

Ad Veritatem

Volume 9 Issue 8

St. Thomas More Society of Orange County

AUGUST 2004

*Thomas More, like
King David, was
convinced that
“my courage is
the Lord.”*

*Thomas More:
A Portrait of Courage*

AUGUST MEETING:

WEDNESDAY AUGUST 18, 2004 NOON

SPEAKER: FR. MAXIMOS DAVIES (BYZANTINE MONK)

**“LAWGIVER & PROPHET:
REFLECTIONS ON THE TRANSFIGURATION”**

DETAILS ON PAGE 3

“Ad Veritatem” is Latin for “Toward the truth.”



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 970.

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

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Anne Lanphar at (714) 800-3225 or email to alanphar@firstam.com.
VISIT OUR WEBSITE at www.stthomasmore.net

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FR. MAXIMOS DAVIES

“LAWGIVER & PROPHET:

A REFLECTION ON THE TRANSFIGURATION”

Fr. Maximos is a Byzantine Catholic monk of Holy Resurrection Monastery in Newberry Springs (out in the desert). A native of Australia, he was a lawyer and practiced law for four years before entering monastic life in the Byzantine community.

Holy Resurrection Monastery is a monastic community under the holy *omofor* of the Byzantine Catholic Eparch (Bishop) of Van Nuys. The Monastery is a community of men striving to live the authentic monastic life of the Christian Byzantine tradition within the context of our time and place.

From August 1995 to May 2000, the Monastery had the status of a Public Association of the Christian Faithful, a status given by Bishop George (Kuzma) of Van Nuys in 1995 to formalize the community which began to live and pray together under the spiritual fatherhood of Abbot Nicholas Hegumen in 1994. On May 18, 2000, Bishop George raised the Monastery to the canonical status of a Monastery *sui juris* of Eparchial Right. By this act the Monastery became fully self-governing under the norms of Canon Law which includes the right to receive new members and to tonsure them as full monks for life.

For more information on the order, visit: www.hrmonline.org/

For more information, please contact either David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 or alanphar@firstam.com.

EVERYONE IS WELCOME! †

NATIONAL CATHOLIC FAMILY CONFERENCE

**ANAHEIM HILTON
AUGUST 21-22**

SEE PAGE 26-27 †

RED MASS

**MONDAY, OCTOBER 18, 2004
HOLY FAMILY CATHEDRAL
6:30 PM MASS**

RECEPTION FOLLOWING

SEE PAGE 9 †

CALENDAR REMINDERS



4

A Message from our Chaplain
Saints & Relics

5

Our Saints: St. Edmund Campion

7

The Writings of More
More on Friendship

8

Scriptural Corner
Matthew 13: 24-30

11

Truth or Myth?
Relic Veneration: Piety or Paganism?

13

Papal Message
Letter on Collaboration of Men and Women

IN THIS ISSUE:



St. Edmund Campion
Page 5



St. Thomas More: My Patron Saint
Page 17

17

St. Thomas More:
My Patron Saint, My Friend

21

Catholic Catechism
Communion of Saints

22

Thought for the Day
The Mayonnaise Jar and the Coffee

24

**National Catholic Family
Conference Flyer**

26

From the Library
Spiritual Workout of a Former Saint



Father Hugh Barbour invites your questions about faith and morals. Please submit your question to Anne Lanphar at 1 First American Way, Santa Ana, CA 92707 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

SAINTS & RELICS

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



ST AMBROSE WITH
SAINTS

*Ambrogio
Borgognone
(1541)*

QUESTION: *I guess it makes sense to visit the tombs of the saints, just like one would visit the graves of loved ones, but this business of dividing up the bodies of the saints to provide relics all around the world seems revolting and irreverent to me. Why does the Catholic Church permit the bodies of the saints to be cut up? Wouldn't it be more reverent to leave them intact?*

