

Ad Veritatem

Volume 15 Issue 1

St. Thomas More Society of Orange County

JANUARY 2010

"More believed that "...tyrants do exist in the world and that they can arise whenever enough people believe that they cannot."

Thomas More: Portrait of Courage

SPECIAL NOTICE:

Starting in January 2010, the STM meetings will be held at Julio-Ryan Hunter & Olsen Court Reporters, Inc. in Tustin

FOR DETAILS SEE PAGE 3

JANUARY MEETING:

WEDNESDAY JANUARY 20, 2010 NOON

SPEAKER: HONORABLE ANDREW GUILFORD

TOPIC: "BACK IN THE MIDDLE AGAIN: A FAITH JOURNEY BETWEEN ROME & CANTEBURY"

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 1,000.

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:

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

JANUARY
MEETING

HONORABLE ANDREW GUILFORD

**“BACK IN THE MIDDLE AGAIN:
A FAITH JOURNEY BETWEEN ROME & CANTEBURY”**

WHEN:
NOON
Wed. Jan 20

WHERE:
**Julio-Ryan Hunter &
Olsen Ct Reporters**
14661 Franklin #150
Tustin, CA

FOR DIRECTIONS
(714) 424-9902
www.jilioryan.com

Andrew Guilford received both his bachelor degree in economics summa cum laude and his JD degree from UCLA. He served as editor of the UCLA law review. For 30 years he was a business litigation partner with Sheppard Mullin Richter & Hampton during which time he was listed as one of the top litigators in the US. He served as President of the Orange County Bar Association in 1991 followed by President of the California State Bar Association in 1999-2000. He also serves in many other volunteer associations including the Public Law Center. He has received many service awards including the State Bar President’s Pro Bono Service Award and the Poverty Law Center Outstanding Service Award. In 2006, Andy was appointed to the US District Court for Central District of California by President George Bush. He and his wife Loreen have been married for 36 years and have two daughters one who is a psychologist and one who is a lawyer working for “Teach for America.”

Everyone is welcome!

For questions, call Greg Weiler (949) 851-7238 or Fabio Cabeza (949) 362-1168 †

COST:
\$15 lunch

DIRECTIONS TO JULIO-RYAN: From the 55 freeway connect to south 5 freeway and exit at Tustin Ranch Road. Turn right (south) to Walnut, turn left (east) onto Walnut and then turn left (north) onto Franklin.

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- FEBRUARY 17**
- MARCH 17**
- APRIL 21**
- MAY 19 †**

CATHOLIC MCLE

SATURDAY JANUARY 23, 2010
JULIO-RYAN IN TUSTIN
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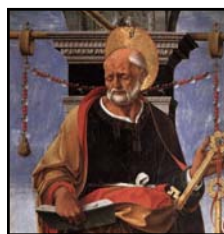
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HOW DO I KNOW THE TRUE CHURCH?

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

QUESTION: *How can I trust the claims of the Catholic Church without knowing all her theology and without being able to justify some of the dark chapters in her history? How can I have an assurance that the Catholic Church is Christ's Church when there are so many facts and details I cannot know?*

ANSWER: The question you ask has deep roots in a wider cultural problem that must be overcome. Many modern theologians, such as Karl Rahner, assert that no one can really master theology any more because the information to be digested is too great for one person, and that the Church can no longer make universal creeds or catechisms because of the complexity and diversity of both the world and academic disciplines. This assertion, however, is not true.

Since the time of the Protestant Reformation, many in the West have been afflicted by what the Holy Father calls "*philosophies of suspicion*." This means that the first question many people ask is not "*What is this?*" or "*Is it true?*" but, rather, "*How can I know for sure?*"

Protestantism was born out of this attitude, a modernist and unbiblical approach to divinely revealed Truth. The whole thrust of Protestantism is to establish an unassailable personal authority to determine truth and to give the individual an absolute assurance of his salvation.

We've all heard the standard evangelical Protestant questions: "*Have you been saved?*" and "*If you died tonight, do you know if you would go to heaven?*"

The problem is, these are the wrong questions to be asking. They are certainly not the questions Jesus and St. Paul and the other Apostles asked their hearers. The more crucial question is: "*How do you know that what you believe is true?*"

The normal, serene approach appropriate for human nature is to assume that knowledge, and knowledge of the truth will lead to happiness and salvation. If one examines the Sacred Scriptures, those who have faith accept God's word in simplicity because they are used to accepting what is presented in a reasonable and authoritative way. They ask questions: "*How can this be since I know not man?*" "*Can a man return to his mother's womb?*" "*Then who can be saved?*" They ask such questions because they are reasonable and want explanations, not because they are driven by anxiety about their salvation. The biblical man knows that the truth will make him free and will lead him to salvation, so he seeks truth first trusting that happiness and salvation will follow: "*Lord to whom shall we go? You have the words of eternal life,*" said St. Peter just after our Lord pronounced the most unprovable and mysterious words he ever uttered, in the sixth chapter of St. John's Gospel, words which Protestants cannot accept on their clear meaning. St. Peter professed the truth in the hope of salvation. He did not say first, "*I am a sinner in need of a savior,*" but "*Depart from me, I am a sinful man.*" First came the objective fact, the holiness of God and His truth, and only then the gift of salvation. Protestantism "*poisons the well*" by beginning with a doubt as to whether man can know any truth at all, and then resolving it with a "*leap of faith*" which cannot and must not be explained rationally. Catholicism assumes man's orientation toward the truth as part of his nature and presumes that the evidence, the testimony of the prophets and saints, their miracles and teachings, is sufficient to justify accepting the gift of faith which is offered to all by "*the light which enlighteneth every man coming into the world.*" For those who need proof of the Christian faith by miracles, or insist on proof without miracles, St. Thomas Aquinas has this masterful, serene, and very Catholic advice:

"It is a well-known fact, related in pagan histories, that the whole world worshipped idols and persecuted the faith of Christ; yet now behold . . . the wise, the noble, the rich and the powerful have been converted at the words of a few simple poor men who preached Christ. Now was this a miracle or was it not? If it was, then you have what you asked for, a miracle. If you say that it was not a miracle, then I say you could not have a greater miracle than the conversion of the whole world without miracles, and we need to seek no further."

