

◆ Ad Veritatem ◆

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August 2001

AUGUST MEETING Dr. Geo. Saint-Laurent: *“The Four V’s of Catholic Leadership”*



“The devil is ready to put out men’s eyes (who) are content willingly to become blind.”

A Book for All Seasons (p. 29)
Arranged by
E. E. Reynolds

This month Dr. George Saint-Laurent will speak on *“The Four V’s of Catholic Leadership: Vision, Values, Virtues and Vitality.”*

Dr. George Saint-Laurent, Professor Emeritus, received his Doctorate in Sacred Theology from The Catholic University of America and has taught Comparative Religions, Ethics and Spirituality for 26 years at California State University, Fullerton. Dr. Saint-Laurent serves on the Diocese of Orange Commission for Ecumenical and Inter-religious Affairs as well as teaching Theology for both the Diaconate Formation and the Pastoral Institute of the Diocese of Orange. His book *Spirituality and World Religions* was published in 1999. He is married to Michaelleen Saint-Laurent who is the Chair of Religion at Rosary High School. They have 2 daughters.

For more information, contact Dave Belz at (949) 347-0447 dbelz@kuhnbelz.com or Anne Lanphar at (714) 800-3225 alanphar@firstam.com. *Everyone is welcome!* †

***“NOT TO WORRY” AND
EVEN IF YOU AREN’T
A GOOD PERSON,
YOU SOON WILL BE!***
Fr. Hugh Barbour, O. Praem, Ph.D.
Our Chaplain



“Do good and avoid evil.”
This is the most fundamental principle of the moral life. No attempts to produce a more universal or succinct principle have ever succeeded. Even the Golden Rule is a few steps farther along in moral complexity. Not that we would like a different or more general principle of moral life. Attempts to replace this simple principle have turned out to be too demanding in the concrete for mere mortals such as we are. Kant’s categorical imperative comes to mind, or Calvin’s intrinsically impossible Divine precepts. The elegant but unbreakable generality of the norm *“Do good and avoid evil”* includes the most morally sophisticated among us, say, cloistered nuns or Trappists, as well as the most morally primitive, say, inmates of the kindergarten. Let’s face it, as much as we recognize how morally confused and lacking in basic formation men and women are becoming, it still re-

Not To Worry (Continued on page 2)

AUGUST MEETING:
TOPIC: *The Four V’s of
Catholic Leadership*
SPEAKER: **Dr Geo. Saint-Laurent**
Professor Emeritus
WHEN: **Lunch (\$10) Mtg
Noon Wed. Aug. 15th**
PLACE: **First American Title
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*Editor’s Note:
“Ad Veritatem”
is Latin for
“toward the truth.”*

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(Continued from page 1) **Not To Worry**

mains true that the vast majority of us, in our quiet moments know whether our actions are seeking good and avoiding evil. We know when we are—to use an impolite word—sinning. There may be some need for instruction or clarification on some detail, large or small, of the moral life. But whether we are seeking to do the good which is in our power and avoiding doing evil is at least as clear to us as whether we are happy, or successful, or in love. The morality of our actions is no more vague and imperceptible than these other things.

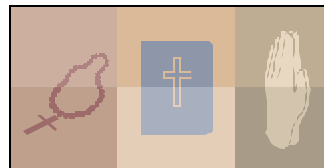
Well, if the moral sense is so basic to us as to be obvious after a bit of reflection, how is it that we so very often fail in doing the good we know we ought to do, and avoiding the evil we know we ought to spurn? It doesn't seem reasonable that the answer should be the sheer malice of sinning in order so sin, Nietzsche's "evil be thou my good." That might be true for some few very scary people, whom we may have been so unfortunate as to encounter. The explanation of most of our moral failures might surprise us, but this writer at least can guarantee its truth from the experience of dealing with all sorts of people.

Worry is the principal cause of most of our active moral failures. Avoidance of pain and self denial, fear of uncertainty emotionally or financially, the desire to forget the worry which troubles the mind, the lack of courage to stand up for what is right, the suspicion that others may harm us, anxiety about what others may think: all of these are the stuff of that worrying which stifles our serene awareness of what is good and what is evil, and move us to act for motives which are sinful. Saint Francis de Sales, another saint who studied and practiced law, had this to say about worry:

"With the single exception of sin, worry is the greatest evil that can happen to a soul. Just as sedition and internal disorders bring total ruin on a state and leave it helpless to resist a foreign invader, so also if our heart is inwardly disturbed and troubled it loses both the strength necessary to maintain the virtues it had acquired and the means to resist the temptations of the enemy. He (the devil) then uses his utmost efforts to fish in troubled waters, as they say...There is nothing that tends more to increase evil and prevent good than to be disturbed and anxious."

