

◆ Ad Veritatem ◆

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August 2000

AUGUST MEETING: **Bishop Donald Reece** **of St. John's-Basseterre** ***"Evangelization in*** ***the Third World"***



*"When statesmen
forsake their own
private conscience
for the sake of their
public duties, they
lead their country by
a short route to
chaos."*

Thomas More from
A Man for
All Seasons

Bishop Donald James Reece, Bishop of St. John's-Basseterre (Antigua & Barbuda; St. Kitts & Nevis; Montserrat; Anguilla; and the British Virgin Islands) will speak to us on *"Evangelization in the Third World."*

Bishop Reece was born in Kingston Jamaica on April 13, 1934 and educated by the Franciscan Friars of Atonement. He graduated from the Catholic University of America having earned a B.A. in Philosophy in 1966; a S.T.B. in Theology in 1969; and a M.A. in Theology in 1971. He was also ordained into the priesthood in Jamaica in 1971 and consecrated a bishop in Antigua in 1981.

Bishop Reece was the Vicar General of the Archdiocese of Kingston from 1974-81. He has worked extensively throughout his life to aid the disadvantaged and especially young people. He has served as a member of the Pontifical Council for Christian Unity since 1982.

Reservations are not required. For more information, contact Dave Belz at (949) 347-0447 dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 alanphar@firstam.com. ☩

AUGUST MEETING:

TOPIC: *"Evangelization in
the Third World"*

SPEAKER: Bishop Donald Reece

WHEN: **Lunch** (\$10) Mtg

Noon Wed. Aug. 16th

PLACE: First American Title

3 First American Way, Santa Ana

(see map on page 11)

Steady Dating: the Proximate Occasion of Sin?

Fr. Hugh Barbour, O. Praem, Ph.D.
Our Chaplain



QUESTION: A *home-schooling mom told me that "American-style" steady dating between young persons who are not yet able to marry is actually "sinful and against Catholic moral teaching." Is this so? I've never heard this.*

ANSWER: In days gone by, priests used an old Latin rhyme: "*Solus cum sola non dicunt Ave Maria.*" It means: "*When he and she are alone, they're not saying 'Hail Mary.'*" It's a good way to remind ourselves of the moral danger young men and women put themselves into when they don't follow the Church's wisdom on love and courtship.

Dating (Continued on page 2)

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Editor's Note:
"Ad Veritatem"
is Latin for
"toward the truth".

(Continued from page 1) **Dating**

Catholic moral teaching is clear that we are never allowed to place ourselves deliberately in a "*proximate occasion of sin*," meaning a circumstance where we're likely or almost certain to sin. If steady dating is an occasion for sins against purity, then it is sinful. Human nature being what it is, and the sex drive being as powerful as it is, if a young dating couple see each other constantly and without supervision, they're likely to fall into some sin against purity. It's reasonable to say that dating as it is generally practiced in this country is morally unacceptable. Dating should take place in a context where there is a clearly established time for getting home, supervision by parents or chaperones. The couple should try to be part of a larger group and only go on dates in public places, where there is no likelihood of becoming secluded and falling into illicit sexual actions. Young people who are not old enough to marry should have a wide circle of friends of their own and of the opposite sex; steady dating places an unreasonable emotional demand for exclusivity on both the boy and the girl at a time when they most need to develop greater social skills and virtues. Usually steady dating ends in the emotional trauma of being "dumped" for someone else; more often than not the girl is the wounded party, and the boy can develop a cavalier

attitude toward relationships - a very unhealthy attitude for a future husband to adopt. Clubs, sports teams, chaperoned dances, and youth groups, are all good places for young people to meet and make friends. They should be encouraged to socialize without having to pair off.

When the young man and woman are old enough and mature enough, and marriage becomes a possibility, then steady dating leading up to engagement is reasonable. Yet even here, the couple should avoid prolonged physical contact (e.g., unchaste, intimate kissing and hugging), and should always avoid situations where they are completely alone. The more the couple grow to love each other, the more difficult it will become for them to resist their natural impulse for physical union. That's why vigilance in chastity is crucial.

