

# ◆ Ad Veritatem ◆

Volume 7 Issue 4

Official Publication of the St. Thomas More Society

April 2002

## APRIL MEETING

**DR. REX GREENE**  
**“STEM CELL RESEARCH:  
EVERYTHING YOU  
WANTED TO KNOW”**



*Because many things demand our attention, More stressed that active mortifications and set times of prayer are needed to keep the “heart afire” with the love of God.*

**Thomas More:**  
**A Portrait of**  
**Courage**  
Gerard Wegemer

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

Dr. Rex Greene is currently the Physician Director of the City of Hope National Medical Center in Duarte. A board certified specialist in hematology and oncology, his educational background is replete with honors as a graduate of UCLA and UCI. Besides having his own practice for many years, he is a respected instructor at USC School of Medicine and Huntington Memorial Hospital. He is a renown author and lecturer as to many aspects of ethics and health care issues. Besides serving in numerous professional organizations, Dr. Greene has been involved with many community and church groups. In 1996 he was included in the list of “L.A.’s Best Doctor’s” by Los Angeles Magazine. In 1999 he was listed in the “Guide to the Best Doctors (Los Angeles)” published by the Center for the Study of Services. Fluent in Spanish and French, he is married and the father of two daughters.

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## APRIL MEETING:

**TOPIC: Stem Cell Research**  
**SPEAKER: Dr. Rex Greene**  
**WHEN: Wed. April 17<sup>th</sup>**  
**@ Noon (Lunch \$10)**  
**PLACE: First American Title**  
**2 First American Way**  
**Santa Ana**

## The Limits of Satan

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



### QUESTION:

*When I hear that the devil can tempt us, I am frightened. Is he able to get inside of us and make us*

*sin? Can he force us to give in to his temptations?*

**ANSWER:** The only way that the devil can tempt us is, in principle, the way in which other human beings can tempt us. He can approach us only from the “outside,” through our senses and sense imagination and memory. The devil cannot force our spiritual will or our immaterial intellect. He can only work on the aspects of our soul which are completely dependent on physical sensation. The difference with the devil is that, being by nature an angel (although a fallen one) he is able to “see” into our imagination and mem-

*Satan’s Limits (Continued on page 2)*

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(Continued from page 1) ***Satan's Limits***

ory, even though we may not be expressing their contents by words or actions. This gives him a slight advantage, more ammunition, to use against us. However, he never is able to be sure we have really given in, because he can only guess whether we have given full consent or completely understand, or have reflected sufficiently that what we have done or want to do is sinful. This is because he cannot see our intellect or will. This can only be seen by God. This is why the earliest teachers on Christian prayer and spiritual discipline, the Fathers of the Desert, emphasize how important control of our imagination is in fighting the devil. By constant prayer, by short aspirations prayed inwardly or out loud as we go about our daily work, short prayers like "My Jesus, Mercy" or "Mary, Help," by thinking about the life of Our Lord, Our Lady, and the Saints, by avoiding useless words and images on TV and radio, we can clean up our imagination, and give the devil less to work on. We will recognize temptations more easily, and reject them more successfully, if we have a purer inner life. The best example of this is Our Lord and Our Lady. When the devil tempted Christ, he was not sure He was the Son of God and Messiah. This means that Our Lord had so complete a control of His imagination that nothing en-

**Let's remember the words of St. Peter:**  
***"Be sober and vigilant. Your opponent, the devil, is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, ..."***

tered there which he did not want to, so the devil was perplexed at a man with an imagination and memory so pure and holy, so he was forced to come out into the open and ask. (What a humiliation for him, and a lesson for us!) In World War II, there were posters with sinking ships over the caption "somebody talked." If we can quiet our imagination by prayer and silence, we can avoid many an attack of the evil one. Let's remember the words of St. Peter: "Be sober and vigilant. Your opponent, the devil, is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to His eternal glory through Christ will Himself restore, confirm, strengthen, and establish you after you have suffered a little." (1 Peter 5:8-10).

