

Ad Veritatem

Volume 14 Issue 3

St. Thomas More Society of Orange County

MARCH 2009

A SPECIAL THREE PART LECTURE SERIES

at the February, March & April Monthly Meetings

Note: The lectures are 1 hour starting *promptly* at Noon.

The Society requests a \$20 donation to cover its costs.

MARCH MEETING:

WEDNESDAY MARCH 18, 2009 NOON

SPEAKER: RENOWN APOLOGIST TIM STAPLES

**TOPIC: "MARY, THE MOTHER OF GOD:
WHAT'S ALL THE FUSS ABOUT?" (SESSION 2)**

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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AD VERITATEM EDITOR
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MARCH
MEETING

APOLOGIST TIM STAPLES
“MARY, THE MOTHER OF GOD: WHAT’S
ALL THE FUSS ABOUT?”

WHEN:
NOON
Wed. Mar 18

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

FOR DIRECTIONS
(714) 250-3000

COST:
Lunch: \$15
Donation: \$20

TIM: Tim Staples was raised a Southern Baptist. Though he got away from the faith of his childhood during his teen years, he came back to faith in Christ in his late teens through Christian television and some friends in the Assemblies of God. Tim decided to join the Marine Corps and during his four-year tour, he got involved in ministry in various Assembly of God communities. Immediately after his tour of duty, Tim would become a Youth Minister in an Assembly of God Community and later enroll in Jimmy Swaggart Bible College. During his final year in the Marines, Tim met a Marine who really knew his Faith and challenged Tim to study Catholicism from Catholic and historical sources. Having been challenged, Tim was determined to prove Catholicism wrong and ended up studying his way to the last place he thought he would ever end up... the Catholic Church. Since his conversion in 1988, Tim spent six years in formation for the priesthood earning a degree in Philosophy from St. Charles Borromeo Seminary in Overbrook, PA. He then studied theology on a graduate level at Mt. St. Mary’s Seminary in Emmitsburg, Md. for two years. Deciding that his calling was not to the priesthood, Tim left the seminary in 1994 and has been working in Catholic Apologetics and Evangelization ever since.

TIM’S TALK: Using paragraph 89 of the CCC and paragraph 65 of *The Dogmatic Constitution on the Church Lumen Gentium*, Tim demonstrates this first and greatest dogma concerning Mary to be an exemplar of the truth that "there is an organic connection between our spiritual life and the dogmas" (CCC 89) and truly it can be said that Mary, "unites in her person and re-echoes the most important doctrines of the Faith" (LG 65). Tim brings to light the axiom, “No Mary, No Jesus Know Mary, Know Jesus” as exemplified by this most ancient Marian dogma.

For questions, call Don Hunsberger (714) 663-8000 or Anne Lanphar at (714) 250-1453. †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

APRIL 15
MAY 20
JUNE 17 †

BISHOP
RECEPTION

APRIL 2 @ FIRST AMERICAN
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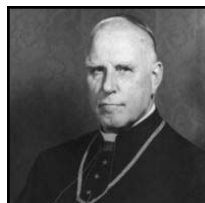
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MAN OF THE YEAR

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**A
MESSAGE
FROM
OUR
CHAPLAIN**

The Church & Homosexuality

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

QUESTION: *If homosexuality were found to be a genetic trait, would the Church then be willing to change its teaching that homosexuality is “unnatural and sinful”? After all, a person can hardly be blamed for a drive that is innate.*

ANSWER: No, the Church wouldn't change its teaching. Here's why.

The Catechism explains that a great number of moral and social errors are based on a lack of an understanding of the fact that human beings have a fallen nature, caused by the inheritance of Original Sin (CCC 407). Modern-day errors and misconceptions about homosexuality stem from this same problem. Let's analyze the reasons why homosexuality is unnatural.

First, remember that human nature is a composite of body and soul. We're not purely spiritual or purely physical in our makeup. Every aspect of human experience is shaped by both of these elements of our nature. So, while, science (in this case, genetic science) asserts that just about everything about us, positive or negative, is the result of some bodily, genetic trait, faith tells us that we must also take into account the spiritual dimension, the inheritance of Original Sin and its effects. This means we tend, in addition to our good and truly natural inclinations, to have a strong tendency toward evil, to excess in the fulfillment of our desires for pleasure, power, possessions, and reputation.

The Catechism says, “*As a result of original sin human nature is weakened in its powers subject to ignorance, suffering, and the domination of death; and inclined to sin . . . We therefore hold with the Council of Trent, that Original Sin is transmitted with human nature, ‘by propagation, not by imitation’ and that it is proper to each*” (CCC 418-419). Obviously, Christian moral teaching doesn't justify sinning simply because we have an inherited tendency to sin! To use a physical analogy, no one would regard blindness or a deformity as “good” or “natural” just because a person is born with such a condition. A blind man isn't blamed for his blindness, but he's expected, nonetheless, to live in accordance with the reality of the visible world. This same principle is true in the area of moral “*deformities.*” Even though we might be born with a certain physical, mental, or emotional handicap, we must always seek to struggle against our weaknesses and conform our behavior to the moral order God established.

The tendency to homosexuality is a source of temptation to sin. As a temptation, it must be resisted, no matter what its origin. This is true for all people, regardless of whether they are heterosexual or homosexual. We could see this more clearly, perhaps, if scientists were to discover a gene which predisposes people to theft or violence. This might explain the person's heightened tendency to steal cars and punch people, but it doesn't thereby provide a license for that person to commit those acts.

Homosexuality appears to be caused by a multiplicity of factors: circumstance, experience, deliberate choice, and even, perhaps, a genetic trait. The Catechism points out that the absolute prohibition of homosexual acts is unrelated to the origin of the tendency or even the number of persons so afflicted (CCC 2357-2359). †



**LOT FLEEING WITH
HIS DAUGHTER AND
WIFE FROM SODOM**

Albrecht Durer
(1498)



FOOLS FOR CHRIST

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN MARCH 1997

For many years I have had the Lenten practice of spending some time contemplating the various persons who played a special role in the passion and death of Christ. The study is fascinating in itself -- to consider and wonder about such characters as Judas Iscariot, Pilate, Simon the Cyrenian, Peter, the two criminals crucified with Christ, and others who walked across the stage of that drama. But I have often found the pondering of their actions and reactions, their strengths and weaknesses, quite discomfiting also, with one or another evoking a recognition of an ambivalence or a failing in my own life.