Parents have a grave obligation to protect the virtue of their children as much as they can. They will be responsible before God for the sins of their children, if they have not taken reasonable, consistent measures to keep their children out of occasions of sin. Fear of provoking a child's anger over dating rules is hardly a reason to put his or her soul at risk. As Christ said, "*Perfect love casts out fear.*" †

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Our Chaplain:
Fr. Hugh Barbour, Ph.D.
O. Praem
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SIMPLE TRUTHS



Fulton J. Sheen

"If we are wrong in the purpose of life, we are wrong on everything. The soul is dyed with the color its beliefs. A popular bromide is to say: 'If I do my best, it will be all right.' The Income Tax Bureau will not accept that philosophy. To 'have done our best' will not console us much if we still miss a train or fail a bar examination. The road to hell is paved with good intentions." †

A SURVIVOR'S TESTIMONY

Testimony of Abortion Survivor Gianna Jessen on HR 4292

Washington -- My name is Gianna Jessen. I would like to say thank you for the opportunity to speak today. I count it no small thing to speak the truth. I depend solely on the grace of God to do this. I am 23 years old. I was aborted and I did not die. My biological mother was 7 months pregnant when she went to Planned Parenthood in southern California and they advised her to have a late-term saline abortion.

A saline abortion is a solution of salt saline that is injected into the mothers womb. The baby then gulps the solution, it burns the baby inside and out and then the mother is to deliver a dead baby within 24 hours.

This happened to me! I remained in the solution for approximately 18 hours and was delivered ALIVE on April 6, 1977 at 6:00 am in a California abortion clinic. There were young women in the room who had already been given their injections and were waiting to deliver dead babies. When they saw me they experienced the horror of murder. A nurse called an ambulance, while the abortionist was not yet on duty, and had me transferred to the hospital. I weighed a mere two pounds. I was saved by the sheer power of Jesus Christ.

Ladies and gentleman I should be blind, burned.....I should be dead! And yet, I live! Due to a lack of oxygen supply during the abortion I live with cerebral palsy.

When I was diagnosed with this, all I could do was lie there. "They" said that was all I would ever do! Through prayer and hard work by my foster mother, I was walking at age 3 1/2 with the help of a walker and leg braces. At that time I was also adopted into my wonderful family. Today I am left only with a slight limp. I no longer have need of a walker or leg

braces.

I am so thankful for my Cerebral Palsy. It allows me to really depend on Jesus for everything.

When the freedoms of one group of helpless citizens are infringed upon, such as the unborn, the newborn, the disabled and so called "imperfect," what we do not realize is that our freedoms as a NATION and Individuals are in great peril.

I come today in favor of this Bill, in favor of the Protection of Life. I come to speak on behalf of the infants who have died and for those appointed to death. Learned Hand, a well respected American Ju-

rist (within our own century)

said: *"The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth un-*

heeded; the spirit of liberty is the spirit of Him who, near 2000 years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there is a kingdom where the least shall be heard and considered side by side with the greatest."

Where is the soul of America?! Members of this committee: where is YOUR heart? How can you deal with the issues of a nation without examining her soul? A murderous spirit will stop at nothing until it has devoured a nation. Psalm 53:1-3 says: *"The fool has said in his heart, 'there is no God'; they are corrupt, and have done abominable iniquity; there is none who does good. God looks down from heaven upon the children of men, to see if there are any who understand, who seek God. Every one of them has turned aside; they have together become corrupt;*



PLEASE
MARK
YOUR
CALENDARS
NOW!



The St. Thomas More
Society Retreat will be
held on
November 10-12, 2000
at Marywood



Scriptural Corner:

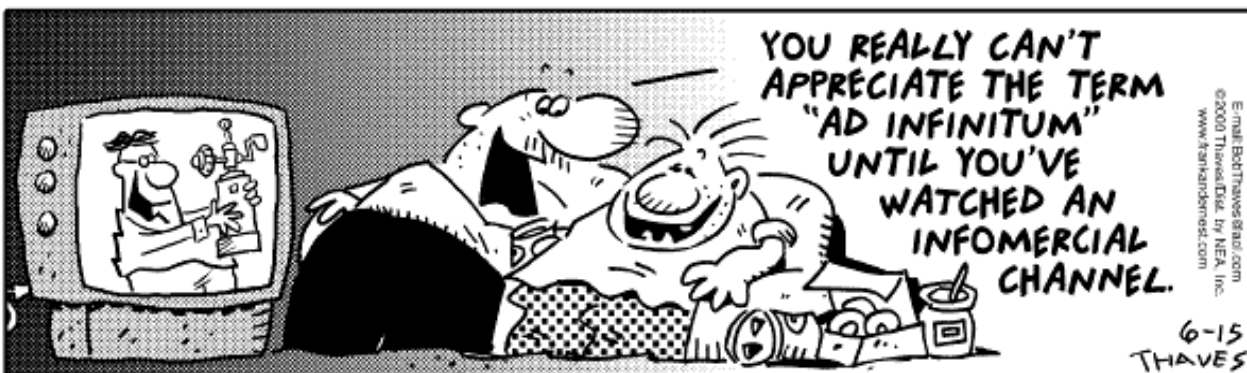
"³²So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; ³³but whoever denies me before men, I also will deny before my Father who is in heaven."
Matthew 10: 32-33

Comment from the Navarre Bible*:

³²⁻³³. Here Jesus tells us that public confession of our faith in him—whatever the consequences—is an indispensable condition for eternal salvation. After the Judgment, Christ will welcome those who have given testimony of their faith and condemn those whom fear caused to be ashamed of him (cf. Mt 7:23; 25:41; Rev 21:8). The church honours as "confessors" those saints who have not undergone physical martyrdom but those whose lives bore witness to the Catholic faith. Although every Christian should be ready to die for his faith, most Christians are called to be confessors of the faith.

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

**FRANK
ERNEST®**



THE CATHOLIC BAR AND THE STENBERG V CARHART CASE

Greg Weiler, Esq. & Dave Belz, Esq.

On June 28, 2000 the United States Supreme Court in yet another 5-4 decision struck down a Nebraska statute prohibiting “*partial birth abortion*.” Not since Roe v. Wade, 410 U.S. 113 and Planned Parenthood of Southeastern Pa v. Casey, 50 U.S. 833 have we seen a case with such a shocking result and far reaching moral and social implications. A new precedent has been established.

The majority in the decision were Justices Breyer, Souter, Ginsberg, Stevens and O'Connor (4 out of 5 of these justices were nominated by a litmus test pro choice president). The minority included Justices Rehnquist, Kennedy, Scalia and Thomas (all appointees of former pro life presidents). Every lawyer would do well to read the Stenberg v. Carhart decision (U.S.S.C. 99-830 decided June 28, 2000), especially the individual dissents of Justices Kennedy, Scalia and Thomas.

The Supreme Court uses with facility such terms as D&E (Dilatation and Evacuation) and D&X (Dilatation and Extraction), the term “*fetal demise*”, and a plethora of similar clinical terms to mask the brutality of what Justice Scalia describes as a “*method of killing a human child . . . so horrible that the most clinical description invokes a shudder of revulsion.*” From a substantive point of view, suffice it to say that the Stenberg decision has given “*live birth abortion free reign.*” (J. Scalia Dissent)

Justice Breyer uses very graphic language to describe the various forms of abortion for later term pregnancies (2nd and 3rd trimester). Of the 1.5 million abortions each year approximately 10% of them are performed at 12 weeks of gestation or later. The court cites studies that suggest as many of 5,000 of those procedures now involve the D&X technique. That number will likely increase as the result of the endorsement by the majority who assert that “*D&X can be the most appropriate abortion procedure and presents a variety of potential safety advantages*” over the D&E. (J. Breyer opinion)

The D&E procedure was developed for later term pregnancies because as the fetus (Latin for “*young one*”) grows larger the abortion process

becomes more complicated. The majority in Stenberg point to the D&E procedure as being very similar to the D&X. With D&E, the abortionist uses surgical instruments to grab the fetus and dismember it while still in the uterus. After dismemberment the walls of the uterus are scraped to eliminate remaining fetal tissue. A tray full of body parts is the end result.

