

# Ad Veritatem

Volume 8 Issue 1

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JANUARY 2003

Even when Chancellor of England, More participated in lowly Church events. Besides serving Mass, he took part in long and tiring parish processions like anyone else—on foot. “I will not follow my Lord on horseback, Who goes on foot.”

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

## JANUARY MEETING:

NOON WEDNESDAY JANUARY 15, 2003

SKIP SEAGRAVES, DIOCESEAN DEVELOPMENT

DIRECTOR FOR CATHOLIC SCHOOLS

**“GOD’S WORK IN PROGRESS: MY CONVERSION”**

DETAILS ON PAGE 3



## WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 940.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

*St. Thomas More, please pray for us. ✚*

### FOR MORE INFORMATION, PLEASE CONTACT

David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or  
Anne Lanphar at (714) 800-3225 or email to [alanphar@firstam.com](mailto:alanphar@firstam.com).  
VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)

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*St. Michael's Abbey*

### AD VERITATEM EDITORS

ANNE LANPHAR  
RONALD GABLE



## **JANUARY** **MEETING**

**WHEN:** Noon  
Wed. Jan. 15th

**WHERE:**

First American  
Title Ins. Co.  
2 First American  
Way, Santa Ana

**FOR DIRECTIONS**  
CALL (714) 800-3000

**COST:**

\$10 for lunch

## **SKIP SEAGRAVES**

### ***“GOD’S WORK IN PROGRESS: MY CONVERSION”***

Born an “Air Force” brat in 1946, Skip Seagraves has had an interesting journey to the Catholic Church. He received his B.A. degree in philosophy from Aquinas College and his M.A. in personality theory and religion from Butler University. He also earned a Master of Arts in Religion from Christian Theological University. Skip was a minister in United Church of Christ for many years before he converted to Catholicism in 1985. He and his wife, Asha, have three sons: Douglas who is a major in the Air Force and the 1988 “Outstanding Graduate” at the USAF Academy; David who teaches English and drama at Loara High School in Anaheim; and Joseph who is currently a high school senior. Skip was ordained as a Deacon in 1986 and has served as the Knight Commander in the Order of Holy Sepulchre of Jerusalem.

Skip is currently the Diocesan Development Director for Catholic Schools for the Diocese of Orange.

For more information, please contact either David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 or [alanphar@firstam.com](mailto:alanphar@firstam.com).  
**EVERYONE IS WELCOME! ☩**

**WEEK OF PRAYER  
FOR CHRISTIAN UNITY**  
**Wednesday, January 22 at 7:30 pm**  
**FOR DETAILS SEE PAGE 13**

\*\*\*\*\*  
**MARYWOOD CONFERENCE**  
**ON BUSINESS ETHICS & MORALITY**  
**Wednesday, May 14 at 8am—2pm**  
**FOR DETAILS SEE PAGE 19**

**ST. THOMAS MORE  
MCLE CLASS**  
**Saturday, January 25 at 8:30 am**  
**FOR DETAILS SEE PAGE 9**

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**CALL TO FAITHFULNESS!**  
**Friday Feb 28 & Saturday Mar 1**  
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## THE FAITH OF OUR FATHERS: PETER HAS SPOKEN

FR. HUGH BARBOUR, O. PRAEM, PH.D.

### A MESSAGE FROM OUR CHAPLAIN



PETER PREACHING

Masolino da Panicale  
(1426)

The infallibility of the pope in matters of faith and morals was defined as a dogma of the Catholic Faith in 1870 at the First Vatican Council. This teaching, however, had been held and taught and put into practice during the whole history of the Church. Whenever doubts or errors arise in Christian Faith or practice, the ultimate authority in the Church is that of the successor of St. Peter, for whom Our Lord prayed at the Last Supper, “*Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayer for you that your faith may not fail; and when you have turned again, strengthen your brethren*” (Luke 22:31-32)

There are many aspects to the biblical teaching on the primacy of St. Peter and his successors. In this article, we’ll center in on just the one practical fact that historically, the See (office) of Peter at Rome has been the final authority in the Church, East and West, for resolving controversies raised by heresies and confirming the faith of the orthodox.. The Fathers of the Church themselves viewed the See of Rome as the standard and guarantee of their own teaching, even though they were already themselves teachers of great authority as priests and bishops, successors of the apostles under Peter, the chief apostle, whose faith and person are the rock on which Christ built His Church on earth (Matt. 16:18)

Here are witnesses from the second, third, fourth, fifth, sixth, seventh, eighth and ninth centuries, from Rome and Italy, Constantinople and Asia Minor, Western Europe and Northern Africa, that is, from all of ancient Christendom, geographically and historically.

#### *St. Irenaeus of Lyons*

St. Irenaeus fought the earliest of the heresies, that of gnosticism, with a full-blown concept of tradition and apostolic authority as robust as any father of the First Vatican Council 1,700 years later. Notice how he does not make the Bible the sole source of the Church’s faith, which is what the modern Protestant doctrine of *sola scriptura* teaches; a doctrine utterly unknown to the Christians of his day. Irenaeus does, however, make the judgment of the Apostolic See the standard of authentic faith.

*“With this Church [of Rome] it is necessary that each church agree, on account of its superior origin...in which has been preserved the tradition which is from the apostles...it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. In this account we are bound to avoid them [the heretics], but to love the things pertaining to the Church with the utmost care, and to lay hold of truth’s traditions. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present questions? For how would it be if the apostles themselves had not left us writings? Would it not be necessary in that case to follow the course of the tradition which they handed down to those to whom they did commit the churches?”* (Against Heresies, 3:3-4; A.D. 180)

#### *Tertullian*

Tertullian meets an objection still offered today. Peter is corrected in Acts for avoiding the company of Gentile Christians in order not to offend the Jewish party. Peter’s fault was in his sinful weakness, not his teaching. If, however, the heretics of Tertullian’s day say that

*Faith of our Fathers* (Continued on page 16)

## ST. THOMAS MORE AND DAILY MASS

GREGORY N. WEILER, ESQ.

Logic, reason, faith. Why do we act and believe as we do? What beliefs, facts and psychological faldera animate our daily lives. These questions occurred to me as a Catholic lawyer when questioned why I attend Mass and receive the Blessed Sacrament daily. "Why" - that most damnable question for any person whose profession demands the constant exercise of clear headed and cold hearted logic.

Why the fatigue, why awaken an hour earlier? Why give up three or four billable hours each week? More importantly for me, why leave my family every morning earlier than I could or want to?