This miracle happens every day, all over the world. Ultimately, that is all any of us needs to know about the Catholic Church. †

A MESSAGE FROM OUR CHAPLAIN



ST PETER

Francesco del Cossa

(1473)



TRUTH IN MYSTERY

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JANUARY 1998

I have always liked the story of the mother who asked her child working away with his crayons as he lay on the floor, "What are you drawing, Johnny?"

"I'm drawing a picture of God", he answered.

"But nobody knows what God looks like," she said.

"They will now," he replied.

With just such aplomb have the Johnnies of this world fashioned their deities through the ages. The ancient pagans, for example, supported a plethora of gods: each family, tribe, city and nation had its own. The gods of Rome were not the gods of Corinth or Athens; those worshipped at one family hearth might find no place at a neighbor's. And these familial and civic gods were often no more than the projections of instinctual drives. The deities of nation or family were selected insofar as they absolutized personal values and conformed to local wants and desires. Which, when you think about it, is not so different from what we often find today—religion as a more or less made-to-order affair expressed in an idolatry of personally fashioned, permissive gods who, above all else, would not want us to be unhappy.

This kind of thing is not inconsequential. Certainly there is much more involved here than, say, an individual indulging a musical preference, or a family's taste for special and traditional food on holiday occasions. We might recall that when carried to extremes, pertinacity in religious belief has caused more wars and fiercer wars than anything else in history. Rivers of blood have flowed because of what people have believed about God.

And many of today's strident controversies and contentions are only the latest expression of that most ancient and pervasive of all religious heresies—Gnosticism. The derivation of the word is from the Greek *gnosis*, literally "knowledge," but in one form or another Gnostics are the "know-it-alls" of every age who claim an elitist monopoly on the Divine, who see themselves reaching and penetrating the Divine world by singular intellectual insight, obviously not the prerogative of the less gifted. "Gnosticism," wrote Pope John Paul in *Crossing the Threshold of Hope*, "never completely abandoned the realm of Christianity," and he noted "the return (today) of ancient gnostic ideas under the guise of the so-called New Age." When one hears about such goings on as a Catholic Church replacing its crucifix with a painting of Mother Earth (Gaia), then it must be admitted that we have probably reached a point where we are dealing with another religion altogether.

A couple of quick considerations might usefully be revisited in trying to maintain one's spiritual balance when confronted by unbridled, self-appraised "wisdom" about God. First and foremost, our relationship with God has always to be filled with mystery, for our God "dwells in unapproachable light, whom no human being has ever seen or can see" (1Timothy 6:16). And mystery here is not a truth that we only do not fully understand as yet; it is a truth that we are never going to understand fully, even in the Beatific Vision. How could it be otherwise? or the relationship we speak of is between creator and created, the infinite and the finite—and all our attempts to bridge the chasm and measure the measureless must forever fall short. Which, incidentally, guarantees one of the delights of heaven: we will never be bored! There will always be new truth and beauty and goodness to be savored and enjoyed.

With that being said, it still remains our purpose *in this life* to know and love and serve God, as the old catechism succinctly put it. Moreover, while "the greatest of these is love," one does not love someone more by knowing less about him. To this end, revelation has a definite content, and this in a propositional sense. To claim otherwise—to say that

SIGNPOSTS

ON
THE
WAY

Mystery, therefore, by no means constitutes a disabling factor in religion. To the contrary, it allows us the secure possession of truths beyond the capacity of all human intellectual endeavor to reach on its own or to exhaust.... God is bigger and better than we think—or than today's Gnostics can possibly imagine.

(Continued from page 5) Truth in Mystery

God's attempt at communication with His creatures is devoid of any specificity for them—is to involve God in a contradiction by limiting the Limitless One (something that is admittedly not beyond the range of modern man's foolishness to try). Christ's mandate to "go and teach" is also rendered futile, if there is really nothing definite to teach.

We have indeed been abundantly blessed and strengthened by the richness of the supernatural truths that are our heritage, and our growth and understanding have been enormously helped by the light that human scholarship has been able to shine on the creedal teaching of Christ's Church. So when we say we are a "faith-filled people," we are not just talking about some commonly possessed, but broadly generic, spirit or attitude. We are nourished by our faith not only because we believe period, but because we believe *something* and that something is very real to us. As Father Avery Dulles, S.J., has written, "We need to see again what seemed evident to the early Christians—that the Gospel preached by the apostles and their fellow workers is the Word of God, and must be received as such. Paul, for example, was able to write to the Thessalonians: "We thank God constantly for this, that when you received the Word of God which you heard from us, you accepted it not as the word of man but as what it really is, the Word of God, which is at work in you believers" (1Thes. 2:13).

However—and this is a key point—we believers are limited by our nature, and all our knowledge about God and the mysteries of faith must therefore be analogous, or formed in concepts intelligible to the human mind. Such knowledge is neither false nor meaningless, but being a human conception grounded in man's earth bound experience and reasoning, it comes nowhere near exhausting the reality that is revealed. We experience human love, for example, and therefore have some hint of what it means to say that God loves us. But what a faint image we must have of the limitless love of God who is the prototype of all love!