St. Ignatius of Antioch (A.D. 107) has these wonderful words about Our Lady's self-controlled, grace-filled imagination. He says, "Both the virginity of Mary and her giving birth escaped the notice of the prince of this age . . . mysteries wrought in the stillness of God" (Letter to the Ephesians 19). Let's ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. ✚

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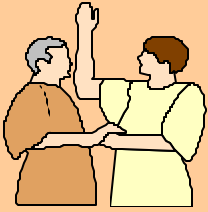
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## **SIMPLE TRUTHS**



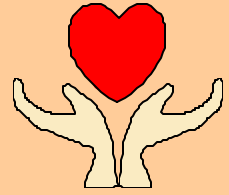
**Fulton J. Sheen**

**"A disordered soul is characterized by the same sort of thing that has happened to an atom, namely, fission. Everywhere there is a breaking up, an alienation, a fragmentation and a dissolution. Such a person no longer is a unit. He is divided first within himself; he is divided from his fellowman; he is alienated from God ." ✚**



# Your Kindness Should Be Known to All!

By: Commissioner Thomas Schulte



In his letter to the Philippians the Apostle Paul proclaimed: *"Rejoice in the Lord always! I shall say it again: rejoice! Your kindness should be known to all."* Phil 4: 4-5

Some time ago I was having a discussion about religion with a co-worker at the courthouse. The fellow with whom I was talking said he saw no purpose in organized religion, that the way he worshiped God was to go off into the woods all by himself and pray. Although I understand what he was saying, there should be time in our lives for quite reflection when we can be one on one with God, but if we confine our spirituality solely to that, I think we are missing the boat. Christians are born to share their faith. John Paul II defines it as our *"Baptismal Call."* It is our duty and obligation. It is also a privilege.

*"Rejoice in the Lord always,"* Paul says. *"Your kindness should be known to all."*

Your kindness should be known to all. To Paul the very purpose for our rejoicing was not only, or even primarily, to praise God, rather it was to spread the Good News: to share our love for God with others and, yes, I will say it: *to evangelize.*

Evangelize. To many of us that is a scary word. What does it mean to *"evangelize"*?

For many years I was turned off by that word. It brought to mind the image of a Bible-thumping preacher, threatening hell and damnation on one hand, and who offered salvation by way of his collection plate in the other.

But about six years ago I began to see things differently. I am afraid that preacher was more a

figment of my imagination than reality; more of an excuse for not spreading the Good News myself. Yes, some do abuse the power of the Gospel but they are certainly the minority. Or maybe because they are the loudest, they get all of the attention.

I am a cradle Catholic. I was raised in a loving home where Faith was the center of our world. My mother was a convert who attended daily Mass. As far as I can recall, our family never missed Sunday Mass. At age 14, I left home and went into the junior seminary to study for the priesthood. Back in the 1950's, that was how things were done. The religious order that I had chosen was rather strict. We maintained silence a lot of the time: every day from after evening meal until breakfast the next morning; the first weekend of each month from Friday night to Sunday evening; and two full weeks each year: one week during Advent and one week during Holy Week. I learned a lot there and my Faith was deepened but I did not learn about evangelization.

I left the seminary in my senior year of high school and returned home. I thought that since I did not have a vocation to religious life that I should put that behind me and concentrate on succeeding in the secular world. I am sad to say that for many years, my Faith took a back seat to my other endeavors. It saddens me that with regard to my spiritual life, those years were completely lost. I can never get them back. But after I married and we had kids, I began to attend Mass again. However, it was not until about six years ago after I attended a special three-day retreat that my life began to burn with God as the center of my world.

**The answer was simple: instead of teaching people about Jesus by telling them about Him, I would have to do it by acting like Him: by being the face of Christ to everyone.**

(Continued from page 3) ***Kindness***

It was at this time that I began to revisit the issue of evangelization. By that time I had matured in my Faith and began to better understand what it meant to be Christian. To be a Christian includes the call to spread the Good News: to be the salt, the light and the leaven of the world. This calling is not confined to just our homes and church communities; we are called to be that salt and light and leaven in **every** environment in which we live, work and play.

