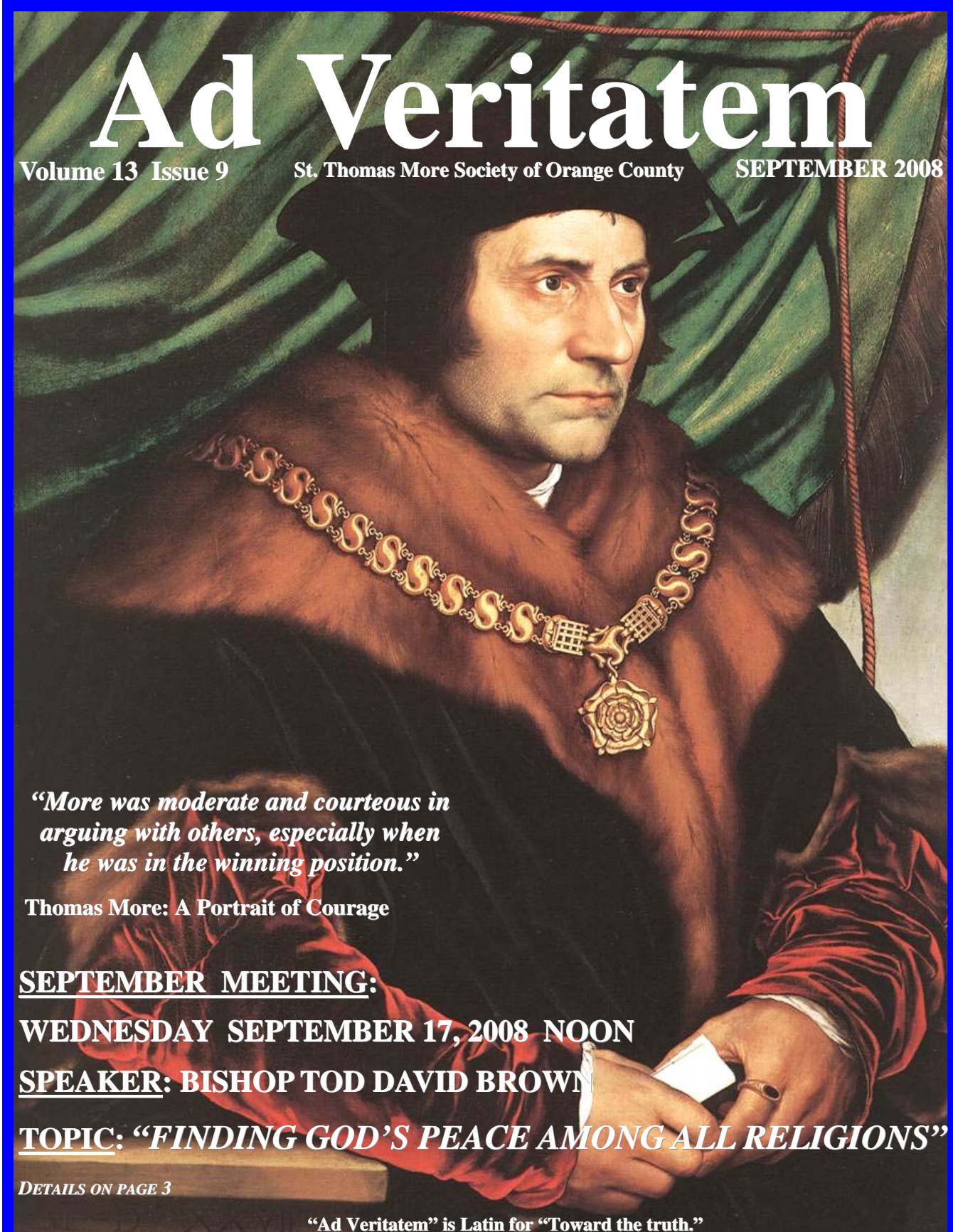


Ad Veritatem

Volume 13 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2008

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

“More was moderate and courteous in arguing with others, especially when he was in the winning position.”

Thomas More: A Portrait of Courage

SEPTEMBER MEETING:

WEDNESDAY SEPTEMBER 17, 2008 NOON

SPEAKER: BISHOP TOD DAVID BROWN

TOPIC: “*FINDING GOD’S PEACE AMONG ALL RELIGIONS*”

DETAILS ON PAGE 3

“Ad Veritatem” is Latin for “Toward the truth.”



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, five "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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

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

VISIT OUR WEBSITE at www.stthomasmore.net

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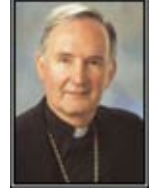
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FR. HUGH BARBOUR,
O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

SEPTEMBER

BISHOP TOD DAVID BROWN



MEETING

“FINDING GOD’S PEACE AMONG ALL RELIGIONS”

WHEN:

NOON
Wed. Sept 17

WHERE:

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

FOR DIRECTIONS
(714) 250-3000

COST:

Lunch: \$15

In 1936 David Brown was born in San Francisco. He received his early education at various schools in Northern California. His seminary education and formation were at Ryan Seminary in Fresno, St. John's Seminary in Camarillo and North American College in Rome, Italy. He holds a BA from St. John's Seminary, a STB from Gregorian University, Rome, and master's degrees in biblical theology and education from the University of San Francisco. Ordained in 1963, he served the Diocese of Monterey as parochial vicar, pastor, and chairman of a number of commissions, committees and councils for the Diocese. In addition, he served as Chancellor, Moderator of the curia and the Vicar General.

On December 27, 1988, Pope John Paul II appointed him Bishop of Boise, Idaho where he was ordained in 1989. In 1998, Bishop Brown was installed as the third Bishop of Orange, succeeding Bishop Norman McFarland, who had served the Diocese of Orange until his retirement.

Bishop Brown is or has served as Chairman on a number of national committees of the National Conference of Catholic Bishops, Bishop's Committee on Ecumenism and Interreligious, BCEIA Subcommittee on Interreligious Dialogue as well as serving as a member of a number of other committees.

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:

- OCTOBER 15**
- NOVEMBER 19**
- DECEMBER 17**
- JANUARY 21**
- FEBRUARY †**

RESERVE THE DATE!
MCLE

SATURDAY JANUARY 24, 2009
FIRST AMERICAN BLDG 5
CREDITS FOR ETHICS, ELIMINATION
OF BIAS & SUBSTANCE ABUSE †

CALENDAR
REMINDERS



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Ecumenism: Still Valid?

