. We invoke the protection and intercession of the Archangels and our Guardian Angels to help us in our spiritual battles. We do well to seek their aid when we are faced with temptations.

Your patron, Saint Thomas More, is not only the patron saint of lawyers and judges, but also of politicians. With Election Day coming next month, we pray also for the guidance of the Holy Spirit to give us wisdom in voting for our elected officials. Here is where we seek the positive wisdom that Saint James described in our second reading: wisdom that comes from above, that is pure, peaceful, full of mercy and good fruits, constant and sincere.

This is the kind of positive wisdom that we seek, wisdom that conforms to God’s way of thinking, the wisdom sought by Solomon when he prayed, “God of my fathers, Lord of mercy, . . . give me wisdom, the attendant at your throne, . . . for I am your servant, . . . a man weak and short-lived and lacking in comprehension of judgment and of laws” (*Wisdom 9*).

Every four years the Bishops of the United States issue a teaching document designed not to discuss individual candidates or particular political parties, but to help inform Catholics about the moral components of the issues involved in an election campaign. The statement issued last November by the United States Conference of Catholic Bishops is entitled, “Forming Consciences for Faithful Citizenship.” The emphasis in this document is signaled by the first two words, “forming consciences.” In my opinion, the proper formation of conscience is at least as important if not more fundamental than the various specific issues discussed in the document. I say this because, if a conscience is properly formed, it will follow that conscientious voters will seek to be informed about the Church’s teaching on specific moral issues and the hierarchy of values incumbent in their proper evaluation.

When people speak of conscience, however, too often they take it to mean simply looking within oneself to decide what is right or wrong. To understand the concept of “conscience” correctly, it is helpful to look at the ety-

Red Mass (Continued on page 9)

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mology of the word from its roots in the Latin language. The prefix “con” means “with,” and the trunk of the word “science” stems from the Latin *scio*, which means, “to know.” Thus, “conscience” means, “to know with,” but with whom?

I would suggest that the first answer to this question is the community, that we know what is right or wrong not as solipsistic individuals with no frame of reference beyond our own preferences, but in relation to a community. To some extent this is influenced by the secular culture in which we live, but as people of faith we look more earnestly to the community of faith for genuine guidance in discerning the truth. This is important because the moral compass of secular and civic societies can go askew as much as they can for individuals. Nazi Germany is a prime example of this. Adolf Hitler was the legitimately elected leader of the Third Reich and as such he sought to carry out his program under color of law. Although legal, Hitler’s program was bereft of moral moorings. Unfortunately, large numbers of people in Nazi Germany also lost their bearings on the difference between right and wrong. So thinking with the secular community is not always a sure-proof approach. We can see similar moral blindness in our own society among those who support intrinsic evils such as abortion, euthanasia and racism.

Thus while always part of a local culture, we must look beyond it to find the truth. Scripture tells us that the law of love is written on our hearts, and we call this the natural law. Conscience is the voice of God’s law resounding in the human heart, revealing the truth to us and calling us to do what is good and shun what is evil. As Pope John Paul II wrote, “In the depths of our conscience, we detect a moral law, which does not impose itself on us, but which holds us to a higher obedience. This law is not an external human law, but the voice of God, calling us to free ourselves from the grip of evil desires and sin, and stimulating us to seek what is good and true in life.”

However, original sin and the accumulation of our own actual sins can cloud our moral vision. So we need a point of reference beyond ourselves and even beyond the society in which we live. We need the guidance of the truth which is found in the Word of God and in the sacred Traditions of our faith that have been handed down from one generation to the next for the past two thousand years.

How do Catholics properly form their consciences? First, we must desire to embrace goodness and truth. Since God is the source of all that is good and true, we begin by seeking his will in prayer. We study the Bible and the teachings of the Church. We seriously examine the situations we face to make sure we understand them and the ramifications of various choices. If we fail to form our consciences, we risk making erroneous and irresponsible judgments.

