

# Ad Veritatem

Volume 15 Issue 5 St. Thomas More Society of Orange County

MAY 2010

And why is pride so dangerous to a ruler? Because it distorts his judgment and thus leads him to misuse his authority.

Thomas More: Portrait of Courage

## MEETING:

**WEDNESDAY MAY 19, 2010 NOON**

**SPEAKER: MATTHEW ARNOLD**

**TOPIC: MY CONVERSION FROM "CHRISTIAN" TO "CATHOLIC"**

**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.

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**MEETING**

**WHEN:**  
NOON  
Wed. May 19

**WHERE:**  
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Tustin, CA

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**COST:**  
\$15 lunch

**MATTHEW ARNOLD**  
**MY CONVERSION FROM**  
**“CHRISTIAN” TO “CATHOLIC”**

Matthew Arnold is a Roman Catholic speaker, author and producer. After his conversion to the Catholic Faith in 1996, Matthew created and produced several nationally broadcast Catholic radio programs including *Reasons for Faith LIVE*. He also hosted *Scripture Matters LIVE with Dr. Scott Hahn* for EWTN Global Catholic Radio.

As the Creative Director for Saint Joseph Communications, Inc. Matthew produced dozens of audio and video presentations that have been distributed and broadcast worldwide including *The Story of the Bible*, *Reflections on the Mass*, *Our Catholic Faith* and *Pray the Rosary with the Psalms*.

Matthew, in association with the Catholic Resource Center, has launched the God Love You apostolate which introduces a new generation to the wisdom, philosophy and spirituality of “Servant of God: Fulton J. Sheen.”

The author of numerous articles and the founder of Pro Multis Media, Matthew holds a certificate in Christian Counseling and is a member of the Society for Christian Psychology.

Currently, Matthew works with Saint Joseph Communications, the Catholic Resource Center, Lighthouse Catholic Media and other lay apostolates giving inspiring live presentations and producing Catholic CDs and DVDs. He resides in Southern California with his wife Betty and their six home-schooled children.✚

**STM MONTHLY MTGS:**  
**3RD WEDNESDAY OF MONTH:**

**JUNE 16**  
**JULY 21**  
**AUGUST 18**  
**SEPTEMBER 15 ✚**

**CALENDAR**  
**REMINDERS**



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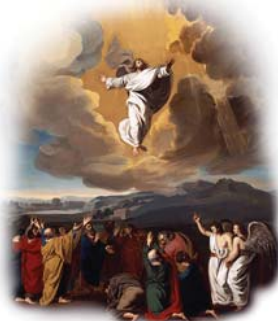
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*Msgr. Lawrence Baird*



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## THE PRECIOUS BLOOD

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

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

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

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

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

### A MESSAGE FROM OUR CHAPLAIN



ST BERNWARD CHALICE

Unknown German  
Craftsman

(1390s)

## SIMPLE TRUTHS



Fulton J. Sheen

**"When our own responsibility for our sadness has once been faced, prayer next leads us on to hope, because it shows us the real basis for our discontent: the knowledge that we could be quite different from the way we are." †**

## HOMILY FUNERAL MASS OF MOST REVEREND NORMAN F. MC FARLAND, D.D., J.C.D.

Holy Family Cathedral  
Friday, April 23, 2010  
by

Reverend Monsignor Lawrence J. Baird, P.A.



Death came for the Bishop one week ago this morning at 6:15 a.m. in the 88<sup>th</sup> year of his age, in the 64<sup>th</sup> year of his priesthood and in the 40<sup>th</sup> year of his episcopate, on the birthday of our Holy Father, whom he greatly admired.

Norman Francis McFarland did not go "stormin'" (an adjective often used in reference to him!) into heaven but gently entered into the presence of the eternal High Priest. And I think we heard him say as Pope John Paul II uttered: "Let me go to the Father's house."

I am privileged to put into words, however halting, some reflections that befit this hour.