In the D&X procedure the surgeon uses his fingers to deliver the lower extremity, then the torso, the shoulders and the upper extremities of the fetus so that the entire fetus is outside the vagina with only the head still inside the mother. The skull lodges at the internal cervical os (opening) because it is larger than the opening. At this point, the right-handed surgeon slides the fingers of the left hand along the back of the fetus and hooks the shoulders with the index and right fingers (palm down). The surgeon takes a pair of blunt curved Metzenbaum scissors in the right hand and advances them to the base of the skull. The surgeon then forces the scissors into the base of the skull. Having safely entered the skull, he spreads the scissors to enlarge the opening. The surgeon removes the scissors and introduces a suction catheter into this hole and evacuates the brain and other skull contents. With the catheter still in place, he applies traction to the fetus, removing the child from the birth canal.

In a most poignant remark, Justice Thomas’ dissent includes the testimony of a nurse who witnessed a D&X procedure.

“The baby’s little fingers were clasping and unclasping, and his little feet were kicking, then the doctor stuck the scissors in the back of his head, and the baby’s arms jerked out, like a startle reaction, like a flinch, like a baby does when he thinks he is going to fall. The doctor opened up the scissors, stuck a high powered suction tube into the opening, and sucked the baby’s brain out. Now the baby went completely limp” (J. Thomas dissent)

Why, you might ask, would a woman wait until
Abortion (Continued on page 6)

(Continued from page 5) **Abortion**

the last trimester to have an abortion? In an increasing number of cases the motive may be money. Human baby parts harvesting may be one explanation. The recently exposed sale of baby parts business has made late term dismemberment very lucrative. Major U.S. pharmaceutical companies offer high bounty for well preserved baby parts. Congressional hearings to investigate this practice are currently underway.

The Nebraska statute received a 99-1 bipartisan vote of approval in the state legislature. Thirty other states have passed similar laws. The broad scope of Stenberg leaves the validity of those statutes in doubt. The Nebraska statute reads as follows:

"No partial birth abortion shall be performed in this state, unless such procedure is necessary to save the life of the mother whose life is endangered by a physical disorder, physical illness, or physical injury, including a life-endangering physical condition caused by or arising from the pregnancy itself" Neb. Rev. Stat. Ann. §28-328(1)

The statute defines "partial birth abortion" as:

"An abortion procedure in which the person performing the abortion partially delivers vaginally a living unborn child before killing the unborn child and completing the delivery" §2326 (9)

It further defines "partially delivers vaginally a living unborn child before killing the unborn child" to mean

"Deliberately and intentionally delivering into the vagina a living unborn child, or a substantial portion thereof, for the purpose of performing a procedure that the person performing such procedure knows will kill the unborn child and does kill the unborn child."

Justice Breyer warns the reader: "Considering the fact that those procedures seek to terminate a potential human life, our discussion may seem clinically cold or callous to some, perhaps horrifying to others." (J. Breyer opinion) The reader certainly is struck by the seemingly frigid clinical analysis of Justices Breyer, Ginsberg, Stevens and O'Connor. The case reads like a medical transcription of a death penalty execution. Only in this case the person executed (or should we say "potential person" as insisted by the court)

committed no crime. In an interesting example of inverse logic, Justice Stevens offers his viewpoint that the D&X procedure sought to be banned by the Nebraska statute is not "*more brutal, more gruesome or less respectful of potential life than the equally gruesome procedure Nebraska claims it still allows (i.e. D&E).*" (J. Stevens dissent). It is dismaying to observe the form of reasoning used by the majority to justify its decision.

The chill of the majority's analysis leaves the reader with a profound reason for reflection. What has happened to our sense of right and wrong? Has our collective psyche been mortally wounded? How can a rational person say this type of medical procedure cannot be banned because it may be the safest form of late term abortions? And by declaring its benefits over other procedural options isn't the Court saying its acceptable to make D&X the procedure of choice in late term abortions? Are they going to start teaching this technique as mandatory instruction in medical school? What is the next consequence of this precedent? Will bio-ethicist Peter Singer of Princeton University and others of like mind get there way to legalize termination of mentality or physically defective babies within the first 28 days of birth?