Because a well-formed conscience seeks to do the will of God, it is more than a “feeling” or an opinion. Forming our conscience is a humble act of faith in God through which we express our belief that God is the source of all wisdom. We have a responsibility both to form our conscience well and to act in accord with our conscience. When we act out of a well-formed conscience, we are praising God – and offering a gift to our families, our co-workers, and the community at large.

The moral imperative to respond to the needs of our neighbors is universally binding on our consciences. In preparing to vote with a well-formed conscience, it is important to avoid two temptations:

The first temptation would be to consider all life issues morally equal and thus fail to see that there is a hierarchy among them. We must keep first in mind that the direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong. It is not just one issue among many and must always be opposed. Our support for the sanctity of human life is dishonest if it does not include opposition to abortion.

The second temptation would be to fail to give proper attention to other issues that pose serious threats to human life, even as we uphold and defend as a priority the sanctity of life from the moment of conception. Issues such as racism, the use of the death penalty, unjust war, the use of torture, war crimes, failure to attend to the needs of the poor, and unjust immigration policy also must be addressed because of our belief in the sanctity of human life.

Decisions about political life and voting can be quite complex. Prudential judgment will be needed when applying moral principles to a variety of policy choices, and we need to listen carefully and prayerfully to Sacred Scripture and Church teaching when analyzing proposals and preparing to cast a vote.

Red Mass (Continued on page 10)

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For us Catholics, it is essential that we be guided by a well-formed conscience that recognizes that all issues do not carry the same moral weight and that the obligation to oppose intrinsically evil acts has a special claim on our consciences and our actions.

Thus we cannot vote for a candidate who takes a position in favor of an intrinsic evil, such as abortion or racism, if our intention is to support that position. In doing so we would be guilty of formal cooperation in grave evil. By the same token, when we support a candidate who opposes an intrinsic evil, we must not ignore other important moral issues involving the dignity of human life.

When we find that all candidates hold a position in favor of an intrinsic evil, as conscientious voters we face a dilemma. We may decide to take the extraordinary step of not voting for any candidate, but this is extraordinary because of the normal responsibility for us to participate in the political process; or, after careful deliberation, we may decide to vote for the candidate less likely to advance the morally flawed position and more likely to pursue other authentically human goods. We should also take into account a candidate's commitments, character, integrity, and ability to influence a given issue.

In sum, what I have been talking about is the universal call to be holy not only in church, but wherever we are, including in the courtroom, in the corridors of government, and in the privacy of the voting booth. The Second Vatican Council reminded us that we are all called to be saints, from Pope to politician. Jesus taught His disciples that the way to the glory of His Kingdom is through the cross, and so we must be willing to carry the cross. The spiritual weapons provided by God for this battle against the forces of evil are the words of Sacred Scripture, the gifts of the Holy Spirit, the power of the name of Jesus, the protection of the Blessed Virgin Mary, the intercession of the angels and the saints, the sacraments and sacramentals, religious devotions such as the Rosary, the spiritual and corporal works of mercy, fasting, almsgiving and prayer. Satan is our worst enemy, and he will remain so until the end of time. Our strength is the Cross of Christ, his blood, his wounds, and obedience to his words and to His Church. Through the ministry of His Church, we receive in this Eucharist Christ Himself, the conqueror of sin and death, the promise of our hope and our future glory.

May God give us this grace. ✠



A PRELATE
El Greco
(1607)