In fancy, we imagine the dear Bishop was met at the entrance to paradise and companioned to the most High Priest by Bishop William Johnson, his predecessor in this See of Orange. And Mary, "Mother of the Church" and "Mother of all Priests" also met him at Heaven's gate.

As Cardinal Manning, of happy memory, said in this Cathedral Church on August 1, 1986: "For a thousand years, there will be a succession of Bishops in the Diocese of Orange. They will be holy, learned and skilled but they remain always only as successors to William, its first apostle."

It is not my intent to recount here the chronology of his life, not to catalogue his achievements. This task is left to others and he would not want me to do so, a sentiment he would convey in no uncertain terms!

However, the vastness of it will fill a history book. The simplicity of it will be condensed on the stone under which he will lie at Holy Sepulchre Cemetery. Perhaps it might read from Hamlet: "He was a goodly man."

Only as a bell may toll his passing, may we for the moment in this Mother Church tell to ourselves again the remembered person he was among us and then we shall inevitably hasten away to the concerns of tomorrow until another bell and burial bring us back together again.

The story of Bishop McFarland is not adequately told in eulogy, nor does it fit into the measurements of panegyric. Rather, it will be recounted more fittingly in anecdote, for he was in no common mold!

With the news of his passing, wherever priests meet together, they will tell tales of the days when he was mighty in body and unyielding in intent as "Stormin' Norman" and "Big Mac"!

There will be laughter for his buoyant counterpoint to the intimacies of our priestly life, admiration for his constancy, tales of his legendary frugality, and recollections of his frequent invocation of the divinity in other than a sacred context!

He has gone to join the giants of another day who pioneered the arid desert of Nevada and this portion of the Lord's vineyard in Northern and Southern California.

In other hearts, too, there will be shrines where he will be remembered in Martinez, San Francisco, Oakland, Reno and Las Vegas for his incisive learning, articulate writing, polished preaching, and conscientious stewardship of the Church's patrimony.



**Requiescat  
in  
pace!!**

(Continued from page 5) *Funeral Homily*

But all these qualities are only facets of a greater fire. The fires of the faith burned deeply in his soul. It was a faith – tender at its roots, unsullied by the frailty of mortal man, defiant in the face of opposition as he “Walked in the Truth” – his Episcopal motto “Veritate in ambulare.”

Nothing could shake it, no adversity could compromise it.

Bishop McFarland was first and foremost eminently a Churchman: he had no other vocation, no other diversion (except golf on Tuesdays), no other ambition except the Church. He enfolded the script from the second reading of James 5 and inscribed on the Edith & Isabel Piczek mosaic in this Cathedral, “Be doers of the Word.”

We cannot yet go with him beyond the grave. He was full of years and ready and would not beg our tears for his death. Let there be prayers, however, for his memory and for his soul.

On September 8, 1970, he lay prostrate on the floor with the Book of the Gospel over his shoulders and his head. And now, at the end of his long years he lies once more prostrate before his God, subservient only to the Book of the Gospel which is open over his head for the final time.

Today, for the last time, the vested priestly body of Bishop McFarland faces his people.

The death of a priest and preeminently of a Bishop, is the ultimate realization of his sacrificial priesthood.

He, as every priest, is ordained for sacrifice and he is consecrated so that he reproduce and renew, day after day, the death of Christ in the sacramental mystery of the altar.

In the office of Episcopate, there is latent the awesome gift of transmitting that wondrous power which many of my brother priests here present received from Bishop McFarland’s hands in this cathedral church.

Now, for the last time, we gaze upon his stilled feet, made beautiful for the evangelization of the Good News. We see the Bishop’s ring that wedded his manhood to the Church. We see his mitred head hiding the glory that haloed the head of Moses from his vision of the Lord.

The Gospel tells us this morning that about seven miles distance from Jerusalem, there was an inn in a village named Emmaus. On Easter evening, two travelers walked toward it from Jerusalem.