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

**A
MESSAGE
FROM
OUR
CHAPLAIN**



COUNCIL OF TRENT
Pasquale Cati Da Iesi
(1588s)

QUESTION: *Has the Church changed her teaching on the relation of non-Catholic Christians to the Catholic Church? A friend of mine has given me some literature written by followers of the Society of St. Pius X which says that the teaching of Vatican II and especially of Pope John Paul II on Ecumenism plainly contradicts the previous teachings of the Church, most especially the encyclical letter of Pope Pius XI *Mortalium Animos* of 1928.*

ANSWER: Anyone who reads Pope Pius XI on the ecumenical movement and then Vatican II and John Paul II on the same topic will surely notice a big difference, and perhaps an apparent contradiction. Faithful Catholics, however, will not be quick to judge that there is a real incompatibility between the two. There is a tremendous difference between the two approaches, but that does not mean there is a doctrinal contradiction. The Church can deal with various questions under different aspects. Ecumenism is one of those questions. The traditional approach to those who adhere to non-Catholic bodies was based on a constant, rigorous use of the terms "*heresy*" and "*schism*" in their full sense of an apparently deliberate, conscious dissent or doubt from Catholic dogma or communion with the Pope. Similar to this would be the way in which St. Paul states that "*neither idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor revilers, nor robbers shall inherit the kingdom of God*" 1 Cor 6:9-10). In this sense, there can be no dialogue or ecumenism with heresy or schism anymore than the Church could come to an agreement with stealing or drunkenness. But even though we accept St. Paul's words, we still refer to the Good Thief who inherited the Kingdom on Good Friday. And even though we accept, for example, the truth of the ringing words of Pope Boniface VIII in *Unam Sanctam* (A.D.1302) denying membership in the Church and thus salvation for those whom commit the sins of heresy and schism, still we call Protestants "*Christians*" and accept the possibility of a valid baptism administered by them. Thus it is that in current practice since Vatican II, the approach has been to assume not that non-Catholics are heretics and schismatics in the strict sense described above, but to assume that they are in good faith, raised in the profession of certain errors in matters of Catholic doctrine, and thus not real "*formal*" heretics or schismatics. With such as these, who are presumed to be without fault, there can be dialogue and even mutual prayer, as long as there is no doctrinal error in the prayers, just as one is free to associate charitably with those who hold moral errors in order to help them either to be converted or to avoid the sins to which they are prone, as long as one does not seem to approve of their misguided actions.

Even Christ at times dealt with doctrinal error in what seemed to be a contradictory way (though it was not really contradictory). For example, in speaking to the Pharisees, He warned, "*He who is not with me is against me*" (Matt.12:30; Luke 11:23). In speaking of those who invoke His name without being His followers, He said, "*He who is not against us is for us*" (Mark 9:40). Some who profess

Ecumenism (Continued on page 10)



A TWO-EDGED SWORD

BY BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN AUGUST 2004

In addressing the obligation of personal, private prayer in my life, and as a kind of catalyst to the spirit, I occasionally take up one or other of a few collections of prayers that I find helpful. Recently I was using a small volume of Ancient Christian Prayers and came across a prayer that began, “O God, Your providence in its arrangements makes no mistakes ...” *No mistakes!* None! Not ever! We *have* to be talking God here, of course – no one else could possibly qualify.

But do people always feel ready to make that avowal even about God? No mistakes? Looking around at the frightening state of affairs worldwide, the violence, the terrorism, the misery, the hunger, the suffering, the impoverishment, the slavery and slaughter of millions, not to mention our own immediate and personal moments of anguish and discouragement, does not one sometimes feel that he could give the Divine Majesty some helpful hints on how the world should be run? Many there are today who make the cry of the Psalmist their own: “Why, O Lord, do you stand aloof? Why hide in times of distress?” (Psalm 10: 1).

But if we say we believe in God, He cannot be God only as we would fashion Him. Let us not forget that a critical part of God’s decision to create man in His own image was accepting the consequence of endowing him with free will. And freedom is a two-edged sword capable of choosing much that is good, but also of undertaking the pursuit of wickedness and evil, both kinds of choices having effects that reach far beyond an individual’s orbit. And in addition, no one is going to suggest that people in their choices never make just downright mistakes, unintentional and non-malicious maybe, but errors nevertheless, some of them with horrendous consequences. We have not been programmed like the lower forms of the animal kingdom. Life is filled with human blunders and bad judgments, and each one of us has contributed his or her share, when culpable or not. Looking back over one’s life, there may arise the impression that the years have seemed little more than a tissue of miscalculations, misapprehensions and misdirected activity.

“So what else is new?” it might be asked, “you are talking about what has been part of the human condition throughout history.” Granted, but what *is* new from the perspective of my many years is not the bad judgments and mistakes in themselves, which always call for correction, but how the addressing of these matters in recent times can be accompanied by such splenetic assault, invective, slander and character assassination. And this also when judgments come out of a clash of opposing views, neither of which has been universally acclaimed. Never in my lifetime have I witnessed the kind of harsh and hateful criticism that now has invaded controversy over many issues.

To read or listen to the abusive language heaped upon those who may question certain proposals being suggested for implementation in society, government or the Church, is to gain the impression that some people think truth and progress

A Two-Edged Sword (Continued on page 6)

SIGNPOSTS

Present
Past
ON
THE
WAY

*Never in my
lifetime have
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the kind of
harsh and
hateful
criticism that
now has
invaded
controversy
over many
issues.*

(Continued from page 5) *A Two-Edged Sword*

are to come out of a struggle not between the wise and the not-so-wise, but between the good guys and the bad guys. They are obviously convinced that the reason we have problems today is not because solutions are unclear or unavailable, but only because evil persons with selfish interests and designs – or at the very least are lacking in courage – refuse to adopt answers that are evident – evident to the accusers in the “sheer brilliance” of their thinking.

This kind of rhetoric is especially present in the arena of government and politics in an election year, and it has reached an unprecedented crescendo this year. As Mr. Dooley famously said, “pollytiks ain’t beanbag,” but politics still ought to be conducted within reasonable boundaries of civility. As has been pointed out by someone, etiquette is not the name of a city in France. But what we have today, it seems, is a struggle between the right and the left as to which can inflict the most damage within the compass of *incivility*. Debating becomes not an exchange of opinions and ideas, but an exchange of insults.

And invective also has a felt presence in the world of religion, acrimonious attacks being launched against the Church both from within and from without. Pelting a newly ordained priest and his mother with condoms is not just a polite expression of opinion. And neither would I call a commentary civil that characterizes Church leaders as “the sickest of mass murderers, responsible for murdering our children in exposing them to the deadly HIV virus, and reflecting the Church’s 1700 year-long history of intimidation, torture and murder.”