And take the mystery of the Incarnation. We have good experience of what it means to be a human being; we have only a minimal conceptual inkling of what it must mean to be God; and we have no personal experience whatever of what it means for one and the same person to be both, to be at one and the same time in two distinct natures without confusion. There is danger, therefore, when laudably trying to increase our understanding of this mystery, that we force Jesus into a box of our own making whose sides are the categories of our limited knowledge and experience—with inevitable distortion resulting—instead of realizing that these categories can lead to no more than the faintest reflection of the true reality.

Mystery, therefore, by no means constitutes a disabling factor in religion. To the contrary, it allows us the secure possession of truths beyond the capacity of all human intellectual endeavor to reach on its own or to exhaust. As I have said before, God is bigger and better than we think—or than today's Gnostics can possibly imagine. †



**ST PAUL PREACHING
ON THE RUINS**

*Giovanni Paolo
Pannini*

(1744)

SIMPLE TRUTHS



Fulton J. Sheen

"A man plants a tree in order that it might bring forth fruit. The tree in the Gospel which bore no fruit was ordered cut down because it only cumbered the ground. God expects returns for His great and wonderful investments in us." †

RED MASS HOMILY

NOVEMBER 9, 2009

BISHOP CIRILO FLORES, J.D.
AUXILIARY BISHOP OF THE DIOCESE OF ORANGE



Dear friends: Brother Bishops and Brother priests, Honorable Judges, lawyers, public officials, to all in the legal profession, to you in law enforcement, and to you in positions of government and other agency responsibilities here gathered, I greet you.

It is an honor to be with you this evening to pray with you and for you. I know that some of you here present are not of our Catholic Faith tradition; individually and in the name of Tod Brown, Bishop of the Diocese of Orange, I welcome you. Thank you for being with us.

It is a particular privilege for me to address you tonight. In years past I have taken my place in the pews among you as a member of the Bar, engaged in civil practice. More recently I have taken my place in the pews with my brother priests. Approximately eight months ago I was ordained Auxiliary Bishop of Orange.

We gather for the annual celebration of the Red Mass, a tradition of 700 years, gathering members of the judiciary and the legal community, a tradition that inspires your profession and reminds us of the duties and obligations of the office you hold as servants of the court and servants of the law.

Today, November 9, is the Feast of the Dedication of St. John Lateran Basilica in Rome. The readings we receive on this feast day serve as a fitting springboard for our reflection.

St. Paul reminds us that the temple of God is holy, *and you are that temple*. Every place set aside for divine worship is a sign of that spiritual temple which is the Church, made up of living stones, you and me, a sign of the people united in faith, in participation in the Sacraments and in charity.

The first reading proclaimed presented to us Elijah's vision of the Sanctuary, describing a stream that flows from the temple carrying life, vigor and hope: Everything will live where the river goes. What a beautiful image of God's infinite goodness and his design of salvation which scales the walls of the sacred enclosure and becomes the blessing of the entire earth.

The words proclaimed in today's Gospel: stop turning my Father's house into a marketplace, lead us to reflect on today's society, often tempted to turn everything into commodity and profit, putting aside values and dignity which do not have a price.

Friends, we are so blessed.

Even in times of economic downturn and distress, we indeed are a blessed people, and we are called to be blessing for the world.

But we must be always aware: So much in our society focuses selfishly on the individual.

What is important? Our culture answers: *Me. And Mine. My power, my profit, my prestige, my pleasure.*

We live in a society that urges us to embrace relativism, secularism and materialism, seeing no truth as worthy of adherence, and emphasizing the temporal order and the pursuit of the material world as the be-all and end-all of life, with no vision of the transcendent reality of life hereafter.

Today we face challenges in so many areas by those who would compromise reverence for human life, especially in its beginning and end; those who put the interests of the privileged and powerful before God's little ones, the orphan and widow, the sick and poor, the stranger and immigrant and refugee, the ones most in need of the protection

***In the midst of
your professional
lives, with the
pressures of
billable hours,
deadlines, court
appearances,
filings, prepara-
tion of complaints
and answers,
motions and
memoranda of
points and
authorities,
negotiations
and transactions,
remember:
You are the
temple, the living
stones. You are
life, vigor, hope
and blessing
extending to and
through our
communities.***

(Continued from page 7) *Red Mass Homily*

of law.

In the midst of this, many urge that our Christian values are all very fine as long as they remain in Church, or in the realm of poetry and private devotion. But when it comes to attitudes and norms, they would exclude Christianity from the public life of our society.

Indeed, many would exclude consideration of what we hold of supreme importance from the public square. Who and how to respond?

We thank God for those who respond to these many challenges, giving voice to our values. We rely not only on the voices of professional churchmen and institutions. We note the importance of those trained in the law in participation in these issues and debates. Those prepared in the law have, and have had throughout history, the most important roles in the discussions in the public square, legislative decisions and policy outcomes.

And as we gather tonight, we see through our lenses of faith that this is a special invitation to you, as you live out your vocation in the law, to uphold the standards and values we hold dear.

We need just, merciful, wise, holy law-makers, judges and lawyers, men and women of conscience who will bring their principles to bear in their professional lives. Living out your faith through your vocation in the law is part of your living out your call to holiness.

The universal call to holiness was highlighted by the Fathers of Vatican II.

Yes, we are all called to be saints. *You are called to be saints.*

Lawyer saints? Many will see this as a contradiction, as an oxymoron.

You've heard the lawyer jokes. Yet when we look at our church calendar and our church's litanies of the canonized, we note many lawyer saints. Starting with the early church: Cyprian, Ambrose, Jerome, Benedict, Thomas à Becket and many others were all lawyers before they became clerics, monks, preachers and saints.