I share here with the reader some thoughts rising out of just such a consideration -- in this instance involving the notorious Herod Antipas, by favor of Imperial Rome the Administrator of Northern Palestine. This was the son of that murderous Herod the Great who 33 years earlier had made refugees of a harmless little family then residing in the Town of Bethlehem.

Prior to the Roman Governor of Judea sending Christ to him in a vain attempt to change the venue for hearing the charges brought against the Nazarene, the Gospels record two notable deeds of Herod Antipas. After divorcing his first wife and traveling to Rome to visit his rather dull half-brother Philip, Antipas brought back with him, as a kind of exciting souvenir, Philip's far from dull wife Herodias. As *our age might put it: "there was an incompatibility between Herod and his first wife, you see; but he and Herodias had so much in common."*

Herod's second revealing act was his treatment of John the Baptist. He had invited John into his Palace not to hear the truth of his preaching, but to enjoy the thrill of his oratory. *There are so many like that: they do not really want to **be** better; they just want to **feel** better.* But John was not the type to accommodate the bias of his listeners, and because he fearlessly condemned Herod's open and official adultery, he was imprisoned. Soon after, outmaneuvered by the same Herodias in an incident only too well known, Herod butchered the Baptizer. And such was the man before whom the Lord Christ stood on trial -- one who had the unique and dreadful distinction of having, in absentia, been called a name by Christ. Our Lord called him *that fox*.

It never entered Herod's cunning mind to conduct a serious trial of the prophet from Nazareth. He had been tripped up by Herodias with regard to the Baptist; he would not be taken in by Pilate's obvious maneuver to "pass the buck." For the Tetrarch of Galilee was clearly well informed concerning his celebrated constituent, and he had no intention of becoming involved in a bad legal situation. What he wanted was simple: to be entertained on a slow morning by a juggler, a magician. He called upon the prisoner to display some tricks of legerdemain. He would compel him to display some wizardry to save his life. *And this is the sum and sub-*



***"But let us
not hesitate
to take on that
robe of a fool,
remembering
again that
Christ has
worn it
before us."***

Fools for Christ (Continued on page 6)

(Continued from page 5) **Fools for Christ**

stance of religion for some people: a passing distraction to get them over a moment in the intolerable boredom of life; a delectation to make them feel good between sinful excesses.

It surely is not without significance that for Herod alone Christ had no word. He spoke to Judas and the mob in the garden; to Annas and Caiphas and the Sanhedrin; He conversed freely with Pilate; He exhorted the weeping women on the way to Calvary; He prayed for His executioners as He was being crucified. Only Herod Antipas meets with a terrible, icy silence. *Our Lord evidently believed that there are times when dialogue is not really in service of truth, certainly not when it would give recognition to a calculating agenda.* While it is not for us to assign the final disposition of the Tetrarch of Galilee, there still is something awful about that silence of Christ before an adulterer, a murderer, a mocker of all that is good.



**CHRIST BEFORE
HEROD**

*Duccio
di Buoninsegna*

(1308)

And Herod became the mocker indeed. Infuriated by the iron stillness of the prisoner, Antipas makes a clown of Him. One can hear the royal roar that penetrated the royal court: “Criminal? You bring *this* to me as a dangerous criminal! Fools! He is an imbecile. He is an idiot.” And then as invisible angels must have looked on in horror, Herod dressed the Son of God in the witless rags of a circus clown. The spectacle raised howls of laughter. The Nazarene had made such a brave show of quiet dignity that one must surely hoot to see him thus.

Is there anything that wounds the human spirit more deeply than mockery and laughter? Is there any pain more grievous than looking the fool?

The present moment is something like that in which Christ stood mocked before Herod. The disciple who strives to be faithful to the Lord’s teaching and example is being robed in the garments of a fool. He is derided if he is uncompromisingly pro-life. He is mocked if he insists on Christ’s teaching of permanency in marriage, of chaste and proper conduct for the unmarried as well as the married. We are ridiculed as naive when we call for honesty and integrity in public life, regarded as fools when we ask for civility and decency in human relationships, fools when we say that unity in society is impossible without recognition of a universal moral law, fools if we pray seriously, fools if we declare that self-discipline is an essential ingredient in a meaningful life.

But let us not hesitate to take on that robe of a fool, remembering again that Christ has worn it before us. It should console and steady us in our inevitable moments of burning embarrassment (for we *are* fools) not only to recall that the Lord of all was made a joke at which men laughed loud and long, but that “God’s folly is wiser than human wisdom, and God’s weakness is stronger than human strength” (1Cor. 1:25). May the Lord help us to do always what is right and to speak what is true, and so to ‘be admitted to His tent and find rest on His holy mountain’ (cf. Psalm 15:1).

And finally -- I wonder if Herod Antipas is laughing now. †

THE HISPANIC BAR ASSOCIATION OF ORANGE COUNTY
& ST. THOMAS MORE SOCIETY OF ORANGE COUNTY
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Honoring
Most Rev. Cirilo Flores
Auxiliary Bishop of Orange

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Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

ALL I NEEDED TO KNOW I LEARNED FROM NOAH'S ARK



One: *Don't miss the boat.*

Two: *Remember that we are all in the same boat.*

Three: *Plan ahead. It wasn't raining when Noah built the Ark.*

Four: *Stay fit. When you're 600 years old someone may ask you to do something really big.*

Five: *Don't listen to critics, just get on with the job that needs to be done.*

Six: *Build your future on high ground.*

Seven: *For safety's sake, travel in pairs.*

Eight: *Speed isn't always an advantage. The snails were on board with the cheetahs.*

Nine: *When you're stressed, float awhile.*

Ten: *Remember the Ark was built by amateurs, the Titanic by professionals.*

Eleven: *No matter the storm, there's always a rainbow waiting. ☯*

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

MY RIDICULOUS RELIGION

GREGORY WEILER

In an after-hours hallway talk with my partner about the impending June election, I expressed my sincere inability to comprehend a defense of the so-called "*right to abort*", as I'm apt to express in any discussion of politics.

After his obligatory "*I was raised Catholic*," my partner unabashedly stated that it is my "*ridiculous religion*" that leads to so many of the world's problems. He went on to criticize the Church's opposition to contraception and abortion.