The secular media, print and electronic, seem to have particular difficulty abiding the counter-cultural positions of the Catholic Church, patently taking offense that these positions do not mesh with their editorial stances or their interpretation of the “American Way.” For instance, when Pope John Paul said that the Church does not see itself entitled to authorize the ordination of women as priests, a newspaper editorial catechized him about human rights and all but found him guilty of violating the United States Constitution! So I wrote to the editor that if he felt competent to argue the point from some theological or scriptural insight (or because he had a special revelation from God), let him do so – but not, for heaven’s sake, on the grounds of the U.S. Constitution.

There is nothing wrong, of course, in expressing a contrary opinion or arguing an opposing viewpoint, as long as it is done in a courteous way and, hopefully, is laced with logic, reason and pertinent facts. However, with respect to many of the issues that emotionally engage people, the general theme of much of the criticism that has over the years been directed toward the body of Bishops, is that we lack the courage to speak the truth as we really know it (the truth, of course, being equated with the writers’ opinions). In other words, we are not just stupid – we are self-serving cowards, willing to sacrifice the common good to preserve our own bailiwick. I would not characterize this as an irenic approach to dialogue.

So if anyone wishes to discuss contentious matters, by all means let us do so. Only let us not begin by presuming dishonesty on either side. For a cynicism that takes for granted that those who do not see it “this way,” are charlatans, serves neither truth nor charity, nor will it promote the kind of discussion that has any chance of being productive. The only useful and proper approach is to examine understanding and meaning, not to attack another’s integrity. †



COMMUNION OF
THE APOSTLES

Luca Signorelli

(1512)

THE DECLINE OF CONTROVERSY

BY BISHOP FULTON SHEEN

Once there were lost islands, but most of them have been found; once there were lost causes, but many of them have been retrieved; but there is one lost art that has not been definitely recovered, and without which no civilization can long survive, and that is the art of controversy. The hardest thing to find in the world today is an argument. Because so few are thinking, naturally there are found but few to argue. Prejudice there is in abundance and sentiment too, for these things are born of enthusiasms without the pain of labor. Thinking, on the contrary, is a difficult task; it is the hardest work a man can do—that is perhaps why so few indulge in it. Thought-saving devices have been invented that rival labor-saving devices in their ingenuity. Fine-sounding phrases like "Life is bigger than logic," or "Progress is the spirit of the age," go rattling by us like express-trains, carrying the burden of those who are too lazy to think for themselves.

Not even philosophers argue today; they only explain away. A book full of bad logic, advocating all manner of moral laxity, is not refuted by critics; it is merely called "bold, honest, and fearless." Even those periodicals which pride themselves upon their open-mindedness on all questions are far from practicing the lost art of controversy. Their pages contain no controversies, but only presentations of points of view; these never rise to the level of abstract thought in which argument dashes with argument like steel with steel, but rather they content themselves with the personal reflections of one who has lost his faith, writing against the sanctity of marriage, mad of another who has kept his faith, writing in favor of it. Both sides are shooting off fire-crackers, making all the noise of an intellectual warfare and creating the illusion of conflict, but it is only a sham battle in which there are not casualties; there are plenty of explosions, but never an exploded argument.

The causes underlying this decline in the art of controversy are twofold: religious and philosophical. Modern religion has enunciated one great and fundamental dogma that is at the basis of all the other dogmas, and that is, that religion must be freed from dogmas. Creeds and confessions of faith are no longer the fashion; religious leaders have agreed not to disagree and those beliefs for which some of our ancestors would have died they have melted into a spineless Humanism. Like other Pilates they have turned their backs on the uniqueness of truth and have opened their arms wide to all the moods and fancies the hour might dictate. The passing of creeds and dogmas means the passing of controversies. Creeds and dogmas are social; prejudices are private. Believers bump into one another at a thousand different angles, but bigots keep out of one another's way, because prejudice is antisocial. I can imagine an old-fashioned Calvinist who holds that the word "damn" has a tremendous dogmatic significance, coming to intellectual blows with an old-fashioned Methodist who holds that it is only a curse word; but I cannot imagine a controversy if both decide to damn damnation, like our Modernists who no longer believe in Hell.



**SAINTS PETER
& PAUL**
El Greco
(1605)

The Decline of Controversy (Continued on page 8)

(Continued from page 7) *The Decline of Controversy*

The second cause, which is philosophical, bases itself on that peculiar American philosophy called "Pragmatism," the aim of which is to prove that all proofs are useless. Hegel, of Germany, rationalized error; James, of America, derationalized truth. As a result, there has sprung up a disturbing indifference to truth, and a tendency to regard the useful as the true, and the impractical as the false. The man who can make up his mind when proofs are presented to him is looked upon as a bigot, and the man who ignores proofs and the search for truth is looked upon as broad-minded and tolerant.

Another evidence of this same disrespect for rational foundations is the general readiness of the modern mind to accept a statement because of the literary way in which it is couched, or because of the popularity of the one who says it, rather than for the reasons behind the statement. In this sense, it is unfortunate that some men who think poorly can write so well. Bergson has written a philosophy grounded on the assumption that the greater comes from the less, but he has so camouflaged that intellectual monstrosity with mellifluous French that he has been credited with being a great and original thinker. To some minds, of course, the startling will always appear to be the profound. It is easier to get the attention of the press when one says, as Ibsen did, that "two and two make five," than to be orthodox and say that two and two make four.

The Catholic Church perhaps more than the other forms of Christianity notices the decline in the art of controversy. Never before, perhaps, in the whole history of Christianity has she been so intellectually impoverished for want of good sound intellectual opposition as she is at the present time. Today there are no foe-men worthy of her steel. And if the Church today is not producing great chunks of thought, or what might be called "thinkage" it is because she has not been challenged to do so. The best in everything comes from the throwing down of a gauntlet—even the best in thought.

The Church loves controversy, and loves it for two reasons; because intellectual conflict is informing, and because she is madly in love with rationalism. The great structure of the Catholic Church has been built up through controversy. It was the attacks of the Docetists and the Monophysites in the early centuries of the Church that made her clear on the doctrine concerning the nature of Christ; it was the controversy with the Reformers that clarified her teaching on justification. And if today there are not nearly so many dogmas defined as in the early ages of the Church it is because there is less controversy--and less thinking. One must think to be a heretic, even though it be wrong thinking.