Many saints of more recent renown had a legal background including: Sts. Turibius, Charles Borromeo, Peter Canisius, Francis de Sales, Alphonsus Liguori, and Blessed Frederick Ozanam, founder of the Society of St. Vincent de Paul. St. Luigi Quattrocchi, who died in 1951, practiced law until his death. He and his wife, Maria Corsini, were the first husband and wife to be canonized together, eight years ago.

And, of course, St. Thomas More: husband, lawyer, scholar, writer, poet, and devout Catholic.

St. Thomas More loved life, his family, parties, his legal practice, and his life at court. He calmly stood by his principles, insisting on living the truth, even in the face of psychological torture and execution. As Pope John Paul II declared, St. Thomas More, a man of the commandments and the beatitudes, better than any other, showed us how we can integrate a full legal professional and family life with a personal life of prayer and principle.

The role of saintly lawyers illustrates a diverse range of characters.

What did St. Thomas More and all the lawyer saints I named have in common?

A commitment to the truth of the Gospel; a deep prayer life, and the willingness to give witness to their faith.

And to this we are all called. A commitment to the truth of the Gospel. A deep prayer life. The willingness to give witness to our faith both within our profession and outside it.

A word of personal admiration to you who live out your call in a splendid exemplary way. I see before me many lawyers I know who live out your baptismal call to holiness in so many ways.

In leadership.



**ST JEROME IN
HIS STUDY**

Antonello da Messina

(1460)

ST THOMAS MORE SOCIETY RETREAT

March 19 & 20, 2010
St Edward Parish, Dana Point




Contact David Luke
949 466-5753
dluke@cox.net

RETREAT MASTER:

Fr Richard Ho Lung, Founder of the Missionaries of the Poor. As pastor of Thomas Aquinas Church in Jamaica, Father ventured into the poor areas of the city to be the face of Christ to the poor. Today the order has over 550 brothers in 9 missions in 13 countries around the world.

(Continued from page 8) *Red Mass Homily*

In professional bodies and organizations.

In the St. Thomas More Society of Orange County.

And here, in speaking about living out our call, and giving witness to our faith, I would be remiss if I did not mention some activities through which many of you give witness in our local communities.

How many are aware that many lawyers and their families have been and are involved in monthly support of the Catholic Worker House in Santa Ana, regularly cooking meals and serving the homeless and hungry?

How many are aware of the many local lawyers involved in Detention Ministry, helping to give Kairos Retreats at Terminal Island, and involved in catechetical and other ministries in our local jails and juvenile halls?

How many are aware of the hundreds of lawyers who donate thousands of hours of pro-bono service every year to the poor, the unemployed and the working poor who cannot afford legal services, through the offices of the Public Law Center?

And then we have the many of you who are of such wonderful service to our diocese, your home parishes, our schools, and to many organizations, councils, committees, and boards. These activities are all ways of giving witness to your faith and living out your baptismal call to holiness.

Know that we rely on you, your leadership, your skills, and your wise counsel.

In the midst of your professional lives, with the pressures of billable hours, deadlines, court appearances, filings, preparation of complaints and answers, motions and memoranda of points and authorities, negotiations and transactions, remember: *You are the temple, the living stones. You are life, vigor, hope and blessing extending to and through our communities.*

I thank you, salute you, and wish you God's blessing. †



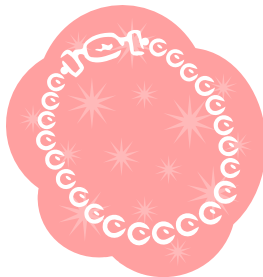
ST CARLO BORROMEO

Orazio Borgianni

(1611)

GIFT OF GREATEST VALUE

THOUGHT FOR THE DAY



A cheerful girl with bouncy golden curls who was almost five was waiting with her mother at the check-out stand. She turned to her left at the 'impulse' counter strewn with candy, gum, and batteries when she saw them.

A circle of glistening white pearls in a pink foil box.

"Oh please mommy, can I have those? Please? Please?"

Quickly the mother checked the back of the pink foil box and then looked back at the pleading eyes of the little girl's upturned face.

"A dollar ninety-five? That's almost two dollars. If you really want them, I'll think of some extra chores for you to do and in time you can save up enough money to get them."

So the little girl went to work and pretty soon she had enough money to get her pearls. Her mommy told her not to get them wet so she would only take them off at bath time.

The little girl had a very loving father who would stop whatever he was doing to read to her every night. One night, when he finished a story, he asked her.

"Jenny, do you love me?"

"Oh yes daddy, you know I love you."

"Then give me your pearls."

"Oh daddy, not my pearls! You can have Princess, my white horse with the pink tail. You know that's my favorite!"

"That's ok honey, daddy loves you"

A week later, after finishing another story, the father asked, "Jenny, do you love me?"

"Daddy, you know I love you."

"Then give me your pearls."

"Oh daddy, not my pearls! You can have my baby doll, you know the one with the blanket that matches mine."

"That's ok darling, sleep well. Daddy loves you."

A couple nights later, he walks into the room and finds her sitting on the bed, her legs crossed, and her chin trembling with a silent tear coming down her cheek.

"What is it Jenny? What's wrong?"

She didn't say anything, she only lifted her arm up to him and opened her hand. There were her pearls. With a little quiver in her voice she said, "here daddy its for you."

With tears in his eyes, he reached with one hand to take Jenny's pearls, but with the other hand he gave her a blue velvet case. Opening it, Jenny saw a strand of genuine pearls. He had them all the time. He was waiting for her to give up the dime store pearls in exchange for the real treasure.

What are you holding onto?

If you knew what God had in store for you, what He offers you, you would give Him everything you had.