ANSWER: I can understand your feelings, but this ancient practice is quite reverent. In The Martyrdom of Polycarp (A.D. 156), who was a disciple of St. John the Apostle and the teacher of St. Irenaeus, condemned to burn at the stake in witness to the true faith, we read, "Afterwards taking up his bones, which were more exquisite than the most precious gems and more pure than fire-tried gold, we deposited them fittingly. In which place each year the Lord will grant us, as we gather in exultation and joy, to celebrate the anniversary of his martyrdom." It was from such celebrations in honor of the martyrs that the practice of the veneration of relics began. Since the celebration of the Mass became part of the celebration of the anniversaries or "birthdays" of the martyrs, there grew up the practice of placing the altar at or over the martyr's grave, or even placing the martyr inside the altar. The Christians saw this practice as an earthly symbol of the heavenly worship described in the Book of Revelation 6:9: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." The holy souls of the martyrs were in heaven under the altar which is the body of the risen Christ; their bodies were on earth under the sacramental altar of Christ's sacrifice. St. Ambrose (A.D. 333-397) comments on this passage of Revelation as he speaks of the practice of placing the bodies of the martyrs under the altar in one of his letters, "Let the triumphant victims be placed at the spot where Christ is the victim. Yet He is placed over the altar because He suffered for all, they are under the altar, who were redeemed by His suffering" (Letter 22, 15). Naturally, as the Faith spread, Christians in places where no martyrs were buried wanted to have relics of the martyrs for their altars. Thus there began the custom of more ancient local churches giving a portion of the relics of the martyrs to other, newer communities for their altars. As the custom became more widespread, and the number of altars in churches increased, the relics became smaller and smaller. One has to understand the division of the bodies of the saints into such tiny portions in the light of this gradual development. This wasn't ghoulish or irreverent.

Eventually, the celebration of Holy Mass on the relics of the martyrs became a requirement of Church law in both the Latin and Greek Churches.

There is ample evidence for the veneration of the relics of the saints apart from the Mass and liturgy. Their bodies were temples of the Holy Spirit, and the intensity of the holiness of the saints makes their relics powerful reminders and even channels of the grace of Christ which we share with them in the communion of saints, the church and Body of Christ. If mere pieces of cloth which had been touched to the apostles had the power to heal the sick as we can read in Acts 19, 11-12, then we can

Saints & Relics (Continued on page 20)

OUR SAINTS: ST. EDMUND CAMPION

BY JAMES DUFFICY, ESQ.

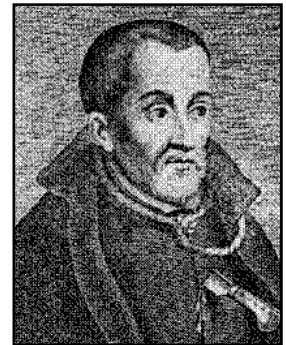
One of the mysteries and blessings of the history of the Church has been the inverse but perfect relationship, incomprehensible to the worldly, between the shedding of martyred blood and the increase in the number and courage of the faithful. Not surprisingly, this same relationship attended the execution of St. Thomas More. One particularly poignant example was the life of St. Edmund Campion.

Campion was born in London in 1540 (a mere 5 years after More's death) to a Catholic bookseller. He was executed at the infamous English prison Tyburn, on Dec 1, 1581. Like More, he was singled out for education as a promising child. Indeed, when Mary Tudor entered London in state, he was the schoolboy chosen to give the Latin salutation to the queen. He was accepted Campion as one of its first scholars John's College at Oxford, where he became a junior fellow at the young age of seventeen. Like John Henry Newman before his conversion over two centuries later, Campion was praised and imitated as one of the preeminent scholars not only at Oxford, but in all of England.

