

◆ Ad Veritatem ◆

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May 2002

MAY MEETING HUGH HEWITT “SEPTEMBER 11TH: A TEST OF FAITH”



*“Only in God is
my soul at rest...
He is my rock
and my salvation,
my stronghold;
I shall not be
disturbed.”*

Thomas More:
A Portrait of
Courage
Gerard Wegemer

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

Hugh Hewitt is an author, law professor and broadcast journalist. He began co-hosting “Life & Times,” a week-night news and public affairs show for PBS Los Angeles-affiliate, KCET, in 1992, and has received three Emmys for his work on the program. He conceived and hosted the 1996 national PBS series, “Searching For God In America.” In 2000, Hewitt launched his syndicated radio program, “The Hugh Hewitt Show,” which he broadcasts live each afternoon. Hewitt is a partner in the law firm of Hewitt & O’Neil, LLP, and a law professor at Chapman University Law School. He served for more than five years in the Reagan Administration in a variety of posts, including Assistant Counsel in the White House. Hewitt has authored three books and writes a weekly column for WorldNet-Daily.com.

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MAY MEETING:
TOPIC: **SEPTEMBER 11th:
A TEST OF FAITH**
SPEAKER: **Hugh Hewitt**
WHEN: **Wed. May 15th**
@ Noon (Lunch \$10)
PLACE: **First American Title**
2 First American Way
Santa Ana

Must Priests Say Daily Mass?

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

QUESTION: *I know the Church encourages daily Holy Communion for the faithful, but does the Church encourage priests to say Mass every day? One of the priests in my parish doesn't celebrate Mass on his “day off,” and when I asked him why, he said it's forbidden for him to say Mass if it isn't a scheduled one that guarantees a congregation. That didn't sound right to me.*

ANSWER: Last June, I was happy to be present at the priestly ordination conferred by Cardinal Hickey in St. Matthew's Cathedral in Washington, D.C. In his exhortation to the ordinands, he encouraged them to celebrate Holy Mass every day of their lives, “even on your day off and on vacation.” This shows the

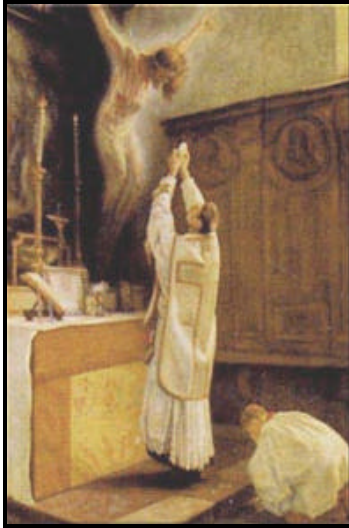
Daily Mass (Continued on page 2)

Inside This Issue:

Chaplain's Message	Page 1
Our Lady of the Wounded Church	Page 3
A Tribute to Priests	Page 5
The Writings of More	Page 6
A Prayer for A Priest	Page 7
From the Library	Page 12

(Continued from page 1) **Daily Mass**

Cardinal recognizes that there is a problem here. Many priests in our country only celebrate if they are scheduled to say a public Mass. The law of the Church does not oblige priests to celebrate every day, but it earnestly encourages them to do so. Here are the words of the Code of Canon Law: "*Remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice, priests are to celebrate frequently; indeed, daily celebration is strongly recommended, since even if the faithful cannot be present, it is the act of Christ and the Church in which priests fulfill their principal function*" (Canon 904, emphasis added). The new Roman Missal published after Vatican II is the first in history which contains an "*Order of Mass without a Congregation.*" It is true that canon 906 requires that at least one member of the faithful be present, but even this requirement may be waived "*for a just and reasonable cause,*" among which canonists include the case when the priest wishes to follow the Church's strong recommendation to celebrate daily, but finds it genuinely inconvenient to arrange to have someone present. The General Instruction to the Roman Missal 211 even



tells the priest what he is to do if no one at all is there. Of course, a priest could always concelebrate with another priest who has the scheduled Mass, or with another priest with whom he is spending his day off, but canon 902 makes it clear that he is always free to celebrate individually, based upon fifty-seven of Vatican II's **Sacrosanctum Concilium**.