We as Catholic lawyers are fortunate that there is no ambiguity with respect to our Church, our faith, and the issue of abortion. The Church has made its position on abortion absolutely clear (see *Evangelium Vitae* ("EV") and "To be Catholic is to be Pro-Life", Ad Veritatem November 1998). Pope John Paul II in *Evangelium Vitae* brings the abortion debate into clear focus for Catholic lawyers:

"When parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a 'tyrannical' decision with regard to the weakest and most defenseless of human beings?"

"Everyone's conscience rightly rejects those crimes against humanity of which our century has had such sad experience. But would these crimes cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimized by popular consensus? Democracy cannot be idolized to the point of making it a substitute for morality or a panacea for immorality. Fundamentally, democracy is a 'system' and, as such, is a

Abortion (Continued on page 7)

(Continued from page 6) **Abortion**

means and not an end. Its 'moral' value is not automatic, but depends on conformity to the moral law to which it, like every other form of human behavior, must be subject: In other words, its morality depends on the morality of the ends which it pursues and of the means which employs." (E.V. 70)

"Consequently, laws and decrees enacted in contravention of the moral order, and hence of the Divine Will, can have no binding force in conscience...indeed, the passing of such laws undermines the very nature of authority and results in shameful abuse...but when a law is contrary to reason, it is called an unjust law; but in this case it ceases to be a law and becomes instead an act of violence." (E.V. 72 quoting Pope John XXIII, **Pacem In Terris**, citing St. Thomas Aquinas **Summa Theologiae, I-II, Q.93, a.3**),

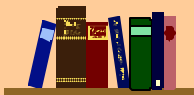
"Abortion and euthanasia are thus crimes which no human law can claim to legitimize.

*There is no obligation in conscience to obey such laws; instead there is a **grave and clear obligation to oppose them** by conscientious objection."* (E.V. 73).

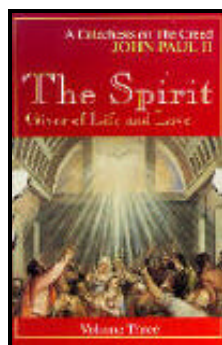
The Church is absolutely clear that abortion is a crime against humanity, and that each of us has a grave moral duty to oppose such practice. It is up to the conscience of each and every lawyer to decide for themselves how to react to that grave moral duty, identified by the Church, to oppose abortion. The authors believe that our response to the abortion holocaust must be prayerful, absolutely non-violent and radically Christ-like. ✚

Greg Weiler is a partner at Palmeri Tyler, Wiener, Wilhelm & Waldron specializing in transactional real estate law. He graduated from the University of California Hastings College of the Law in 1981. He and his wife, Mary Lou, have 4 children and are members of San Juan Capistrano parish.

David Belz is a partner at Kuhn & Belz specializing in personal injury litigation. He graduated from Pepperdine University School of Law in 1975. He and his wife, Robyn, have 3 children and are members of San Francisco Solano parish.



From the Library



The Spirit, Giver of Life and Love: A Catechesis on The Creed

by Pope John Paul II

When the Holy Spirit fell upon the disciples in the upper room on Pentecost, St. Peter stood up to explain the extraordinary phenomenon to the nations represented by the pilgrims gathered for the feast. Peter announced that God had sent his Spirit to proclaim the Messianic enthronement of his Son-Jesus, once crucified but now risen and glorified. Two thousand years later the two hundred and sixty-third successor of Peter has done the same, in a series of addresses in which he unwraps the gift of the Holy Spirit for the Church. These catecheses make a significant contribution to the theology of the Holy Spirit. What is remarkable is the breadth, even the encyclopedic nature, of these reflections on the Spirit. The Pope explores the relation of the Holy Spirit to the life of the Church as a whole, to that of the individual Christian, to the sacraments, to the Church's eschatological hope, and to ministry-to name but a few. These catecheses are pastorally oriented and easy to read, lending themselves to prayer and contemplation.

Publisher: Daughters of St. Paul

ISBN: 0819869872

Price: \$ 16.95 ✚

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

THE ATHEIST AND THE BEAR

An atheist was taking a walk through the woods, admiring all that the "accident of evolution" had created. "What majestic trees! What powerful rivers! What beautiful animals!" he said to himself.

As he was walking alongside the river he heard a rustling in the bush behind him. As he turned to look, he saw a 7-foot Grizzly charge towards him.