Both the questions and answers to such questions resound, for they cut to the core of my being, my beliefs, my ideals. Why indeed would I subordinate (real estate lawyer jargon) my most important worldly concern, my family and my profession to my desire to attend daily Mass. After all we are not required by any stricture of the church to attend mass daily. Getting up early or getting to work late, or missing lunch are all a pain. Won't we run our faith into the ground by attending the same mass with the same words day in and day out? Won't we bored?

I haven't always been a daily communicant. In fact, like many, I didn't attend Mass regularly at all during my post adolescence. However, after my marriage, the Holy Spirit began to work on me big time. A Holy priest by the name of Thomas O'Malley (God rest his soul) became our family's spiritual director. We would travel far to attend Sunday Mass with my in-laws in a small Ghetto church in "the bad part of town" read by Monsignor O'Malley. The written word cannot adequately describe the reverence or beauty of the Mass read by this old Irish priest. I had never heard prayers read at Mass with actual inflection (fancy that) and there was absolutely no doubt that Christ himself was making a personal appearance at the consecration.

One day Monsignor handed me a biography of a lawyer saint, Thomas More. The book was old, circa 1920 and was not an easy read. After many months and quite a little bit of prodding I finished the book. I was not bowled over, but one theme stood out, St. Thomas' reason led him to live the life he led. His reason led him to the faith of a martyr. What good does it do a man to be chancellor of England and lose his soul? If Christ is God, and God is all, and prayer, the sacraments and selflessness all provide the grace necessary to be in union with Christ, then....?

I began to wander into Serra Chapel for 7:00 am Mass about once a week. I was being spiritually nourished. Over the years, I attended weekday Mass more regularly but still intermittently. There came a point of confluence of St. Thomas' logic and my faith.

If my relationship with Jesus is the most important thing in my life; if Jesus is truly present at Mass each morning; if I can be with my Lord as surely as the apostles 2000 years ago; if I can have Him and He can have me each day; if I can partake in His sacrifice each day, then where better to be, what better expenditure of my time? It became clear to me comparing daily Mass and communion with any other worldly endeavor show utter folly.

Let there be no mistake. I receive far more from Christ than I can ever hope to offer our Lord. But my participation in daily Mass is much more than self-indulgence

***More & Daily Mass*** (Continued on page 6)



**MORE'S FAREWELL  
TO HIS DAUGHTER**

*Edward Matthew Ward  
(1861)*

(Continued from page 5) More & Daily Mass

in His infinite grace and love. I try to offer myself fully, the good, the bad and the ugly, but everything to Him. Is this a fair exchange? No way - but Christ offers infinite love for our meager offering. What a deal! Who could logically and reasonably turn down such an offer? Not St. Thomas and not me!

What better illustrates the infinite love of our Father than His willing participation in such a one-sided transaction: infinite love in exchange for us - the transaction of the cross. I am compelled by my reason and my heart to participate in this one-sided transaction daily. Why daily Mass? How can we not? ✠

## PRAYER PETITIONS



*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*

*We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar's voicemail (714) 800-3225, or email your request to [alanphar@firstam.com](mailto:alanphar@firstam.com)*

## PLEASE PRAY FOR:

- ✠ Fr. Matt Munoz (special intention).
- ✠ Ryan McEachon (special intention).
- ✠ Mary Erickson (personal intention).
- ✠ For employment for John Thompson.
- ✠ Selma Mann's family (2 medical conditions).
- ✠ Patricia Knefel (Deborah's sister) who is recovering from a very serious illness.
  - ✠ Cindie Burnes, a young mother recovering from chemotherapy.
- ✠ Michael Shonafelt (special intention).
- ✠ John Flynn & his wife (serious illness).
- ✠ Ron Gable (special intention).
- ✠ Father of Paul Hammann (serious illness) ✠



FR. JOHN CORAPI

## CALL TO FAITHFULNESS!

*THE MYSTERY OF THE HOLY EUCHARIST AND  
THE PRIESTHOOD OF JESUS CHRIST*

WITH FR. JOHN CORAPI

Friday Evening February 28, 2003  
All Day Saturday March 1, 2003

*Fr. Corapi is a leading  
Catholic Evangelist &  
Apologist in America  
featured regularly  
on EWTN Catholic  
television & radio*

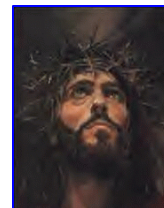
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**APOSTOLIC LETTER ISSUED MOTU PROPRIO**  
**PROCLAIMING SAINT THOMAS MORE**  
**PATRON OF STATESMEN AND POLITICIANS**

**POPE JOHN PAUL II**  
**FOR PERPETUAL REMEMBRANCE**

1. The life and martyrdom of Saint Thomas More have been the source of a message which spans the centuries and which speaks to people everywhere of the inalienable dignity of the human conscience, which, as the Second Vatican Council reminds us, is "the most intimate center and sanctuary of a person, in which he or she is alone with God, whose voice echoes within them" (*Gaudium & Spes*, 16). Whenever men or women heed the call of truth, their conscience then guides their actions reliably towards good. Precisely because of the witness which he bore, even at the price of his life, to the primacy of truth over power, Saint Thomas More is venerated as an imperishable example of moral integrity. And even outside the Church, particularly among those with responsibility for the destinies of peoples, he is acknowledged as a source of inspiration for a political system which has as its supreme goal the service of the human person.

Recently, several Heads of State and of Government, numerous political figures, and some Episcopal Conferences and individual Bishops have asked me to proclaim Saint Thomas More the Patron of Statesmen and Politicians. Those supporting this petition include people from different political, cultural and religious allegiances, and this is a sign of the deep and widespread interest in the thought and activity of this outstanding Statesman.

2. Thomas More had a remarkable political career in his native land. Born in London in 1478 of a respectable family, as a young boy he was placed in the service of the Archbishop of Canterbury, John Morton, Lord Chancellor of the Realm. He then studied law at Oxford and London, while broadening his interests in the spheres of culture, theology and classical literature. He mastered Greek and enjoyed the company and friendship of important figures of Renaissance culture, including Desiderius Erasmus of Rotterdam.