Thanks to Pope Paul VI (*Humana Vitae*) and John Paul II (*Evangelium Vitae*), my somewhat reasoned response sent my most senior partner off in a huff. It is simply incomprehensible to me how my highly educated peers are seemingly immune to the slightest pangs of conscience over the issue of abortion - man's war on himself. Even when faced with the fact that virtually all woman electing to abort their children now acknowledge that their "*choice*" affects a human being, my peers defend such election.

The grounds for such defense which are cited include the serious inconvenience to women, the future poverty of these children, child abuse, or other societal neglect. Such grounds, albeit subject of legitimate concern, are so disproportionately inadequate a justification of the killing as to be laughable, if the result was not so tragic. Does the intentional killing of a human being by another (the very definition of homicide) no longer carry an inherent stigma of wrong; a clarion call of injustice?

Am I specially blessed or cursed with the some kind of unique perspective, some kind of ultra-sensitivity such that my inescapable reaction when faced with 40 million annual worldwide abortions, is nausea, revulsion and fear?

Is my thought process the result of some warped Catholic logic?

We lawyers pay lip service to two statements widely acknowledged as the greatest political document and speech ever composed, Thomas Jefferson's Declaration of Independence and Lincoln's Gettysberg Address. Both of these expressions of political thought have as their foundation the natural law propositions that all men are "*created*" "*equal*" and "*endowed*" with certain rights. These terms have great and independent import. "*Created*" necessarily requires a "*creator*," which many minds and the entirety of Judeo - Christian history would suggest had a superiority of mandate; an inherent suggestion of the inferiority of the created and duty of deference to the rules of the Creator.

The rule with which we concern ourselves in considering abortion is among the most basic - don't kill one another. "*Equal*" is self-explanatory in establishing a parity among the created which would suggest that the creatures are not to prey upon one another.

Political equality is parity of power, one to the other, without concern of race, sex, economic status, physical strength, etc. "*Endowed*" means given, and when used in conjunction with the term "*created*" clearly suggests that the very creative act of the creator God included the inalienable characteristics described



THE SLAUGHTER OF
THE INNOCENTS

*Duccio
di Buoninsegna*

(1308—11)

(Continued from page 9) ***My Ridiculous Religion***

by Jefferson as rights, the first of which is Life. Inherent characteristics appended to man by God owe their existence only to God and are therefore immune from legitimate interference by man.

How then do my learned colleagues in the legal profession support and defend the killing of one-third of newly conceived mankind through purposeful abortion?

Either we as a people and a profession have abandoned the principles of the Declaration or we have abandoned the use of reason. Reason cannot reconcile the purposeful destruction of a third of all conceptions with the acknowledged humanity of these innocents. Not if one believes that each human has a right to life endowed by the creator and inalienably given. Either the Declaration was wrong, or the victims of abortion are not people, or the *Roe v. Wade* Constitution sanctioning abortion-on-demand is philosophically and morally insupportable.

The answer to my introductory question "*how can my colleagues continue to support abortion rights?*" must be either ignorance of the philosophy of our laws or, more likely, a rejection of the principles of the Declaration. The former is merely regrettable. But, the latter is ultimately fatal to the freedoms we cherish in a country which once was a beacon of light, but has of late become very dark.

All I can tell my partner is that my "*ridiculous religion*" has for 2000 years stood for the rights so eloquently described by Jefferson, whereas for 25 years America has chosen a different "*wider*" path.

Are we Catholic lawyers, who have been given the grace of faith through no merit of our own, willing to do what it takes to help America return to her original course of freedom-allowing each unborn citizen to receive their God-given unalienable right to life?

I know from my hallway discussion, and from many other similar discussions, that it is an uphill struggle, the rewards of which may not be reaped in this life. But, as one eloquent and seasoned statesman summed up, "*At the end of your life, when you are standing alone and naked before your judge and so many marks seemed weighed against you, suddenly you will hear a chorus of tiny voices singing out in your favor—'Spare him, Dear Lord, for he did so much to try and save us when we were completely helpless.'*" †



ALLEGORY OF
THE CREATION

Jacopo Zucchi

(1585)

**"In essentials, unity;
in doubtful matters, liberty;
in all things, charity.**

St. Augustine

SIMPLE TRUTHS



Fulton J. Sheen

Abraham Lincoln once said, "If, in your judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer."

It has often been said, "Honesty is the best policy," on the grounds that it will keep you out of trouble and make you admired. Someone has remarked concerning it, "He who acts upon this principle is not an honest man." It would seem however, that there is some decline in honesty, for there is now one major crime committed in the United States for every sixty persons. In the last ten years, the crime rate in the United States has been exploding at a rate four times as fast as the rate of the growth of our population.

The justification for cutting corners, taking bribes and other forms of dishonesty is twofold. First is, "Everybody's doing it." The assumption here is that right and wrong are questions merely of mob judgment, rather than of standards. It forgets that right is right if nobody is right, and wrong is wrong if everybody is wrong. A second justification is, "My conscience is clear." What conscience is not clear if it makes its own standards? What note on a piano is wrong if the musician who strikes it declares it to be the right note? If a conscience decides that eighteen inches will be a yard, who shall prove him wrong? The atheistic Krushchev, with all the crimes of the Ukraine on his back, said, "God knows I do right."

Every act of dishonesty disturbs the balance of justice and therefore, demands restitution. The old law of Moses on stealing was, "If he is found guilty, he must make restitution, giving back in full all that he hoped to gain by his knavery, and a fifth part beside, to the owner whom he has wronged."

Zaccheus was a public servant of the Romans, a tax gatherer who paid a large sum for his office. Part of the taxes he would give to the Romans, but he pocketed all he collected over the amounts due them. Unless his exactions were too ruinous, there was little fear of exposure. But one day he was checked in his dishonesty, not by having it exposed in the press of the times, nor by having the prosecuting attorney of the Romans bring him to a halt. He was "arrested" by the moral stringency of Our Divine Lord, Whose awful eyes pierced his soul and made him seek not only pardon, but also render restitution. Standing upright, he said, "Lord, here and now I give half of what I have to the poor; if I have wronged anyone in any way, I make restitution of it fourfold."