SOCIAL JUSTICE

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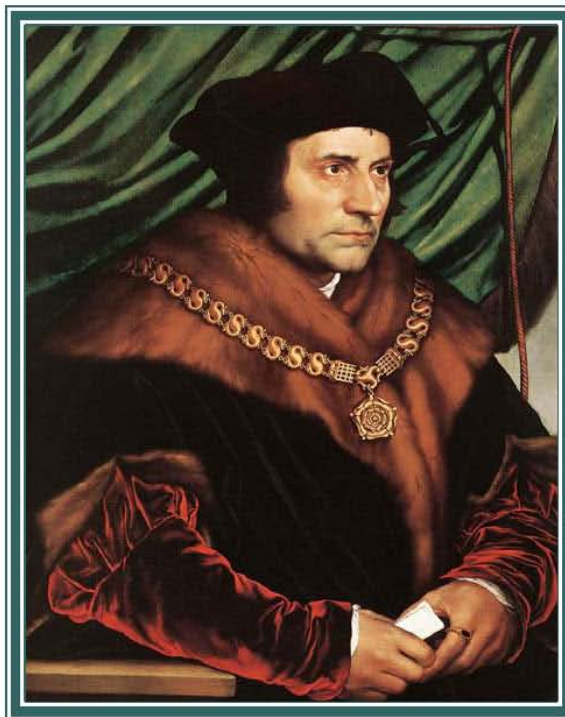
Orange, CA 92868

Attention: Don Hunsberger

Phone: 714 663-8000

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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.

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Matthew 25: 31-46



SCRIPTURAL CORNER

³¹When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and ³³he will place the sheep at his right hand, but the goats at the left. ³⁴Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' ³⁷Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink?' ³⁸And when did we see thee a stranger and welcome thee, or naked and clothe thee? ³⁹And when did we see thee sick or in prison and visit thee?' ⁴⁰And the King will answer them, 'Truly I say to you, as you did it to one of the least of my brethren, you did it to me.' ⁴¹Then he will say to those at this left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food; I was thirsty and you gave me no drink, ⁴³I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee.' ⁴⁵Then he will answer them, 'Truly, I say to you, as you did it not one of the least of these, you did it not to me.' ⁴⁶And they will go away into eternal punishment, but the righteous into eternal life."

Comment from the Navarre Bible:*

³⁵⁻⁴⁶All the various things mentioned in this passage (giving people food and drink, clothing them, visiting them) become works of Christian charity when the person doing them sees Christ in these "least" of his brethren. Here we can see the seriousness of sins of omission. Failure to do something which one should do means leaving Christ unattended.

"We must learn to recognize Christ when he comes out to meet us in our brothers, the people around us. No human life is ever isolated. It is bound up with other lives. No man or woman is a single verse; we all make up one divine poem which God writes with the cooperation of our freedom" (Bl. J Escriva, *Christ Is Passing By*, 111).

We will be judges on the degree and quality of our love (cf. St John of the Cross, *Spiritual Sentences and Maxims*, 57). Our Lord will ask us to account not only for the evil we have done but also for the good we have omitted. We can see that the sins of omission are a very serious matter and that the basis of love of neighbor is Christ's presence in the least of our brothers and sisters.

St. Teresa of Avila writes: "Here the Lord asks only two things of us: love for his Majesty and love for our neighbor. It is for these two virtues that we must strive, and if we attain them perfectly we are doing his will [...]. The surest sign that we are keeping these two commandments is, I think, that we should really be loving our neighbor; for we cannot be sure if we are loving God, although we may have good reasons for believing that we are, but we can know quite well if we are loving our neighbor. And be certain that, the farther advanced you find you are in this, the greater the love you will have for God; for so dearly does his Majesty love us that he will reward our love for our neighbor by increasing the love which we bear to himself, and that in a thousand ways, this I cannot doubt" (*Interior Castle*, V, 3).

This parable clearly shows that Christianity cannot be reduced to a kind of agency for "doing good." Service of our neighbor acquires supernatural value when it is done out of love for Christ, when we see Christ in the person in need. This is why St Paul asserts that "if I give away all I have...but have not love, I gain nothing" (1 Cor 13:3). Any interpretation of Jesus' teaching on the Last Judgment would be wide of the mark if it gave it a materialistic meaning or confused mere philanthropy with genuine Christian charity. ✚



THE SEVEN ACT OF MERCY

Caravaggio

(1607)

*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.