They were weary from the journey, disillusioned from failure, and had surrendered as if to an awakening from a meaningless dream.

On the way, they had been overtaken and enchanted by another traveler and, when they came to the inn, they had constrained him to remain with them. They said, “Stay with us for it is toward evening and the day is now far spent.”

Last Friday, at the inn of his residence, a few feet from here, Bishop McFarland rested from his journey.

He was weary with the weight of years. It was already toward sunset and the day was far spent. Yet, suddenly it was dawn. His eyes were opened wondrously to see the vision of the unseen companion of his earthly journey, revealed in glory.

The fisherman was home from the seas with loaded nets.

The shepherd was home from the hills.

The servant sat at the banquet table with the Master.

Requiescat in pace! ✠

## SOCIAL JUSTICE

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Steve Cotugno (949) 412-8663 or [scotugno@sbcglobal.net](mailto:scotugno@sbcglobal.net) ✠

## **NO ABIDING CITY\***

**BY FATHER BEDE JARRETT, O.P.**

### **CHAPTER 5** **WHY HAVE WE NO HOME?**

If we take, then, as our leading idea that saying of the New Testament that here, on earth, we are merely pilgrims and strangers, that here we have no lasting home, we might, perhaps, ask ourselves what really it is that puts us into the condition of being pilgrims. Why are we not perfectly at home here on earth? All about us is the wonderful world of God's creation, and everything on the earth fulfils some purpose of its own. Man, alone, on the earth's surface seems so restless. Something, as we believe, has happened to him. Indeed, something has been given to man. That something we call grace. We mean by this that through a gift of God the actual soul of man has been altered. The soul of its own nature, naturally, though immortal, is of the natural order. Something happens to it, which we describe by saying that God gives it grace.

Almost the whole teaching of the New Testament is devoted to showing the establishment in us of grace. Whence it comes and how it was won for us, and what it is and what it does. We believe that God has now given to the soul something kindred to His own divine nature, that by grace the soul is no longer left in the order of natural existence, but is lifted up, as we say, lifted up to a higher order—a super order, a supernatural order. Man is now, not only man, but has more than his humanity, has something of the very nature of God. So truly is this so that it is the ultimate destiny of man living here, as he should, on God's very level, to gaze at last on the supernatural beauty of God. Not merely shall man who has been faithful live this life hereafter and see God as wise men might, in some dim way, even on earth discern Him, but he shall reach out to and behold something that eye hath not seen, nor ear heard, beyond our imagination, beyond the most rich and most splendid of our dreams. Man is so lifted to the divine order that persevering in goodness by God's own guidance, he will gaze at God almost as one equal to another.

Grace holds the roots of glory. The supernatural is at the level of God. We believe, that is, that the soul of man is fashioned through grace into something higher and more splendid than itself. This, of course, is why we are pilgrims, why also we are restless. Of course we can never settle down for long here on earth. If you think of the story of Our Lord on earth, and of His complete acceptance of His Father's Will, you will remember nevertheless that in His heart there was something all His life long that was crying for that other life, for Heaven. More than once His words show us what lay in the depths of His soul. Thus, when He told His disciples that He must go from them, He made as though He were almost astonished that none of them gave Him the congratulation that should so obviously have been His. Here He was indeed, but He was not meant to be here always. His human nature was destined for the peace of Heaven when it was made. Even He, accepting the divine Will, felt in His heart a cry for something beyond this earth, a cry for Heaven. And He is not the only one Who feels it, but all souls, too. Every soul that cometh into the world, every soul, in some degree or measure, has been enlightened and is not at home here on earth. You wonder why people are restless. You wonder why people can so seldom settle down. You wonder why it is that people are always planning and changing their plans. There is something missing to them in life, and, foolishly, they imagine that it is some material circumstance lacking. They have only to alter this or that, and all shall be well. This or that? It would be dreadful if man were ever at peace here on earth. We must look elsewhere than in persistent change or desire, for the true remedy for our trouble. We are strangers because we were made for something much greater than the life we know; and because we share that divine nature, there is in us something that understands and longs for God. Man understands man, not because of some stored-up experience, but because he is a man himself. He