His sincere religious sentiment led him to pursue virtue through the assiduous practice of asceticism: he cultivated friendly relations with the Observant Franciscans of the Friary at Greenwich, and for a time he lived at the London Charterhouse, these being two of the main centers of religious fervor in the Kingdom. Feeling himself called to marriage, family life and dedication as a layman, in 1505 he married Jane Colt, who bore him four children. Jane died in 1511 and Thomas then married Alice Middleton, a widow with one daughter. Throughout his life he was an affectionate and faithful husband and father, deeply involved in his children's religious, moral and intellectual education. His house offered a welcome to his children's spouses and his grandchildren, and was always open to his many young friends in search of the truth or of their own calling in life. Family life also gave him ample opportunity for prayer in common and *lectio divina*, as well as for happy and wholesome relaxation. Thomas attended daily Mass in the parish church, but the austere penances which he practiced were known only to his immediate family.

3. He was elected to Parliament for the first time in 1504 under King Henry VII. The latter's successor Henry VIII renewed his mandate in 1510, and even made him the Crown's representative in the capital. This launched him on a prominent career in



**FROM**  
**PETER'S**  
**SUCCESSOR,**  
**POPE**  
**JOHN**  
**PAUL**  
**II**



*Given at Saint Peter's,  
on the thirty-first day  
of October in the year  
2000, the twenty-third  
of his Pontificate.*

*Apostolic Letter (Continued on page 8)*

(Continued from page 7) *Apostolic Letter*

public administration. During the following decade the King sent him on several diplomatic and commercial missions to Flanders and the territory of present-day France. Having been made a member of the King's Council, presiding judge of an important tribunal, deputy treasurer and a knight, in 1523 he became Speaker of the House of Commons.

Highly esteemed by everyone for his unfailing moral integrity, sharpness of mind, his open and humorous character, and his extraordinary learning, in 1529 at a time of political and economic crisis in the country he was appointed by the King to the post of Lord Chancellor. The first layman to occupy this position, Thomas faced an extremely difficult period, as he sought to serve King and country. In fidelity to his principles, he concentrated on promoting justice and restraining the harmful influence of those who advanced their own interests at the expense of the weak. In 1532, not wishing to support Henry VIII's intention to take control of the Church in England, he resigned. He withdrew from public life, resigning himself to suffering poverty with his family and being deserted by many people who, in the moment of trial, proved to be false friends.

Given his inflexible firmness in rejecting any compromise with his own conscience, in 1534 the King had him imprisoned in the Tower of London, where he was subjected to various kinds of psychological pressure. Thomas More did not allow himself to waver, and he refused to take the oath requested of him, since this would have involved accepting a political and ecclesiastical arrangement that prepared the way for uncontrolled despotism. At his trial, he made an impassioned defense of his own convictions on the indissolubility of marriage, the respect due to the juridical patrimony of Christian civilization, and the freedom of the Church in her relations with the State. Condemned by the Court, he was beheaded.

With the passing of the centuries discrimination against the Church diminished. In 1850 the English Catholic Hierarchy was re-established. This made it possible to initiate the causes of many martyrs. Thomas More, together with 53 other martyrs, including Bishop John Fisher, was beatified by Pope Leo XIII in 1886. And with John Fisher, he was canonized by Pius XI in 1935, on the fourth centenary of his martyrdom.

4. There are many reasons for proclaiming Thomas More Patron of statesmen and people in public life. Among these is the need felt by the world of politics and public administration for credible role models able to indicate the path of truth at a time in history when difficult challenges and crucial responsibilities are increasing. Today in fact strongly innovative economic forces are reshaping social structures; on the other hand, scientific achievements in the area of biotechnology underline the need to defend human life at all its different stages, while the promises of a new society — successfully presented to a bewildered public opinion — urgently demand clear political decisions in favor of the family, young people, the elderly and the marginalized.

In this context, it is helpful to turn to the example of Saint Thomas More, who distinguished himself by his constant fidelity to legitimate authority and institutions precisely in his intention to serve not power but the supreme ideal of justice. His life teaches us that government is above all an exercise of virtue. Unwavering in this rigorous moral stance, this English statesman placed his own public activity at the service of the person, especially if that person was weak or poor; he dealt with social controversies with a superb sense of fairness; he was vigorously committed to favoring and defending the family; he supported the all-round education of the young. His profound detachment from honors and wealth, his serene and joyful humility, his balanced knowledge of human nature and of the vanity of success, his certainty of judgment rooted in faith: these all gave him that confident inner strength that sustained him in adversity and in the face of death. His sanctity shone forth in his martyrdom, but it had

*Apostolic Letter* (Continued on page 10)



**THOMAS MORE  
BEING VISITED BY  
HIS DAUGHTER MEG  
IN PRISON**



# **YOU ARE INVITED TO A THOMAS MORE MCLE SEMINAR**

**Saturday, January 25, 2003**



## **“A LAWYER'S PROFESSIONAL RESPONSIBILITY: A CATHOLIC PERSPECTIVE”**

St. Thomas More was elected "*Lawyer of the Millennium*" by the Law Society of Great Britain in December 1999, and on November 4<sup>th</sup>, 2000, he was celebrated as "*Patron of Statesmen*" at the Vatican by thousands of political and cultural leaders from around the world. In honor of our patron, St. Thomas More, this seminar will focus on ethics, elimination of bias and controlling substance abuse from the Catholic perspective.

**EVERYONE IS WELCOME!**

**WHEN:** January 25, 2003 8:30 am - 11:40 am

**WHERE:** First American Title Insurance Company  
1 First American Way, Santa Ana

**COST:** \$30 (no CLE credit) \$60 (with CLE credit)

### **DIRECTIONS:**

From 55 frwy take MacArthur Blvd offramp. Go west on MacArthur. Turn right (north) at Imperial Promenade and turn right at signal onto First American Way. At stop sign, turn right and proceed through the parking lot to the Home Office Bldg (3 story bldg facing due east toward the 55 frwy.)

### **CLASS SCHEDULE**

8:00—8:30 am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
8:30—9:30 am	SESSION 1: <b>ADDICTION &amp; RECOVERY</b> (1 hr Substance Abuse)	<b>FR. JOHN MCANDREW</b> Parish Administrator at San Francisco Solano Catholic Church & well-known dynamic speaker
9:35—10:35 am	SESSION 2: <b>LIBERTY, ETHICS &amp; THE LAW: THOMAS MORE'S PERSPECTIVE</b> (1 hr Legal Ethics)	<b>GERARD WEGEMER</b> Noted Author " <i>Thomas More: A Portrait of Courage</i> " & Professor of Literature, University of Dallas
10:40—11:40am	SESSION 3: <b>A CATHOLIC LIGHT ON THE ELIMINATION OF BIAS</b> (1 hr Elimination of Bias)	<b>FR. ROBERT SCHOLLA, PH.D. S.J.</b> Chaplain at Loyola Law School Professor of Theology at Loyola-Marymount University
11:45am	<b>MASS</b> (optional)	

**Please *RSVP* on the voicemail of Anne Lanphar (714) 800-3215 or sending an email to [alanphar@firstam.com](mailto:alanphar@firstam.com). Thank you! †**

(Continued from page 8) *Apostolic Letter*

been prepared by an entire life of work devoted to God and neighbor.