ADDRESS OF HIS HOLINESS BENEDICT XVI PASTORAL VISIT TO THE PONTIFICAL SHRINE AT POMPEII

Square outside the Pontifical Shrine of Pompeii—Sunday, October 19, 2008

Dear Brothers and Sisters,

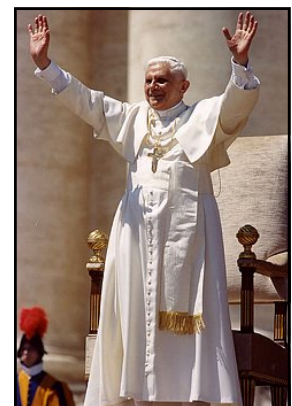
Following in the footsteps of the Servant of God John Paul II, today I have come on pilgrimage to Pompeii to venerate the Virgin Mary, Queen of the Holy Rosary, together with you. I have come in particular to entrust to the Mother of God, in whose womb the Word was made flesh, the Assembly of the Synod of Bishops which is under way at the Vatican on the theme of the *Word of God in the life and mission of the Church*. My Visit also coincides with World Mission Sunday; contemplating in Mary she who accepted within her the Word of God and gave him to the world, we shall pray at this Mass for all those in the Church who spend their energy in the service of proclaiming the Gospel to all the nations. Thank you, dear brothers and sisters, for your welcome! I embrace you all with fatherly affection, and I am grateful to you for the prayers you raise ceaselessly to Heaven for the Successor of Peter and for the needs of the universal Church.

I address a cordial greeting in the first place to Archbishop Carlo Liberati, Prelate of Pompeii and Pontifical Delegate for this Shrine, and I thank him for his words expressing your sentiments. I extend my greeting to the civil and military Authorities present here, and in a special way to the government Representative, the Minister for Cultural Assets and Activities and the Mayor of Pompeii, who, on my arrival, addressed words of reverent welcome to me on behalf of all the townspeople. I greet the priests of the Prelature, the men and women religious who offer their daily service at the Shrine, among whom I am pleased to mention the Dominican Sisters Daughters of the Holy Rosary of Pompeii and the Brothers of the Christian Schools. I greet the volunteers involved in various services and the zealous apostles of Our Lady of the Rosary of Pompeii. And how can I forget at this moment the people who are suffering, the sick, the elderly alone, young people in difficulty, prisoners, and all those in burdensome conditions of poverty and social and financial hardship? I would like to assure each and every one of my spiritual closeness and convey a testimony of my affection. I entrust you all to Mary, each one of you, dear faithful and inhabitants of this region, and you too, who are united in spirit with this celebration via radio and television, I entrust you all to Mary and invite you to trust always in her maternal support.

Let us now allow her, our mother and teacher, to guide us in reflecting on the Word of God that we have just heard. The First Reading and the Responsorial Psalm express the joy of the People of Israel at the salvation given by God, salvation that is liberation from evil and the hope of a new life. The oracle of Zephaniah is addressed to Israel who is designated with such names as "daughter of Zion" and "daughter of Jerusalem", and is invited to rejoice: "Sing aloud... rejoice and exult!" (Zep 3: 14). It is the same appeal that the Angel Gabriel addresses to Mary at Nazareth "Hail, full of grace" (Lk 1: 28). "Do not fear, O Zion" (Zep 3: 16), the Prophet says; "Do not be afraid, Mary" (Lk 1: 30), the Angel says. And the reason for trust is the same: "The Lord your God is in your midst; a warrior who gives victory" (Zep 3: 17), the Prophet says; "The Lord is with you" (Lk 1: 28), the Angel assures the Virgin. The Canticle of Isaiah also ends: "Shout and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel" (Is 12: 6). The Lord's presence is a source of joy, for wherever he is, evil is overcome and life and peace triumph. I would like in particular to emphasize Zephaniah's wonderful expression, which in addressing



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



(Continued from page 13) Papal Message

Jerusalem says: the Lord "will renew you in his love" (3: 17). Yes, God's love has this power: to renew all things, starting from the human heart which is his masterpiece and in which the Holy Spirit best brings about his transforming action. With his grace, God renews man's heart, forgiving him his sins, reconciling him and instilling in him an impetus for good. All of this is expressed in the lives of the Saints and we see it here in particular in the apostolic work of Bl. Bartolo Longo, Founder of the new Pompeii. And so, in this hour, we open our hearts to this love, renewer of man and of all things.