That is why we live in faith. Trust in His love for us, give up the inconsequential garbage, and prepare yourselves for the real treasure. †

*Always be prepared to give an answer to everyone
who asks you to give the reason for the hope that you have.
But do this with gentleness and respect. 1 Peter 3:15 †*

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

STM



ST. THOMAS MORE SOCIETY OF ORANGE COUNTY
Is Pleased To Invite the Entire Orange County Legal Community To Its

ANNUAL MCLE SEMINAR

Saturday, January 23, 2010

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8:00 am–8:30 am	MASS	PRIEST FROM ST MICHAEL'S ABBEY
8:30 am–9:00 am	Registration & Continental Breakfast	
9:00 am–10:00am	SESSION 1: SUBSTANCE ABUSE <i>"Interrelation of the Addictions of Substance Abuse & Pornography"</i>	KATHLEEN EATON CEO-BIRTH CHOICE HEALTH CLINICS
10:10 am–11:10 am	SESSION 2: ELIMINATION OF BIAS <i>"Recent Developments in Legal Ethics and Restorative Justice"</i>	PROFESSOR ARNOLD I. SIEGEL & PROFESSOR SCOTT E. WOOD LOYOLA LAW SCHOOL <u>Siegel</u> : Director of Legal Writing & Ethical Lawyering Programs; BA Cornell University, JD Stanford. <u>Wood</u> : Teaches Ethical Lawyering; BA Loyola- Marymount; MA Cal State SF; JD Southwestern
11:20 am–12:20 pm	SESSION 3: ETHICS <i>"Bias, Abortion, & Proposition 8: Will the Law Recognize Conscientious Objection By People of Faith?"</i>	DEAN JOHN EASTMAN CHAPMAN UNIVERSITY SCHOOL OF LAW JD from University of Chicago, PhD in Government from Claremont, Former Clerk to Justice Clarence Thomas & Private practice at Kirkland & Ellis

MCLE PROVIDER: JONES DAY

- **PRE-REGISTRATION REQUIRED**
- Cost: \$75 with MCLE Credit or \$30 with NO MCLE Credit -- \$10 for law students
- Please send your check payable to the "St. Thomas More Society" to:
Don Hunsberger 625 The City Drive South, Suite 345, Orange, CA 92868
- Registration deadline: January 20, 2010! No refunds after deadline date.

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

*DIRECTIONS: From the 55 freeway connect to south 5 freeway and exit at Tustin Ranch Road. Turn right (south) to Walnut, turn left (east) onto Walnut and then turn left (north) onto Franklin.

FOR INFORMATION PLEASE CONTACT: DON HUNSBERGER dhunsberg@aol.com (714) 663-8000 (office) (714) 721-8778 (cell)
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THE WRITINGS OF THOMAS MORE



MORE ON HERESY

One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the Gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that "neither pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter's consent." Any such imposition would constitute tyranny.

The lawyer in More was quick to draw out the absurdity of this position. "Happy, therefore," he retorted, "are thieves and murderers, who will never be so insane as to agree to a law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen."

More went on to show the extreme political danger of Luther's position. Without the guidance of good law, he pointed out, a country "would rush forth into every kind of crime." Indeed, if Luther's teaching about law were to be widely accepted, it would result in "the utter and inescapable destruction of all peoples."

Closely associated with this complete disregard for law was Luther's position that the believing Christian "cannot lose his salvation by any sins, however great." As More saw it, this teaching served to "invite the whole world to security in sinning." It would "add spurs to those who rush toward all the worst actions" by "promising them impunity through faith alone...for the worst crimes." It would also "destroy the possibility of all human endeavor and all attempts at virtue." By "raging against good works," Luther would only "lure people to vice and unteach virtue."

Thomas More: A Portrait of Courage Gerard Wegemer Pg 98-9 †



Ad Risum Vertere Veritatem *  *Latin for "To turn truth into laughter"

THE END IS NEAR!



A priest and pastor from the local churches are standing by the side of the road pounding a sign into the ground that reads: "The End is Near! Turn yourself around now before it's too late!"

"Leave us alone you religious nuts!" yelled a driver as he sped by. From around the curve they heard screeching tires and a big splash.

The pastor turns to the priest and asks, "Do you think the sign should just say "Bridge Out?" †

NO ABIDING CITY*

BY FATHER BEDE JARRETT, O.P.

CHAPTER 1

WE ARE TRAVELERS

If you were to try to summarize the teaching of our Blessed Lord, and if, for that purpose, you made yourself familiar with that record of His life and teaching, which we call the New Testament, you would find in it perhaps many phrases which might serve this purpose, many to keep by you to help you in your life—to help you to understand your life. Certainly you would realize that what was evident in His life as of supreme importance was not so much what He did, but how He looked at what He did and at what was done to Him. Indeed, in some respects His life was an ordinary life in its exterior. There were astonishing things in it, miracles, His very self, but the ordinary measure of His life was simple enough. The criticism made of Him by the Pharisees was that He was a glutton and a wine-bibber; that He went out to dinner with the publicans and sinners. And, yet, He looked at life strongly. Hence His meekness, His patience, His practical confidence in God! It is His attitude to what happened to Him that stamps His character on the New Testament, and the same character can be seen in every follower of His. It is not what we do, but how we take things done to us that seems especially to prove our right to call ourselves His disciples. It is not the external life, but the way we look at that life that matters. We Christians should take things differently from others. Our attitude to life should be different.