Referring to similar examples of perfect harmony between faith and action, in my Post-Synodal Apostolic Exhortation *Christifideles Laici* I wrote: "The unity of life of the lay faithful is of the greatest importance: indeed they must be sanctified in everyday professional and social life. Therefore, to respond to their vocation, the lay faithful must see their daily activities as an occasion to join themselves to God, fulfill his will, serve other people and lead them to communion with God in Christ" (No. 17).

This harmony between the natural and the supernatural is perhaps the element which more than any other defines the personality of this great English statesman: he lived his intense public life with a simple humility marked by good humor, even at the moment of his execution.

This was the height to which he was led by his passion for the truth. What enlightened his conscience was the sense that man cannot be sundered from God, nor politics from morality. As I have already had occasion to say, "man is created by God, and therefore human rights have their origin in God, are based upon the design of creation and form part of the plan of redemption. One might even dare to say that the rights of man are also the rights of God" (*Speech*, 7 April 1998).

And it was precisely in defense of the rights of conscience that the example of Thomas More shone brightly. It can be said that he demonstrated in a singular way the value of a moral conscience which is "the witness of God himself, whose voice and judgment penetrate the depths of man's soul" (Encyclical Letter *Veritatis Splendor*, 58), even if, in his actions against heretics, he reflected the limits of the culture of his time.

In the Constitution *Gaudium et Spes*, the Second Vatican Council notes how in the world today there is "a growing awareness of the matchless dignity of the human person, who is superior to all else and whose rights and duties are universal and inviolable" (No. 26). The life of Saint Thomas More clearly illustrates a fundamental truth of political ethics. The defense of the Church's freedom from unwarranted interference by the State is at the same time a defense, in the name of the primacy of conscience, of the individual's freedom vis-à-vis political power. Here we find the basic principle of every civil order consonant with human nature.

5. I am confident therefore that the proclamation of the outstanding figure of Saint Thomas More as Patron of Statesmen and Politicians will redound to the good of society. It is likewise a gesture fully in keeping with the spirit of the Great Jubilee which carries us into the Third Christian Millennium.

**Therefore, after due consideration and willingly acceding to the petitions addressed to me, I establish and declare Saint Thomas More the heavenly Patron of Statesmen and Politicians, and I decree that he be ascribed all the liturgical honors and privileges which, according to law, belong to the Patrons of categories of people.**

Blessed and glorified be Jesus Christ, the Redeemer of man, yesterday, today and for ever. ✠



**BRONZE STATUE OF  
THOMAS MORE  
IN CHELSEA, LONDON**



**PORTRAIT OF  
MORE FAMILY  
BASED ON SKETCH  
BY HOLBEIN**



## ANGELS IN OUR MIDST

MICHAEL SHONAFELT, ESQ.

About five years ago, thirty people gathered at an ordinary baptism of a 22 year-old girl in a village church in Hertfordshire, England. Without warning or heavenly fanfare, an angel appeared to the group. The rector relates the story: "Suddenly there was a man in white standing in front of the font about 18 inches away. He was a man but he was totally, utterly different from the rest of us. He was wearing something long, like a robe, but it was so white it was almost transparent. He was just looking at us. It was the most wonderful feeling," he says. "Not a word was spoken; various people began to touch their arms because it felt like having warm oil poured over you. The children came forward with their mouths wide open. Then all of a sudden — I suppose it was a few seconds but time seemed to stop — the angel was gone."

Stories of angelic visits from heavenly realms, such as this recent account, abound. They range from simple, personal accounts of strangers appearing inexplicably to render aid in times of dire need, to spectacular occurrences, like the story of a legion of angels which appeared to assist the retreating British Expeditionary Force at the mining town of Mons, Belgium, during the first major battle of World War I.

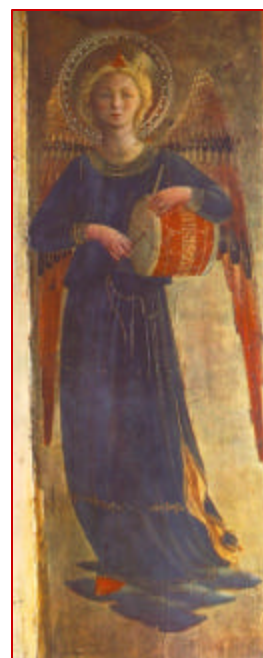
A modicum of scrutiny applied to these stories, reveals some of them to be nothing more than pious legend or urban myth. Many, however, are wholly genuine. Some, such as the scriptural accounts of Raphael's protection of Tobias, St. Michael's flaming sword, and Gabriel's announcement of the greatest news ever to be heralded for human ears, are matters of faith. As discerning Catholics, how should we judge the more recent proliferation of angelic sightings, such as those that accumulated at the end of the 20<sup>th</sup> Century with such force and persuasion that they captured the imagination of even the secular pop culture?

The discernment process begins with an understanding of the nature of angels. The collective philosophical thought of the ages establishes that angels are incorporeal — they are minds without bodies. They have no extension in space, and therefore have no physical location or appearance. For this reason, angels defy any effort by our imaginations to accurately depict them, and render all of our artistic renderings somehow inappropriate.

Such truths seem to fly in the face of the classic imagery of angels as winged messengers of light, and the numerous accounts, both scriptural and apocryphal, of angels appearing as men, women, animals (e.g., St. John Bosco's dog Grigio), girls and boys. At least two explanations exist for these stories.

First, angelic intelligence is so much more powerful than that of man, that angels can, and do, produce images in our imaginations. Using these powers, angels can "appear" to us by presenting to our imaginations a familiar image, such as that of a man or a woman. Such powers extend only so far, however, and cannot extend to our minds and wills. As the eloquent Walter Farrell, O.P., noted, "The angels can introduce pictures into our imagination, they can reach into the storehouse of memory and parade the

## TRUTH OR MYTH?



ANGEL ON  
LINAIOLI  
TABERNACLE

*Fra Angelico*  
1433

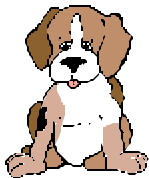
*Angels in our Midst* (Continued on page 20)



## UNDERSTANDING



### THOUGHT FOR THE DAY



A farmer had some puppies he needed to sell. He painted a sign advertising the 20 pups. And set about nailing it to a post on the edge of his yard. As he was driving the last nail into the post, he felt a tug on his overalls.