We once received a plain, brown envelope in which there was stuffed \$4,600 in bills, and to which was attached an anonymous note to the effect that the sender was making reparation for his dishonesty to an insurance company, the name and address of which was given. We sent the money to the insurance company and told them of the unjust claim that had been made against them, but the name of the one who had made the restitution remained unknown. Regardless of how much one may have taken, and regardless of how secretly it may have been done, and regardless of how one may have justified it in his own false conscience, the Divine words still stand: "Believe Me, you will not be released until you have paid the last penny." †



2009 St. Joseph CATHOLIC MAN OF THE YEAR

Dinner and Award Ceremony

The Crown Plaza Resort Hotel, 12021 Harbor Blvd., Garden Grove

Saturday, March 21, 2009

Social Hour: 6:00 p.m. - Dinner: 7:00 p.m.

(Black tie optional)

Dear Brothers and Sisters in Christ,
St. Joseph Radio Orange invites you to participate in our 2009 St. Joseph Man of the Year Awards Dinner. This is our 5th annual and it honors lay men who volunteer their time and talent to the Church and community in the Diocese of Orange.

We not only invite you to join us for an enjoyable evening, but to actually participate in the selection process. Do you know a man who works diligently for some cause; volunteers his time and/or talent to some particular work for a parish, Catholic school, or apostolate; organizes an event (or events) that are particularly beneficial to the poor or those in special need? This is the kind of man we are looking for.

If you know such a man, or ANY man who goes "above and beyond", please carefully complete the form below and mail it to us by March 3, 2009.

We hope to see you, your Catholic organization and YOUR Man of the Year

at the Crown Plaza Resort Hotel, 12021 Harbor Blvd, Garden Grove,
Saturday, March 21, 2009

Saint Joseph Radio is a non profit organization founded in 1988 to bring matters of faith, family and community to a nationwide audience. www.stjosephradio.com

Eligibility:

Your nominee may be any Catholic lay man who is a member in good standing of the Diocese of Orange and an **unpaid** volunteer. (priests and deacons are not eligible)

Rules:

1. You may submit a nominee's name from a previous year who has not yet been the award recipient.
2. You may submit more than one application and nominate more than one man from your parish or parish organization.

The application must be postmarked by March 3, 2009 and *must be accompanied with a check for the nominee(s) dinner reservation(s) at \$85.00 each. Additional individual/full table reservations may also be purchased using the form below.*

For additional information contact St. Joseph Radio Orange at info@stjosephradio.com
or call us at (714) 744-0336

THE BISHOP VS. THE NAZIS

BLESSED CLEMENS VON GALEN IN WORLD WAR II GERMANY

JOANNA BOGLE*

It is an intriguing fact that, during a modern regime which has come to be regarded as the very epitome of evil—so much so that the mere mention of the political party's name conjures up images of death and horror—the most vocal and consistent opposition came not from youthful activists or from humanitarian crusaders but from a prince-bishop. Saints and heroes so often come from unexpected places.

This leading opponent of Nazism in Germany was a man steeped in history, whose worldview had been shaped in the Europe of the late 19th century. He was brought up in an ancient castle bereft of any modern comforts and soaked in an atmosphere of tradition, local loyalties, deep religious faith, and commitment to social and charitable duties.

Count Clemens August von Galen, Bishop of Munster in the Rhineland, came from one of Germany's most well-known aristocratic families. His opposition to the Nazi regime, and in particular his stance against its horrific euthanasia program, made him into an emblematic hero. He was known in his lifetime as the "Lion of Munster." Recently beatified by the Church, he is a figure whose life and message deserve to be better known, especially as the Second World War recedes into history.

"NEITHER PRAISE NOR FEAR"

Born in March 1878, Clemens August was the 11th of 13 children. He grew up in the castle of Dinklage, and in later life loved to recall his childhood and the pattern of its days. It was an old-fashioned, structured life: Each day began with early morning Mass, and it was a family rule that any child who turned up late got no butter on his bread at breakfast—and anyone who failed to turn up for Mass got no breakfast at all. But it was also a carefree existence, with the children encouraged to play freely out of doors and to enjoy country pursuits. It was a warm and affectionate family, all the children remaining close throughout their lives.

The von Galens were one of the leading noble families of Westphalia, and Count Heribert, the father of Clemens August, was a member of Germany's Imperial Parliament. The tradition of the family was both staunchly Catholic and staunchly patriotic. It was also suffused with a sense of duty: Countess Elisabeth worked hard at charitable projects among local people and involved her children as a matter of course. Shared bonds with local people included a deep love of the area's festivals and Catholic customs, old hymns, and popular prayers. Later in life, Clemens August was always moved when certain hymns were sung; he explained that these reminded him of his parents and of being taught the faith in a way that was both loving and inspirational.

From such a family, it was natural that vocations to the priesthood would be born. After a period at boarding school and at university, Clemens August announced his decision, trained as a priest, and was ordained in 1904.

His new life took him into a very different part of Germany—the industrialized and modern city of Berlin, where he worked as a curate in a working-class area. The harsh years of World War I and Germany's eventual defeat saw him working as a pastor among people who were both poor and hungry. His own way of life, which he would continue as bishop, was based on hard work and personal austerity. The discipline instilled in childhood had become a habit.

Called back to the diocese of Munster in 1929, he was consecrated as its bishop in 1933. As his motto, he chose *Nec laudimus nec timere*, indicating that he would be influ-

The Bishop vs the Nazis (Continued on page 14)



SAINT PREACHING
(PANEL)

Jorge Ingles

(1455)

*Joanna Bogle, a contributing editor of *This Rock*, is a freelance journalist, author, broadcaster, and lecturer. She is a frequent defender of Christian ideas on British television and radio. She is author most recently of *The Pope Benedict Code* (Gracewing 2006).

(Continued from page 13) *The Bishop vs the Nazis*

enced by "neither praise nor fear." He was called to put these ideas into practice almost straight away.

HAMMER ON ANVIL

When the new National Socialist government started to confiscate Church property, turning religious orders out of their houses and arresting priests, Bishop von Galen denounced this from the pulpit. When the Nazis published material accusing the Church of being anti-science and anti-human progress, he replied with vigorous pamphlets of his own setting out the Church's record.