He ran as fast as he could up the path. He looked over his shoulder and saw that the bear was closing in on him.

He tried to run even faster, so scared that tears were coming to his eyes. He looked over his shoulder again, and the bear was even closer. His heart was pumping frantically as he tried to run faster yet. But he tripped and fell to the ground.

He rolled over to pick himself up and saw the bear right on top of him, raising a huge paw to kill him. At that instant he cried out, "Oh My God!"

Just then, time stopped. The bear froze. The forest

was silent. The river even stopped moving. A bright light shone upon the man, and a voice from the sky said, "You deny my existence all of these years, teach others that I don't exist, and even credit my creation to a 'cosmic accident', and now you expect me to help you out of this predicament?"

"Am I to count you as a Believer?"

The atheist, ever so proud, looked into the light and said, "It would be rather hypocritical to ask to be a Christian after all these years, but could you make the bear a Christian?"

"Very well," said the Voice.

As the light went out, the river ran, and the sounds of the forest continued. The bear put its paw down. The bear then brought both paws together, lowered its head, and said:

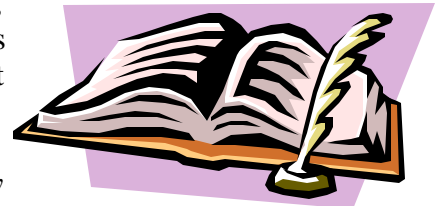
"Lord, I thank you for this food which I am about to receive." †



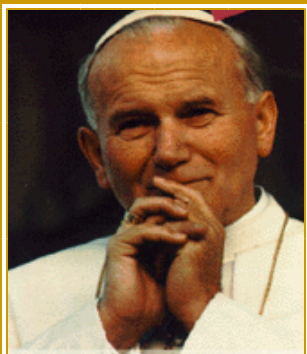
From the Writings of Thomas More

MORE ON COURAGE

In one of his last letters to Meg, Sir Thomas responds to his daughter's concern over her lack of courage. Sympathizing with her, he confesses his own lack of courage when confronted with the trials of life. "Surely, Meg," he says to her, "a fainter heart than thy frail father has can you not have." He then gives one of his most fundamental counsels—a counsel he gave many times, over many years, in many different ways, going back to the earliest of his poems. In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:

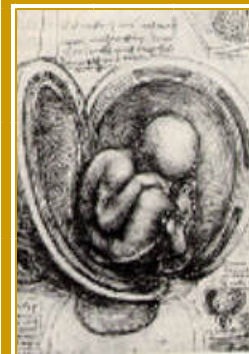


That you fear your own frailty, Margaret, does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His high wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, "My grace is sufficient for you."...And our Lord said further, "Virtue is perfected in weakness." The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, "All is possible in Him who strengthens me."



FETUS AS A PATIENT

*Pope John Paul II, April 3, 2000
Discourse to International Congress*



Ladies and Gentlemen,

1. I am happy to have this opportunity to welcome you to the Vatican on the occasion of your International Congress. I thank Professor Cosmi for his kind words on your behalf, and I assure you of the interest with which the Holy See follows developments in your field of competence.

Let me first say how pleased I am with the Convention theme: "Fetus as a Patient". With its focus upon the fetus as the subject of medical intervention and therapy, your Congress considers the fetus in its full human dignity, a dignity which the unborn child possesses from the moment of conception.

2. In recent decades, when the sense of the humanity of the fetus has been undermined or distorted by reductive understandings of the human person and by laws which introduce scientifically unfounded qualitative stages in the development of conceived life, the Church has repeatedly affirmed and defended the human dignity of the fetus. By this we mean that "the human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life" (Instruction *Donum Vitae*, 79; cf. Encyclical Letter *Evangelium Vitae*, 60).

3. The fetal therapies now emerging in the medical, surgical and genetic fields offer new hope of saving the lives of those suffering from pathologies which are either incurable or very difficult to treat after birth. They thus confirm the teaching which the Church has upheld on the basis of both philosophy and theology. Faith in fact does not diminish the value and validity of reason; on the contrary, faith sustains and illuminates reason, especially when human weakness or negative psycho-social influences lessen its perspicacity.