Now one phrase can be taken to show this, a phrase which seems to describe this attitude of the Christian. It is that expression of the life about him, wherein it is said that we are pilgrims—travelers; that we have no lasting city here; that we have no home. We are urged to live, remembering that we are pilgrims—travelers. This will help you to explain your life to yourself. As you look at your life perhaps it seems unsatisfactory. It has no apparent continual growth in an orderly progressive fashion. True, for life is not really a growing up but a journey. You are a traveler rather than a growing child. The Christian is building up no permanent achievement; he takes a journey to life eternal. People are disappointed because they do not understand this. This life is not a business, it is a journey. Things will not fit in comfortably if you are trying to live the life of a Christian! For if you are travelling the whole secret of a happy journey is to remember always that you are a traveler. Otherwise you will find people and places pulling at your heartstrings. It is so easy to settle down somewhere and then when you move on find you have left half your heart behind you.

You are being driven by the relentless hand of God. You, do not realize that you are being driven along and you try to settle down. This means infinite pain and great dissatisfaction. You are a traveler—you must not settle down. You meet people and come into constant contact with them and then you never meet them again. The secret that we discover after a while is to remember that we may not meet them again, and to remain heart whole. All life is like that. These places and people cannot but have their influence—yet so often we are torn apart from them, by physical distance or some break of sympathy, or death. It is so easy to find oneself left to mourn and to feel torn asunder. This is natural. But supposing all the time we had



DOMINE QUO VADIS?

Annibale Carracci

(1601)

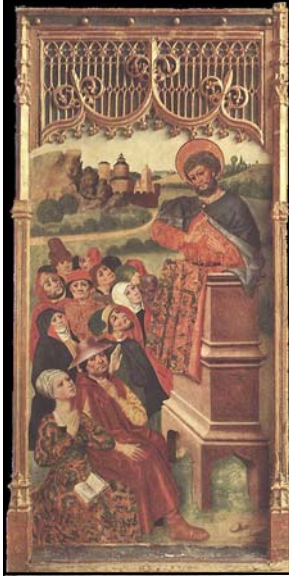
* **No Abiding City** is a small book of the sermons of Father Jarrett which is out of print. Written in 1930s, its message is still relevant and inspiring. A chapter will be reprinted each month.

(Continued from page 13) **We Are Travelers**

known that we were just journeying, and had remembered that here was not the end, we should not so easily have been hurt by life.

Again, death unites us. If we had remembered this, we should not so easily have been hurt by life; it is life that holds us at arm's length and sets up misunderstandings. But there is no misunderstanding between you and your dead. Misunderstandings are conditions only of this travelling life. We are travelers. This explains these inevitable drawbacks. It explains God's action, His relentless action, always driving us. It seems that our life is restless. It must be. We are driven, at last, to our home. All that we learn as to how best to journey, we have to apply to life. Thus we shall realize that no place, no person, where we settle down, can be loved or longed for without in the back of our mind having the consciousness of our withdrawal from it one day. At first you travel with a great many things, and on each new journey you take, something is jettisoned. There is so much in life that you can do without. We learn to leave things behind us. Above all, we learn never to forget that our home life is outside time altogether. Unless we remember what is the end of all our journeying—what it is and to Whom it is—we shall so easily get muddled and confused. Nothing here really matters,—whether we have it or lose it—be it a book that seems to be a lifelong comfort and then one day falls on us; or be it a helper in our spiritual life who comes in to help us and then goes out again. We find him comforting, inspiring; then, he drops out of life. We had thought that we should have him until we died!

Yet what you lose you will find again. Or what has been of use has already served its purpose. You must realize that nothing but God is of permanent value. Even good things may one day fail. There must be people to whom the sacraments once upon a time meant a great deal. Then their conditions of life, near to church, with frequent services, made religion easy and comfortable to them. Now perhaps they find that the outer manifestations of spiritual life are denied them. Distance or ill health makes the sacraments almost impossible. But God is still theirs. Him they have not lost. Life is so easy until something goes wrong. Learn to do without things. You are on a journey. If you journey well, you will certainly reach home. It is for the guidance of our attitude to life that we should always remember that we are only pilgrims. The secret of a happy and holy life lies in remembering that. †



SAINT PREACHING

Jorge Ingles

(1455)

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HOMILY OF HIS HOLINESS BENEDICT XVI

Pauline Chapel

Tuesday, 1 December 2009



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

Dear Brothers & Sisters:

The Lord's words that we have just heard in the Gospel passage challenge us as theologians or, perhaps better, invite us to make an examination of conscience. What is theology? What is our role as theologians? How can theology be done well? We have heard that our Lord praises the Father because he concealed the great mystery of the Son the Trinitarian mystery, the Christological mystery from the wise and the learned, from those who did not recognize him. Instead he revealed it to children, the *nèpioi*, to those who are not learned, who are not very cultured. It was to them that this great mystery was revealed.

With these words the Lord describes in simple terms an episode in his life that already began at the time of his birth, when the Magi from the East ask those who are competent the scribes, the exegetes where the birthplace of the Savior, of the King of Israel, is located. The scribes know because they are great specialists; they can say immediately where the Messiah is born: in Bethlehem! But they do not feel it concerns them. For them it remains academic knowledge that does not affect their lives; they stay away. They can provide information, but they do not assimilate it and it has no part in the formation of their own lives.

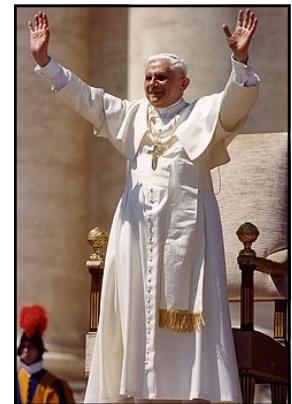
Then throughout the Lord's public life we encounter the same thing. It is beyond the learned to comprehend that this man, a Galilean who is not educated, can truly be the Son of God. It is unacceptable to them that God the great, the one, the God of Heaven and earth could be present in this man. They know everything, they know all of the great prophecies; they even know Isaiah 53, but the mystery remains hidden to them. Instead it is revealed to the lowly, starting from Our Lady to the fishermen of the Sea of Galilee. They know, just as the Roman centurion beneath the Cross knew: this is the Son of God.

