

◆ Ad Veritatem ◆

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February 2001

FEBRUARY 21st MEETING: BISHOP JAIME SOTO Our Lady of Guadalupe, a Model for the Church Today



“For every good man is bounden between truth and falsehood, the Catholic Church and heretics, between God and the devil, to be partial, and plainly to declare himself to be full and whole upon the one side and clear against the other.”

Thomas More

From Thomas More: Portrait of Courage

*Editor's Note:
“Ad Veritatem”
is Latin for
“toward the truth”.*

Bishop Soto grew up in Orange County attending St. Polycarp School and Mater Dei High School. He earned a Bachelor's Degree in Philosophy and a Master's Degree in Divinity Studies from St. John's Seminary. Ordained in 1982, he served as an associate pastor at St. Joseph's parish in Santa Ana. He attended Columbia University where he earned a Master's Degree in Social Work. On his return, he assumed a position as Associate Director of Catholic Charities of Orange. He was appointed by the Most Reverend Norman F. McFarland, Bishop of Orange, as the Episcopal Vicar for the Hispanic Community on March 3, 1989. He was named a prelate of honor by his Holiness, Pope John Paul II, in 1990 and given the title of Monsignor. While continuing to work as the Episcopal Vicar for the Hispanic Community Msgr. Soto was appointed by the Most Reverend Tod D. Brown, Bishop of Orange, as Vicar for Charities on March 1, 1999.

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. †

FEBRUARY MEETING:

TOPIC: Our Lady of Guadalupe, a Model for the Church Today

SPEAKER: BISHOP JAIME SOTO

WHEN: **Lunch (\$10) Mtg
Noon Wed. Feb. 21st**

PLACE: **First American Title
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The Catholic Church & Indulgences

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



Question: *How can anyone hold that the complicated system of the Catholic Church in giving out indulgences can be justified from the Word of God?*

Answer: Pope Paul VI in the Apostolic Constitution *Indulgentiarum Doctrina of 1967* provided the Church with a very clear and beautiful exposition of the teaching behind indulgences. This teaching is extensively offered again in the Catechism of the Catholic Church in the numbers considering the Sacrament of Penance. The pope wisely points out, *"If we wish to understand exactly the doctrine of indulgences and its benefits in practice, we must remember truths which*

Indulgences (Continued on page 2)

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(Continued from page 1) **Indulgences**

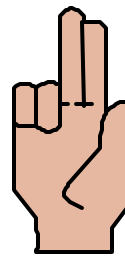
the whole Church, enlightened by God's Word, has always believed." The necessity of expiation for personal sins, the reality of the communion of saints, the power of binding and loosing given to the apostles and their successors, purgatory, heaven and the development of doctrine under the guidance of the Holy Spirit Who leads the Church "into all truth": all of these go into the understanding of the practice of granting indulgences to the faithful. A full answer would have to explain each of these doctrines, and how they interrelate.

Your question calls indulgences a "complicated system." Rather, indulgences are a practical result of a deep understanding of the ways of God with men. Are works of mercy, visiting the sick, clothing the naked, feeding the hungry sometimes very complicated to arrange? Is meditating on Scripture, singing God's praises with correct harmony and rhythm, giving or hearing a sermon complicated? Are these natural and even necessary aspects of Christian life? Do they have value in the sight of God?

Complicated things are usually the practical ones. Didn't St. Paul say, "I chastise my body and bring it into subjection, lest having preached to others, I myself might become a castaway" (1 Cor. 9:27)? Didn't he order that prayers be offered up for all sorts and conditions

of men? Didn't he refer to the devotional practice of the early Christians of being baptized on behalf of the dead? Penance, prayer for others, even for the dead, works of mercy; all of these might seem complicated, but they are very practical responses to the needs and realities of the spiritual life. The Word of God involves the Christian in some very complicated activities, indeed. This is because the Word is practical, meant to be carried out in the extremely varied aspects of human life. Indulgences are just a practical outgrowth of the life of the Christian Church, who, in Her wisdom, encourages prayer, penance and works of mercy for the spiritual growth of the Body of Christ, which has been wounded by our own personal sins.

Our Lord Jesus Christ, unlike Mohammed or modern Protestant apologists, never promised that the Gospel would be simple and uncomplicated, only that it would be powerful, and so practical. The Catholic Church is like a good mother to Her children, both powerful and practical in Her application of the Gospel. †



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SIMPLE TRUTHS



Fulton J. Sheen

"Those ages which have an inordinate interest in the reformation of society are often those who are most heedless of the reformation of the individual. That group of educators who say that evil is nonexistent and that there are only complexes are like those who say that there are no diseases in the body, but only imagination." †

The Closing of the Jubilee: A Pilgrim's Perspective

By Michael Shonafelt, Esq.