He looked down into the eyes of a little boy.

"Mister," he said, "I want to buy one of your puppies."

"Well," said the farmer, as he rubbed the sweat of the back of his neck,

"These puppies come from fine parents and cost a good deal of money."

The boy dropped his head for a moment. Then reaching deep into his pocket, he pulled out a handful of change and held it up to the farmer. "I've got thirty-nine cents. Is that enough to take a look?"

"Sure," said the farmer. And with that he let out a whistle "Here, Dolly!" he called. Out from the doghouse and down the ramp ran Dolly followed by four little balls of fur.

The little boy pressed his face against the chain link fence. His eyes danced with delight. As the dogs made their way to the fence, the little boy noticed something else stirring inside the doghouse. Slowly another little ball appeared, this one noticeably smaller. Down the ramp it slid. Then in a somewhat awkward manner, the little pup began hobbling toward the others, doing its best to catch up....

"I want that one," the little boy said, pointing to the runt.

The farmer knelt down at the boy's side and said, "Son, you don't want that puppy. He will never be able to run and play with you like these other dogs would."

With that the little boy stepped back from the fence, reached down, and began rolling up one leg of his trousers. In doing so he revealed a steel brace running down both sides of his leg attaching itself to a specially made shoe. Looking back up at the farmer, he said, "You see sir, I don't run too well myself, and he will need someone who understands."

The world is full of people who need someone who understands. Jesus said, "If you are ashamed of me, I will be ashamed of you before my Father." ✚

## Ad Risum Vertere Veritatem\* \*Latin for "To turn truth into laughter"



### THE SECOND OLDEST PROFESSION

A doctor, a lawyer and an engineer are arguing over which of them has the second oldest profession in the world.

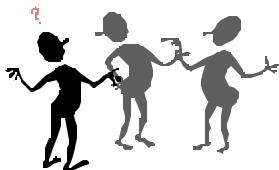
The doctor says, "On the sixth day of creation, God created Eve from a rib of Adam. That was the first surgery."

The engineer says, "I can beat that. On the second and third days of creation, out of chaos, God created the universe, the world and nature. That was the first civil engineering job."

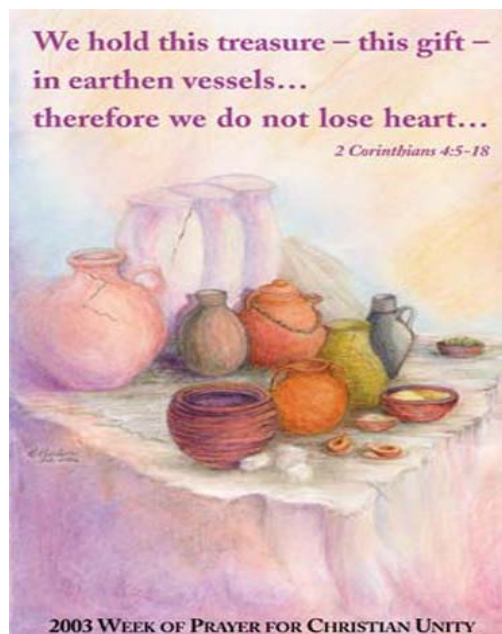
The lawyer says, "Well, I win."

The doctor and the engineer look at him, amazed and say, "What are you talking about? How can you possibly beat that?"

The lawyer smugly looks at them and calmly says, "Who do you think created the chaos?" ✚



## 2003 WEEK OF PRAYER FOR CHRISTIAN UNITY JANUARY 18 – 25 , 2003



Begun in 1908, these days have been set aside each year so that Christians around the world may share the prayer of Jesus: "That all may be one...that the world may believe" (John 17:21). Prayer for Christian unity is the enabling source of power for ecumenical work.

If you bear the name Christian, come journey this week with your brothers and sisters in Christ. Join in prayer, reflection, and especially to celebrate the command of our Lord. Give living witness to Jesus Christ by working and praying for Christian Unity. Daily scripture readings for the eight days of the Week of Prayer for Christian Unity are available on the web at [www.geii.org/prayer\\_worship/daily\\_scripture\\_prayer.html](http://www.geii.org/prayer_worship/daily_scripture_prayer.html)

The centerpiece for the Week of Prayer for Christian Unity is the  
**ECUMENICAL CELEBRATION OF THE WORD**  
**Wednesday, January 22, 2003 at 7:30 pm**  
**St. Wilfrid's Episcopal Church**  
**18631 Chapel Lane, Huntington Beach (714) 962-7512**

This annual event is a moving way to share prayer and celebration of common belief with all Christian faith traditions. It is co-sponsored by the Roman Catholic Diocese of Orange, the Pacifica Synod of the Evangelical Church in America, the Episcopal Diocese of Los Angeles and the Presbytery of Los Ranchos, Presbyterian Church.

The Graymoor Ecumenical and Interreligious Institute, GEII, is an information and service organization serving the ecumenical movement and interreligious affairs on the local, regional, national, and international levels. Website: [www.geii.org](http://www.geii.org) †

## THE WRITINGS OF THOMAS MORE



## MORE ON THE LAST FOUR THINGS

More states in the introduction to his own version of *The Four Last Things* (death, judgment, heaven and hell) that the consideration of this topic “contains ore fruitful advise and counsel to the forming and framing of man’s manners in virtue and avoiding of sin that many whole and great volumes of the best old philosophers or any other that ever wrote in secular literatures.” These four “herbs” make up a medicine of such strength that they could keep the soul from sickness throughout life....

To acquire a healthy soul, one relies on the great doctor, Christ. By following both the example and the instructions of this physician, any soul can achieve a “mastering of outward, fleshly pain with inward, spiritual pleasure.”

The whole point is to “keep our minds occupied with good thoughts,” for a “wandering mind” is never associated with “wisdom and good manners.” In this context, one can better understand More’s claim that “the active study of the four last things, and the deep consideration of them, is the thing that will keep you from sin.”