In your work therefore, which should always be based upon scientific and ethical truth, you are called upon to reflect seriously on certain proposals and practices emerging in the technologies of artificial procreation. In my Encyclical Letter *Evangelium Vitae*, I noted that the various techniques of artificial reproduction, apparently at the service of life, actually open the door to new attacks on life.

Apart from the fact that they are morally unacceptable, since they separate procreation from the fully human context of the conjugal act, these techniques have a high rate of failure. And not just failure in relation to fertilization, but failure affecting the subsequent development of the embryo, which is exposed to the risk of death, generally within a very short space of time (cf. *Evangelium Vitae*, 14).

4. A case of special moral gravity, often deriving from these illicit procedures, is so-called "embryonic reduction", or the elimination of some fetuses when multiple conceptions take place at one time. Such a procedure is gravely illicit when multiple conceptions occur in the normal course of marital relations, but it is doubly reprehensible when they are the result of artificial procreation.

Those who resort to artificial methods must be held responsible for illicit conception, but whatever the mode of conception once it happens the child conceived must be absolutely respected. The life of the fetus must be protected, defended and nurtured in the mother's womb because of its inherent dignity, a dignity which belongs to the embryo and is not something conferred or granted by others, whether the genetic parents, the medical personnel or the State.

5. Distinguished guests, you are specialists in accompanying the wondrous and delicate beginnings of human life in the mother's womb. Therefore, you know best how Catholic moral teaching strengthens and supports a natural ethic, based upon respect for the inviolability of every human life. Catholic moral teaching sheds a guiding light on questions connected with the delicate process of life's dawning, so full of hope and rich in promise for later life, and a field now ripe for the marvelous discoveries of medical science. I trust that your work will always be inspired by a clear recognition of the dignity proper to every human being, each of whom is an incomparable gift of the creative love of God.

Today I wish to pay tribute to your scientific discoveries and the ways in which you apply them to protecting the life and health of the unborn child. I invoke upon you and your work the unfailing help of Almighty God, and as a pledge of divine assistance I gladly impart my Apostolic Blessing.

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Thought for the Day

GOD WILL NEVER.....

The will of God will never take you,
Where the grace of God cannot keep you.
Where the arms of God cannot support you,
Where the riches of God cannot supply your needs,
Where the power of God cannot endow you.



The will of God will never take you,
Where the spirit of God cannot work through you,
Where the wisdom of God cannot teach you,
Where the army of God cannot protect you,
Where the hands of God cannot mold you.

The will of God will never take you,
Where the love of God cannot enfold you,
Where the mercies of God cannot sustain you,
Where the peace of God cannot calm your fears,
Where the authority of God cannot overrule for you.

The will of God will never take you,
Where the comfort of God cannot dry your tears,
Where the Word of God cannot feed you,
Where the miracles of God cannot be done for you,
Where the omnipresence of God cannot find you. †

(Continued from page 3) A Survivor's Testimony

there is none who does good, no, not one."

Adolph Hitler once said: *"The receptive ability of the great masses is only very limited, their understanding is small; on the other hand their forgetfulness is great. This being so, all effective propaganda should be limited to a very few points which in turn, should be used as slogans until the very last man is able to imagine what is meant by such words."* Today's slogans are: *"a woman's right to choose"* and *"freedom of choice,"* et cetera.

There was once a man speaking from hell (recorded in Luke 16) who said *"I am tormented in this flame."* Hell is real. So is Satan, and the same hatred that crucified Jesus 2000 years ago, still resides in the hearts of sinful people today. Why do you think this whole room trembles when I mention

the name Jesus Christ? It is because He is REAL! He is able to give grace for repentance and forgiveness to you and to America. We are under the judgment of God - but we can be saved through Christ. Romans 5:8-10 *"But God demonstrates his own love towards us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For when we were ENEMIES we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved by His life."*

Death did not prevail over me....and I am so thankful!!