All the popular talk of stress and stress management adds nothing to the analysis of the saints. What to do? Saint Francis de Sales gives us his advice. There are three things we can do: PRAY, WAIT, TALK. Lift up your heart to God and ask for His help while you entrust your cares to Him sincerely. Wait as long as you reasonably can (this is the hardest part for many of us) and do not act from your worries, but from reason and faith. Find a confidant you can trust and talk about your worries just as you perceive them. In a while you will find that your moral life has improved a great deal, just by eliminating worry, if only a little bit.

At the beginning of this article we said that the first and universal moral norm could not be improved upon: "Do good and avoid evil." But—move over Kant—perhaps there is a close second as a practical corollary to our axiom: "Not to worry!" †



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SIMPLE TRUTHS



Fulton J. Sheen

"Everyone boasts that he loves to knock at the door of truth, but the sad fact is that if the door opened, many would die of the shock. They much prefer to hear the sound of their knuckles on the portals, rather than to accept responsibilities which truth implies. We do not even want to hear truth about ourselves." †



AMBROSE of MILAN

Lawyer, Bishop, Poet, Saint

Michael Shonafelt. Esq.



It is Easter vigil of the year 387, AD. In the City of Milan, several hundred candidates for baptism, the *competentes*, gather in the baptistry of the cathedral. The church, ablaze with numerous oil lamps, stands in stark contrast to the darkness of the night outside. The light glows warmly from the barred windows and plays ethereally upon the shrubbery in the cathedral's courtyard. It is a calculated effect, and for the gathered candidates, it brings to mind the words of Saint Paul:

"The night is nearly over, daylight is on the way; so let us throw off everything that belongs to darkness and equip ourselves for the light. Let us live decently, as in the light of day; with no orgies or drunkenness, no promiscuity or licentiousness, and no wrangling or jealousy. Let your armor be the Lord Jesus Christ."

It is the Catholic Church of the Roman Empire. Valentinian sits as emperor. The Church has matured beyond its fledgling era, when Rome was hostile and the celebration of the mass was a clandestine affair. Now the Church has had the official sanction of the emperor for over fifty years. Its basilicas are richly adorned, and, in the Milanese Cathedral, the baptistry, the very locus of rebirth in Christ, is radiant with liturgical splendor.

The baptismal font itself is a large, octagonal structure, filled with warmed water gurgling from ornate stone spouts fashioned in the shape of lions' mouths. A fifth century poet, Ennodius, describes the scene,

*Still unceasing the gleam of dew that's
begotten of stone.
Barren the baldequin—strange, but it teems
with glistening fountains;*

*Rushing, they strike from above those
undergoing below Holy rebirth. From
ethereal sluice comes the life-giving water*

...

*See how kindly the lion, forgetting his
natural wildness
(Changed is his turbulent heart) spews forth
water that saves.*

The candidates, in a solemn, but joyful procession, approach the font. One by one, they disrobe and step naked into the pool. Each is reborn in the name of the Father, the Son, and the Holy Spirit.

Overseeing the ceremony is the great bishop of Milan, Ambrose. That very night, another great saint and future doctor of the Church, 32 year old Augustine of Thagaste, along with his son Alypius, received the sacrament of rebirth at Ambrose's hand. For Augustine, it is the crowning moment of a harrowing, and serpentine search for truth—a long conversion, in

which Ambrose played an integral part.

For Ambrose, too, the event follows a string of remarkable milestones and career twists.

Ambrose initially wanted no part of the bishopric of Milan. He was a brilliant student and a successful lawyer in Milan prior to receiving the miter. His abilities as a member of the bar and the effectiveness with which he argued his cases in court catapulted him to positions of great influence. So great was his success that *Ancius Probus*, praetorian prefect of Italy, appointed Ambrose as his assessor, and, eventually, the emperor himself made Ambrose governor of the provinces of Ligouria and Aemilia in northern Italy.