From the early 1930s onwards, it was Nazi policy to make things difficult for the Church in ways that were simple but effective: Using crowd control as an excuse, processions would be banned or re-routed at the last minute, and outdoor events subjected to sudden new rules and regulations. The bishop could not be certain that celebrations for a village confirmation would be able to go ahead in traditional style. People became used to the idea that popular celebrations, now deemed old-fashioned, must take second place to the a new vision of community activities.

Bishop von Galen's approach was to hold firm to every local tradition and to circumvent every attempt to abandon old ways or cancel long-held celebrations. This approach did not make him popular with the government. He referred openly to the Nazis as pagan and urged people not to allow great Catholic traditions to be usurped in the name of progress.

When war broke out in 1939, it was difficult for a patriotic German to show the way ahead. Because of his opposition to the Nazis, Bishop von Galen became a popular figure in the British press, and his stance was frequently mentioned there with warm approval—a fact that infuriated the Nazis more. But he continued to denounce the regime, listing each new restriction on Christian life: "Religion has been banned from the schools, our organizations have been suppressed, and now the Catholic kindergartens are about to be closed," he said from the pulpit in July 1941, urging Catholics to remain firm in their loyalty to the Church and likening them to an anvil on which a blacksmith was striking a heavy hammer.

ANIMALS PAST THEIR USEFULNESS

When the Nazi euthanasia program began, it was semi-secret. People began to suspect that something was happening: Those with handicapped relatives were informed of sudden deaths with no explanation, and there were whispers of evil things taking place. It was Bishop von Galen who revealed the truth. Having collected evidence from many sources, he announced in a sermon that defenseless human beings were being rounded up and killed "because in the judgment of some official body, on the decision of some committee, they are judged as "unworthy to live"; they are judged as "unproductive members of the national community" (sermon at St. Lambert's Church, August 3, 1941).

His sermon caused a sensation. What had been happening in the dark was now thrown into the spotlight. People knew that the bishop was speaking the truth, for it was corroborated by what had been learned by people with relatives in hospitals and asylums. Duplicated secretly, the sermon found its way across Germany with great speed despite official censorship. It was reported in the foreign press, reprinted in secret newsletters, hand-copied, and passed around by word of mouth.

The first sermon denouncing the euthanasia program was followed by two more, which went into greater detail, citing specific cases. One example given by the bishop was a man suffering from mental problems and living in an institution but regularly visited by his family including his soldier son. The revelation that this man had been taken off and killed in an official euthanasia program hit home as a terrible example of the reality of what was happening.

Bishop von Galen pointed out that no one would be safe: men wounded in war, the gravely ill, the vulnerable. Human beings were being treated as if they were animals that had passed their usefulness: Were these people to be treated "like a cow that no longer gives milk, or like an old lame horse"?

No! We are concerned with men and women, our fellow human beings, our brothers and sisters! Poor human beings, ill human beings, they are unproductive if you will. But does that mean they have lost the right to live? Have you, have I, the right to live only so long as we are productive, so long as we are regarded by others as pro-

The Bishop vs the Nazis (Continued on page 15)

(Continued from page 14) ***The Bishop vs the Nazis***
ductive? (August 3, 1941)

He went on to spell out the implications of what was going on. No patient could trust a doctor, the courts and the police were to be implicated in murder, and the whole concept of justice perverted. He thundered, in powerful language "Woe to mankind—woe to our German people—if the Divine Commandment 'Thou shalt not kill' which God our Creator wrote into man's conscience from the beginning, if this Commandment is not merely violated but this violation is tolerated and remains unpunished!"

Blunt, forthright language—backed by facts—meant that the bishop was a formidable opponent for the Nazis. It is a measure of his status that the euthanasia program was halted for a considerable period in Westphalia, and many lives saved. It was not easy for the Nazis to know what to do: To arrest the bishop would be to plunge the whole of that area, which had the closest of links with his family, going back through history, into passionate and probably open rebellion.

CARDINAL OF A RUINED LAND

The huge and unrelenting Allied air raids made it easier for the government to quell von Galen's influence. Munster was reduced to ruins, its cathedral destroyed, the bishop himself made homeless and forced into temporary shelter on the outskirts along with many other refugees. As the chaos created by the homeless crowds increased and people's energies were channeled into ensuring their own survival and worrying about sons and husbands fighting in Russia and elsewhere, it was possible to keep the bishop under a form of house arrest without incurring any active opposition. He was watched and checked at every move: Since travel was becoming increasingly difficult, there was in any case no possibility of his reaching Berlin or any other major city, and he had no access to the mass media or means of addressing public gatherings.

The invading Allied armies finally reached Munster. Seeking a public figure untainted by the Nazi regime with whom they could establish formal contact, they turned to the bishop. They found that his passionate anti-Nazism did not mean that he had ceased to care about his country, and although courteous to the incoming troops, he made clear that he did not relish having foreign rulers in charge of Germany.

As the months went by, he spoke out—at a time when it was very difficult for any German to do so—about the horrific plight of Germans forcibly expelled from their homes in eastern parts of the country which were now being handed over to a new, Soviet-dominated Poland. Huge numbers of young girls from these families were raped, children became separated from their parents in the chaos of the forced exodus, and death from starvation, brutality, and disease took a heavy toll as the pitiful refugees struggled westward. On arrival in the devastated ruins of towns in the western parts of defeated Germany, the survivors found only continued suffering. Meanwhile, huge numbers of German prisoners-of-war were held in Soviet camps, most of whom would not be released for over a decade.

In this time of Germany's suffering as a defeated, pariah nation, Pope Pius XII made von Galen a cardinal. It was both a tribute to his wartime role and a sign that his country still had a place among the nations of the world. The journey in 1946 to Rome for the ceremony was achieved with great difficulty—at that time, normal transportation in or out of the country was impossible for most Germans—and the new cardinal, whose health had become fragile following wartime austerities, returned home ill. He did not live to see his country's return to any sort of normality or prosperity. When he died, on March 22, 1946, his devastated city of Munster had only just celebrated his creation as a cardinal. He was buried in the ruins of his cathedral, where many of his ancestors had been buried over the centuries.

A VOICE FOR THE OTHER GERMANY

In 1956 von Galen's cause for canonization was opened, and over the ensuing years more and more evidence came to light of his personal gifts: his courage, his kindness, his austere way of life (especially during the war, when he insisted on giving to others any small treat that might come his way), his insistence on a structured rule of life, including regular prayer. His grave in the now-restored Cathedral of Munster was always well-visited, and candles and petitions for prayer were placed there.