Roe v. Wade: 27 Years of Life Denied

<http://www.roevwade.org> †

Catholic Web Sites

<http://www.mcgill.pvt.k12.al.us/jerryd/cathmob.htm>

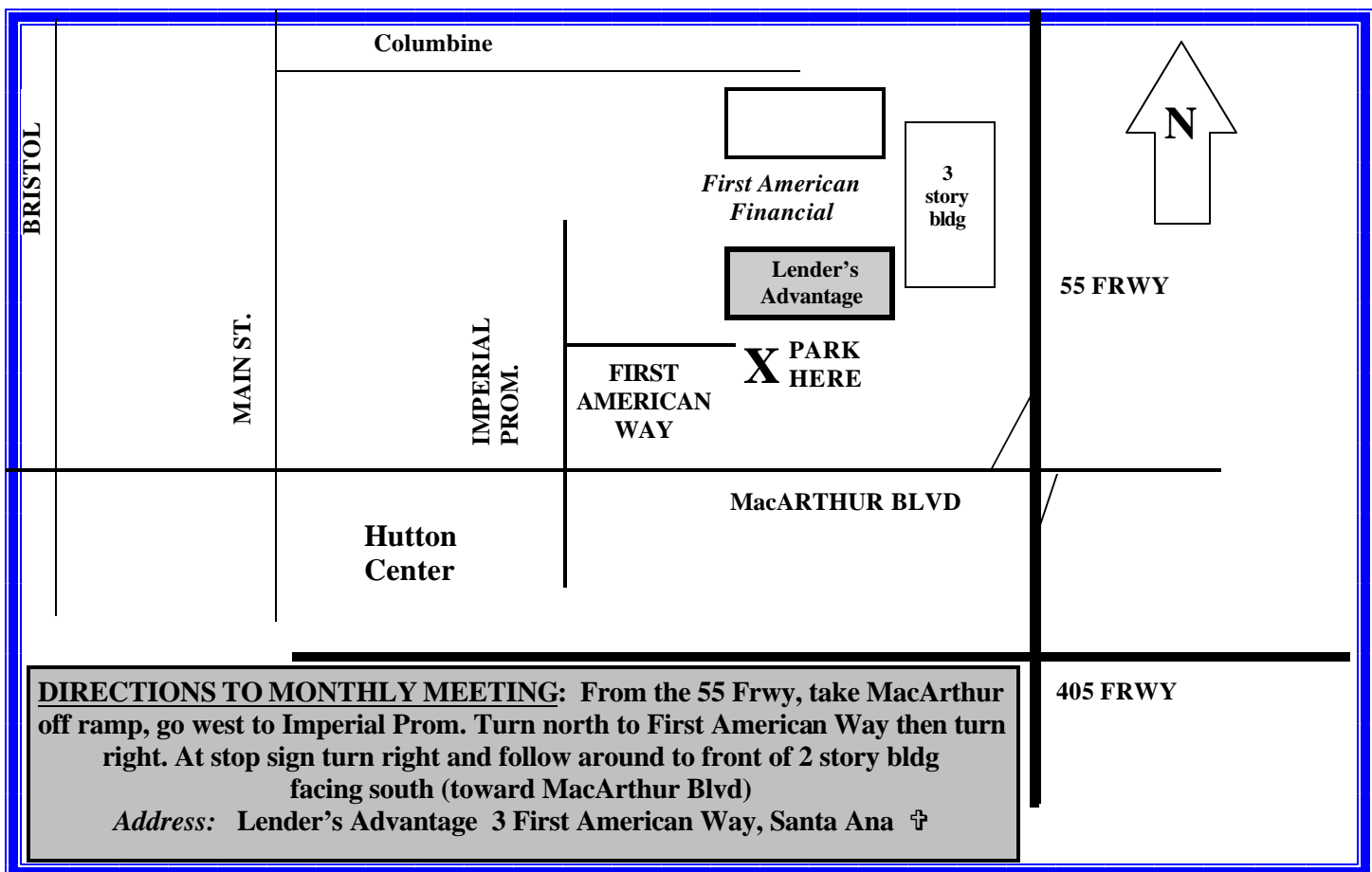
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**Our
Next
Meeting:**

WHEN: Wednesday August 16th @ NOON (Lunch) \$10

TOPIC: "Evangelization in the Third World"

SPEAKER: Bishop Donald Reece

PLACE: First American Financial Headquarters

Lender's Advantage Bldg., 3 First American Way, Santa Ana

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