*Why Have We No Home? (Continued on page 8)*



***In another way,  
God is always  
there. We share  
life with Him  
and nothing can  
alter that. But  
this is why we  
are pilgrims  
because we  
have been made  
citizens of  
another father-  
land and  
wherever we  
may wander,  
here we shall  
never find a  
home.***

\* *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 1) Why Have We No Home?*

knows what men are thinking, he is conscious of other people's minds, conscious because he is a man himself. He knows his own human nature, and knowing it knows the human nature of the world. People will say, sometimes with astonishment: 'But how could Shakespeare know all that huge assembly of mankind? What chance had he to store so much in his life, to understand all those various types of human nature?' It was not obtained from outside, it was obtained from within. 'He has no education in knowledge of this or that. How does he understand life?' It is not really by searching the heavens or wandering over countries and strange peoples that you understand human nature. It is not from education that this comes, though true culture should help it. It is merely by taking cognizance of yourself. St. Paul can touch every note of the instrument of the human heart, not because he knows mankind in any wide, general way, but only because he knows himself. Being a "man you understand human nature if you have any quickness of intelligence or sympathy at all. No man knoweth a man but the spirit of man.

Sharing the divine life you know something of God already by a God-given instinct. There is something in you that gives you, of itself, an understanding of God. Grace has lifted you up to that level so that you share a common nature, and therefore so that you understand. Hence supernatural man shall always be restless like people in better circumstances who, as our saying is, come down in the world. They are always chafing against the circumstances in which they find themselves. They are restless because of their memory of better and happier days. 'A sorrow, crowned with a sorrow is to remember happier days.' Something like that is in man always. There is a memory that he shares with God. Just as dimly, sometimes, in the winter, if you sit solitary by the fireplace, you can almost let your memory run back to prehistoric man. You can almost feel in yourself, as you watch the embers falling, you can feel in yourself all that man has ever felt. You can think of his dreams, varying from age to age, in the mere material expression of them. In such a mood all that man has ever felt you feel. You are human nature in yourself. Now you have been given a share in the divine nature. You, too, in some mysterious way, echo to God. You are sensitive to God because of this thing that has happened to your soul, as people, by instinct, know when those they love go by. 'I felt it was you when you rang the bell.' Something much more mysterious, but no less vivid, comes to the soul that chooses to dwell in God. What is asked of you is that you should dwell in God. There is already something established between you and God. It is there. It is fundamental, not by nature, but by super-nature. Just as truly as you share something with all mankind, so you, too, share something with God. You have the very condition and foundation of intimate knowledge—understanding—sensitiveness to Him. By His deliberate choice you are one with Him. All that is asked of you is to keep that oneness. Remember that you can lose your sensitiveness to human nature. Men can grow selfish and forget the instincts of man. You can lose all contact with beauty. Darwin tells us that, as a young man, he loved Shakespeare and music. As an old man these meant nothing to him at all. He had immersed himself in materialism. All his interests were material. The opposite would be true of religion. Would be true of our faith. Remember, always, there is in us something which puts us on a divine level, which makes God friendly with us from the start, which establishes a unity between us: 'That they all may be one, as Thou Father in Me and I in Thee. That they also may be one in Us.' All that we are asked to do is to remember that there it is within us. It is not our doing. It is due to no merit of ours. It is His sheer establishment in us. Live your life remembering it, and you will find yourself set down in a wonderful world. It is the particular glory of the saint that he has found this. This is the wonder of his life. He lives sharing life with God consciously. We all share it, but the saints knew what life they shared.