***We, as lawyers, and
as faithful, have in
Saint Ambrose
a compelling
example of sanctity
and a powerful
intercessor.***

(Continued from page 3) *St. Ambrose*

The Church at that time was locked in a doctrinal struggle between orthodoxy and Arianism. At the time Ambrose was practicing law in Milan, an Arian sat on the cathedral chair. Arianism, a heresy denying the deity of Christ, was the cause of rancor and rupture in the Church. When the Arian bishop of Milan died, the faithful were divided among those seeking an Arian replacement, and those seeking a Catholic. Ambrose was called to still the tumult caused by the two camps. When he had appeared at the cathedral to speak, there came a shout from the crowd, “*Ambrose, bishop!*” The cry was joined unanimously by Arian and Catholic alike. At the time, Ambrose was not even baptized, let alone ordained to the priesthood.

The voice of the crowd articulated the will of God, but Ambrose resisted the idea. He asserted that “*emotion had overruled canon law.*” Ambrose even attempted to escape—hiding himself in the home of a senator. After an imperial order, Ambrose finally yielded. At age 35, he was baptized and, one week later, was ordained to the episcopacy.

Once Ambrose put his hand to the plow, he never looked back. He devoted himself to the study of scripture and the writings of the early Greek fathers. His tutor since childhood, a priest named Simplicianus, guided his studies. Ambrose led an austere life, dedicating himself to daily audiences with his people, and the sacrifice of the mass.

The life of a fourth century Roman bishop encompassed both the political and the spiritual realms of post-pagan Rome. As one author wrote,

There could be nothing more complete or better filled than a life of the prelates of the fourth and fifth century. A bishop baptized, absolved, preached, arranged private and public penances, hurled anathemas or raised excommunications, visited the sick, attended the dying, buried the dead, redeemed captives, nourished the poor, widows, and orphans, founded almshouses and hospitals, ministered to the needs of his clergy, pronounced as a civil judge in individual cases, and acted as arbitrator in differences between cities. He published at the same time treatises on morals, on

discipline, on theology. He ... busied himself with science and history, corresponded with churches and bishops, monks and hermits; sat at councils and synods’ was summoned to the audience of emperors, was charged with negotiations, and was sent as ambassador to usurpers or to barbarian princes to disarm them or keep them within bounds. The three powers, religious, political, and philosophical were all concentrated in the bishop.

One of Ambrose’s greatest endeavors during his tenure as bishop was his single-minded opposition of the Arian heresy. His greatest test in this cause came in the form of an order from the Empress-regent Justina, mother of emperor Valentinian II, and an ardent Arian. Ambrose greatly respected the office of emperor, but, just as Saint Thomas More some 1,100 years later, he had to choose between his devotion to his earthly sovereign, and his love of God.

When the emperor had ordered Ambrose to relinquish one of his basilicas to the Arian sect, Ambrose refused. On one occasion, imperial troops were dispatched to wrest control of one of Ambrose’s places of worship. While armed troops gathered outside, Ambrose remained barricaded inside with several of the faithful. From Palm Sunday to Easter Sunday of the year 385, Ambrose remained in the basilica, preaching, reciting the psalms, and singing hymns with his congregation. They had resisted and overcome the imperial effort to starve them into submission.

In the midst of this struggle, Ambrose told his frightened congregation,

I will never willingly desert you, though if force is used, I cannot meet it. I shall be able to grieve, to weep, to groan; against weapons, soldiers, Goths. My tears are my weapons, for these are a priest’s defense. I ought not, cannot, resist in any other way; but to flee and forsake the Church is not my way; lest anyone should suppose I did so from fear of some heavier punishment. You yourselves know that I am wont to show

St. Ambrose (Continued on page 5)

(Continued from page 4) **Ambrose**

respect to our emperors, but not to yield to them....

The Roman Empire, at the time of Ambrose, had both a western and an eastern capital. In the east, Theodosius sat as emperor. Due largely to Ambrose's prayers and influence, as well as a diplomatic effort by Ambrose to dissuade Goths from invading Italy, Theodosius convinced his western counterpart, Valentinian, to renounce Arianism.