The inspiration was sudden, unmistakable, and irresistible, like a voice: *“Go to Rome before the Jubilee Year ends.”* It came just before New Years Day, leaving my wife and me only a week to make travel arrangements. We called several airlines for travel packages. No one could put together a package on such short notice. But the message was clear. It had to be in the Jubilee Year, or not at all. Our last call was to a local travel agent. To her amazement, she booked the flight and found the hotel with no trouble. *“Someone wants you to go to Rome,”* she said.

We had perceived the need for a pilgrimage in the same way one perceives a need for fresh air. We had fallen into the old snare of letting the *“ordinariness”* of our daily concerns numb us to dumbfounding marvels of grace that we breath in and out every day. It was time for something extraordinary to lift us out of our ordinary cares, if just for a moment, and allow us to recall the eternal realities that give meaning to our existence. There is nothing like a sacred journey to cure spiritual doldrums and turn the water of our daily lives to wine.

“Man,” as Thomas Merton noted, *“instinctively regards himself as a wanderer and a wayfarer, and it is second nature for him to go on pilgrimage in search of a privileged and holy place, a center and source of indefectible life.”* Unlike angels, human beings are both matter and spirit, therefore, physical acts, like touching holy water, clutching a rosary, or embarking on a journey can be touched by the sacredness of the spirit. Pilgrimage, like the seven sacraments, is a physical expression of an inner spiritual reality, *“the symbolic acting out”* of the inner, *“mystical itinerary”* of the soul's progress toward God. In the pilgrimage, Thomas Merton reflects, *“spiritual and bodily realities interweave and interlace themselves like the illuminations in the Book of Kells.”*

The Church, and in particular, the Holy Father, know the power of the pilgrimage to boost flagging spiritual lives burdened with the concerns of the world. For the Pope, the power of pilgrimage was an especially potent symbol during the Jubilee, when the Church embarked on its own journey into a new millennium:

I have often stopped to look at the long queues of pilgrims waiting patiently to go through the Holy Door. In each of them I tried to imagine the story of a life, made up of joys, worries, sufferings; the story of someone whom Christ had met and who, in dialogue with him, was setting out again on a journey of hope ... As I observed the continuous flow of pilgrims, I saw them as a kind of concrete image of the pilgrim Church, the Church placed, as Saint Augustine says, “amid the persecutions of the world and the consolations of God.” We have only been able to observe the outer face of this unique event. Who can measure the marvels of grace wrought in human hearts? It is better to be silent and to adore, trusting humbly in the mysterious workings of God and singing his love without end: “Misericordias Domini in aeternum cantabo!”

We arrived in Rome on the eve of the Epiphany, just as the holy doors to three of the four ancient patriarchal basilicas, kept open only for the Jubilee year, were closing. The Pope was to close the holy doors at Saint Peters the next day. When these gigantic bronze portals first opened Christmas of 1999, they symbolized the opening of the floodgates of grace. Passage through the doors, as the culminating act of a process of sincere repentance, confession and communion, enabled the pilgrim to obtain a plenary indulgence, the wholesale removal of any and all punishment for sin.

Thousands upon thousands of pilgrims passed through the holy doors, not only at the Roman

(Continued from page 3) ***A Pilgrim's Perspective***

basilicas of Saint Peter, Santa Maria Maggiore, Saint John Lateran and Saint Paul Outside the Walls, but at hundreds of other designated basilicas all over the world. As one observer noted, so much grace was unleashed during the Jubilee Year, and so many souls were cleansed, that the world after the Jubilee Year will never be the same. *"It is impossible,"* wrote the Holy Father in his apostolic letter, *Novo Millennio Ineunte*, released at the close of the Jubilee, *"to take measure of this event of grace which in the course of the year has touched people's hearts. But certainly, 'a river of living water,' the water that continually flows from the throne of God and of the Lamb, has been poured out on the Church."*

There are myriad tales of miraculous events that have touched the lives of Christians during this special year of grace. I cannot relate anything so spectacular as a *"miracle"* in the common understanding of that word. But, in all of our lives, there are moments which, in that quiet understanding between the soul and God, are unmistakably *"miraculous."* Such a miracle greeted us when we arrived at our hotel. Before we had embarked on our trip, we had dedicated our pilgrimage to Mary, the Mother of God. To our

amazement, when we threw open our hotel room window to the cool night air, the serene and beautiful figure of Our Lady was looming directly down on us from atop a huge Roman column. Directly behind the ancient column, bathed in a warm, golden light, was the 5th Century basilica of Santa Maria Maggiore, the oldest church dedicated to the Mother of God. It was unmistakable: Mary had confirmed to us her patronage of our journey. We obtained the Jubilee indulgence there the next day.