We are told the world is restless because of the speed of its traffic, because of the noise of the streets. Do not believe so superficial a cause to be the real one. It is restless for some much deeper reason. It is restless because it was made for God and because it has forgotten God. That is why it is restless. That is why the married folk are changing partners because the One Partner their soul cries for has been put outside the door. They blame each other for this unhappiness. Listen! 'I stand at the door and knock,' said He. To your last day you shall hear Him knocking. He will not open the door. It is opened from inside. That is your fatal power—to let God in, or show God out—consciously.

In another way, God is always there. We share life with Him and nothing can alter that. But this is why we are pilgrims because we have been made citizens of another fatherland and wherever we may wander, here we shall never find a home. †



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**MESSAGE OF HIS HOLINESS BENEDICT XVI  
TO CARDINAL STANISŁAW RYŁKO  
ON THE OCCASION OF THE  
10TH INTERNATIONAL YOUTH FORUM**

*From the Vatican, 20 March 2010*

*Cardinal Stanisław Ryłko  
President of the Pontifical Council for the Laity*

I am pleased to send my cordial greeting to you, to the collaborators of the Pontifical Council for the Laity and to all who are taking part in the 10th International *Forum* for Youth, which is being held this week at Rocca di Papa on the theme "*Learning to Love*". With special affection I address the young delegates of the Bishops' Conferences and of various Movements, Associations and International Communities, who come from the five continents. I extend my thoughts to the authoritative relators who are contributing their competence and their experience to the meeting.

"Learning to Love": this theme is central to the faith and to Christian life and I am delighted that you have the opportunity to examine it together. As you know, the starting point of any reflection on love is the very mystery of God, for the heart of the Christian revelation is this: *Deus caritas est*. Christ in his Passion, in the total gift of himself, has revealed to us the Face of the God who is Love.

Contemplation of the mystery of the Trinity leads us into this mystery of eternal Love, which is fundamental for us. The first pages of the Bible say, in fact, that "God created man in his own image, in the image of God he created him"; that is, "male and female he created them" (Gn 1: 27). For the very reason that God is love and man is his image we understand the person's profound identity, his vocation to love. Human beings are made for love; their lives are completely fulfilled only if they are lived in love. Thus, after many years of searching, St Thérèse of the Child Jesus came to understand the meaning of her life: "My vocation is Love!" (*Manuscript B*, folio 3).

I urge the young people present at this *Forum* to put their whole heart into seeking their vocation to love, as people and as baptized people. This is the key to their entire existence. They can therefore invest all their energy in drawing close to this goal, day after day, sustained by the Word of God and by the Sacraments of Reconciliation and the Eucharist.

The vocation to love takes different forms according to the state of life. In this Year for Priests, I wish to recall the words of the holy Curé d'Arès: "the priesthood is the love of Jesus' Heart." In the following of Jesus, priests give their lives so that the faithful may live by the love of Christ. Called by God to give themselves entirely to him with an undivided heart, consecrated people in celibacy are also an eloquent sign of God's love for the world and of the vocation to love God above all else.

I would also like to encourage the young delegates to discover the greatness and beauty of Marriage: the relationship between the man and the woman reflects divine love in a quite special way; therefore the conjugal bond acquires an immense dignity. Through the Sacrament of Marriage the spouses are united to God and with their relationship express the love of Christ who gave his life for the salvation of the world. In a cultural context in which many people consider Marriage as a temporary contract that may be violated, it is vitally important to understand that true love is faithful, it is the definitive gift of self. Since Christ consecrates the love of Christian spouses and is committed to and with them, this fidelity is not only possible but is the way by which to enter into ever greater charity. Thus, in the daily life of the couple and of the family, the spouses learn to love as Christ loves. To measure up to this vocation a serious educational proc-



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



(Continued from page 9 [Papal Message](#))

ess is necessary and this *Forum* also fits into this perspective.