**Thomas More: A Portrait of Courage** Gerald B. Wegemer Scepter Publishers (p. 90-1) †

## SOCIAL JUSTICE CORNER

## DO IT FOR HIM

*“Truly I say to you, as you did it to one of the least of my brethren, you did it to me.”*  
Matthew 25:40

*St. Thomas More was a scholar not only of English law but also the law of God. Although he was Chancellor of England and one of the most successful lawyers in England, More realized that the description of the last judgment set forth in Matthew 25: 31-46 would apply to him too. He took the admonitions of Christ seriously practicing humility and providing generously for the poor. During the famine of 1528, More fed over 100 people a day at his own home in Chelsea.*

## A LITTLE THING WHEN YOU TRAVEL



**IF YOU DO NOT USE THE SOAP, SHAMPOO OR OTHER INCIDENTALS PROVIDED IN THE HOTEL, PLEASE BRING THEM TO A ST. THOMAS MORE SOCIETY MEETING OR CONTACT ANNE LANPHAR\* TO MAKE OTHER ARRANGMENTS. THEY WILL BE DELIVERED TO A HOMELESS SHELTER OR HOME FOR UNWED MOTHERS.**  
**THESE SMALL ITEMS MEAN A LOT TO THOSE WHO HAVE LITTLE** †

\* (714) 800-3225 or [alanphar@firstam.com](mailto:alanphar@firstam.com)

## SIMPLE TRUTHS



Fulton J. Sheen

Joy never comes to those who seek it. In the self-forgetting hour when we are touched by another’s need and sacrifice for it, we suddenly find our soul aflame with glorious joy. †



## MATTHEW 25: 31-46

<sup>31</sup>When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup>Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and <sup>33</sup>he will place the sheep at this right hand, but the goats at the left. <sup>34</sup>Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup>for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup>I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' <sup>37</sup>Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? <sup>38</sup>And when did we see thee a stranger and welcome thee, or naked and clothe thee? <sup>39</sup>And when did we see thee sick or in prison and visit thee?' <sup>40</sup>And the King will answer them, 'Truly I say to you, as you did it to one of the least of my brethren, you did it to me.' <sup>41</sup>Then he will say to those at this left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; <sup>42</sup>for I was hungry and you gave me no food; I was thirsty and you gave me no drink, <sup>43</sup>I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' <sup>44</sup>Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee.' <sup>45</sup>Then he will answer them, 'Truly, I say to you, as you did it not one of the least of these, you did it not to me.' <sup>46</sup>And they will go away into eternal punishment, but the righteous into eternal life."



## SCRIPTURAL CORNER

### Comment from the Navarre Bible:\*

<sup>35-46</sup>All the various things mentioned in this passage (giving people food and drink, clothing them, visiting them) become works of Christian charity when the person doing them sees Christ in these "least" of his brethren.

Here we can see the seriousness of sins of omission. Failure to do something which one should do means leaving Christ unattended.

"We must learn to recognize Christ when he comes out to meet us in our brothers, the people around us. No human life is ever isolated. It is bound up with other lives. No man or woman is a single verse; we all make up one divine poem which God writes with the cooperation of our freedom" (Bl. J Escriva, *Christ Is Passing By*, 111).

We will be judges on the degree and quality of our love (cf. St John of the Cross, *Spiritual Sentences and Maxims*, 57). Our Lord will ask us to account not only for the evil we have done but also for the good we have omitted. We can see that the sins of omission are a very serious matter and that the basis of love of neighbor is Christ's presence in the least of our brothers and sisters.

St. Teresa of Avila writes: "Here the Lord asks only two things of us: love for his Majesty and love for our neighbor. It is for these two virtues that we must strive, and if we attain them perfectly we are doing his will [...]. The surest sign that we are keeping these two commandments is, I think, that we should really be loving our neighbor; for we cannot be sure if we are loving God, although we may have good reasons for believing that we are, but we can know quite well if we are loving our neighbor. And be certain that, the farther advanced you find you are in this, the greater the love you will have for God; for so dearly does his Majesty love us that he will reward our love for our neighbor by increasing the love which we bear to himself, and that in a thousand ways, this I cannot doubt" (*Interior Castle*, V, 3).

This parable clearly shows that Christianity cannot be reduced to a kind of agency for "doing good." Service of our neighbor acquires supernatural value when it is done out of love for Christ, when we see Christ in the person in need. This is why St Paul asserts that "if I give away all I have...but have not love, I gain nothing" (1 Cor 13:3). Any interpretation of Jesus' teaching on the Last Judgment would be wide of the mark if it gave it a materialistic meaning or confused mere philanthropy with genuine Christian charity. ✚

*\*The Navarre Bible, a renowned 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 4) **Faith of our Fathers**

all have fallen away from the original gospel (as the Mormon's contend today), then how is it they all strayed into the same faith all over the world? No, apostolic tradition based on the promise of Christ is the real answer.

*"But if Peter was reprov'd because, after having lived with the Gentiles, he separated himself from their company out of respect for persons, surely this was a fault of his behavior, not in his teaching...But then, let's assume that all have fallen into some error, that the Apostle also was deceived in the testimony he gave in favor of some, that the Holy Spirit, had regard to none of them so as to guide them into all truth, even though He was sent by Christ and asked of the Father for this, that He might be the Teacher of Truth. Let's assume that He, the Steward of God, the deputy of Christ, neglected His office, allowing the churches to think and believe differently in the meantime about what He Himself preached to the apostles. Is it then probable that so many and such great churches should have 'gone astray' into the same faith?"* (On the Prescription of Heretics, 23-28, A.D. 200)

#### ***St. Cyprian of Cathage***

Writing to Pope St. Cornelius about the Novatian schismatics, St. Cyprian mocks their idea that they will receive approval from Rome, since the Roman Faith cannot be corrupted.

*"The heretics dare to sail off and carry letters from profane schismatics to the chair of Peter, to the first of Churches from which first came the unity of the priesthood. Don't they know that they are Romans there, whose faith was praised by the preaching of the apostle, and among whom faithlessness can have no influence?"* (Letter 59 to Pope Cornelius, 14, A.D. 252)

#### ***St. Augustine***

The Protestant reforms were very partial to St. Augustine, and claimed his works as an authority for their teachings. But just as they misinterpreted the Sacred Scriptures, so they misinterpreted him. Let's hear him explain why he is a Catholic, and why he believes the Bible.