From its beginnings, the Christian community has seen the personification of Israel and Jerusalem in a female figure as an important and prophetic approach to the Virgin Mary, who is recognized precisely as a "daughter of Zion" and the archetype of the people who "found grace" in the eyes of the Lord. This is an interpretation we find again in the Gospel account of the wedding feast at Cana (Jn 2: 1-11). The Evangelist John sheds symbolic light on the fact that Jesus is the Bridegroom of Israel, the new Israel that all of us are in faith, the spouse who has come to bring the grace of the new Covenant, represented by the "good wine". At the same time the Gospel emphasizes Mary's role, who at the beginning is called "the Mother of Jesus" but the Son himself later addresses her as "woman" and this has a very profound meaning: indeed, it implies that Jesus, to our wonder, before kinship places the spiritual bond according to which Mary herself impersonates the beloved Bride of the Lord, that is, the People he has chosen to shower his blessings upon the whole human family. The symbol of the wine, together with that of the banquet, reposes the theme of joy and of the feast. In addition, the wine, like the other biblical images of the vineyard and the vine, alludes metaphorically to love: God is the owner of the vineyard, Israel is the vineyard, a vineyard that will find its perfect fulfillment in Christ, of whom we are the branches; and the wine is the fruit, that is, love, because it is exactly love that God expects of his children. And we pray to the Lord, who has given Bartolo Longo the grace to bring love in this land, so that also our life and our heart bears this fruit of love and thus renews the earth.



**WEDDING FEAST
AT CANA**

Rutilio Manetti

(1620)

The Apostle Paul also urges us to love in the Second Reading from the Letter to the Romans. We find outlined in this passage the itinerary of life of a Christian community, whose members are renewed by love and strive to renew themselves ceaselessly, to discern God's will always and not to relapse into conformity with a worldly mindset (cf. 12: 1-2). The new Pompeii, even with the limitations proper to any human reality, is an example of this new civilization, which emerged and developed under Mary's motherly gaze. And the characteristic of Christian civilization, as my venerable Predecessors so often affirmed, is love: God's love that is expressed in love of neighbor. I also wished to dedicate my first Encyclical, *Deus caritas est*, to this fundamental reality of the Church. Now when St Paul writes to the Christians of Rome: "Never flag in zeal, be aglow with the Spirit, serve the Lord (12: 11), we are reminded of Bartolo Longo and the many charitable initiatives he implemented for his neediest brethren. Impelled by love, he was able to plan a new city which then sprung up around the Marian Shrine, as if to be the radiation of the light of her faith and hope. It became a citadel of Mary and of charity, but not one that was isolated from the world not, as people say "a cathedral in the desert" but rather integrated into the territory of this valley to redeem and advance it. The Church's history, thanks be to God, is rich in experiences of this kind and also today a great number can be counted in every part of the world. These are experiences of fraternity, that show the face of a different society, placed as leaven within the civil context. The power of love, in fact, is irresistible: it is love that truly drives the world onwards!

Papal Message (Continued on page 15)