At first I thought this was a problem in my work. As a judicial officer, how was I going to evangelize in the Court system? How could I teach people about Jesus if I am not allowed to use His name or hang His picture?

First, let me explain that I am not advocating that we should be able to do those things in our courts or other government institutions. We are a nation of many faiths and beliefs, even of non-believers. The laws we have restricting our conduct in this regard, in my mind, are not misplaced. As long as we are a nation that does not profess non-belief, an attitude of respect for those of different faiths is appropriate. You would not want to stand before a court or judicial officer who advocates or expresses a preference for a faith other than your own and those of us who are Christians must give the same respect to others.

So, how was I to answer this call at work? My renewed enthusiasm was compelling and I wanted to share it with the world...with everyone in every place.

As I thought and prayed about it, I came to realize that this "*impediment*" was nothing more than a challenge. The answer was simple: instead of teaching people about Jesus by *telling* them about Him, I would have to do it by **acting** like Him: by being the face of Christ to everyone. Mother Teresa said it clearly and simply: "*Preach the Gospel at all times; sometimes use words.*"

One of the first things I did was to let everyone know that I was a Catholic. One way this information got around was because I attend daily Mass at Holy Family Cathedral. A lawyer who was dropping his kids at the parish school saw me. It was not long thereafter that the rumor spread about Schulte going to Mass everyday before court.

People would ask me if that was true and I would respond that it was and that I found it to be a great way to start the day. In casual conversation the subject of religion would often come up although I cannot think of a time when I was the one who raised the subject. However, it seemed that I was talking about religion more and more. Lawyers are not dumb and are natural salesmen: they always seem to find a way to talk to the court about what they think the Judge (or, in my case, the Commissioner) is interested in! However, my evangelizing had very little to do with what I said; rather it had mostly to do with what I did. It was my actions, not my words.

As members of my court staff saw that I was changing, they began to change too - to treat people differently. The bailiff was more polite with litigants; my clerk became more tolerant of pushy lawyers. There was a time when I looked down and noticed a tear in my reporter's eyes when a litigant was testifying about the trauma and pain in her life. At that time we were assigned a Domestic Violence calendar where we were dealing with between 20 to 40 dysfunctional families a day. During one year, nine litigants who had passed through our court were later killed by the other party.

Six years ago I went on a retreat in a quest for a way in which I could become more involved with my Faith and to help others. I figured that I would get involved in some ministry with the Church to feed the poor or help the elderly or teach the kids. But on that Saturday, I woke up in the middle of the night with the awareness that I had completely missed the obvious: there were 400 dysfunctional families a month who pass through my court and I was looking for someone to help!

There is a saying in the Cursillo movement: "*Bloom where you are planted.*" God put me in that place at that time for a reason. The fact that it is not an environment where I can openly advocate my religion is a blessing in disguise! It is a blessing to me because I am forced to **be** a Christian, not merely recite the words. Leading by example is the call of the day.

"Rejoice," Paul said, "*Your kindness should be*

***Kindness*** (Continued on page 5)

(Continued from page 4) **Kindness**  
*known to all.*"

In this simple directive Paul not only encourages us to evangelize, he teaches us how to evangelize. *"Your kindness should be known to all."* It is through our kindness that we teach people about Christ. Love is our form of advocacy with compassion as the means of professing our Faith. Paul's words are not in conflict with what we do in our business. There is nothing unchristian about the concepts of justice, fairness, and equity; not even reparation or punishment are contrary to Christian teachings. Those things only conflict with our Christian way when they are done out of meanness rather than kindness, hate rather than love, with cruelty rather than compassion.

In the court system, we deal, by the very nature of what we do, with some very difficult people. Some of us deal with hardened criminals. In the family law courts, we get good people at their worst. In civil matters, we often find far more greed than gratitude. But this does not mean that there is no place for Christian ideals; in fact, it is a perfect place for a Christian presence. Christ lived among the people who were viewed as the lowest of society. He did not seem to spend a lot of time in the temple. In fact, even though He was a carpenter, He never built a church. He dined with the tax collectors....He forgave the prostitute...He died between two thieves. We Christians in the law are exactly where we need to be: amongst the bad guys.... exactly where Christ would be if He lived among us at this time.