Even though one did not accept the infallible authority of the Church, he would still have to admit that the Church in the course of centuries has had her finger on the pulse of the world, ever defining those dogmas which needed definition at the moment. In the light of this fact, it would be interesting to inquire if our boasted theory of intellectual progress is true. What was the Christian world thinking about in the early centuries? What doctrines had to be clarified when controversy was keen? In the early centuries, controversy centered on such lofty and delicate problems as the Trinity, the Incarnation, the union of Natures in the Person of the Son of God. What was the last doctrine to be defined in 1870? It was the capability of man to use his brain and come to a knowledge of God Now, if the world is progressing intellectually, should not the existence of God have been defined in the first century, and the nature of the Trinity have been defined in the nineteenth? In the order of mathematics this is like defining the complexities of logarithms in the year 30, and the simplification of the addition table in the year 1930. The fact is that there is now less intellectual opposition to the Church and more prejudice, which, being interpreted, means less thinking, even less bad thinking.

Not only does the Church love controversy because it helps her sharpen her wits; she loves it also for its own sake. The Church is accused of being the enemy of reason; as a matter of fact, she is the only one who believes in it. Using her reason in the [First] Council of the Vatican she officially went on re-

The Decline of Controversy (Continued on page 9)

(Continued from page 8) *The Decline of Controversy*

cord in favor of Rationalism [meaning, here, the proper use of reason], and declared, against the mock humility of the Agnostics and the sentimental faith of the Fideists, that human reason by its own power can know something besides the contents of test-tubes and retorts, and that working on mere sensible phenomena, it can soar even to the "hid battlements of eternity," there to discover the Timeless beyond time and the Spaceless beyond space which is God, the Alpha and Omega of all things.

The Church asks her children to think hard and think clean. Then she asks them to do two things with their thoughts. First, she asks them to externalize them in the concrete world of economics, government, commerce, and education, and by this externalization of beautiful, clean thoughts to produce a beautiful and clean civilization. The quality of any civilization depends upon the nature of the thoughts its great minds bequeath to it. If the thoughts that are externalized in the press, in the senate chamber, on the public platform, are base, civilization itself will take on their base character with the same readiness with which a chameleon takes on the color of the object upon which it is placed. But if the thoughts that are vocalized and articulated are high and lofty, civilization will be filled, like a crucible, with the gold of the things worthwhile.

The Church asks her children not only to externalize their thought and thus produce culture, but also to internalize their thoughts and thus produce spirituality. The constant giving would be dissipation unless new energy was supplied from within. In fact, before a thought can be bequeathed to the outside, it must have been born on the inside, But no thought is born without silence and contemplation. It is in the stillness and quiet of one's own intellectual pastures, wherein man meditates on the purpose of life and its goal, that real and true character is developed. A character is made by the kind of thought a man thinks when alone, and a civilization is made by the kind of thoughts a man speaks to his neighbor.

On the other hand, the Church discourages bad thinking, for a bad thought set loose is more dangerous than a wild man. Thinkers live; toilers die in a day. When society finds it is too late to electrocute a thought, it electrocutes the man. There was once upon a time when Christian society burned the thought in order to save society, and after all, something can be said in favor of this practice. To kill one bad thought may mean the salvation of ten thousand thinkers. The Roman emperors were alive to this fact; they killed the Christians not because they wanted their hearts, but because they wanted their heads, or better, their brains--brains that were thinking out the death of Paganism.

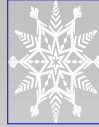
My conclusion is yes, there is a great struggle for the soul of the Church, and all methods of battle are necessary in order to win it. †

Always be ready to give an explanation
to anyone who asks you for a reason
for your hope that is in you but do it
with gentleness and reverence.



1 PETER 3:15

SIMPLE TRUTHS



Fulton J. Sheen

"It is the things that we like that make our character; life is stained only because the heart is impure. Thoughts are the eggs of words, and when the will gives motive power to evil thought, they become actual transgressions. No man would be believed who, holding a bucket of muddy water in his hand, said that he drew it from a spring that was crystal clear." †

(Continued from page 4) Ecumenism

errors are like the Pharisees, hardhearted, stubborn, deliberate heretics who deserve eternal damnation; they do not belong to Christ. Others, who unwittingly profess errors, through no fault of their own, and so are not "of our following" (i.e. in full communion with us), are nonetheless on the road to heaven, calling on the Holy Name of Christ our Savior. Christ, and His Church, treat these two groups differently. The question of whether it was wise to change the approach so quickly and dramatically from the strict and objective, to the pastoral and personal is another matter. We shouldn't be surprised if the approach changes, at least in regard to certain groups or circumstances, nor is it wrong for the faithful to suggest that changes should be made if the current approach is not contributing effectively to the evangelization of the world. If the followers of the Society of St. Pius X had done only that, making use of the freedom proper to clergy and lay faithful, there would be no problem. Sadly, they have not done their duty as Catholics to seek to understand and obey respectfully, even if they have criticisms on the practical level. †

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For more information, contact

Greg Weiler (949) 851-7238 or gweiler@ptwww.com or
Leia or Dwight Smith (714) 558-7478



**St. Thomas More Society Invites
the Entire Legal Community to the**

Red Mass



HOLY FAMILY CATHEDRAL

ORANGE, CALIFORNIA

MONDAY, OCTOBER 6, 2008

EUCCHARISTIC CELEBRATION AT 6:00 P.M.

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Orange County Superior Court

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**HISTORY
OF THE
RED MASS**

The Red Mass is a Eucharistic celebration of role of the law in God's plan. In 1245, the first Red Mass was celebrated in the La Sainte Chapelle in Paris honoring St Ives, the patron saint of lawyers. In 1310 the Red Mass began in England where the entire Bench and Bar attended at the opening of each term of the Court. The celebration became known as the Red Mass because the priest and judges wore red robes. The tradition has continued in the United States with members of the US Supreme Court joining the President and members of Congress each year at St. Matthew's Cathedral in Washington. The Red Mass is also celebrated in numerous cities around the world.

For more information visit: www.stthomasmore.net

Protect Teen Girls from Abortion & Sex Abuse

Support **Sarah's Law**

"Sarah" was 15 when she died from complications of an abortion. Her parents didn't know she was pregnant. Her parents did not know that Sarah was having an abortion.
Sarah's parents could have saved her.....if they had known.



The Problem:

Did you know? In California, a girl under 18 yrs can't get a flu shot, a cavity filled, or an aspirin dispensed by the school nurse without a parent knowing.

BUT a doctor **can** perform a surgical or chemical abortion on a minor girl (under 18) without informing her parents.

The Solution: "Family Notification"

Sarah's Law will require that a physician notify a Parent or Adult Family Member* at least 48 hours before performing an abortion on a minor girl under the age of 18.