In October 2005, Cardinal von Galen was formally declared blessed by the Church, the first step towards full canonization. But by now something else had occurred. History had rolled on. More than half a century after the

The Bishop vs the Nazis (Continued on page 16)

(Continued from page 15) *The Bishop vs the Nazis*

Second World War, the Church now had a German Pope, Benedict XVI, a Bavarian. As a boy in an anti-Nazi family, the pope knew of Bishop von Galen and regarded him as a hero and a voice for the "other Germany" of non-Nazis who longed for National Socialism to be consigned to history.

St. Peter's in Rome was packed for the beatification ceremony, and it was a moving moment when Pope Benedict addressed the gathering as the ceremonies ended. The pope's style is thoughtful, dignified, and paternal: In speaking of Bishop von Galen, he noted the way in which this man of God had given witness to the truth in a grim and tragic time.

I was privileged to be at the ceremony and, through friendships with people in the current German pro-life and pro-family apostolate, to know something of the role that Bl. Clemens August von Galen has in the Church in Germany today. There is an awareness that the message of his sermons resonates down the decades, and that his solid resistance to the killing of the mentally ill is something that stands as an example to all bishops and to all Christians in public life.

Cardinal von Galen is, of course, a figure of whom German Catholics feel they can be proud, from an era of their history of which they are all terribly ashamed, so this is of importance to them. But the message of his life is larger than that. All Catholics need to know that there was a bishop who was staunchly anti-Nazi. They need to know about his opposition and the way he stood firm and spoke out when others remained silent. It is important that we remind people of this when we hear about the Church's "failure" to respond adequately to the Nazi's evil actions.

And there is more: What about today, when legalized euthanasia is again firmly on the agenda, and when pagan ideology is regarded as the norm and Christianity marginalized as something old-fashioned and opposed to national community life? Where do we all stand? What approach should we take? In this hero-bishop from a different era, we can hear a message and a warning, a call to honor the faith we share with him, and a pattern to follow. Born in a castle, dying in a bombed-out city with his country devastated around him and its moral reputation in ruins too, Bishop von Galen held fast to what was right, and his message lives on while that of the pagan culture he opposed has been revealed for the evil it always was. We must ask him to pray for us. †

Matthew 6:16-18



¹⁶And when you fast, do not look dismal, like the hypocrites for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by men but by your Father who is in secret and your Father who sees in secret will reward you.

Comment from the Navarre Bible:*

Starting from the traditional practice of fasting our Lord tells us the spirit in which we should practice mortification of our sense: we should do so without ostentation, avoiding praise, discreet; that way Jesus' words will not apply to us: "they have their reward"; it would have been a very bad deal. "The world admires only spectacular sacrifice because it does not realize the value of sacrifice that is hidden and silent" (Bl. J. Escriva, *The Way*, 185). †

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.

WHAT I LEARNED WHEN YOU THOUGHT I WASN'T LOOKING

When you thought I wasn't looking, I saw you hang my first painting on the refrigerator and I immediately wanted to paint another one.

When you thought I wasn't looking, I saw you feed a stray cat and I learned that it was good to be kind to animals.

When you thought I wasn't looking, I saw you make my favorite cake for me and I learned that the little things can be the special things in life.

When you thought I wasn't looking, I heard you say a prayer and I knew there is a God I could always talk to and I learned to trust in God.

When you thought I wasn't looking, I saw you make a meal and take it to a friend who was sick, and I learned that we all have to help take care of each other.

When you thought I wasn't looking, I saw you give of your time and money to help people who had nothing and I learned that those who have something should give to those who don't.

When you thought I wasn't looking, I felt you kiss me good night and I felt loved and safe.

When you thought I wasn't looking, I saw you take care of our house and everyone in it and I learned we have to take care of what we are given.

When you thought I wasn't looking, I saw how you handled your responsibilities, even when you didn't feel good and I learned that I would have to be responsible when I grow up.

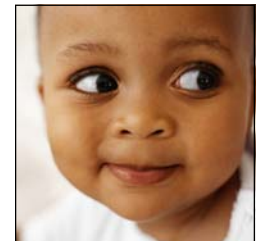
When you thought I wasn't looking, I saw tears come from your eyes and I learned that sometimes things hurt, but it's all right to cry.

When you thought I wasn't looking, I saw that you cared and I wanted to be everything that I could be.

When you thought I wasn't looking, I learned most of life's lessons that I need to know to be a good and productive person when I grow up.

When you thought I wasn't looking, I looked at you and wanted to say, "Thanks for all the things I saw when you thought I wasn't looking." ✚

THOUGHT FOR THE DAY



**FRANK
&
ERNEST**

MORE ON THE INTERIOR LIFE



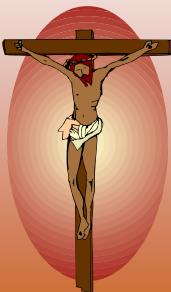
THE WRITINGS OF THOMAS MORE

(I)n his last years, and particularly during his imprisonment in the Tower of London, More did write quite a bit regarding the interior life, and it is in one of the works of this later period, his Dialogue of Comfort against Tribulation, that he speaks of the value of solitude; the passage seems unmistakably autobiographical:

“Let him also choose himself some secret solitary place in his own house as far from noise and company as he conveniently can. And thither let him some time secretly resort alone, imagining himself as one going out of the world even straight unto the giving up his reckoning unto God of his sinful living. Then let him there before an altar or some pitiful image of Christ’s bitter passion, the beholding whereof may put him in remembrance of the thing and move to devout compassion, kneel down or fall prostrate as at the feet of almighty God, verily believing him to be there invisibly present as without any doubt he is. There let him open his heart to God and confess his faults such as he can call to mind and pray God for forgiveness. Let him call to remembrance the benefits that God hath given him, either in general among other men, or privately to himself, and give him humble hearty thanks therefore. There let him declare unto God, the temptations of the devil, the suggestions of the flesh, the occasions of the world, and of his worldly friends much worse many times in the drawing a man from God than are his most mortal enemies...”

The King’s Good Servant But God’s First: The Life and Writings of St. Thomas More James Monti †

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*

- ◆ Judi McEachon (illness)
- ◆ 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)
 - ◆ Children in Juvenile Hall †

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR LENT 2009

**"He fasted for forty days and forty nights,
and afterwards he was hungry" (Mt 4, 1-2)**

Dear Brothers and Sisters!