Now I wish I could report that I have been completely Christian all the time as a result of my change of heart and mind. Unfortunately, I have not been. Some days I think I do pretty well; other days, frankly, I just blow it. It is not easy to be the face of Christ to others. I guess it is not suppose to be. The Gospels show that it was difficult for Christ

Himself. He was constantly being ridiculed by the Pharisees. His cousin and best friend, John, was beheaded for loving Him. Christ was mocked, spit upon, crowned with thorns and crucified. He even specifically told us that it would be hard to follow Him: in fact, we would be persecuted in His name. But He also taught us to face failure: that His forgiveness is there as long as we are willing to get up and try again.

Some days when I face 20 to 40 cases of angry litigants with hatred in their hearts and their over-worked lawyers who have lost patience with their clients, the other lawyer or even me, I just lose it and say something unkind or spiteful. At those times I can feel the image of Christ fade away in me and I fear that when that happens, I am doing far more damage than good. And even worse, because I hold myself out as a disciple of Christ, that I am leading others away from, rather than closer to, God. Living with this reality is the price we pay for the gift of Faith. After all, we *are* our brother's keeper.

What keeps me going, what gets me back on track when I fail, is prayer. Through prayer comes grace and from grace comes strength and the will to persevere: the strength and will to fulfill our Baptismal Call to be the salt and the light and leaven of the world.

*Rejoice in the Lord*, my friends. And I say again *"Rejoice: your kindness should be known to all."* †



**Please continue to pray for the City of New York and all the people who lost family and friends as well as those who witnessed the September 11th tragedy. They continue to suffer deeply! †**



**PLEASE MARK  
YOUR CALENDAR!**

**The Red Mass will be celebrated on  
Monday October 21, 2002 †**

**Thought  
For  
The  
Day**



## A SMALL THING

When I was quite young, my father had one of the first telephones in our neighborhood. I remember well the polished old case fastened to the wall.

The shiny receiver hung on the side of the box. I was too little to reach the telephone, but used to listen with fascination when my mother used to talk to it.

Then I discovered that somewhere inside the wonderful device lived an amazing person - her name was *"Information Please"* and there was nothing she did not know. *"Information Please"* could supply anybody's number and the correct time.

My first personal experience with this genie-in-the-bottle came one day while my mother was visiting a neighbor. Amusing myself at the tool bench in the basement, I whacked my finger with a hammer. The pain was terrible, but there didn't seem to be any reason in crying because there was no one home to give sympathy. I walked around the house sucking my throbbing finger, finally arriving at the stairway. The telephone! Quickly I ran for the footstool in the parlor and dragged it to the landing.

Climbing up, I unhooked the receiver in the parlor and held it to my ear. *"Information Please,"* I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear. *"Information."*

*"I hurt my finger. . ."* I wailed into the phone. The tears came readily enough now that I had an audience.

*"Isn't your mother home?"* came the question.

*"Nobody's home but me."* I blubbered.

*"Are you bleeding?"*

*"No,"* I replied. *"I hit my finger with the hammer and it hurts."*

*"Can you open your icebox?"* she asked. I said I could.

*"Then chip off a little piece of ice and hold it to your finger,"* said the voice.

After that, I called *"Information Please"* for everything. I asked her for help with my geography and she told me where Philadelphia was. She helped me with my math. She told me my pet chipmunk that I had caught in the park just the day before would eat fruits and nuts.

Then, there was the time Petey, our pet canary, died. I called *"Information Please"* and told her the sad story. She listened, then said the usual things grown-ups say to soothe a child. But I was unconsolated.