If we look at the canon which encourages daily celebration, we can see that the motivation is a very lofty one: the work of redemption and the priest's "*principal function.*" This term comes from Vatican II's decree **Presbyterorum Ordinis 13**, where the celebration of the Holy Sacrifice is said to be the priest's highest office. How many priests would do well to arrange their priestly lives, both on days of activity and leisure, around this principle? They would then be more like Christ, Who "*desired with a great desire*" to celebrate the Holy Mass with His apostles. Today's priests should not so overemphasize the importance of "*the assembly*" to the point where they lose sight of their own "*principal function*" as priests. The faithful, living and dead, always benefit from the celebration, whether they are

Daily Mass (Continued on page 10)

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SIMPLE TRUTHS



Fulton J. Sheen

"Spiritual fires never cool, because they are not fed by glands, but glow with the coals lighted at the furnace of Heaven, such as touched the lips of the prophet. Many of the false enthusiasms in the world today come from unhappy minds in unhappy bodies. They find a spurious happiness in setting destructive fires, burning down the temples of worship and the home of morality." †

Our Lady of the Wounded Church

By: Michael Shonafelt, Esq.

Early in his life, Benjamin Franklin penned what he one day wanted etched on his cemetery marker:

*The body of
B. Franklin, Printer
(Like the Cover of an Old Book
Its Contents Torn Out
And Stripped of its Lettering and Gilding)
Lies Here, Food for Worms.
But the Work Shall not be Lost;
For it Will (as He Believ'd) Appear Once More
In a New and More Elegant Edition
Revised and Corrected
By the Author.*

I recall similar sentiments expressed on a bumper sticker which caught my eye one day while driving on the 405 Freeway. The sticker said, "*Be patient. God is not finished with me yet.*"

While the thoughts expressed on the bumper of that automobile may have been lost to many a harried commuter and while those penned by a young B. Franklin, printer, never made it to his tombstone, they concisely express what our faith tells us and what, at some level, we intuitively know. We are works in progress. We are sick, fallible, weak and sinful now, but one day are destined, by the grace of God, for glory, resplendence, beauty, and perfection.

Our current state is one of grappling with our fallen nature. As far as we know, only one member of our race (besides Christ) was born without sin. The rest of us came into this world marred by sins we did not even commit. With the drawing of our first breath, each of us joined a pitched battle against an incessant inclination in our nature to do evil. Even the saving waters of baptism, which restore the image of God in our souls, cannot wash away

the toxic residual of original sin. Indeed, it does not take a master of perception to note that our species and its "*used-up world*," is, as Saint Paul said, "*groaning*" under the wait of so much sin.

In the midst of this obvious reality, how can we call the Church, which embraces sinful humanity, "*unfailingly holy*?" This question pesters us with even greater intensity when we daily note our own failings, despite a million resolutions to reform our lives, when we take account of the disturbing litany of sins committed throughout history in the name of the Church and -- more timely -- when we witness the current unveiling of secret sins of some of the Church's clergy.

It seems that the apparent incongruity between our sins and the Church's second great hallmark of "*holiness*" arises from a fallacy of imputing to the hierarchy, religious, and rank and file clergy a personal "*holiness*" that can only be found at the end of time. It is as if we are too impatient to wait for the final perfection of the Church Triumphant. But the Church and its inherent holiness transcends its current state of pilgrimage, its



external façade, its clergy, institutions, Code of Canon Law, and hierarchy. It encompasses its final perfection when all of its members will be cleansed in the blood of the Lamb, and resplendently bedecked in their white garments. We may, at present, be as so many lumps of dirty coal. However, by the grace of God and the administration of his Grace through the sacraments, that very same carbon will become a perfected diamond. Both the movement and the term of this transition is the Church. When viewed in this way, the Church can more easily be seen as holy, in spite

(Continued from page 3) **Our Lady of the Wounded Church**

of our current groveling in the mire of sin.

No one, therefore, should be shocked or scandalized at the fact that members of the Church, indeed, some of its most preeminent members, are sinners. The Church's critics conveniently overlook the words of Christ, *"It is not the healthy who need a doctor, but the sick. Go and learn the meaning of the words: 'Mercy is what pleases me, not sacrifice,'" and "indeed, I came to call not the upright, but sinners."* (Matt. 9:13.) As the Catechism states, in every member of the pilgrim Church on earth, priests and faithful alike, *"the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time."* (Catechism of the Catholic Church, §827, p. 219.)