But Theodosius himself was in need of reform. In 390, Theodosius ordered the massacre of over 7,000 of his subjects in reprisal for the murder of one of his governors. Ambrose exhorted Theodosius to do penance. When Theodosius refused, Ambrose publicly rebuked him, refused him communion, and denied him entrance into his church. This rebuke led Theodosius to later repent. In a remarkable display of humility, Theodosius did public penance and took his place among the laity in Ambrose's church. Ambrose later recalled at Theodosius' funeral,

He stripped himself of every sign of royalty and bewailed his sin openly in church. He, an emperor, was not ashamed to do the public penance which lesser individuals shrink from, and to the end of his life, he never ceased to grieve for his error.

Ambrose, like Saint Thomas More, was a man for all seasons, and, in addition to his skills as a lawyer, bishop, and diplomat, Ambrose was also a poet. One of his poems, still sung in churches to this day, was recalled by Saint Augustine in his *Confessions*. Augustine, having bid his mother, Saint Monica, farewell at her death in Ostia, could not still the grief in his heart. During the quiet of night, in particular, his grief was amplified. He found comfort in one of the hymns authored by Ambrose:

*Maker of all things! God most high!
Great Ruler of the starry sky!
Who, Robing day with beauteous light,
Hast clothed in soft repose the night.*

*That sleep may weakened limbs restore,
And fit for toil and use once more;
May gently soothe the careworn breast,
And lull our anxious griefs to rest.*

We, as lawyers, and as faithful, have in Saint Ambrose a compelling example of sanctity and a powerful intercessor.

Saint Ambrose, please pray for us! †

Michael Shonafelt is an associate with the law firm of Nossaman, Guthner, Knox & Elliott having received his J.D. degree from Loyola School of Law in 1996. Michael has a master's degree in education and taught in the L.A. school district while attending law school. He and his wife have 4 children! His 3 years at St. Michael's Seminary are reflected in his regular contributions to this newsletter.

Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



FISH & CHIPS

Lost on a rainy night, a nun stumbled across a monastery and requests shelter there.

Fortunately, she's just in time for dinner and was treated to the best fish and chips she had ever tasted.

After dinner, she went into the kitchen to thank the chefs. She was met by two of the Brothers.

The first one says, "Hello, I am brother Michael, and this is Brother Charles."

"I'm very pleased to meet you," replies the

nun. "I just wanted to thank you for a wonderful dinner. The fish and chips were the best I've ever had. Out of curiosity, who cooked what?"

Brother Charles replied, "Well, I'm the fish friar."

She turned to the other Brother and says "Then you must be....?"

"Yes, I'm afraid I'm the chip monk." †



The Writings of Thomas More

MORE ON HIS DEATH

Thomas More wrote the following letter to his daughter Margaret with a charcoal stick. It was written from prison on July 5, 1535, the day before he was executed.

Our Lord bless you, good daughter, and your good husband, and your little boy, and all yours, and all my children, and all my god-children and all our friends. Recommend me when ye may to my good daughter Cecily, whom I beseech Our Lord to comfort; and I send her my blessing and to all her children, and pray her to pray for me. I send her a handkerchief, and God comfort my good son, her husband. My good daughter Daunce hath the picture in parchment that you delivered me from my Lady Coniers, her name on the back. Show her that I heartily pray her that you may send it in my name to her again, for a token from me to pray for me.

I like special well Dorothy Colly. I pray you be good unto her. I would wot whether this be she that you wrote me of. If not, yet I pray you be good to the other as you may in her affliction, and to my good daughter Jane Aelyn too. Give her, I pray you, some kind answer, for she sued hitherto me this day to pray you be good to her.

I cumber you, good Margaret, much, but I would be sorry if it should be any longer than to-morrow, for it is St. Thomas's even, and the utas of St. Peter; and therefore, to-morrow long I to go to God. It were a day very meet and convenient for me.

I never liked your manner towards me better than when you kissed me last; for I love when daughterly love and dear charity hath no leisure to look to worldly courtesy. Farewell, my dear child, and pray for me, and I shall for you and all your friends, that we may merrily meet in heaven. I thank you for your great cost. I send now my good daughter Clement her algorism stone, and I send her and my godson and all hers God's blessing and mine. I pray you at time convenient recommend me to my good son John More. I liked well his natural fashion. Our Lord bless him and his good wife, my loving daughter, to whom I pray him to be good, as he hath great cause; and that, if the land of mine come to his hands, he break not my will concerning his sister Daunce. And the Lord bless Thomas and Austin, and all that they shall have. †



FRANK & ERNEST

THE RED MASS

A BRIEF HISTORY



The first recorded Red Mass, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries it was held in the chapel of the Order of Advocates, La Sainte Chapelle, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron Saint of Lawyers.