- Over 16,000 abortions are performed yearly in California on teens under age 18 years (according to AGI). These teens suffer emotional and medical consequences as a result of abortion, including an increased risk of breast cancer. During 2005-2006 Planned Parenthood performed over 264,000 abortions.
- On a daily basis, older men impregnate teen girls and pressure them (without their parents' knowledge and protection) to have secret abortions to cover up crimes of statutory rape.
- More than 30 states currently have Parental/Family Notification Laws in place. These states have experienced significant reductions in pregnancies and abortions among teen girls.
- Parents know their daughters' needs best. They know her medical and mental history. Shouldn't a parent, or adult family member, be involved when a young teen girl is facing an unplanned pregnancy? If you say YES!.....

VOTE for Sarah's Law

The Child & Teen Safety and Stop Predators Act of 2008

November '08 California Election

How can you help now?

Volunteer Your Time...Collect Petition Signatures...

*Spread the Word.....Raise Funds...**You Can Make a Difference!***

www.friendsofsarah.com

Call Toll Free: (866) 828-8355

Friends of Sarah, 8130 La Mesa Blvd. #202, La Mesa, CA 91941

*In the case of an abusive parent, an adult family member, such as an aunt, grandparent or adult sibling over 21, may be notified in place of a parent.



Protect Teen Girls from Abortion & Sex Abuse

Support **Sarah's Law**

The Child & Teen Safety and Stop Predators Act
November 2008 California Election

Call Toll Free **(866) 828-8355** www.friendsofsarah.com

A father in California came home early from work one day to find his 15 year old daughter had tried to commit suicide by drug overdose. He learned that his daughter had been impregnated by her 33 year old karate instructor who said he'd commit suicide if she didn't have an abortion. So, against her wishes and her deeply held belief that abortion was murder, she had the abortion. Because of the grief and guilt, she attempted suicide, had her father not come home early that day, she would have succeeded.

A Planned Parenthood affiliate in Arizona was found civilly liable for failing to report the fact that the clinic had performed an abortion on a 13 year old girl who had been impregnated by her 23 year old foster brother. The abortion provider did not report the crime and the young girl was returned to the foster home where she was raped and impregnated a second time.

A Kansas man sexually assaulted his stepdaughter, age 11, and then took her for an abortion at Central Women's Services, which did not report the rape but then sent the girl home in the care of her stepfather, where she and her 12 year old sister continued to be abused, resulting in three pregnancies and another abortion, which also was not reported.



A 13 year old Ohio girl was impregnated by her coach who then persuaded her to have an abortion. Planned Parenthood did not report the abuse nor did they comply with the States own Parental Notification law. Three days after the abortion, the coach resumed having sex with the girl and then abandoned her. Only months later did her parents learn what had happened. The coach is now serving a prison term. Planned Parenthood denies any wrong doing and is fighting against the parents lawsuit,

A 36 year old Nebraska man impersonated the father of a 16 year old girl that he impregnated in an attempt to obtain an abortion, and thus hide any evidence of statutory rape of the girl.

A 12 year old, mentally challenged girl was repeatedly sexually assaulted by her mother's live-in boyfriend. Twice these assaults resulted in the girl becoming pregnant. Both times, the boyfriend forced the girl to have an abortion. Finally, after the second abortion, the clinic reported the crime and the boyfriend was sentenced to thirty years in prison.

An Oregon abortion clinic provided an abortion on an 11 year old girl, yet failed to report the sexual abuse as required by law. The abuse was disclosed to authorities only because the abortion was incomplete and the girl was taken to the hospital where a doctor reported the abortion and abuse.

In Connecticut the case of a 10 year old girl being impregnated by a 75 year old man went unreported. The child was examined by two physicians, but neither reported the sexual abuse to the authorities. Instead they referred the little 10 year old girl to an abortion clinic.

Kevon Walker, 22, impregnated his 14 year old girlfriend three times in six months, resulting in three abortions. The clinic never notified the authorities.

Sarah's Law will amend the California Constitution and require a doctor to notify a parent 48 hours prior to an abortion on their minor daughter under 18 years old.

How can you help now? **Collect Petition Signatures, Spread the Word, Raise Funds**

Friends of Sarah 8130 La Mesa Blvd #202 La Mesa, Ca. 91941



Catholic Organizations “Yes on Prop 8”

Join CatholicsforProtectMarriage.com

1. **Endorse Yes on Prop 8**, ProtectMarriage.com (form on reverse side). Have your organization listed with other Catholic organizations on ProtectMarriage.com.
2. **Recruit volunteers to directly sign up** at CatholicsforProtectMarriage.com, the official Catholic coalition for Prop 8. **Only people who directly volunteer will be notified of campaign activities in their parishes or neighborhoods.**
3. **30,000 Catholic volunteers needed to help** with literature distribution, yard signs, phoning, neighborhood walks, rallies and other projects.
4. **Ask other Catholic organizations in your parish to endorse this initiative and recruit volunteers as well.**

“As faithful citizens Catholics are called to bring our laws regarding marriage into conformity with what we know about the nature of marriage.”

*Most Rev. Allen H. Vigneron
Bishop of Oakland
Episcopal Advisor, Catholics for
the Common Good*

About Proposition 8

Prop 8: “Only marriage between a man and a woman is valid or recognized in California.”

These same words were adopted by 61% of the voters in 2000 and were nullified by the California Supreme Court this year.

Prop 8 restores the definition of marriage by putting it in the State Constitution out of reach of activist judges.

The California Supreme Court’s ruling that created same-sex “marriage” is a threat to every family. It redefines the world’s most child-friendly institution.

Unless Prop 8 passes, children will be taught that same-sex “marriage” is equivalent to marriage, the foundation of the family with a mother and father. This will confuse them about marriage, family and their own future.

Marriage is a natural institution created for us by God. We can verify that by our natural desire for a married mother and father.



For more information email: ccgaction@gmail.com or call: 415 651-4171
CatholicsforProtectMarriage.com



**CATHOLICS FOR
COMMON GOOD**
A NEW CATHOLIC ACTION



Organization Endorsement Form CatholicsforProtectMarriage.com

Yes! I'll help! Please list my organization as a public supporter of Prop 8 and a member of CatholicsforProtectMarriage.com

Please Print

Organization Name _____

Name of the person authorizing this endorsement _____ Title _____

Address _____ City _____ State _____ Zip Code _____

Name and contact information for person assigned as the liaison for your organization to the campaign.

Name _____ Title _____

Email Address Your email address will be used for future communications from ProtectMarriage.com and CCG on campaign matters.