These days of formation through encounter, listening to conferences and common prayer, must also be an encouragement to all the young delegates to make themselves witnesses among their peers of what they have seen and heard. It is a real responsibility. The Church is counting on them because they have an important role to carry out in the evangelization of their country's young people to ensure that they respond with joy and faithfulness to Christ's commandment: "that you love one another as I have loved you" (Jn 15: 12).

Inviting the young people to persevere on the path of charity in the following of Christ, I make an appointment with them for next Sunday, in St Peter's Square, where the solemn celebration of Palm Sunday and the 25th World Youth Day will take place.

This year the theme for reflection is: "*Good Teacher, what must I do to inherit eternal life?*" (Mk 10: 17). Jesus answers this question that was put to him by a rich young man with a loving gaze and an invitation to make the total gift of himself, for love of God. May this encounter contribute to the generous response of every delegate to the call and gifts of the Lord!

To this end, I assure all the young people of my prayer and warmly send a special Apostolic Blessing to you, Venerable Brother, and to all the participants in the International *Forum*. †

## THOUGHT

### FOR THE DAY



## A PIECE OF CAKE

A little boy is telling his Grandma how everything is going wrong. School, family problems, severe health problems, etc. Meanwhile, Grandma is baking a cake. She asks her grandson if he would like a snack, which, of course, he does.

"Here, have some cooking oil."

"Yuck!" says the boy.

"How about a couple raw eggs?"

"Gross, Grandma!"

"Would you like some flour then? Or maybe baking soda?"

"Grandma, those are all yucky!"

To which Grandma replies: "Yes, all those things seem bad all by themselves. But when they are put together in the right way, they make a wonderfully delicious cake!"

God works the same way. Many times we wonder why He would let us go through such bad and difficult times. But God knows that when He puts these things all in His order, they always work for good! We just have to trust Him and, eventually, they will all make something wonderful!

God is crazy about you. He sends you flowers every spring and a sunrise every morning. Whenever you want to talk, He'll listen. He can live anywhere in the universe, and He chose your heart. †



## 1 TIMOTHY 3: 14-15

<sup>14</sup>I hope to come to you soon, but I am writing these instructions to you so that  
<sup>15</sup>if I am delayed, you may know how one ought to behave in the household of God,  
 which is the church of the living God, the pillar and bulwark of the truth.

### COMMENT FROM THE NAVARRE BIBLE:<sup>a</sup>

God acts in and through the Church the way a good father does within the family. The Church is not a purely human society where ministers can exercise their functions as they think fit; it is a house which belongs to God.

<sup>a</sup>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

## MORE ON GOD'S SAFEGUARDS

As part of his governance of Adam and Eve, God provided three other major "safeguards" in the very nature of the human being he created. The first was to make "the body of man of the slime of the earth," while creating the soul in the image and likeness of God. This fleshy mortal body would be another constant reminder of the human being's status as a limited creature ordered within a larger universe.

The other "safeguard of their persons from pride" was "precepts and commandments, whereby they should remember and consider themsel[ves] to be but servants". Among these were the positive command to work and the negative prohibition from eating the fruit of the tree of knowledge. Once again, these commands served to remind Adam and Eve of their responsible positions within an ordered universe.

As for the third way "of repressing all occasions of pride" in human beings, God "graciously fenced and hedged in their hearts" with fear of punishment if they disobeyed. This fear in its many forms was therefore meant as a necessary motivational help in achieving the most difficult goods of life.