The basic events of Jesus' life do not only belong to the past but are also present in various ways to all generations. And thus also in our time in the past 200 years we see the same thing. There have been great scholars, great experts, great theologians, teachers of faith who have taught us many things. They have gone into the details of Sacred Scripture, of the history of salvation but have been unable to see the mystery itself, its central nucleus: that Jesus was really the Son of God, that at a given moment in history the Trinitarian God entered our history, as a man like us. The essential has remained hidden! One could easily mention the great names in the history of theology over the past 200 years from whom we have learned much; but the eyes of their hearts were not open to the mystery.

On the other hand, in our time there have also been "little ones" who have understood this mystery. Let us think of St Bernadette Soubirous; of St Thérèse of Lisieux, with her new interpretation of the Bible that is "non-scientific" but goes to the heart of Sacred Scripture; of the saints and blessed of our time: St Josephine Bakhita, Bl. Teresa of Calcutta and St Damien de Veuster. We could list so many!

But from all this the question arises: "Why should this be so?" Is Christianity the religion of the foolish, of people with no culture or who are uneducated? Is faith extinguished where reason is kindled? How can this be explained? Perhaps we should take another look at history. What Jesus said, what can be noted in all the centuries, is true. Nevertheless, there is a "type" of lowly person who is also learned. Our Lady stood beneath the Cross, the humble handmaid of the Lord and the great woman illumined by God.

Papal Message (Continued on page 16)



(Continued from page 15) Papal Message

And John was there too, a fisherman from the Sea of Galilee. He is the John whom the Church was rightly to call "the theologian," for he was really able to see the mystery of God and proclaim it: eagled-eyed he entered into the inaccessible light of the divine mystery. So it was too that after his Resurrection, the Lord, on the road to Damascus, touches the heart of Saul, one of those learned people who cannot see. He himself, in his First Letter to Timothy, writes that he was "acting ignorantly" at that time, despite his knowledge. But the Risen One touches him: he is blinded. Yet at the same time, he truly gains sight; he begins to see. The great scholar becomes a "little one" and for this very reason perceives the folly of God as wisdom, a wisdom far greater than all human wisdom.

We could continue to interpret the holy story in this way. Just one more observation. These erudite terms, *sofòi* and *sinetòi*, in the First Reading are used in a different way. Here *sofia* and *sinesis* are gifts of the Holy Spirit which descend upon the Messiah, upon Christ. What does this mean? It turns out that there is a dual use of reason and a dual way of being either wise or little. In the whole range of sciences, starting with the natural sciences, where a suitable method for the research of matter is universalized, there is a way of using reason that is autonomous, that places itself above God. God has no part in this method, so God does not exist. And, in the end, this is so in theology too: one fishes in the waters of Sacred Scripture using a net in which only fish of a certain size may be caught. Therefore a fish exceeding this size is too big for the net and hence cannot exist. It is in this way that the great mystery of Jesus, the Son made Man, is reduced to a historical Jesus: a tragic figure; a ghost, not of flesh and blood; a man who stays in the tomb, whose body is corrupt and who is truly dead. The method is able to "catch" certain fish but the great mystery eludes it, because the human being himself established the measure. He takes pride in this which is the same time great foolishness, because it renders absolute certain methods that are unsuitable for treating the great realities. He enters into this academic spirit that we have seen in the scribes, who answered the Magi Kings: it does not concern me. I remain closed into my own life that will not be affected. It is a specialization that sees all the details but can no longer discern the whole.

Then there is the other way of using reason, of being wise that of the man who recognizes who he is; he recognizes the proper measure and greatness of God, opening himself in humility to the newness of God's action. It is in this way, precisely by accepting his own smallness, making himself little as he really is, that he arrives at the truth. Thus reason too can express all its possibilities; it is not extinguished but rather grows and becomes greater. *Sofia* and *sinesis* in this context do not exclude one from the mystery that is real communion with the Lord, in whom reside wisdom and knowledge and their truth.

Let us now pray that the Lord will give us true humility. May he give us the grace of being little in order to be truly wise; may he illumine us, enable us to see his mystery in the joy of the Holy Spirit. May he help us to be true theologians who can proclaim his mystery because we are touched in the depths of our hearts, of our very existence. Amen. †



**CONVERSION ON THE
WAY TO DAMASCUS**

Caravaggio

(1600)

You have not chosen me. I have chosen you.

Go and bear fruit that will last.

(John 15:16)

JOHN 14: 5-6

⁵Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" ⁶Jesus said to him, "I am the way, and the truth and the life; no one comes to the Father, but by me."

COMMENT FROM THE NAVARRE BIBLE:*

We must pause here...; we can reach God the Father by no other route...; the Divinity could not well be contemplated by us in this world below if it were not united to the sacred humanity of the Savior, whose life and death are the most appropriate, sweet, delicious and profitable subjects which we can choose for our ordinary mediations" (St Francis de Sales, *Introduction to the Devout Life*, part II, chap. 1,2).

"I am the way": he is the only path linking heaven and earth. "He is speaking to all men, but in a special way he is thinking of people who, like you and me, are determined to take our Christian vocation seriously: he wants God to be forever in our thoughts, on our lips and in everything we do, including our most ordinary and routine actions.