*"There are many other things which most rightly keep me in the bosom of the Catholic Church. The consensus of peoples and nations keeps me, authority established by miracles, nourished on hope, increased by charity, made stable by antiquity keeps me, the succession of the priesthood, from the very See of Peter the Apostle to whom the Lord commended the care of His sheep after His resurrection up to the present pontificate keeps me, finally the very name Catholic keeps me, for it is not without reason that among so many heresies only this Church obtains it, so that even though all heretics want to call themselves 'catholic,' nevertheless when some visitor to a city asks 'Where is the Catholic Church?' no heretic would dare show him his own basilica or meeting house...Should you meet someone who does not yet believe the Gospel, how would you reply to him were he to say 'I do not believe'? For my part I would not believe the Gospel, except as moved by the authority of the Catholic Church"* (Against the Letter of Mani called "Fundamental," 4-5, A.D. 397)

*"My brothers and sisters, please share my anxiety and concern. Whenever you find such people don't keep quiet about them, don't be perversely soft-hearted...Argue with them when they speak against grace, and if they persist bring them to us. You see, there have already been two councils about this matter, and their decisions sent to the Apostolic See, from there rescripts approving them have been sent back here. The case is finished, if only the error were finished too, sometime."* (Sermon 131, 10, A.D. 417)

#### ***St. Peter Chrysologus***

When the heretic Eutyches tried to get some help from this Father of the Church, St. Peter just referred him to the pope, who, by the way, was St. Leo the Great, and was quite grateful for the saintly Father's support. The fathers had a way of helping each other out.

**Faith of our Fathers** (Continued on page 17)



**ST JEROME &  
ST. AUGUSTINE**

**Carlo Crivelli  
(1490)**

(Continued from page 16) ***Faith of our Fathers***

*“In all things we exhort you, honorable brother, that you obediently attend to the things which have been written down by the Most Blessed Pope of the city of Rome, since Blessed Peter, seated and presiding in his own See, offers the truth of the faith to those who are seeking it. For we out of zeal for peace and for the faith cannot hear cases regarding the faith without the consent of the bishop of the city of Rome”* (Letter to Eutyches, 2, A.D. 449).

***St. Leo the Great***

Even though the pope has the final word, he still depends on the advice and authentic teaching of the other successors of the apostles. St. Leo points out how his brother bishops confirm his judgment, and thus are one in Christ.

*“The Lord has allowed us to endure no harm in the person of our brothers, but rather He has backed up with the irrevocable consent of the whole brotherhood what He had already laid down through our ministry, to show that what had been first formulated by the foremost See of Christendom, and had been received by the judgment of the whole Christian world, had truly proceeded from Himself: that in this too the members might be one with the Head”* (Letter 120 to Theodoretus, 1, A.D. 453)

***St. Fulgentius of Ruspe***

This Northern African father fought a new outbreak of the by then old Arian heresy, and defended the reality of the incarnation and suffering of the son of God. He was asked by some monks of the East in Constantinople to make a judgment on some dogmatic errors. He based his certainty not on his own authority, but on the pure faith of the Roman Church.

*“That which the Roman Church, which has the loftiest place on the earth, teaches and holds, so does the whole Christian world believe without hesitation for their justification, and does not delay to confess for their salvation”* (Letter, 17, 21, A.D. 519)

***St. Gregory the Great***

Once again we see how the pope, even though he is the ultimate authority, still does not place himself above the Bible and the dogmas of the Church defined before him.

*“I confess that I receive and revere as the four books of the Gospel so also the four Councils: the Nicene in which the perverse doctrine of Atrius is overthrown, that of Constantinople also, in which the error of Eunomius and Macedonius is refuted, further the Council of Ephesus in which the impiety of Nestorius is condemned, and finally the Chalcedonian in which the depravity of Eutyches and Dioscorus is reprobated. These with full devotion I embrace and adhere to with the most entire approval, since on them as on a foursquare stone rises the structure of the holy faith, and whosoever, of whatever life and behavior he may be, does not hold fast to their solidity, even though he seem to be a stone, he lies outside the building...But all persons whom the afore said councils repudiate, I repudiate; those whom they venerate I embrace, since having been constituted by universal consent, he overthrows not them but himself who pretends to loose those whom they bind or to bind those whom they loose. Whosoever, therefore, thinks otherwise, let him be anathema”* (Letter to John of Constantinople and the Other Patriarchs, 1:25, A.D. 578)

***St. Maximus Confessor***

One of the last ancient heresies was Monothelitism, which denied that Our Lord had a human as well as a divine will. St. Maximus suffered greatly in defense of the orthodox doctrine taught by Rome against some Easter heretics. In the following passage, he refuses to accept the heretical and irregular patriarch Pyrrhus, until he is reconciled to the Holy See. This father is very much venerated by the modern day Easter Orthodox as an authority on prayer and the mystical life. The Roman Church venerates him as well, and prays that someday all of the Eastern Churches will accept what he says as an Easterner



**ST GREGORY  
THE GREAT**

**Carlo Saraceni  
(1610)**



(Continued from page 17) **Faith of our Fathers**

about the teaching role of the popes of Rome.

*“If the Roman See recognizes Pyrrhus to be...a heretic, it is certainly clear that everyone who condemns those who reject Pyrrhus condemns the See of Rome, that is he condemns the Catholic Church. I need hardly add that he excommunicates himself also...It is unjust that anyone who has been condemned and expelled by the Apostolic See of Rome for his errors should be honored at all until he has been received by her, returning to her and to the Lord Himself, by a devout confession of the orthodox faith, by which alone he can receive holiness...Let him hurry to satisfy in everything the See of Rome, for if Rome is satisfied all will agree that he is orthodox. For he only speaks foolishly who thinks he can persuade people like me, without first satisfying and begging the most blessed Pope of the Romans, the Apostolic See which has received universal and supreme authority and power of binding and loosing over all the Holy Churches of God in the whole world from the Incarnate Son of God Himself, and also by the holy synods in their canons and definitions. With it the Word who is above the powers of heaven finds and losses in heaven also. Anyone who thinks he can satisfy others without imploring pardon of the most blessed Pope of Rome, is acting like someone who is accused of murder or some other crime and does not prove his innocence to the lawfully appointed judge, but to uselessly demonstrate his innocence to private persons who have no power to acquit him”* (Letter to the Priest Marinus of Cyprus, A.D. 641)

#### **St. Theodore the Studite**

The Iconoclasts indirectly denied the reality of the incarnation of God the Son as true Man by forbidding the veneration of sacred images. St. Theodore was a great monastic teacher of Constantinople whose holy rule many Eastern monastics follow, just as Western monastics follow the rules of St. Benedict and St. Augustine. He argues that the doctrine of the Church cannot be judged by a secular court, but should be decided by the See of Rome, so that all can be certain of the true Faith. His words are all the more interesting because they were written in the same century which saw the schism of Patriarch Photius, and the beginning of the modern denial of the Papal office by the Eastern Orthodox.