I asked her, *"Why is it that birds should sing so beautifully and bring joy to everyone, only to end up as a heap of feathers on the bottom of a cage?"*

She must have sensed my deep concern, for she said quietly, *"Paul, always remember that there are other worlds to sing in."* Somehow I felt better.

Another day I was on the telephone. *"Information Please."*

*"Information,"* said the now familiar voice.

*"How do you spell 'fix'?"* I asked.

All this took place in a small town in the Pacific Northwest. When I was 9 years old, we moved across the country to Boston. I missed my friend very much. *"Information Please"* belonged in that old wooden box back home, and I somehow never thought of trying the tall, shiny new phone that sat on the table in the hall.

As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity I would recall the serene sense of security I had then. I



(Continued from page 6) **A Small Thing**

appreciated now how patient, understanding, and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle. I had about half an hour or so between planes. I spent 15 minutes or so on the phone with my sister, who lived there now. Then without thinking about what I was doing, I dialed my hometown operator and said, "Information Please."

Miraculously, I heard the small, clear voice I knew so well.

"Information." I hadn't planned this but I heard myself saying, "Could you please tell me how to spell 'fix'?"

There was a long pause. Then came the soft spoken answer, "I guess your finger must have healed by now." I laughed.

"So it's really still you," I said. "I wonder if you have any idea how much you meant to me during that time."

"I wonder," she said, "if you know how much your calls meant to me. I never had any children, and I used to look forward to your calls."

I told her how often I had thought of her over the years and I asked if I could call her again when I came

back to visit my sister.

"Please do," she said. "Just ask for Sally."

Three months later I was back in Seattle. A different voice answered.

"Information Please." I asked for Sally.

"Are you a friend?" she asked.

"Yes, a very old friend," I answered.

"I'm sorry to have to tell you this," she said. "Sally had been working part-time the last few years because she was sick. She died five weeks ago."

Before I could hang up she said, "Wait a minute. Did you say your name is Paul?"

"Yes."

"Well, Sally left a message for you. She wrote it down in case you called. Let me read it to you." The note said, "Tell him I still say there are other worlds to sing in. He'll know what I mean."

I thanked her and hung up. I knew what Sally meant.

Never underestimate the importance and power of the small things you do for someone, especially in the name of God. †

### **FIRST FRIDAY MASS**

**You are invited to attend First Friday Mass  
Private Chapel @ Busch Law Firm  
2532 Dupont Drive, Irvine  
R.S.V.P. (949) 474-7368  
Lunch is provided following Mass. †**

### **UP COMING SPEAKERS!**

**Our Speaker in May will be  
Hugh Hewitt  
on "9/11—A Test of Faith" †**

## **P E T I T I O N S**

**R  
A  
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R**

*We all need prayers—at some times more than others. If you or someone you know has a special need for prayer, please let us know and it will be placed in this newsletter, so we can join in prayer for each other.*

*You can leave a message on Anne Lanphar's voicemail (714) 800-3225 or email your request to [alanphar@firstam.com](mailto:alanphar@firstam.com)*



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

### **PLEASE PRAY FOR:**

- ✘ Judge Matt Anderson, his wife, Joan, who is suffering from a serious illness.  
(Note: Thanks for your prayers as prognosis now looks very good!)
- ✘ Delray Tuttle & her husband William Riddle. They lost triplets by premature birth and William broke his back in an accident.
- ✘ Frank Firmat and his family. †

# The Writings of Thomas More

## MORE ON ETERNITY

Since even the greatest of earthly pleasures is “*little, simple, short, and suddenly past,*” why should one act like a mad merchant and sell one’s soul for “*foolish merchandise*”? This life passes so quickly that it is like “*a dream or a shadow on the wall*”—a mere moment, to be followed by an eternity of joy or an eternity of pain. Why, asks More, would any sane person buy a momentary pleasure for an eternity of pain? Furthermore, if we would compare all the pleasures of this world we would discover that the greatest by far is a clear conscience, that “*inward gladness of a virtuous mind.*”

Central to his argument is that “*God has made thee...unto His image and figure, / And for thee suffered pains intolerable.*”