(Continued from page 14) **Papal Message**

Who could have thought that a Marian Shrine of world-wide importance would have come into being here, beside the ruins of ancient Pompeii; as well as so many social practices aimed to express the Gospel in concrete service to those most in difficulty? Wherever God arrives, the desert blooms! Blessed Bartolo Longo, with his personal conversion, also bore witness to this spiritual power that transforms the human being from within and makes him capable of doing great things in accordance with God's plan. Remembering the early times after his arrival in Pompeii, Bartolo Longo thanked the Lord with these words: "The first fruit of your grace inspired within me an irrepressible, insatiable desire for you, truth, light, food, the peace of man, your creature" (Bartolo Longo, *Storia del Santuario di Pompei*, 1990, p. 58). The episode of Bartolo Longo's spiritual crisis and conversion appears very relevant today. In fact, in the period of his university studies in Naples, influenced by immanentist and positivist philosophers, he had drifted from the Christian faith. He had become a militant anti-clerical, and even indulged in spiritualistic and superstitious practices. His conversion, with the discovery of God's true Face, contains a very eloquent message for us since, unfortunately, such tendencies are not lacking in our day. In this Pauline Year, I am pleased to emphasize that like St Paul, Bartolo Longo was transformed from persecutor to apostle: an apostle of Christian faith, of Marian devotion and, in particular, of the Rosary, in which he found a synthesis of the whole Gospel.

This city, which Longo refounded, is thus a historical demonstration of how God transforms the world: filling the human heart with love and making it a "vehicle" of religious and social renewal.

Pompeii is an example of how faith can work in the human city, inspiring apostles of charity who place themselves at the service of the lowly and the poor and act to ensure that the dignity of the least is respected and that they find acceptance and advancement. Here in Pompeii one realizes that love for God and love for neighbor are inseparable. Here the genuine Christian people, the people who face life with sacrifices, find the strength to persevere in good without stooping to compromises. Here, at Mary's feet, families rediscover or reinforce the joy of love that keeps them together. Appropriately, therefore, in preparation for my Visit today, a special "pilgrimage of families for the family" took place exactly a month ago to entrust this fundamental nucleus of society to Our Lady. May the Blessed Virgin watch over every family and over the entire Italian people!

May this Shrine and this city continue above all to be ever linked in a unique Marian gift: the prayer of the Rosary. When we see, in the famous painting of Our Lady of Pompeii, the Virgin Mother and the Child Jesus giving the Rosary beads to St Catherine of Siena and St Dominic respectively, we immediately understand that this prayer leads us through Mary to Jesus, as Pope John Paul II taught us in his Letter *Rosarium virginis Mariae*, in which he explicitly mentions Blessed Bartolo Longo and the charisma of Pompeii. The Rosary is a spiritual "weapon" in the battle against evil, against all violence, for peace in hearts, in families, in society and in the world.

Dear brothers and sisters, in this Eucharist, the inexhaustible source of life and hope, of personal and social renewal, let us thank God because in Bartolo Longo he has given us a luminous witness of this Gospel truth. And let us once again turn our hearts to Mary with the words of the Supplication that in a little while we shall be reciting together: "As our Mother, thou art our Advocate and our Hope. To thee, amidst sighs, do we lift up our hands, crying for mercy!" Amen. ✠



**MADONNA DEL
ROSARIO**
Caravaggio
(1607)

SIMPLE TRUTHS



Fulton J. Sheen

"Dante in his description of hell said that when he first entered it, he found some spirits that were neither rebellious nor faithful, but existed solely for themselves. They were 'hateful, distasteful to God and to His enemies.' When these indifferent souls steal, they do not restore; when they have moral collapse, disgusting to the moral sense, they do not repent, but creep back into an old respectability; they judge themselves by the accepted standards of the group in which they move; social refinement is regarded as the flower and the aroma of virtue; secular conventions are given the force of Divine commands; and finally, they may call themselves stupid but never sinful." †

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*

- ◆ 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)
- ◆ 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) †

(Continued from page 17) **God Lives Under The Bed**

Kevin has in his simple faith.

It is then that I am most willing to admit that he has so me divine knowledge that rises above my mortal questions.

It is then I realize that perhaps he is not the one with the handicap . I am. My obligations, my fear, my pride, my circumstances - they all become disabilities when I do not trust them to God's care

Who knows if Kevin comprehends things I can never learn? After all, he has spent his whole life in that kind of innocence, praying after dark and soaking up the goodness and love of God.