*“In no way can it be, Sir, that divine judgment be held equal to secular judgment...let him [the patriarch Nicephorus] make peace and unity by sending his synodical letters to the first See [of Rome], but if the emperor does not approve of this, and denies, as he already admits he does, the truth professed by Nicephorus, let a legation from each of the two parties be sent to the Roman See, and from thence will be received certitude in the faith”* (Letter, 129, A.D. 813)

#### **Byzantine Liturgy**

The liturgy of the Byzantine Church, so well known for its rich and explicit presentation of Catholic dogmas, has many expressions of the faith of the early and undivided Eastern Church in the teaching role of the successors of St. Peter. These two texts, which I translated from the Greek, speak of the doctrinal interventions of Pope St. Sylvester against Arianism and of Pope St. Leo against the Monophysites.

On the feast of Pope St. Sylvester, January 2 at Lauds:

*“Endowed with the See of the leader of the apostles, you became an outstanding minister of God, enriching, establishing, and increasing the church with divine dogmas. You were the prince of the sacred council and you adorned the throne of the head of the disciples; like a divine prince over the holy Fathers you confirmed the most sacred dogma.”*

On the feast of St. Leo the Great, February 18 at Matins:

*“The pillar of orthodoxy, as the successor of Peter, endowed with his precedence and primacy, gave the divinely inspired definition of faith, appearing to the people of God like a new Moses, who, moved by God, engraved the teachings of the faith upon divinely stamped tables, and who like a true patriarch fixed his tent in the City where the primacy and seat and order of the patriarchs now stand.”* ✚



**ST. BENEDICT**

*Pietro Perugino*  
(1495)

Coming Next May 14th - The Inaugural  
**Marywood Conference**  
**on Business Ethics and Morality**



**Michael Novak** noted author of *Business as a Calling*, lecturer and U.S. Ambassador will be the keynote speaker at the first **Marywood Conference on Business Ethics and Morality**, a gathering of Orange County business and community leaders who will examine issues of business ethics and morality and the role of Catholic schools in forming our future leaders and their mentors on **May 14, 2003, from 8AM to 2PM.**

**Reservations** for tickets to what will surely be a sellout event at Marywood can be made by calling Pat Jackson at The Diocese of Orange (714) 282-3020. Individual tickets are \$100. each and are tax deductible. Business firms, organizations and parishes are encouraged to reserve tables of ten at \$1,000.

Proceeds from this event will go to the URBAN SCHOOL ASSISTANCE PROJECT and benefit financially needy schools and kids within the Diocese.

Appearing on the program with Mr. Novak will be:

- **Fr. Robert J. Spitzer S.J.** PhD President of Gonzaga University, National Chaplain for Legatus and author of *Spirit of Leadership* and *Ethical Leadership at the Competitive Edge*.
- **Mr. Lance Izumi J.D.** Director at the Pacific Research Institute and author of studies on school choice and the achievements of Catholic Schools in urban school communities.
- **Dr. George Saint-Laurent**, Professor Emeritus of Comparative Religion at CSU Fullerton

*And ...*

Bishop **Tod D. Brown** will be presenting a special award for *EXEMPLARY ETHICAL BEHAVIOR IN BUSINESS* to Mr. Carl Karcher and Mr. Peter Muth.

**GET THIS DATE ON YOUR CALENDAR and Make Reservations NOW!**

**May 14, 2003**

**8AM Hospitality, 9:15 Program, Noon Luncheon, Mr. Novak speaks**

Hosted by The Roman Catholic Diocese of Orange and the Offices of Development and Catholic Schools.

For more information, please visit: <http://www.rcbo.org/education/schools/conference.htm>

(Continued from page 11) **Angels in our Midst**

past before our mind's eye; but there the great natural powers of the angelic would grind to a halt before the impregnable sovereignty of our mind and will. Not even the angels know what a man is going to do next; the most gifted of the angels cannot know what I am thinking at this moment. In this privacy of soul, we are the equals of the angels."

Second, angels may "assume" bodies as disguises for the limited the role of engaging in their earthly ministry. The concept of assumption of bodies by angels is the only satisfactory explanation for angelic appearances to groups. As St. Thomas Aquinas notes, "whatever is beheld in imaginary vision is only in the beholder's imagination, and consequently is not seen by everybody." Such "assumed" bodies are not organic and are not natural to the angels that assume them. They have no functionality, like human bodies. Moreover, every vestige of corporeality is discarded upon the angel's return to its function as a member of the heavenly host.



ANGEL

Sanzio Raffaello  
(1500)

As Catholics, we must be discerning in our judgment of the veracity of the stories we encounter about angelic visits. At the same time, we must accept the possibility of such phenomena. The existence of angels, and their occasional albeit, rare, "visits" to our material world, are part and parcel of our faith's journey. The materialistic culture in which we live and work may color such notions as childish and wistful. In this context, angels represent the ultimate point of departure from the prevailing notion that our world contains nothing transcendent and no reality beyond that of quantifiable matter and machine. On this point, Walter Farrell observes:

*To pretend they do not exist because we do not see them is like pretending that we never sleep because we have never caught ourselves asleep. There would be much more sense in the angels exiling us from the world of nature on the basis of a majority vote. We have no monopoly on nature, not even on free will and intellectual knowledge in nature; we have big brothers far outstripping our puny powers, yet nonetheless brothers, a part and parcel of the created world that is so truly ours. †*

## **FIRST THURSDAY MASS AT THE BUSCH FIRM**



**THE BUSCH FIRM IS HOSTING FIRST THURSDAY  
MASS IN THEIR PRIVATE CHAPEL  
CELEBRANT: FATHER JOHN HILTZ  
LUNCH WILL BE PROVIDED AT NO COST.  
LOCATION: 2532 DUPONT AVE, IRVINE  
TIME: NOON RSVP NOT REQUIRED  
**EVERYONE IS WELCOME!** †**



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- ✕ Mediator, certified through the Institute for Dispute Resolution, Pepperdine Law School (1997)
- ✕ Associate Member, International Academy of Mediators
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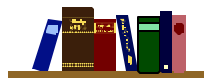
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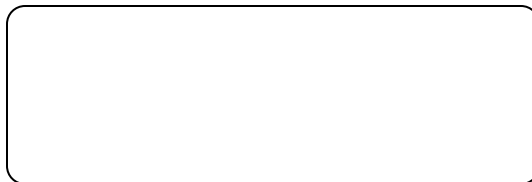
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