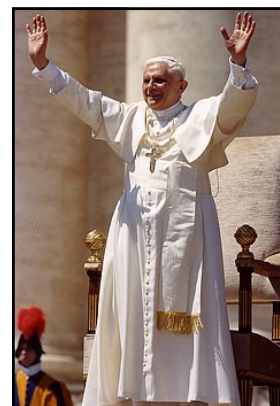
At the beginning of Lent, which constitutes an itinerary of more intense spiritual training, the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition – prayer, almsgiving, fasting – to prepare us to better celebrate Easter and thus experience God's power that, as we shall hear in the Paschal Vigil, "dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride" (*Paschal Praeconium*). For this year's Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, Lent recalls the forty days of our Lord's fasting in the desert, which He undertook before entering into His public ministry. We read in the Gospel: "Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry" (*Mt 4,1-2*). Like Moses, who fasted before receiving the tablets of the Law (cf. *Ex 34,28*) and Elijah's fast before meeting the Lord on Mount Horeb (cf. *1 Kings 19,8*), Jesus, too, through prayer and fasting, prepared Himself for the mission that lay before Him, marked at the start by a serious battle with the tempter.

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting. In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die" (*Gn 2, 16-17*). Commenting on the divine injunction, Saint Basil observes that "fasting was ordained in Paradise," and "the first commandment in this sense was delivered to Adam." He thus concludes: "'You shall not eat' is a law of fasting and abstinence" (cf. *Sermo de jejunio*: PG 31, 163, 98). Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God. Such was the case with Ezra, who, in preparation for the journey from exile back to the Promised Land, calls upon the assembled people to fast so that "we might humble ourselves before our God" (8,21). The Almighty heard their prayer and assured them of His favor and protection. In the same way, the people of Nineveh, responding to Jonah's call to repentance, proclaimed a fast, as a sign of their sincerity, saying: "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?" (3,9). In this instance, too, God saw their works and spared them.

In the New Testament, Jesus brings to light the profound motive for fasting, condemning the attitude of the Pharisees, who scrupulously observed the prescriptions of the law, but whose hearts were far from God. True fasting, as the divine



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



Papal Message (Continued on page 20)

(Continued from page 19) Papal Message

Master repeats elsewhere, is rather to do the will of the Heavenly Father, who “sees in secret, and will reward you” (*Mt* 6,18). He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that “man shall not live by bread alone, but by every word that proceeds from the mouth of God” (*Mt* 4,4). The true fast is thus directed to eating the “true food,” which is to do the Father’s will (cf. *Jn* 4,34). If, therefore, Adam disobeyed the Lord’s command “of the tree of the knowledge of good and evil you shall not eat,” the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

The practice of fasting is very present in the first Christian community (cf. *Acts* 13,3; 14,22; 27,21; 2 *Cor* 6,5). The Church Fathers, too, speak of the force of fasting to bridle sin, especially the lusts of the “old Adam,” and open in the heart of the believer a path to God. Moreover, fasting is a practice that is encountered frequently and recommended by the saints of every age. Saint Peter Chrysologus writes: “Fasting is the soul of prayer, mercy is the lifeblood of fasting. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God’s ear to yourself” (*Sermo* 43: PL 52, 320. 322).

In our own day, fasting seems to have lost something of its spiritual meaning, and has taken on, in a culture characterized by the search for material well-being, a therapeutic value for the care of one’s body. Fasting certainly bring benefits to physical well-being, but for believers, it is, in the first place, a “therapy” to heal all that prevents them from conformity to the will of God. In the Apostolic Constitution *Pœnitentini* of 1966, the Servant of God Paul VI saw the need to present fasting within the call of every Christian to “no longer live for himself, but for Him who loves him and gave himself for him ... he will also have to live for his brethren” (cf. Ch. I). Lent could be a propitious time to present again the norms contained in the Apostolic Constitution, so that the authentic and perennial significance of this long held practice may be rediscovered, and thus assist us to mortify our egoism and open our heart to love of God and neighbor, the first and greatest Commandment of the new Law and compendium of the entire Gospel (cf. *Mt* 22, 34-40).

The faithful practice of fasting contributes, moreover, to conferring unity to the whole person, body and soul, helping to avoid sin and grow in intimacy with the Lord. Saint Augustine, who knew all too well his own negative impulses, defining them as “twisted and tangled knottiness” (*Confessions*, II, 10.18), writes: “I will certainly impose privation, but it is so that he will forgive me, to be pleasing in his eyes, that I may enjoy his delightfulness” (*Sermo* 400, 3, 3: PL 40, 708). Denying material food, which nourishes our body, nurtures an interior disposition to listen to Christ and be fed by His saving word. Through fasting and praying, we allow Him to come and satisfy the deepest hunger that we experience in the depths of our being: the hunger and thirst for God.

At the same time, fasting is an aid to open our eyes to the situation in which so many of our brothers and sisters live. In his *First Letter*, Saint John admonishes: “If anyone has the world’s goods, and sees his brother in need, yet shuts up his bowels of compassion from him – how does the love of God abide in him?” (3,17). Voluntary fasting enables us to grow in the spirit of the Good Samaritan, who bends low and goes to the help of his suffering brother (cf. Encyclical *Deus caritas est*, 15). By freely embracing an act of self-denial for the sake of another, we make a statement

Papal Message (Continued on page 21)



**ST JOHN
THE BAPTIST
IN THE DESERT**

Tiziano Vecellio

(1542)

(Continued from page 20) **Papal Message**

that our brother or sister in need is not a stranger. It is precisely to keep alive this welcoming and attentive attitude towards our brothers and sisters that I encourage the parishes and every other community to intensify in Lent the custom of private and communal fasts, joined to the reading of the Word of God, prayer and almsgiving. From the beginning, this has been the hallmark of the Christian community, in which special collections were taken up (cf. *2 Cor* 8-9; *Rm* 15, 25-27), the faithful being invited to give to the poor what had been set aside from their fast (*Didascalia Ap.*, V, 20,18). This practice needs to be rediscovered and encouraged again in our day, especially during the liturgical season of Lent.