In 1566, Queen Elizabeth visited Oxford with her chancellor. As the architects of the new church of England in a country still very much Catholic in sentiment, they were extremely keen on locating young intellectual champions to carry their cause and give it weight within the country. Oxford was a particularly desirable location for such recruits, given its ancient Catholic ties and stubbornly Catholic point of view. The queen was won by Campion's bearing, appearance, and wit, and let it be known that high office and honor would follow him if he would but agree to follow her. This promise of position, as well as the arguments of his friends, led Campion to take the Oath of Supremacy and deacon's orders according to the new English rite. Like More before him and Newman after him, his "weakness" for the truth led him to study the Fathers of the Church in all seriousness. While looking for fodder for polemics against the Church, he found there instead reproaches to his conscience. His conscience awakened his childhood allegiance to the Church. In a state of anguish, he broke off his happy Oxford life when his proctorship ended. Thereafter, he traveled to Ireland, with the plan of picking up with his quiet scholar's life at the expected reopening of Dublin University, an institution founded on papal grant.

As a prominent and Catholic-minded Anglican, Campion was suspected, and, though hidden in friendly houses, was exposed to danger as the penalties against those with Catholic sympathies were rigorously enforced. Urged on by the zeal of his friend Gregory Martin, he crossed to England in disguise and under an assumed name, reaching London in time to witness the trial of another martyr, Dr. John Storie. Campion now recognized his vocation and crossed over to the new English seminary at Douay. The seminary at Douay was set up in great haste and confusion after the suppression of the Church by Henry VIII, and became a critical focal point for the struggle for Catholicism in England. Among its achievements was the famed Douay-Rheims version of the Bible.

At Douay, Campion remained long enough for his theological course, but then set out as a barefoot pilgrim to Rome, arriving there just before the death of St.



**ST. EDMUND
CAMPION**
(Unknown)
(1540--1581)

(Continued from page 5) Campion

Francis Borgia; "For I meant," he said, "to enter into the Society of Jesus, thereof to vow and to be professed." This he accomplished in 1573. As the English province was not yet created, he was sent to Bohemia, passing his probation year at Brunn in Moravia. In the garden at Brunn, Campion had a vision, in which Our Lady foretold to him his martyrdom. His comrades were moved to make a scroll for "*P. Edmundus Campianus Martyr*," and to paint a garland of roses above his cell-bed (as a symbol of martyrdom). He returned to Prague, where he taught in the college and was ordained in 1578. Meanwhile, Dr. Allen (the organizer of the seminary at Douay) was organizing the apostolic work of the English mission. Fathers Robert Parsons and Edmund Campion were selected as his first Jesuits assigned to missions in England. Parsons and Campion set out from Rome, and after many adventures, arrived in disguise in London. As priests, they entered the country under penalty of death if captured. Indeed, in angry reaction to the papal Bull of Excommunication against Elizabeth, and in consternation over Campion's mission to England, Parliament passed rigorous new statutes that prescribed death for the hearing of confession, and steep fines for attendance at a Mass (regular attendance at Mass would cause a per head taxation of over 5,000 pounds to the offending subject). The object of the penal statutes was to eliminate any clergy and to confiscate, as far as possible, the wealth of English subjects who insisted on remaining faithful to Rome. In response, Catholic subjects were obliged to attend Mass in secret; the only exaction which could not be avoided was the penalty for refusal to attend Protestant services - the annual tax per head of 240 pounds was more than most families could bear, but was rigorously collected for many years.



HENRY VIII

*Hans Holbein
the Younger
(1537)*

Campion's mission in England was to reclaim and to strengthen those Catholics who were wavering under the pressure of governmental tyranny and the absence of the clergy. However, Campion's notoriety, as well as his zeal to reconvert Protestants, his preaching, and indeed his whole bearing, made a profound impression. Shortly after arriving in London, he wrote and published in haste a tract, "Campion's Brag." The text was written as a testament of his true mission in England, to counteract the slander that was expected from the crown in the event he was captured and executed summarily. In it, Campion details his reasons for his mission to England, his benign intentions towards his countrymen and his queen. Characteristically, he also set out boldly his belief that he could disprove, in open debate, the claims of the Protestant reformers to be the successors of the Apostles. This tract went through the country like wildfire, and caused much excitement among the Catholic population, as well as consternation on the part of the throne and supporters of the reformation. Being hunted in earnest by professional priest hunters, Campion fled to the north, where, in addition to saying the Mass in catholic households and preaching to the people, he wrote his famous tract, the "Ten Reasons." In it, he gave his reasoning why the Reformers failed in their indictments of the Church. This tract, also being widely distributed and read, proved again a strong irritant to the reformers and the throne. He returned to London, only to set out again on a circuit of offering the sacraments and preaching, this time in Norfolk. A priest hunter, one George Eliot, was hot on his track, and after attending Campion's Mass, realized what a catch he had, and returned with the local sheriff and constables. After an all day search of the house, a shaft of light over the stairwell betrayed the priests' hiding place. Their capture took place