Preferred Phone _____ - _____ - _____ day evening

Fax Number _____ - _____ - _____

My organization is:

- Parish based Countywide Diocese wide Regional Statewide National

Parish _____

Parish City _____

Signature (Required) _____

Date _____

My organization can also help by:

- Making a financial contribution
- Raising money
- Recruiting volunteers
- Recruiting other organizations
- Distributing literature
- Making phone calls
- Writing letters to the editor
- Placing a newsletter article
- Posting a link on our Web site to ProtectMarriage.com
- Praying
- Organizing Eucharistic adoration

Please return this form to:

CatholicsforProtectMarriage.com
915 L Street, # C-259
Sacramento, CA 95814
Fax: 916-446-6325



CATHOLICS FOR THE COMMON GOOD
A NEW CATHOLIC ACTION

For more information email info@ccgaction.org or call (415) 651 4171

JAMES 3: 6-12



⁶And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. ⁷For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, ⁸but no human being can tame the tongue—a restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brethren, this ought not to be so. ¹¹Does a spring pour forth from the same opening fresh water and brackish? ¹²Can a fig tree, my brethren, yield olives, or a grapevine figs? No more than salt water yield fresh.

SCRIPTURAL CORNER

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

COMMENT FROM THE NAVARRE BIBLE:*

St James uses this graphic language to emphasize that if one does not control one's tongue it can cause much evil, affecting one's entire life. In itself very useful, the tongue can wreak havoc, so it is not surprising that the enemies of our sanctification seek to get control of it: "though their voices sound like cracked bells, that have not been cast from good metal and have a very different tone from the shepherd's whistle call, they so distort speech, which is one of the most precious talents ever bestowed on men by God, a most beautiful gift for the expression of deep thoughts of love and friendship towards the Lord and his creatures, that one comes to understand why St James says that the tongue is 'an unrighteous world' (Jas 3:6). So great is the harm it can do—lies, slander, dishonor, trickery, insults, tortuous insinuations" (J. Escriva, *Friends of God*, 298). †



THE WRITINGS OF THOMAS MORE

MORE ON ANGER

Although More refrained from using what he considered unethical means of rhetoric, he wrote with all the legitimate wit and force that he judged necessary to protect the simple and the innocent against being deceived. As he later wrote to Erasmus, all his efforts were "directed toward the protection of those who do not deliberately desert the truth, but are seduced by the enticements of clever fellows."

Not wishing to respond to Luther's incendiary rhetoric with more of the same, he chose ridicule and satire instead—classic techniques of comedy designed to stir the mind, not the passions. As a man of law and literature, More understood the destructive character of anger. He quite agreed with Homer's observation that anger can cloud the reason and become intoxicating with its honeyed taste.

Thomas More: A Portrait of Courage

Gerard Wegemer Pg 103 †

IS BEING FRANK ALWAYS ADVISABLE?

BY ADELE BLANCHARD

On an almost daily basis, I hear of instances of persons making critiques of other individuals in the name of being frank and open. Sometimes it is a spouse who thinks an obstacle in the marriage can be overcome by pointing out the other spouse's faults. Often it is a child announcing to parents their shortcomings. At other times it is an exchange of harsh (albeit true) words between employer and employee.

This need to be completely frank, although quite commonplace today, was rare in past generations. When my mother was a young woman, for instance, a sense of propriety prevented her from telling others their faults. If someone's actions offended her, she would first consider whether there was something she herself had done that had prompted that action. She had been taught to analyze her own deficiencies, in order to more readily understand and forgive the faults of others.

Out of respect for the other person, she would refrain from confronting him with a list of grievances. Again, she was following a basic rule of civility, to show consideration for others and to treat others as she would like to be treated. I am afraid that today we have replaced that sense of respect for others with a spirit of frankness.

We are told that we will feel better once we say everything that is bothering us. To be open and frank would serve the cause of honesty. Self-help books are famous for giving this type of advice. We are taught we cannot get past our anger until we explain to those to whom the anger is directed their faults. Therapists advise their patients to bare their souls. In an effort to improve our mental health, we gladly point out, often in harsh terms, another's shortcomings.

Even if this kind of frankness were good for the one baring his soul, which sometimes it is not, what these advisors don't consider are the disadvantages an unexpected accusation can produce in the spirit of the one who receives the complaint. In fact, the solution of "being frank" is not so simple. Actually, it is very difficult to evaluate the correct psychological moment to tell "the truth as I see it" to another person and have him accept it.

Frequently his perspective and concerns will be quite different from yours, and he will resent your conclusions. Or you may provoke him to take a position of defense, or even counter-attack, closing his soul to the supposed good that would come from your revelation of the "truth" regarding him.

What is the end result of this type of exchange? On analysis, it seems to me that the consequence is quite different from what was intended. Instead of getting rid of the angry feelings, deeper resentments can develop because the accusations form part of the permanent memory.

This desire to "tell all" appears to me to be somewhat egotistical, exclusively

Being Frank (Continued on page 18)



**CHRIST WASHING
THE FEET OF THE
APOSTLES
(DETAIL)**

Tintoretto
(1547)

***Have
we really
benefited by
replacing
charity and
restraint
with this
spontaneous
and impulsive
frankness?
How I long
for a return
to the days
of courtesy
and civility.***

(Continued from page 17) *Being Frank*

turned toward the good of one party, who wants to “release” his anger or frustrations over a particular situation. Perhaps it can be related to a type of narcissism, for this kind of frankness is usually motivated more by the longing of one party to feel better or justify his position, rather than by a desire to be charitable.

If we want to know how to correct our neighbor, we can learn from examples of the sovereign tact used by the Catholic Church to advise souls to change their thinking and behavior. Take, for example, the counsels that used to be given on a regular basis in the confessional. When one of the faithful is kneeling at the feet of the priest asking forgiveness for his sins, he truly opens his soul. It is impossible to imagine a more propitious psychological moment for that soul to receive a correction. However, instead of being rude or what is considered today as “frank” with him, the priest used to treat such the penitent with a supreme respect, even when he was objectively correcting him.

Before addressing the specific confessed sins in order to rectify them, the priest would often invoke the highest motives to help the soul to accept the correction:

“My daughter, remember that we are now in May, the month of the Most Pure Virgin, you should take her as your model and your patron....” or

“My son, Our Lord Jesus Christ suffered and shed His priceless Blood to purchase the pardon of our sins. He did this personally for you, because He wants you to be with Him for all eternity. So, take this in consideration and make the firm purpose not to sin again.”

No embarrassing small talk, no offenses, no hard feelings, nothing personal, but, rather, elevated principles. The whole exchange was guided by discipline, self-control, and restraint, rather than by spontaneity and frankness.