The Church's holiness stems from the sanctifying presence of Christ in all of humanity. In spite of the sin of its members, the Church is the body of Christ, living and breathing on earth. The sins of the Church might be likened to the wounds inflicted upon the holy flesh of the Savior. Those wounds in no way detracted from the holiness of Christ. In fact, in a mysterious way, they are the instruments - the very means - by which those members become perfected in holiness and glory in the final economy of salvation. The Church is holy because it transforms sin into grace. The Church changed the sin of Adam into the *"felix culpa,"* the happy fault, that paved the way to the incarnation, the crucifixion and the resurrection.

Finally, the holiness of the Church is not necessarily limited to what will one day be. The hope - the expectation of holiness - has become a reality in one drawn from our humans ranks: Mary. Mary, as Henri de Lubac said, *"sums up symbolically ... the doctrine of human cooperation in the Redemption."* In Mary, the Church has already attained perfect holiness, notwithstanding the ceaseless parade of suffering, sin and scandal that plagues the efforts of the rest of us to progress in holiness. As Henri de Lubac put it:

Our Lady is "in the Church what the dawn is in the firmament," and in her "youthful splendor" she is already that new universe which the Church is to be; the long panorama of the People of God climbs slowly and painfully to the peak which Our Lady occupies

at a stroke. At the end of time the Church, "which is the beauty of the individual soul", will be "all fair ..."

She is already *"that new universe which the Church will be,"* that portent of beauty, purity, holiness, and glory that *"the Spirit of God will spread abroad one day over the whole Church!"* This is a truth that should fill all of us with an exuberant hope. For Mary is not a god. She is not an angel. She is human. She suffered like us, sweat like us, worked at menial and seemingly meaningless tasks like us. She represents the best of what humanity can be and what can come out of the cooperation of man with God, of flesh and grace. It is in Mary that our quest for the goodness in man ends, our hopes for holiness materialize, and we find our victory over sin *"in the apex of her purity."* As Pope John Paul II has said:

[Mary's] dignity consists in the supernatural elevation to union with God in Jesus Christ, which determines the ultimate finality of the existence of every person both on earth and in eternity. From this point of view, [Mary] is the representative and the archetype of the whole human race: she represents the humanity which belongs to all human beings, both men and women.

When you grow weary of your sins, when you are appalled by the weakness of the flesh and dismayed by the frailty and flaws of our mortal human nature, look to Mary, one like us, flesh of our flesh, bone of our bone, who, by the grace of God, was exalted to heights far above even the most beautiful and glorious of the angels. In Mary we see what we can one day be. She is, therefore, the hope of the wounded Church. †



A TRIBUTE TO PRIESTS

By Gregory Weiler, Esq.

When I was growing up, we weren't the kind of family that had priests over to the house. Growing up in Catholic school, it always seemed that those other "holy" Catholic families invited local priests for Sunday dinner as well as including them in other personal social events. Not our family. I saw the seemingly omnipotent priests at Sunday Mass and when they visited our school. As a child, I put priests in the same category as police officers and dentists: people you might need, but certainly not someone with whom you would voluntarily socialize.

It's funny how things change after 30 years. Recently an acquaintance asked me how I developed a passion for our Faith. Both of us had very similar backgrounds, nominal Catholic families with more than their share of dysfunction. He is one of those "*I was raised Catholic*" people you so often run across and I am now one of those religious "*whackos*" who actually believe that your Faith should influence your daily life. His question intrigued me as I examined my life and looked for critical turning points. When I performed this little examination of my life history, it occurred to me that various individual priests had a profound influence on my life.

While I had never gone out of my way to cultivate relationships with priests, these men seemed to pop up and quite annoyingly disrupt my spiritual life. How many other men and women had these men influenced? There is no doubt in my mind that these 6 or 7 special priests (hereinafter referred to as "*My Special Priests*") had influenced thousands, either directly or indirectly, toward an intimate relationship with God.