Campion (Continued on page 22)

MORE ON FRIENDSHIP

More's favorite literary form in these early years was the epigram, a short poem with an unexpected twist....One of the most surprising and original of these political poems is about two beggars, one lame, one blind. The English prose translation, unfortunately, does not communicate the subtlety and artistry of the Latin poem.

"There can be nothing more helpful than a loyal friend, who by his own efforts assuages your hurts. Two beggars formed an alliance of firm friendship—a blind man and a lame one. The blind man said to the lame one, "You must ride upon my shoulders." The latter answered, "You, blind friend, must find your way by means of my eyes." The love which unites shuns the castles of proud kings and prevails in the humble hut."

This thought-provoking poem draws attention to the radical insufficiency of our fallen human nature. More seems to suggest that only a loving and graceful acceptance of human limitations, along with a conscious attempt to strengthen the bonds of human solidarity, can give rise to true harmony. The proud are their own worst enemies, and everyone else's.

Thomas More: A Portrait of Courage Gerald B. Wegemer (p. 41) †

THE WRITINGS OF THOMAS MORE



EAGLE PROJECT AT ST. JOSEPH RADIO

My name is **Mark Lanphar**, son of Anne Lanphar who is an editor of this publication. My Boy Scout Eagle project will help revitalize the chapel at **St. Joseph Radio in Orange**. The project involves some altar improvements, installing a second high-backed chair, painting the chapel walls, and performing a general cleanup. Altar improvements will include installing decorative wood materials to the altar legs and adding a insert for the altar stone (which contains the saint relic).

I am seeking private as well as corporate donations to help defray the costs of this project. All funds received in excess of project expenses will be donated to St. Joseph Radio. All donors will be recognized in my Eagle project write-up. If you would like more information, I can provide an overview of the project via email or I can give a personal presentation.

If you are willing to help, please contact me or send a check payable to St. Joseph Radio to the address below. Thank you and God bless.

Mark Lanphar
Troop 707
1102 N. Niguel Canyon Way
Brea, California 92821
714-990-8775
litbob@pacbell.net †

A SPECIAL REQUEST FOR SUPPORT



MATTHEW 13: 24-30



SCRIPTURAL CORNER

**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.*

²⁴Another parable he put before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field; ²⁵but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. ²⁶So when the plants came up and bore grain, then the weeds appeared also. ²⁷And the servants of the householder came and said to him, ‘Sir, did you not sow good seed in your field? How then has it weeds?’ ²⁸He said to them, ‘An enemy has done this.’ And the servants said to him: “Shall we go and gather it up?” ²⁹But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. ³⁰Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’

Comment from the Navarre Bible:*

24-25. “The situation is clear: the field is fertile and the seed is good; the Lord of the field has scattered the seed at the right moment and with great skill. He even has watchmen to make sure that the field is protected. If, afterwards, there are weeds among the wheat, it is because men have failed to respond, because they—and Christians in particular—have fallen asleep and allowed the enemy to approach” (Bl. J. Escriva, *Christ is passing by*, 123).

25. This weed—cockle—looks very like wheat and can easily be mistaken for it until the ears appear. If it gets ground up with wheat it contaminates the flour and any bread made from that flour causes severe nausea when eaten. In the East personal vengeance sometimes took the form of sowing cockle among an enemy’s wheat. Roman prescribed penalties for this crime.