Like so many other Catholics, I had, until this time, only observed the events of the Jubilee Year as they unfolded, as a curious bystander, not as an active participant. I knew the plenary indulgence was readily available, but I put it off to the very last minute. On the Feast of Epiphany, the last day of the Jubilee Year, I found myself kneeling on the Cosmatesque marble floor of Santa Maria Maggiore, breathing sweet incense, and gazing at the consecrated host being held aloft by the bishop beneath mosaics created in the year 431 A.D. in commemoration of the council of Ephesus declaration of Mary as *theotokos*, the Mother of God. At that point, a year's worth of procrastination

A Pilgrim's Perspective (Continued on page 5)

PLENARY INDULGENCES:

DEFINITION:

"With the indulgence, the repentant sinner receives a remission of the temporal punishment due for the sins already forgiven as regards the fault. . . Because it offends the holiness and justice of God and scorns God's personal friendship with man, sin has a twofold consequence. In the first place, if it is grave, it involves deprivation of communion with God and, in consequence, exclusion from a share in eternal life. To the repentant sinner, however, God in his mercy grants pardon of grave sin and remission of the "eternal punishment" which it would bring. In the second place, "every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification [the plenary indulgence] frees one from what is called the "temporal punishment" of sin", and this expiation removes whatever impedes full communion with God and with one's brothers and sisters."

From Incarnationis Mysterium
BULL OF INDICATION
OF THE GREAT JUBILEE
OF THE YEAR 2000 †

CONSTANT REQUIREMENTS:

A plenary indulgence must be accompanied by the following three prerequisites all to be performed within days of each other if not at the same time:

- (1) Sacramental Confession,
- (2) Communion, and
- (3) Prayer for the intention of the Holy Father.

VARIABLE WORKS:

There are numerous variable works that the Church has designated for plenary indulgence when done in accordance with the 3 constant requirements set forth above. These variable works include, among others:

- (1) ADORATION OF THE MOST BLESSED SACRAMENT for at least one half hour.
- (2) RECITATION OF THE ROSARY (five continuous mysteries) in a church or in a family group.
- (3) READING OF SACRED SCRIPTURE with the veneration which the divine word is for at least one half an hour.

This is by no means an exhaustive list. Other means of obtaining the grace of indulgences are set forth at the following website:

<http://www.catholic.org/prayer/indulgc.html> †

(Continued from page 4) ***A Pilgrim's Perspective***

was lost in a groundswell of grace and a palpable realization that I was being cradled in the very bosom of the Church.

Everywhere in Rome are similar sources of grace. Everywhere there are reminders of the antiquity, continuity, and beauty of the Catholic Church. The reminders hark all the way back to the very origins of Christianity. On the Esquiline Hill are the ruins of the Emperor Nero's Golden House, where Christians were crucified by the dozen and lit as torches to illuminate the Emperor's garden parties. The Coliseum, still rises in majesty from the Forum as it did in 72 A.D. when Christian blood soaked its sands, baptizing the City and nurturing the seed that would ultimately germinate into the Christianization of the entire empire by Constantine the Great in 313. There are also the catacombs, where the first masses were whispered in secrecy to escape the scrutiny of the legions. Santa Maria Maggiore alone bears eloquent testimony not only to the ancient origins of the Church, but to also to the ancientness of devotion to the Virgin Mary. Day in and day out, from the days of the Roman Emperors, masses have been offered in Santa Maria Maggiore, in honor of Our

Lady -- the first offered *over one thousand years* before Martin Luther nailed his Ninety-five Theses to the door of the Wittenburg Castle Church, beginning the Protestant schism.

The center piece of the Eternal City, the geographical heart of the Catholic Church, is the See of Peter. Nothing can prepare the pilgrim for the beauty and majesty of the largest of the Roman Basilicas. It rises over the bones of Saint Peter, which are interred directly beneath the high altar, where the first Pope was buried after being crucified upside down in the Circus of Nero. Outside, in Saint Peter's Square, the colonnade of the basilica envelopes all who enter, like the arms of a mother. Even if it is your very first visit there, you know you are home.