Each of My Special Priests would insist that I

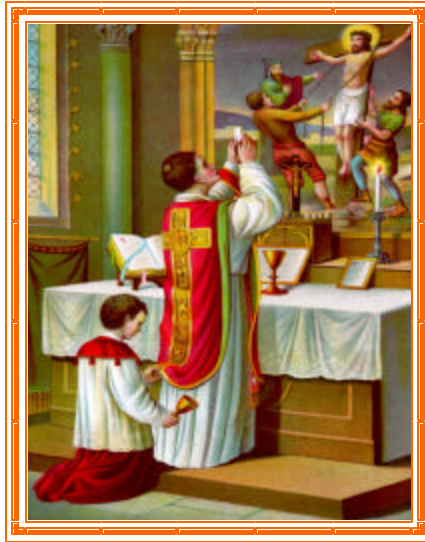
acknowledge that they were mere instruments of Christ and deserved no personal credit. So stipulated, but praise be to God for these men who are docile to the Holy Spirit.

Could Father O'Malley, later Monsignor, (now up in Heaven), ever imagine that his one homily on a non-descript Sunday during his 84th year, heard by a young self-absorbed law student, stating that you don't go to Mass to "*get anything out of Mass,*" but rather to "*thank and worship the God who created you and meet, see and commune with the incarnate Jesus,*" would change the young man's life? Hmm.... "*creator,*" "*creation*"---where do I fit in this picture?

Could he know that giving this young law student a dusty 1920's vintage biography of St. Thomas More might, some 20 years later, provide him with a model for his legal practice?

Could Father Ray Skolinski conducting a Cursillo retreat really anticipate that his personal story as a young sailor in Japan who rejected the port of call and instead decided to return to the States to pursue God in a Trappist Monastery, would influence a 37 year-old lawyer to reject his "*port of call*" and, instead, pursue the authentic ideal?

What about Father David Carvallo, a Benedictine monk from Bombay, India, teaching the "*little way*" of St. Therese of Lisieux! Imagine a 5-foot tall Indian monk at Prince of Peace Abbey teaching a middle-aged lawyer that our Heavenly Father has the world's problems well in hand without him, that he could not read his way to holiness, and, *well, to, ah,* believe in our Father's love (too much love to



(Continued from page 5) **A Tribute to Priests**

describe in a little article). “*Father, I realize that everything that I’ve got and that everything good that I do comes from God, but, but, but, ...*” Then the gentle but pointed response: “*Greg, Greg, Greg, let’s start over, ... it’s not about you...*” Father David is now also in Heaven.

What about the priest whose name I have now forgotten who, during his homily in a little town called Medjugore, Bosnia, first articulated to me that the story of the Prodigal Son was really about a “*Prodigal Father.*” A Father who loves us so much that He gives us our inheritance up front, no questions asked, and even after we waste it away (in fact, knowing in advance we would!), will run to us, slam a ring on our finger, clothe us in His finest robe and kill the fatted calf, if only we will turn from the pigsty (and turn, and turn . . .).

All of these little vignettes stand out in my life, but are certainly inconsequential when compared to the supernatural impact that these and all priests have on countless souls when they consecrate the Eucharist and distribute Christ at every Mass. To estimate such effect is to try to quantify the illumination from the sun, or the Son, to measure the immeasurable, to fathom the unfathomable. It can’t be done and we must rather embrace the daily incarnation with the sweetest appreciation. Catherine Doherty, foundress of The Madonna House Ministry, wrote that in Russia, prior to the revolution, it was common to greet a priest by kissing his hands in recognition that moments before such hands had held Jesus, just like the Blessed Virgin once held the Baby Jesus.

I say kiss the hands of your priests and say a special thank you to them, and all those other men in our lives standing in *Persona Christi*. ✚

The Writings of Thomas More

MORE ON LOVING GOD

More’s love of God found expression not only in his prayer life but also in his fulfillment of Christ’s command, “...[L]ove one another; even as I have loved you...” (Jn. 13:34). The poor were regularly welcome guests at his table; he would also go to them himself, visiting indigent families and bring them financial support as needed. When in the office of Lord Chancellor he was precluded from going in person, he delegated others of the household to bring succor to these people on his behalf. The infirm and the elderly were particularly singled out for his favors; for these he provided a special home in his own parish of Chelsea where they could be lodged and cared for at his expense. To widows and orphans he provided his legal services gratis; a widow named Paula, who had exhausted all her savings in the courts, he took into his family and sustained as if she were his kinswoman. ✚



From **The King’s Good Servant But God’s First** by James Monti Ignatius Press (p. 77) ✚



FRANK ERNEST

**Thought
For
The
Day**



A PRAYER FOR A PRIEST

By Judge Mary F. Erickson

Lord, bless his hands
which touch and hold Your Body
distributing Bread of Life to Your people,
hands which anoint with healing oils
soothing sacrament of life.