In England, the tradition began about 1310 during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of Court. The priest and judges of the High Court wore red robes thus the Eucharistic celebration became popularly known as the "Red Mass."

The tradition of the Red Mass has continued in the United States. In Washington, D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration of the Red Mass at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the United States.

The first Red Mass in Orange County was celebrated in 1988 and was well attended by the Bench and Bar. It is our hope that the celebration of the Red Mass will become as much a tradition in Orange County as it is in the United States and other parts of the world.

YOU ARE INVITED TO THE RED MASS IN 2001

This year the Red Mass will be celebrated by Bishop Tod Brown on Monday October 15, 2001 at 6:00 p.m. at Holy Family Cathedral in Orange. Please join us for the Red Mass followed by a reception.

SPONSORS NEEDED

Sponsors are needed to help support the Red Mass.
For more information,
please contact Pete Callahan, Esq. @ (714) 730-5700



Thought For The Day



GOD'S WINGS

An article in National Geographic several years ago provided a penetrating picture of God's wings... After a forest fire in Yellowstone National Park, forest rangers began their trek up a mountain to assess the inferno's damage. One ranger found a bird literally petrified in ashes, perched statuesquely on the ground at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother's wings. The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise. She could have flown to safety, but had refused to abandon her babies. When the blaze had arrived and the heat had scorched her small body, the mother had remained steadfast. Because she had been willing to die, those under the cover of her wings would live..

*“He will cover you with his feathers,
and under his wings you will find refuge...”*

Psalm 91:4 †



Scriptural Corner:

“And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.”
Mark 1:35

Comment from the Navarre Bible:*

Many passages of the New Testament make reference to Jesus praying. The evangelists point to him praying only on specially important occasions during his public ministry: Baptism (Lk 3:1), the choosing of the Twelve (Lk 6:12), the first multiplication of the loaves (Mk 5:45), the Transfiguration (Lk 9:29), in the Garden of Gethsemane prior to his passion (Mk 26:39), etc. Mark for his part, refers to Jesus' prayer at three solemn moments: at the beginning of his public ministry (1:35), in the middle of it (6:46) and at the end, in Gethsemane (14:32).

Jesus' prayer is prayer of perfect praise to the Father; it is prayer of petition for himself and for us; and it is also a model for his disciples. It is prayer of perfect praise and thanksgiving because he is God's beloved Son in whom the father is well-pleased (cf. Mk 1:11). It is a prayer of petition because the first spontaneous movement of a soul who recognizes God as Father is to ask him for things. Jesus' prayer, as we see in very many gospel passages (e.g. Jn 17:9ff) was a continuous petition to the Father for the work of redemption which he, Jesus, had to achieve through prayer and sacrifice (cf. Notes on Mk 14:32-42) and Mt 7:7-11).

Our Lord wants to give us an example of the kind of attitude a Christian should make a habit of addressing God as son to Father in the midst of and through his everyday activities---work, family life, personal relationships, apostolate---so as to give his life a genuinely Christian meaning, for, as Jesus will point out later on, “apart from me you can do nothing” (Jn 15:5).

“You write: ‘To pray is to talk with God. But about what?’ About what? About his, about yourself: joys, sorrows, successes and failures, noble ambitions, daily worries, weaknesses! And acts of thanksgiving and petitions: and love and reparation. In a word: to get to know him and to get to know yourself: ‘to get acquainted!’” (J. Escriva, *The Way*, 91; cf. Notes on Mt 6:5-6; 7:11; and 14:22-23). Page 74-5 †

**The Navarre Bible, a renowned 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.*

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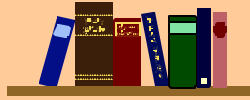
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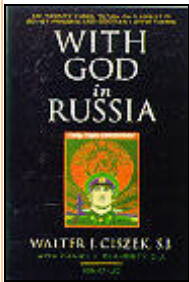
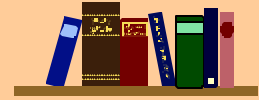
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WITH GOD IN RUSSIA

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**Our
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WHEN: Wednesday August 15th @ NOON (Lunch) \$10

TOPIC: THE FOUR V'S OF CATHOLIC LEADERSHIP

SPEAKER: Dr. George Saint-Laurent (Professor Emeritus)

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