There, in the Vatican walls, we encountered the Holy Father who made his weekly general audience address. He was not the viral, smiling pontiff with whom we were all familiar only a few years earlier. He was stooped over, and his walk was reduced to a shuffle. Yet, a mere gesture of acknowledgement with his hand prompted wild cheers from the crowd and repeated chants from the Spanish speaking

(Continued on page 6)

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Information: Call Dan Stanley 714 573-2600

DANIEL'S INN

SERVING GOD IN A SECULAR SYSTEM

(Continued from page 5)

pilgrims, "Juan Pablo Segundo, ¡Te Quiero Todo el Mundo!" "John Paul II, the whole world loves you!" The expressions of love from the crowd and the Pope's reciprocation of that love was electrifying. It seemed that all knew what they did not dare say, that this vicar of Christ, who had just closed the Holy Door, bringing an end to the second millennium of Christianity and the Jubilee Year of grace was also nearing the closure of his twenty-three year pontificate.

However each of us spent this Jubilee Year, we will all benefit in inestimable ways from its occurrence. Now that it has passed, the Church, charged with new energy, stands poised at the brink of its third millennium of existence. In this respect, the meaning of the Jubilee is more directed toward the future than the past. As the Pope exhorted us:

Let us go forward in hope! A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ ... Dear brothers and sisters! The symbol of

the Holy Door now closes behind us, but only to leave more fully open the living door which is Christ. After the enthusiasm of the Jubilee, it is not to a dull everyday routine to which we return. On the contrary, if ours have been a genuine pilgrimage, it will have as it were stretched our legs for the journey still ahead. We need imitate the zeal of the Apostle Paul: "Straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus."

In His wisdom, God has chosen each of us, out of millions upon millions of souls who have made their journeys of faith on earth over the past two thousand years, to embark on this ominous new journey for the Church. It is somehow laid upon our shoulders to see to it that the Church starts off on the right footing. If we open our eyes of faith, we will notice that a superabundance of grace has settled upon the Church to prepare it for whatever lies ahead. We are being called to seize upon that grace, turn the water of our lives into wine, and reveal the face of Christ to the new millennium. Never has that call been more urgent than now. †



THE HOLY FATHER

The Roman Pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful.

LUMEN GENTIUM, 23



HOLY FATHER'S PRAYER INTENTIONS FOR FEBRUARY

The Holy Father's general prayer intention for February is: "That children never again will be obliged to participate in any war, but may be freed from hatred and violence and may live, as children should, enjoying friendship in their family, school, and society."

His missionary intention is: "That, through the acceptance of the Gospel, the family may be an evangelizing instrument to make humanity a true family of peoples." †



FRANK & ERNEST

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

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

One: *Don't miss the boat.*

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

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

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

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

Six: *Build your future on high ground.*

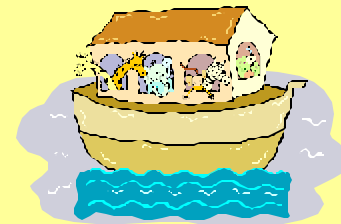
Seven: *For safety's sake, travel in pairs.*

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

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

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

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



Thought For The Day



But It's A Mess!

When I was a little boy, my mother used to embroider a great deal. I would sit at her knee and look up from the floor and ask what she was doing. She informed me that she was embroidering. I told her that it looked like a mess from where I was. As from the underside I watched her work within the boundaries of the little round hoop that she held in her hand, I complained to her that it sure looked messy from where I sat.

She would smile at me, look down and gently say, *"My son, you go about your playing for awhile, and when I am finished with my embroidering, I will put you on my knee and let you see it from my side."*

I would wonder why she was using some dark threads along with the bright ones and why they seemed so jumbled from my view. A few minutes would pass and then I would hear Mother's voice say, *"Son, come and sit on my knee."* This I did only to be surprised and thrilled to see a beautiful flower or a sunset. I could not believe it, because from underneath it looked so messy.