Remind him today Lord God
that You hold him in the palm of Your hand
and You never let go.

Bless his arms Lord,
arms which hold You up in sacramental mystery
bread into Body
wine into Blood,
arms which extend Your sign of peace
and blessings,
arms which comfort and greet
Your people
day in and day out.

Lord wrap him this day
in Your loving arms,
remind him that those arms which stretched out
over Calvary
also cover him today.
And let someone's human arms and touch
today give him a hug of friendship and encouragement
understanding
love and consolation.

Lord Jesus bless his lips
which proclaim Your Gospel and
which teach and instruct hearts so in need
of You.

Bless his mouth and lips as they pronounce
sweet words of consecration.
Your "I love you" to a hungry and hurting world.

Father God use someone's mouth and lips today
to kiss him with your peace,
to remind him that he who gives so much love
is likewise loved.

***A Prayer for a Priest** (Continued on page 8)*

(Continued from page 7) **A Prayer for a Priest**

Bless his heart today Lord
which is consecrated wedded devoted
to You.

But a human heart nonetheless,
which knows its moments of loneliness and fear
and longing
as well as joy and contentment
and peace.

Remind him today of Your Sacred Heart
which burns with unquenchable fire
and passion
for him.

Bless his ears Lord,
ears which hear confessions, complaints,
sorrows, confidences.

Let them hear today also
songs of praise, shouts of joy
and laughter
and maybe one human voice today
telling him he is special, to you,
and to others.

Lord keep him healthy
in body mind and spirit
when he is stretched too thin
and when the day is long
and there's little time to rest.

Renew him, keep him safe today Lord
from harm both physical
and spiritual.

Most of all Father,
remind him that in all his human-ness
he who is father to so many
is Your beloved son. †

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 June will
be Bishop Jaime Soto
on "Capital Punishment"**

P R A Y E R

E T I T O N S

*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)
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to 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:

- ✠ Delray Tuttle & her husband, William Riddle.
They lost triplets by premature birth and William
broke his back in an accident.
- ✠ Judge Frank Firmat and his family.
- ✠ Mary Clare Ligh (sister of Fred Werve) who is
suffering with cancer. She is 47 with 3 children,
the youngest of which is age 6.
- ✠ Our dear clergy. †

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How (and Why) to Return to Confession



Reason 1

The presence of sin can easily lead to depression and anxiety.



Reason 5 Because love means having to say you are sorry to the One you love.



Step 1 Examine your conscience using the Ten Commandments or an available guide.

Reason 2 Mortal sin, unconfessed, causes exclusion from Christ's Kingdom and the eternal death of hell, for our freedom has the power to make choices forever, with no turning back (Catechism, No. 1861).

Reason 3 As they leave the confessional, people smile a smile of freedom.

Step 2 You have the choice of facing the priest or speaking through a screen.

Step 3 There are no special words you need to say. Greet the priest, and tell him how long it has been since your last confession. If it's been a while, he'll help you.

Reason 4 You will grow in sincerity, humility and self-knowledge.



Pope John Paul II hearing confessions on Good Friday.

Next month: Return to Prayer

Reason 8 Hoping to convert on your deathbed? That's not very likely. More likely, you will die as you lived.

Reason 9 It is itself a serious sin to go to Communion if you have serious sin on your soul and have not asked for forgiveness in confession.

Confession Definition

For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent (Catechism of the Catholic Church, No. 1857).

Concerns & Answers

Can't I talk to God directly, not a priest, to get forgiveness?

Not according to the Bible. Read John 20:21-23; 2 Corinthians 2:10; and 2 Corinthians 5:18.

If God knows everything we do, then how come we have to go to Confession?

You may know your younger brother broke your CD player, but wouldn't it be aggravating if he knew you knew, but still didn't say 'I'm sorry'?

Doesn't God forgive no matter what?

If we think of sin as merely

breaking rules, it is hard to understand why God can't just look the other way. But sin is real; it hurts us and makes us distant from him and unable to enter heaven. We can only be restored if we confess.

Confession just gives people the idea that it's all right to sin as long as you're sorry later.