This supreme delicacy of the Church in dealing with our defects produced Catholic Civilization, where each one strove to treat his neighbor with respect. How far removed from the Catholic mutual consideration of times past is the modern “baring of the soul” and telling the defects of the other in the name of being honest and frank.

There is often another deplorable consequence. When someone “tells the truth” to another, he can think that this gives him the liberty to also communicate it to other people. And so he starts to gossip about the defects of his neighbor. But since each one of us has the right to a good name, this constitutes what the moral law of the Church call defamation, which literally means an action against the good fame (reputation) of another. The fact that what is being spread is true does not justify its being spoken, it is still defamation. If it were a lie being spread, it would be worse: it would be calumny or slander. Harsh words to describe the day-to-day gossip that unfortunately we have become accustomed to hear.

I am reminded of the saint who made an analogy between gossip and feathers that had escaped through a tear in a pillow. It is impossible to collect all those feathers and put them once again inside the pillow. The same can be said for words spoken in a spirit of this false frankness.

It would do us well to reread the Epistle of St. James. His advice to guard the tongue is widely ignored today. The prime time sitcoms serve as evidence that the quick and witty retort has become the norm in friendly conversation. Are these persons truly better off after saying everything that comes to mind? Or do you get the feeling at the end of the segment that everyone is more wounded than before? Have we really benefited by replacing charity and restraint with this spontaneous and impulsive frankness? How I long for a return to the days of courtesy and civility. †

ADDRESS OF HIS HOLINESS BENEDICT XVI TO ITALIAN CHRISTIAN EXECUTIVES (U.C.I.D.)

Paul VI Audience Hall—Saturday, March 6, 2006

Your Eminence,

Dear Friends of the Christian Union of Business Executives,

I am pleased to welcome you and to address my cordial greeting to each one of you. A special thought goes to Cardinal Ennio Antonelli who has interpreted your common sentiments. I thank him for his address, and I am also grateful to the President of the UCID for courteously introducing our meeting and presenting the ideals and style of your commitment, as individuals and as an association.

I am particularly impressed by your determination to aspire to an ethic that goes beyond mere professional deontology - even if, in the current context this would be quite something. It made me think of the relationship between justice and charity, to which I dedicated a specific reflection in the second part of the Encyclical *Deus Caritas Est* (nn. 26-29).

Christians are called to seek justice always, but possess an inner impulse to love that goes beyond justice itself. The journey of lay Christians, from the mid-19th century to today, has brought them to the awareness that charitable acts must not replace the commitment to social justice.

The Church's social doctrine and especially the action of so many groups of Christian inspiration, such as yours, demonstrate the great progress the Ecclesial Community has made in this area.

In recent times, also thanks to the Magisterium and to the witness of the Roman Pontiffs, and in particular, that of beloved Pope John Paul II, it has become clearer to all of us that justice and charity are the two inseparable aspects of the single social commitment of Christians.

It is incumbent on lay faithful in particular to work for a just order in society, taking part in public life in the first person, cooperating with other citizens and fulfilling their own responsibility (cf. *Deus Caritas Est*, n. 29).

In doing just this, they are motivated by "social charity" which makes them attentive to people as individuals, to situations of greater difficulty and loneliness, and to needs that are not only material (cf. *ibid.*, n. 28b).

Thanks to the Pontifical Council for Justice and Peace, two years ago the *Compendium of the Social Doctrine of the Church* was published. It is an especially useful instrument of formation for all who wish to be guided by the Gospel in their work and professional activity.

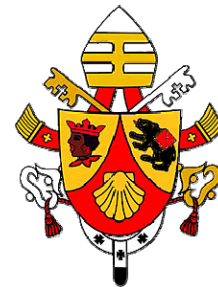
I am sure that you too have made it the object of attentive examination, and I hope that for each one of you and for the local branches of the UCID it will become a constant reference point in examining issues, working out projects and seeking solutions for the complex problems of the world of work and of the economy.

Indeed, it is precisely in this sphere that you carry out an indispensable part of your mission as lay Christians, and consequently, part of the process of your sanctification.

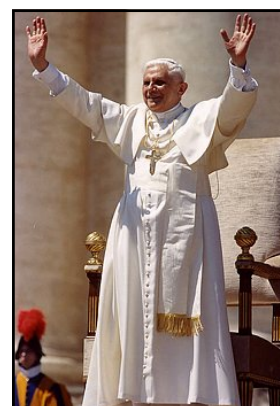
I was also interested to see the "Charter of values" of the young members of the UCID and I congratulate you on the positive spirit and confidence in the human person that enlivens it. To each "I believe" it adds an "I commit myself", thereby focusing on the coherence between strong conviction and the consequent active effort.

In particular, I appreciated the resolution to value every person for what he or she is and can give according to one's talents, avoiding every form of exploitation; I also appreciated the recognition of the importance of the family and of personal responsibility.

Unfortunately, partly because of current economic difficulties, these values often run the risk of not being followed by those business persons who lack a sound moral inspiration. Therefore, the contribution of those who draw from their Christian formation is indispensable, and thus should not be taken for granted but always nourished and renewed.



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

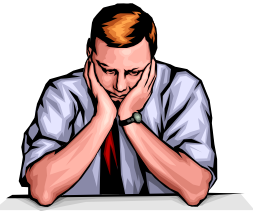


Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

FIVE BEST THINGS TO SAY IF CAUGHT NAPPING AT YOUR DESK



NUMBER 5: "They told me at the Blood Bank this might happen."

NUMBER 4: "This is just a 15 minute power nap they raved about in the time management course you sent me to."

NUMBER 3: "Whew! Guess I left the top off the white-out. You probably got here just in time!"

NUMBER 2: "Did you ever notice sound coming out of these keyboards when you put your ear down real close?"

NUMBER 1: (Raising your head slowly) "... in Jesus' name, Amen" †



**ST JOSEPH WITH
CHRIST CHILD**

Guido Reni
(1635)

(Continued from page 19) *Papal Message*

Dear friends, in a few days' time, we will be celebrating the solemnity of St Joseph, Patron of Workers. There is no doubt that throughout its history your Association has always had a veneration for St Joseph.

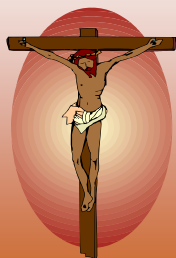
For my part I, who bear his name, am pleased today to be able to point him out to you not only as a heavenly Protector and Intercessor for every worthwhile initiative, but first and foremost as one to whom you can confide your prayer and your ordinary commitment, which are surely marked both by satisfactions and disappointments in your daily life and, I would say, tenacious search for God's justice in human affairs.

St Joseph himself will help you put into practice Jesus' demanding exhortation: "Seek first the Kingdom of God and his righteousness" (cf. Mt 6: 33).