And one day, when the mysteries of heaven are opened, and we are all amazed at how close God really is to our hearts, I'll realize that God heard the simple prayers of a boy who believed that God lived under his bed.

Kevin won't be surprised at all! †

GOD LIVES UNDER THE BED!

I envy Kevin. My brother Kevin thinks God lives under his bed. At least that's what I heard him say one night.

He was praying out loud in his dark bedroom, and I stopped to listen, 'Are you there, God?' he said. 'Where are you? Oh, I see. Under the bed...'

I giggled softly and tiptoed off to my own room. Kevin's unique perspectives are often a source of amusement. But that night something else lingered long after the humor. I realized for the first time the very different world Kevin lives in.

He was born 30 years ago, mentally disabled as a result of difficulties during labor. Apart from his size (he's 6-foot-2), there are few ways in which he is an adult.

He reasons and communicates with the capabilities of a 7-year-old, and he always will. He will probably always believe that God lives under his bed, that Santa Claus is the one who fills the space under our tree every Christmas and that airplanes stay up in the sky because angels carry them.

I remember wondering if Kevin realizes he is different. Is he ever dissatisfied with his monotonous life?

Up before dawn each day, off to work at a workshop for the disabled, home to walk our cocker spaniel, return to eat his favorite macaroni-and-cheese for dinner, and later to bed.

The only variation in the entire scheme is laundry, when he hovers excitedly over the washing machine like a mother with her newborn child.

He does not seem dissatisfied.

He lopes out to the bus every morning at 7:05, eager for a day of simple work.

He wrings his hands excitedly while the water boils on the stove before dinner, and he stays up late twice a week to gather our dirty laundry for his next day's laundry chores..

And Saturdays-oh, the bliss of Saturday s! That's the day my Dad takes Kevin to the airport to have a soft drink, watch the planes land, and speculate loudly on the destination of each passenger inside. 'That one's goin' to Chi-car-go!' Kevin shouts as he claps his hands.

His anticipation is so great he can hardly sleep on Friday nights.

And so goes his world of daily rituals and weekend field trips.

He doesn't know what it means to be discontent.

His life is simple.

He will never know the entanglements of wealth or power, and he does not care what brand of clothing he wears or what kind of food he eats. His needs have always been met, and he never worries that one day they may not be.

His hands are diligent. Kevin is never so happy as when he is working. When he unloads the dishwasher or vacuums the carpet, his heart is completely in it.

He does not shrink from a job when it is begun, and he does not leave a job until it is finished. But when his tasks are done, Kevin knows how to relax.

He is not obsessed with his work or the work of others. His heart is pure.

He still believes every one tells the truth, promises must be kept, and when you are wrong, you apologize instead of argue.

Free from pride and unconcerned with appearances, Kevin is not afraid to cry when he is hurt, angry or sorry. He is always transparent, always sincere. And he trusts God.

Not confined by intellectual reasoning, when he comes to Christ, he comes as a child. Kevin seems to know God - to really be friends with Him in a way that is difficult for an 'educated' person to grasp. God seems like his closest companion.

In my moments of doubt and frustrations with my Christianity I envy the security



**THOUGHT
FOR
THE
DAY**



God Lives Under The Bed (Continued on page 16)

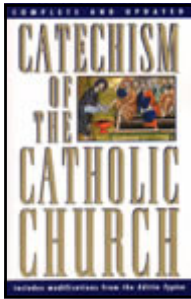
THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE: THE PROFESSION OF FAITH

SECTION TWO: THE CREEDS

CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT

ARTICLE 12: I BELIEVE IN LIFE EVERLASTING



CATECHISM CORNER



LAST JUDGMENT
(DETAIL)

Michelangelo
(1537=41)

V. THE LAST JUDGMENT

1038 The resurrection of all the dead, "of both the just and the unjust," will precede the Last Judgment. This will be "the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." Then Christ will come "in his glory, and all the angels with him Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... and they will go away into eternal punishment, but the righteous into eternal life."