Then Mother would say to me, *"My son, from underneath it did look messy and jumbled, but you did not realize that there was a pre-drawn plan on the top. It was a design. I was only following it. Now look at it from my side and you will see what I was doing."*

Many times through the years I have looked up to my Heavenly Father and said, *"Father, what are You doing?"* He has answered, *"I am embroidering your life."* I say, *"But it looks like a mess to me. It seems so jumbled. The threads seem so dark. Why can't they all be bright?"*

The Father seems to tell me, *"My child, you go about your business of doing My business, and one day I will bring you to Heaven and put you on My knee and you will see the plan from My side."*

Author Unknown †



Scriptural Corner:

As he entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness, there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment." **Matthew 8: 5-13**

Comment from the Navarre Bible:*

"Centurion": an officer of the Roman army in control of one hundred men. This man's faith is still an example to us. At the solemn moment when a Christian is about to receive Jesus in the Blessed Sacrament, the Church's liturgy places on his lips and in his heart these words of the centurion, to enliven his faith: "Lord, I am not worthy..."

The Jews of this time regarded any Jew who entered a Gentile's house as contracting legal impurity (cf. Jn 19:28; Acts 11:2-3). This centurion has the deference not to place Jesus in an embarrassing position in the eyes of his fellow Israelites. He shows that he is convinced that Jesus has power over disease and illness; he suggests that if Jesus just says the word, he will do what is needed without having actually to visit the house; he is reasoning, in a simple, logical way, on the basis of his own professional experience. Jesus avails of this meeting with a Gentile believer to make a solemn prophecy to the effect that his Gospel is addressed to the world at large; all men, of every nation and race, of every age and condition, are called to follow Christ.

**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. †*

The Writings of Thomas More

MORE ON EDUCATION & VIRTUE

More....[did not] confuse learning and intellectual agility with virtue and character. As More put it, the liberal arts can "*prepare the soul for virtue.*" They can quicken the reason; they can form and perfect good judgment; they can clarify the highest principles which "*both instruct and inspire the mind in the pursuit of virtue*"; they can develop prudence in human affairs. By themselves, however, they cannot produce virtue or strong character.... More's fundamental principle in education was crystal clear: "*Put virtue in the first place..., learning in the second.*" In this way, as we have seen, he was convinced that his children would grow to be



"inwardly calm and at peace and neither stirred by praise of flatterers nor stung by the follies of unlearned mockers of learning."

Thomas More: A Portrait of Courage

By: Gerard B. Wegemer

(Pg. 90) †

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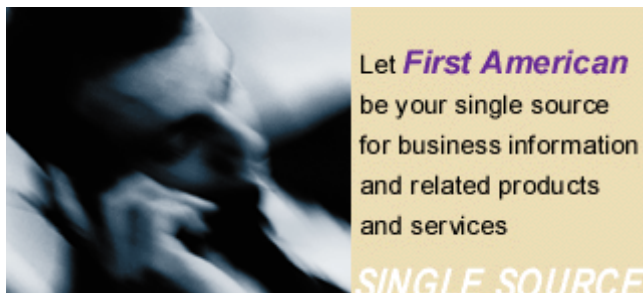
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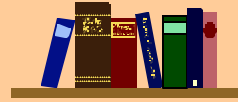
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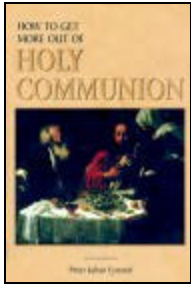
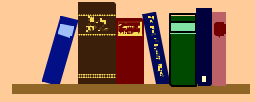
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From the Library



How To Get More Out Of Holy Communion

By: Peter Julian Eymard

Has your fervor for Communion faded? If it has, don't assume that indifference is an ordinary part of growing mature in the Faith. On the contrary: your love of Communion should be growing greater.

But how can you achieve that? *How to Get More out of Holy Communion* gives you the means to overcome spiritual lethargy that, at times, overcomes every Christian. You'll be surprised at how easy it is to break out of the dullness that has settled into your soul, obscuring the glory of meeting our Lord in Communion. You'll learn from St. Peter Julian Eymard how to approach Holy Communion not as a duty, but as a preparation for Heaven.

These pages also show you how to draw on the spiritual resources God gives you in every Communion. You'll get valuable directions about what to do when you feel unworthy to receive Communion, as well as useful—and unexpected—advice about how to make your post-Communion thanksgivings more fruitful. And through Scripture and holy logic, this wise writer will impress upon you again exactly how important Holy Communion is for growth in the spiritual life.

With this kind of help, you'll begin to win more of your spiritual battles, and you'll even come to understand why God lets you lose others.

Now is the time to take up these pages and let St. Peter Julian Eymard show you how to transform your Communion into the bountiful sources of grace that God wants them to be.

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AD VERITATEM

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TOPIC: Our Lady of Guadalupe, a Model for the Church Today

SPEAKER: Bishop Jaime Soto

PLACE: *First American Financial Headquarters*

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