May the Virgin Mary also always help you, together with the great witnesses of social charity who have spread the Gospel of charity with their teaching and action.

Lastly, may you be accompanied by the Apostolic Blessing, which I cordially impart to you who are present here and gladly extend to all the members and to your relatives. †

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*

- ◆ Anonymous special attention
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
 - ◆ Carol Flynn (illness)
 - ◆ Brandon Jackson (Iraq)
 - ◆ 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) †

THE POISON!

A long time ago, a girl named Li-Li got married and went to live with her husband and mother-in-law. In a very short time, Li-Li found that she couldn't get along with her mother-in-law at all. Their personalities were very different, and Li-Li was angered by many of her mother-in-law's habits. In addition, she criticized Li-Li constantly.

Days passed days, and weeks passed weeks. Li-Li and her mother-in-law never stopped arguing and fighting. But what made the situation even worse was that, according to ancient Chinese tradition, Li-Li had to bow to her mother-in-law and obey her every wish. All the anger and unhappiness in the house was causing the poor husband great distress. Finally, Li-Li could not stand her mother-in-law's bad temper and dictatorship any longer, and she decided to do something about it.

Li-Li went to see her father's good friend, Mr. Huang, who sold herbs. She told him the situation and asked if he would give her some poison so that she could solve the problem once and for all. Mr. Huang thought for awhile, and finally said, Li-Li, I will help you solve your problem, but you must listen to me and obey what I tell you. Li-Li said, "Yes, Mr. Huang, I will do whatever you tell me to do." Mr. Huang went into the back room, and returned in a few minutes with a package of herbs. He told Li-Li, "You can't use a quick-acting poison to get rid of your mother-in-law, because that would cause people to become suspicious. Therefore, I have given you a number of herbs that will slowly build up poison in her body. Every other day prepare some pork or chicken and put a little of these herbs in her serving. Now, in order to make sure that nobody suspects you when she dies, you must be very careful to act very friendly towards her. Don't argue with her, obey her every wish, and treat her like a queen." Li-Li was so happy. She thanked Mr. Huang and hurried home to start her plot of murdering her mother-in-law.

Weeks went by, and months went by, and every other day, Li-Li served the specially treated food to her mother-in-law. She remembered what Mr. Huang had said about avoiding suspicion, so she controlled her temper, obeyed her mother-in-law, and treated her like her own mother.

After six months had passed, the whole household had changed. Li-Li had practiced controlling her temper so much that she found that she almost never got mad or upset. She hadn't had an argument in six months with her mother-in-law, who now seemed much kinder and easier to get along with.

The mother-in-law's attitude toward Li-Li changed, and she began to love Li-Li like her own daughter. She kept telling friends and relatives that Li-Li was the best daughter-in-law one could ever find. Li-Li and her mother-in-law were now treating each other like a real mother and daughter. Li-Li's husband was very happy to see what was happening.

One day, Li-Li came to see Mr. Huang and asked for his help again. She said, "Dear Mr. Huang, please help me to keep the poison from killing my mother-in-law! She's changed into such a nice woman, and I love her like my own mother. I do not want her to die because of the poison I gave her." Mr. Huang smiled and nodded his head.

"Li-Li, there's nothing to worry about. I never gave you any poison. The herbs I gave you were vitamins to improve her health. The only poison was in your mind and your attitude toward her, but that has been all washed away by the love which you gave to her."

Have you ever realized that how you treat others is exactly how they will treat you? In China it is said the person who loves others will also be loved which is the other side of the same coin as "Treat others as you would like to be treated." ✚

**THOUGHT
FOR
THE
DAY**



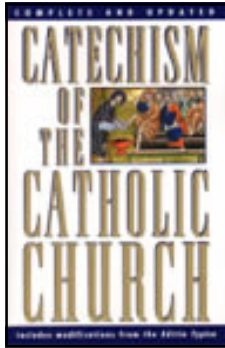
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE OF CHRIST

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

CHAPTER ONE: THE DIGNITY OF THE HUMAN PERSON

ARTICLE 8: SIN



CATECHISM CORNER



SEVEN DEADLY SINS

Hieronymus Bosch

(1480)

V. THE PROLIFERATION OF SIN

1865 Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root.

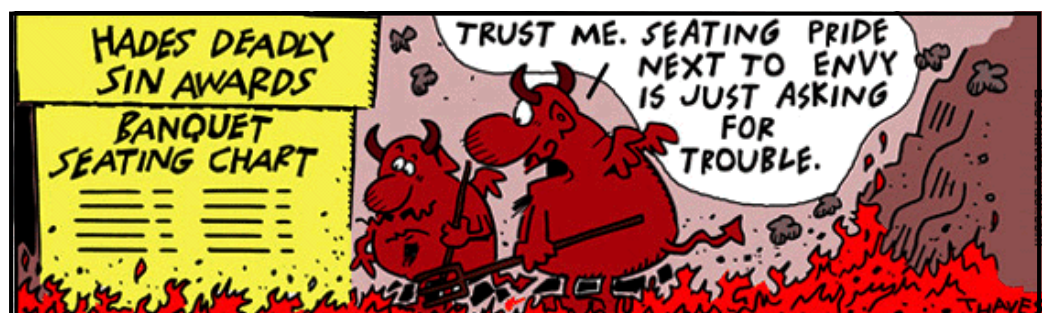
1866 Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

1867 The catechetical tradition also recalls that there are "sins that cry to heaven": the blood of Abel, The sin of the Sodomites, The cry of the people oppressed in Egypt, The cry of the foreigner, the widow, and the orphan, injustice to the wage earner.

1868 Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them:

- by participating directly and voluntarily in them;
- by ordering, advising, praising, or approving them;
- by not disclosing or not hindering them when we have an obligation to do so;
- by protecting evil-doers.

1869 Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness. "Structures of sin" are the expression and effect of personal sins. They lead their victims to do evil in their turn. In an analogous sense, they constitute a "social sin." †



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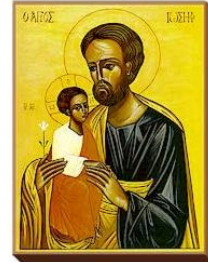
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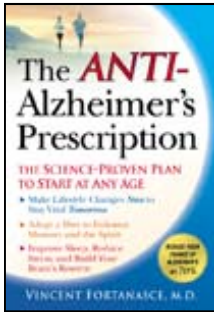
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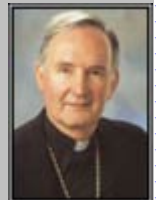


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TOPIC: "Finding God's Peace Among All Religions"



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