Thomas More on Statesmanship

Gerard Wegemer

Pg 63-64 †

## THE WRITINGS OF THOMAS MORE



## PRAYER PETITIONS

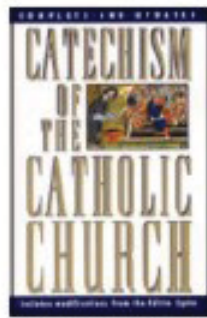


*Heavenly Father, I offer you this day  
 all that I shall think, do or say,  
 uniting it with what was done  
 by Jesus Christ, your only Son.  
 Amen*

- ◆ Laura Firmat (serious injury)
- ◆ Rhonda Huber (serious injury)
- ◆ Patricia Goethels (illness)
- ◆ Carol Flynn (illness)
- ◆ Carli Whittemore

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 prayer, please let us know so  
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- ◆ Ryan McEachon (special intention)
  - ◆ Kathy Todd (cancer)
  - ◆ Scott Smith (illness)
  - ◆ Children in Juvenile Hall
  - ◆ Homeless and Isaiah House †



## CATECHISM CORNER



**CHRIST GIVING THE  
KEYS TO ST PETER**

Veneziano Lorenzo

(1369)

# THE CHURCH, MOTHER AND TEACHER

## I. MORAL LIFE AND THE MAGISTERIUM OF THE CHURCH

2032 The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth." "To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls."

2033 The Magisterium of the Pastors of the Church in moral matters is ordinarily exercised in catechesis and preaching, with the help of the works of theologians and spiritual authors. Thus from generation to generation, under the aegis and vigilance of the pastors, the "deposit" of Christian moral teaching has been handed on, a deposit composed of a characteristic body of rules, commandments, and virtues proceeding from faith in Christ and animated by charity. Alongside the Creed and the Our Father, the basis for this catechesis has traditionally been the Decalogue which sets out the principles of moral life valid for all men.

2034 The Roman Pontiff and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice." The ordinary and universal Magisterium of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for.

2035 The supreme degree of participation in the authority of Christ is ensured by the charism of infallibility. This infallibility extends as far as does the deposit of divine Revelation; it also extends to all those elements of doctrine, including morals, without which the saving truths of the faith cannot be preserved, explained, or observed.

2036 The authority of the Magisterium extends also to the specific precepts of the natural law, because their observance, demanded by the Creator, is necessary for salvation. In recalling the prescriptions of the natural law, the Magisterium of the Church exercises an essential part of its prophetic office of proclaiming to men what they truly are and reminding them of what they should be before God.

2037 The law of God entrusted to the Church is taught to the faithful as the way of life and truth. The faithful therefore have the right to be instructed in the divine saving precepts that purify judgment and, with grace, heal wounded human reason. They have the duty of observing the constitutions and decrees conveyed by the legitimate authority of the Church. Even if they concern disciplinary matters, these determinations call for docility in charity.

2038 In the work of teaching and applying Christian morality, the Church needs the dedication of pastors, the knowledge of theologians, and the contribution of all Christians and men of good will. Faith and the practice of the Gospel provide each person with an experience of life "in Christ," who enlightens him and makes him able to evaluate the divine and human realities according to the Spirit of God. Thus the Holy Spirit can use the humblest to enlighten the learned and those in the highest positions.

2039 Ministries should be exercised in a spirit of fraternal service and dedication to the Church, in the name of the Lord. At the same time the conscience of each person should avoid confining itself to individualistic considerations in its moral judgments of the person's own acts. As far as possible conscience should take account of the good of all, as expressed in the moral law, natural and revealed, and consequently in the law of the Church and in the authoritative teaching of the Magisterium on moral questions. Personal conscience and reason should not be set in opposition to the moral law or the Magisterium of the Church.

2040 Thus a true filial spirit toward the Church can develop among Christians. It is the normal flowering of the baptismal grace which has begotten us in the womb of the Church and made us members of the Body of Christ. In her motherly care, the Church grants us the mercy of God which prevails over all our sins and is especially at work in the sacrament of reconciliation. With a mother's foresight, she also lavishes on us day after day in her liturgy the nourishment of the Word and Eucharist of the Lord. †

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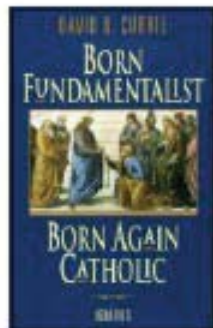


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