Remembering who we are and what Christ has suffered for each of us, “*How mayst thou then to Him be / That ever hath been so loving unto thee?*” To drive home this fundamental truth, More continues with rhetorical flourish:

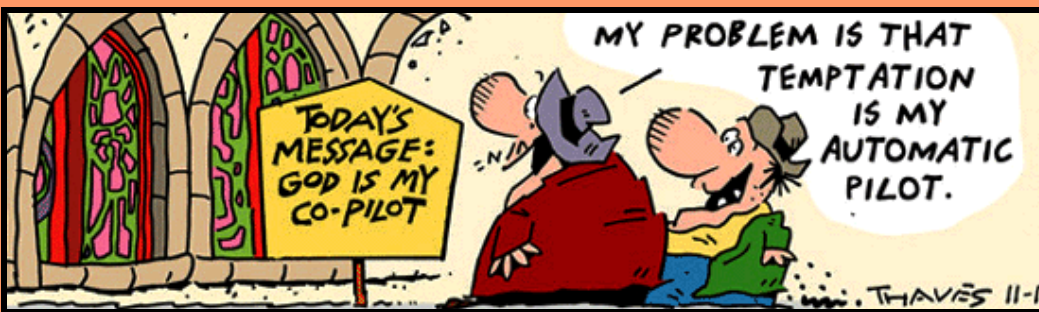
*When thou in the flame of temptation friest,  
Think on the very lamentable pain,  
Think on the piteous cross of woeful Christ,  
Think on His blood beat our at every vein,  
Think on His precious heart carved in twain,  
Think how for thy redemption all was wrought—  
Let Him not lose thee, whom He so dear has bought.*



More concludes by pointing out that “*God will thee help if thou do not refuse,*” insisting that victory always depends on genuine trust in God.

From Thomas More: A Portrait of Courage by Gerard B. Wegemer Scepter Publishers (p. 26) †

**Lord,  
Hollow me out and make me your instrument.  
Then play me, Lord;  
play your song of love to the world. Amen †**



**FRANK & ERNEST**

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# How (and Why) To Return to Sunday Mass



**Reason 1** It's your way to relive the Last Supper.

**Reason 2** When was the last time you prayed too much?

**Quick Tip** Be early. Would you come late to your wedding? (Women, don't answer!)



**Reason 7** Wise people invest money for the future. How much more should we invest in eternal life?

**Reason 3** If you want to spend an eternity with Christ, you need to get to know him now.



**Reason 4** It's the central, necessary activity of Christian worship (Luke 22:14-23; John 6:53ff; 1 Corinthians 11:23-26).

**Reason 5** It's your best way to identify yourself with Christ's sacrifice on the cross.



**Reason 6** Some of the greatest people in history made it a habit to go to Mass (St. Francis, Mother Teresa, John Paul II)



**Quick Tip** Forgotten what to do at Mass? You'll remember. It's like riding a bicycle! Follow the Mass closely with a helper: missalette, missal, or Magnificat.



## Next month: Confession

**Reason 10** If you knew Jesus would be somewhere, wouldn't you go see him?

**Reason 11** Guaranteed Bible readings. Countless lives have been changed by Scripture. Might yours?

**Reason 12** Statistics say that people who go to church are happier and less stressed out.

**Reason 13** It's the best way to pray for your family and friends and to cope with troubled times.



**Reason 14** 1 out of 10 Commandments asks us to go to Mass every Sunday.

**Quick Tip** Communion is open to all who are not conscious of committing a serious sin (anything from missing Sunday Mass to infidelity) since their last confession.



**Quick Tip** Show a sign of respect before receiving Communion. The bishops suggest bowing. (Do it while the person in front of you is receiving Communion.)



**Reason 17** Is one hour too much to give to God? How many do you spend on other priorities?

**Quick Tip** In prayer after Communion, make one resolution about how you'll live your life differently. (Think back on the homily.)