From what I have said thus far, it seems abundantly clear that fasting represents an important ascetical practice, a spiritual arm to do battle against every possible disordered attachment to ourselves. Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person. Quite opportunely, an ancient hymn of the Lenten liturgy exhorts: "*Utamur ergo parcius, / verbis cibis et potibus, / somno, iocis et arctius / perstemus in custodia* – Let us use sparingly words, food and drink, sleep and amusements. May we be more alert in the custody of our senses."

Dear brothers and sisters, it is good to see how the ultimate goal of fasting is to help each one of us, as the Servant of God Pope John Paul II wrote, to make the complete gift of self to God (cf. Encyclical *Veritatis splendor*, 21). May every family and Christian community use well this time of Lent, therefore, in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbor. I am thinking especially of a greater commitment to prayer, *lectio divina*, recourse to the Sacrament of Reconciliation and active participation in the Eucharist, especially the Holy Sunday Mass. With this interior disposition, let us enter the penitential spirit of Lent. May the Blessed Virgin Mary, *Causa nostrae laetitiae*, accompany and support us in the effort to free our heart from slavery to sin, making it evermore a "living tabernacle of God." With these wishes, while assuring every believer and ecclesial community of my prayer for a fruitful Lenten journey, I cordially impart to all of you my Apostolic Blessing. †



**ST FRANCIS
OF ASSISI
IN PRAYER**

*Bartolome Esteban
Murillo*

(1645)

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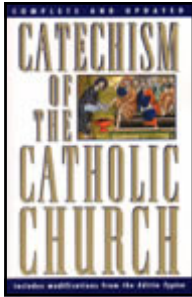
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: LIFE IN CHRIST

SECTION ONE: THE TEN COMMANDMENTS

CHAPTER ONE: "YOU SHALL LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, AND WITH YOUR WHOLE SOUL AND WITH YOUR WHOLE MIND"

ARTICLE 1: THE FIRST COMMANDMENT



CATECHISM CORNER

II. "HIM ONLY SHALL YOU SERVE"

2095 The theological virtues of faith, hope, and charity inform and give life to the moral virtues. Thus charity leads us to render to God what we as creatures owe him in all justice. The virtue of religion disposes us to have this attitude.

ADORATION

2096 Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. "You shall worship the Lord your God, and him only shall you serve," says Jesus, citing Deuteronomy.

2097 To adore God is to acknowledge, in respect and absolute submission, the "nothingness of the creature" who would not exist but for God. To adore God is to praise and exalt him and to humble oneself, as Mary did in the Magnificat, confessing with gratitude that he has done great things and holy is his name. The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.

PRAYER

2098 The acts of faith, hope, and charity enjoined by the first commandment are accomplished in prayer. Lifting up the mind toward God is an expression of our adoration of God: prayer of praise and thanksgiving, intercession and petition. Prayer is an indispensable condition for being able to obey God's commandments. "[We] ought always to pray and not lose heart."

SACRIFICE

2099 It is right to offer sacrifice to God as a sign of adoration and gratitude, supplication and communion: "Every action done so as to cling to God in communion of holiness, and thus achieve blessedness, is a true sacrifice."

2100 Outward sacrifice, to be genuine, must be the expression of spiritual sacrifice: "The sacrifice acceptable to God is a broken spirit...." The prophets of the Old Covenant often denounced sacrifices that were not from the heart or not coupled with love of neighbor. Jesus recalls the words of the prophet Hosea: "I desire mercy, and not sacrifice." The only perfect sacrifice is the one that Christ offered on the cross as a total offering to the Father's love and for our salvation. By uniting ourselves with his sacrifice we can make our lives a sacrifice to God. †



THE ADORATION OF
THE NAME OF JESUS

El Greco
(1607)

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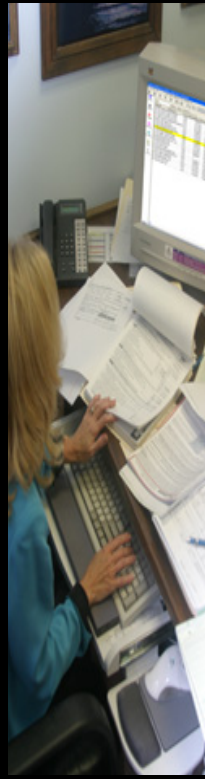


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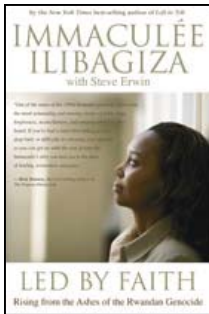
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**LED BY FAITH
BY IMMACULEE ILIBAGIZA**

For three months in the spring of 1994, the African nation of Rwanda descended into one of the most vicious and bloody genocides the world has ever seen. Immaculée Ilibagiza, a young university student, miraculously survived the savage killing spree that left most of her family, friends, and a million of her fellow citizens dead. Immaculée’s remarkable story of survival was documented in her first book, *Left to Tell: Discovering God Amidst the Rwandan Holocaust*.

In *Led By Faith*, Immaculée takes us with her as her remarkable journey continues. Through her simple and eloquent voice, we experience her hardships and heartache as she struggles to survive and to find meaning and purpose in the aftermath of the holocaust. It is the story of a naïve and vulnerable young woman, orphaned and alone, navigating through a bleak and dangerously hostile world with only an abiding faith in God to guide and protect her. Immaculée fends off sinister new predators, seeks out and comforts scores of children orphaned by the genocide, and searches for love and companionship in a land where hatred still flourishes. Then, fearing again for her safety as Rwanda’s war-crime trials begin, Immaculée flees to America to begin a new chapter of her life as a refugee and immigrant—a stranger in a strange land.

With the same courage and faith in God that led her through the darkness of genocide, Immaculée discovers a new life that was beyond her wildest dreams as a small girl in a tiny village in one of Africa’s poorest countries.

It is in the United States, her adopted country, where Immaculée can finally look back at all that has happened to her and truly understand why God spared her life . . . so that she would be left to tell her story to the world.

Publisher: Hay House ISBN: 1401918875 Pages 264 Price: \$ 16.47 (Amazon) †

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OUR NEXT MEETING:

WHEN: WEDNESDAY MARCH 18 @ NOON (LUNCH \$15)

SPEAKER: Renown Apologist Tim Staples

TOPIC: Mary, the Mother of God: What’s All the Fuss About?”

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