"Jesus is the way. Behind him on this earth of ours he has left the clear outlines of his footprints. They are indelible signs which neither the erosion of time nor the treachery of the evil one have been able to erase" (J. Escriva, *Friends of God*, 127).

Jesus' words do much more than provide an answer to Thomas' question; he tells us, "I am the way and the truth, and the life." Being the Truth and the Life is something proper to the Son of God become man, who St John says in the prologue of his Gospel is "full of grace and truth" (1:14). He is the Truth because by coming to this world he shows that God is faithful to his promises, and because he teaches the truth about who God is and tells us that true worship must be "in spirit and truth" (cf. Jn 1:4), and because he makes us, through grace, sharers in that divine life. This is why the Gospel says: "This is eternal life, that they know thee, the only true God, and Jesus Christ whom thou has sent" (Jn 17:3).

By his reply Jesus is, "as it were, saying, by which route do you want to go? I am the Way, To where do you want to go? I am the Truth. Where do you want to remain? I am the Life. Every man can attain an understanding of the Truth and the Life; but not all find the Way. The wise of this world realize that God its eternal life and knowable truth; but the Word of God, who is Truth and Life, joined to the Father has become the Way by taking a human nature. Make your way contemplating his humility and you will reach God" (St Augustine, *De verbis Domini sermons*, 54).

*The Navarre Bible, a renown 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. †



SCRIPTURAL CORNER



**ST JOHN
THE EVANGELIST**

El Greco

(1610)

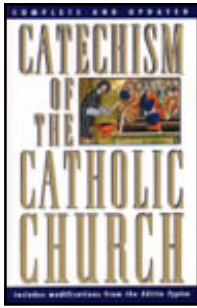
PRAYER PETITIONS



**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
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 - ◆ Patricia Goethels (illness)
 - ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
 - ◆ Bill Allard (deceased)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAF (special intention)
- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
 - ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
 - ◆ Children in Juvenile Hall
 - ◆ Homeless and Isaiah House †



CATECHISM CORNER



**THE MOCKING
OF CHRIST**

Giuseppe Cesari

(1598)

TRUTH

I. LIVING IN THE TRUTH

2465 The Old Testament attests that *God is the source of all truth*. His Word is truth. His Law is truth. His "faithfulness endures to all generations." Since God is "true," the members of his people are called to live in the truth.

2466 In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," *he is the Truth*. "Whoever believes in me may not remain in darkness." The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies. To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads "into all the truth." To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'"

2467 Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth."

2468 Truth as uprightness in human action and speech is called *truthfulness*, sincerity, or candor. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation, and hypocrisy.

2469 "Men could not live with one another if there were not mutual confidence that they were being truthful to one another." The virtue of truth gives another his just due. Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion. In justice, "as a matter of honor, one man owes it to another to manifest the truth."

2470 The disciple of Christ consents to "live in the truth," that is, in the simplicity of a life in conformity with the Lord's example, abiding in his truth. "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth."

II. TO BEAR WITNESS TO THE TRUTH

2471 Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth." The Christian is not to "be ashamed then of testifying to our Lord." In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men."

2472 The duty of Christians to take part in the life of the Church impels them to act as *witnesses of the Gospel* and of the obligations that flow from it. This witness is a transmission of the faith in words and deeds. Witness is an act of justice that establishes the truth or makes it known.

All Christians by the example of their lives and the witness of their word, wherever they live, have an obligation to manifest the new man which they have put on in Baptism and to reveal the power of the Holy Spirit by whom they were strengthened at Confirmation.

2473 *Martyrdom* is the supreme witness given to the truth of the faith: it means bearing witness even unto death. the martyr bears witness to Christ who died and rose, to whom he is united by charity. He bears witness to the truth of the faith and of Christian doctrine. He endures death through an act of fortitude. "Let me become the food of the beasts, through whom it will be given me to reach God."

2474 The Church has painstakingly collected the records of those who persevered to the end in witnessing to their faith. These are the acts of the Martyrs. They form the archives of truth written in letters of blood:

Neither the pleasures of the world nor the kingdoms of this age will be of any use to me. It is better for me to die [in order to unite myself] to Christ Jesus than to reign over the ends of the earth. I seek him who died for us; I desire him who rose for us. My birth is approaching...

I bless you for having judged me worthy from this day and this hour to be counted among your martyrs....You have kept your promise, God of faithfulness and truth. For this reason and for everything, I praise you, I bless you, I glorify you through the eternal and heavenly High Priest, Jesus Christ, your beloved Son. Through him, who is with you and the Holy Spirit, may glory be given to you, now and in the ages to come. Amen. ☩

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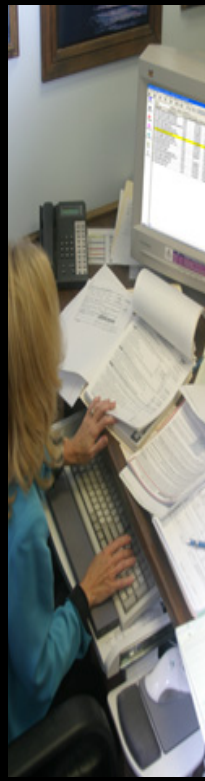


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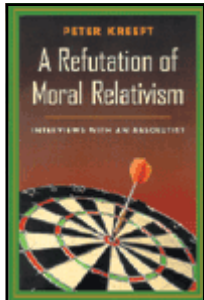
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**REFUTATION OF
MORAL RELATIVISM
PETER KREEFT**

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No issue is more fateful for civilization than moral relativism. History knows not one example of a successful society which repudiated moral absolutes. Yet most attacks on relativism have been either pragmatic (looking at its social consequences) or exhorting (preaching rather than proving), and philosophers' arguments against it have been specialized, technical, and scholarly.

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