**Reason 18** You'll become a better person at Mass. The more you are part of God's life, the better you'll be.

**Quick Tip** Feel alone and unsure at Church? Bring a friend!



**Reason 15** Life is complicated. Get directions that work from the One who created life.



**Reason 16** It's your way to go most directly through Jesus Christ to God the Father by the power of the Holy Spirit in prayer.

Content: Martha Fernandez-Sandino ([www.adw.org/evangelicaloffice.html](http://www.adw.org/evangelicaloffice.html)); Father Richard Gill ([www.legionofchrist.org/](http://www.legionofchrist.org/)); Carle Martin and Edward Shi ([www.focusonline.org/](http://www.focusonline.org/)); Father C. John McCloskey ([www.ccdc.org/](http://www.ccdc.org/)); Father Rob Parker ([www.gmu.edu/~catholic/](http://www.gmu.edu/~catholic/)); Art: Tim Rauch. Photos: Pope and clock: CNS; Mother Teresa: KRT.

## Common 'Good Excuses'

**What's in it for me?**

Everything! God desires only and always your good. He became a man in large part to give us himself in the Mass. Why should you deny yourself such a gift?

**I don't need to go to Mass to get close to God.**

At Mass, you receive God himself: Jesus Christ truly present in the sacrament. Even a beautiful mountain vista can't compare to that.

**I had a bad experience with the Church.**

This is always sad. But many of us also had bad teachers and we know the whole education system isn't bad. Jesus wants to bring you healing at Mass.

**I don't get anything out of Mass.**

Don't expect it to be entertainment. Learn about what it does: joins us to Christ, separates us from sin, wipes away venial sins, commits us to the poor, prepares us for heaven.

**I don't have the time.**

God has been very generous with time: 24 hours a day, 168 hours a week. That's less than 1% of your week. You have the time; find it.

**I'm a sinner. I don't deserve to be at Mass.**

Welcome to the club! We are a church of saved sinners. None of us deserves to be here. See you at the confessional!



## Scriptural Corner:

*When one of those who sat at table with him heard this, he said to him, "Blessed is he who shall eat bread in the kingdom of God!" But he said to him, "A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' And another said, 'I married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of these men who were invited shall taste my banquet.'" Luke 14:15-24*

### Comment from the Navarre Bible:\*

If God invites someone to know him in faith, he should sacrifice any human interest which gets in the way of replying to God's call, no matter how lawful and noble it be. The objections we tend to put forward, the duties we appeal to, are really just excuses. This is why the ungrateful invitees are blameworthy.

"Compel people to come in": it is not a matter of forcing anyone's freedom—God does not want us to love him under duress—but of helping a person to make right decisions, to shrug off any human respect, to avoid occasions of sin, to do what he can to discover the truth....A person is "compelled to come in" through prayer, the example of a Christian life, friendship—in a word, apostolate. "If in order to save an earthly life it is praiseworthy to use force to stop a man from committing suicide, are we not to be allowed to use the same force—holy coercion—to save the Life (with a capital) of many who are stupidly bent on killing their souls?" (Bl. J. Escriva, *The Way*, 399). †

*\*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. †*

## Ad Risum Vertere Veritatem\*

\*Latin for "To turn truth into laughter"



### The Warning Sign

A local priest and pastor were fishing on the side of the road, when an idea came to them. They thoughtfully made a sign saying, 'The End is Near! Turn yourself around now before it's too late!' and showed it to each passing car.



One driver that drove by didn't appreciate the sign and shouted at them:

"Leave us alone you religious nuts!"

All of a sudden they heard a big splash.

As they looked at each other, the priest said to the pastor, "Do you think we should just put up a sign that says 'Bridge Out' instead?" †



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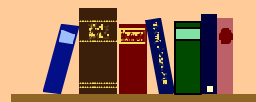
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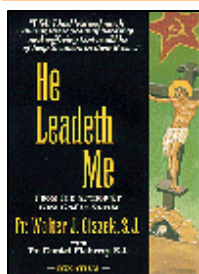
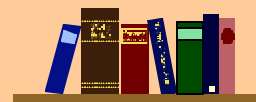
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