If a man is confessing drunkenness while he has plans with his buddies to go barhopping and get drunk again the coming weekend, he can't be forgiven. He has to have decided to stop. Confession stops sins; it doesn't start them.

Step 5 The priest won't scold you. In fact, if you've had a tough confession, he'll show you extra care. Your penance won't be arduous.



Reason 10 Don't be scared to death of confession. Be scared of death without confession.

Grave Matter What constitutes grave matter? Some common sins: Missing Sunday Mass, any sex outside marriage (including pornography and masturbation), serious theft, abortion and contraception, defamation of character, purposely getting drunk.



Step 7 Do your penance right away, before leaving the church if possible.

Step 8 Christ has forgiven and forgotten your sins. As far as he's concerned, you've got a clean slate.

Reason 12 Make sure there are no unpleasant surprises at your particular judgment or at the final judgment.



Step 6 Then you'll make an act of contrition. Look in a prayer book for a longer one, or simply say: Jesus, I am truly sorry for my sins and, with your grace, I will try to sin no more.



Reason 11 Be strong. Face your sins, deal with them and move on.



Reason 13 The priest will listen to your soul and will never tell a soul on pain of losing his soul. Priests even learn to forget what they hear.

Content: Martha Fernandez-Sardina (adv.org/evangeloffice.html), Father Richard Gill, LC (legionofchrist.org), Father C. John McCloskey (cicdc.org), Matthew Pinto (ascensionpress.org), Edward Sri and Curtis Merin (focusonline.org). Art: Tim Rauch. Photos: AFP. Extra copies: ncregister.com



Scriptural Corner:

"Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea." Mark 9:42

Comment from the Navarre Bible:*

"Scandal is anything said, done, or omitted which leads another to commit sin (St. Pius X Catechism, 417). Scandal is called, and is, diabolical when the aim of the scandal-giver is to provoke his neighbor to sin, understanding sin as offense against God. Since sin is the greatest of all evils it is easy to understand why scandal is so serious and, therefore, why Christ condemns it so soundly. Causing scandal to children is especially serious because they are so less able to defend themselves against evil. What Christ says applies to everyone, but especially to parents and teachers, who are responsible before God for the souls of the young. (Page 134)

**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. †*

(Continued from page 2) **Daily Mass**

present or not, as members of the mystical body whose Divine Head offers Himself in each Holy Mass.

On a personal note, I would like to add that if just one of my brother priests celebrates just one more Eucharist as a result of this question and answer, then all of the efforts (not just mine, but everyone's) which go into this magazine will have been amply repaid, for each Mass is an infinite act of praise and thanks, a bottomless treasury of graces, in comparison to which all our other efforts are very slight indeed.

Pray that priests may think with Christ and His Church on this point, and not with today's neo-Jansenist liturgical "experts," whose opinions and legal interpretations would restrict access to the means of grace for priest and people alike. †

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 †

~~Ad Risum Vertere Veritatem*~~

*Latin for "To turn truth into laughter"



SONGS FOR THE AGING

- | | |
|--|---|
| ✘ Precious Lord, Take my Hand (And Help Me Get Up) | ✘ Count Your Many Birthdays, Name Them One by One |
| ✘ It is Well with My Soul (But My Back Hurts) | ✘ Go Tell It on the Mountain (And Speak Up) |
| ✘ Nobody Knows the Trouble I Have Seeing | ✘ Give Me that Old Timer's Religion |
| ✘ Amazing Grace (Considering My Age) | ✘ Blessed Insurance |
| ✘ Just a Slower Walk With Thee | ✘ Guide Me O Thou Great Jehovah (I've Forgotten Where I Parked) † |



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- ✕ Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
- ✕ Associate Member, International Academy of Mediators
- ✕ Co-Chair, Orange County Bar Association ADR Committee
- ✕ Judge Pro Tem, Orange County Superior Court (since 1989)
- ✕ Frequent speaker, Continuing Education Programs on Design of Alternative Dispute Resolution Systems



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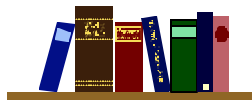
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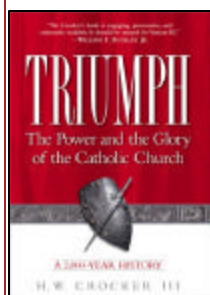
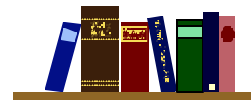
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