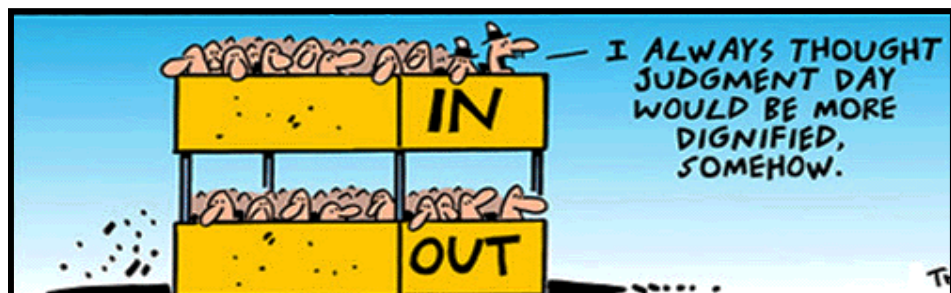
1039 In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life:

All that the wicked do is recorded, and they do not know. When "our God comes, he does not keep silence." . . . he will turn towards those at his left hand: . . . "I placed my poor little ones on earth for you. I as their head was seated in heaven at the right hand of my Father - but on earth my members were suffering, my members on earth were in need. If you gave anything to my members, what you gave would reach their Head. Would that you had known that my little ones were in need when I placed them on earth for you and appointed them your stewards to bring your good works into my treasury. But you have placed nothing in their hands; therefore you have found nothing in my presence."

1040 The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.

1041 The message of the Last Judgment calls men to conversion while God is still giving them "the acceptable time, . . . the day of salvation." It inspires a holy fear of God and commits them to the justice of the Kingdom of God. It proclaims the "blessed hope" of the Lord's return, when he will come "to be glorified in his saints, and to be marveled at in all who have believed." †

FRANK
ERNEST



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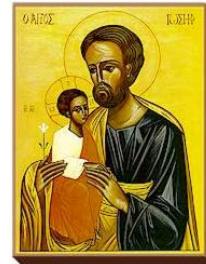
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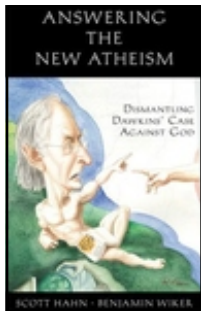
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**ANSWERING THE NEW ATHEISM:
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BY SCOTT HAHN & BENJAMIN WIKER**

"Scott Hahn and Benjamin Wiker answer the arguments posed by the New Atheism effectively and decisively. They show, again and again, that atheists like Richard Dawkins are putting forth shoddy arguments, and once those arguments are dismantled by cool reason, there is very little left." -- **Dinesh D'Souza**, Richwain Research Scholar at the Hoover Institution; Author of *What's So Great About Christianity*

Answering the New Atheism is a superb expose of the Dawkins Delusion. Systematically and lucidly, the authors dissect and dispose of the fundamental errors that riddle Dawkins' attempt to demonize the divine. Dawkins has declared a jihad against religion and his main weapons are diatribe and caricature. But the authors refuse to respond in kind and instead turn to reason, the one tool that Dawkins seems to disdain. As readable and humorous as it is rigorously reasoned, *Answering the New Atheism* is the best antidote in the marketplace for Dawkinitis." -- **Roy Abraham Varghese**, Co-author with Antony Flew of *There Is a God: How the World's Most Notorious Atheist changed His Mind*, a book denounced by Dawkins. Editor of *Cosmos*, *Bios*, *Theos*, a work with 24 Nobel Prize winners that was described by *Time Magazine* as "the year's most intriguing book on God."

"Scott Hahn and Benjamin Wiker patiently, thoroughly pick apart the reasoning of Richard Dawkins until very little is left standing. I highly recommend *Answering the New Atheism* to anyone who wants to watch scientific atheist bullies get their comeuppance." -- **Michael J. Behe**, Lehigh University; Author of *The Edge of Evolution*.

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