28. “When the careless servants ask the Lord why weeds have grown in his field, the explanation is obvious: ‘*inimicus hom hoc fecit*: an enemy has done this.’ We, Christians, should have been on guard to make sure that the good things placed in this world by the Creator were developed in the service of truth and good. But we have fallen asleep—a sad thing, that sluggishness of our heart! While the enemy and all those who serve him worked incessantly. You can see how the weeds have grown abundantly everywhere” (Bl. J. Escriva, *Christ is passing by*, 123).

29-30. The end of this parable gives a symbolic explanation of why God allows evil to have its way for a time—and for its ultimate extirpation. Evil is to run its course on earth until the end of time; therefore, we should not be scandalized by the presence of evil in the world. It will be obliterated not in this life, but after death; at the Judgment (the harvest) the good will go to heaven and the bad to hell. ☩





*St. Thomas More Society of Orange County
Invites the Entire Legal Community to the*



Red Mass

HOLY FAMILY CATHEDRAL

ORANGE, CALIFORNIA

MONDAY, OCTOBER 18, 2004

EUCCHARISTIC CELEBRATION AT 6:30 P.M.

Reception with Dinner following in the Holy Family Cathedral Hall

JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. WM. MONROE

History of the Red Mass

The first recorded Red Mass, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries it was held in the chapel of the Order of Advocates, La Sainte Chapelle, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron saint of lawyers. In England, the tradition began about 1310, during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of Court. The priest and the judges of the High Court wore red robes, thus the Eucharistic celebration became popularly known as the Red Mass.

The tradition of the Red Mass has continued in the United States. Each year in Washington, D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration of the Red Mass at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the United States. The first Red Mass in Orange County was celebrated in 1988 and has become as much a tradition in Orange County as it is in the United States and other parts of the world. ☩

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THE MAYONNAISE JAR & THE COFFEE

Paul Harvey



THOUGHT FOR THE DAY



When things in your life seem almost too much to handle, when 24 hours in a day are not enough, remember the mayonnaise jar and the coffee...

A professor stood before his philosophy class and had some items in front of him. When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was. So the professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls. He then asked the students again if the jar was full.

They agreed it was. The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with a unanimous "yes." The professor then produced two cups of coffee from under the table and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed.

"Now," said the professor, as the laughter subsided, "I want you to recognize that this jar represents your life. The golf balls are the important things --- your God, your family, your children, your health, your friends, and your favorite passions --- things that if everything else was lost and only they remained, your life would still be full. The pebbles are the other things that matter like your job, your house, and your car. The sand is everything else-the small stuff."

"If you put the sand into the jar first," he continued, "there is no room for the pebbles or the golf balls. The same goes for life. If you spend all of your time and energy on the small stuff, you will never have room for the things that are important to you. Pay attention to the things that are critical to your happiness. Play with your children. Take time to get medical checkups. Take your partner out to dinner. Play another 18. There will always be time to clean the house and fix the disposal. Take care of the golf balls first, the things that really matter. Set your priorities. The rest is just sand."

One of the students raised her hand and inquired what the coffee represented. The professor smiled. "I'm glad you asked. It just goes to show you that no matter how full your life may seem, there's always room for a couple of cups of coffee with a friend." ☩

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



AN IDEAL MARRIAGE

Adam and Eve had an ideal marriage. He didn't have to hear about all the men she could have married, and she didn't have to hear about the way his mother cooked! ☩

RELIC VENERATION: PIETY OR PAGANISM?

BY MICHAEL SHONAFELT, ESQ.

Few Catholic practices inspire more visceral antagonism than the veneration of relics. To many, especially adherents to the evangelical strains of Protestantism, there is something unwholesome -- if not overtly pagan -- about imputing spiritual value to a piece of bone or a fragment of cloth, merely because of its connection to a long-departed inductee to the ranks of the blessed.

Indeed, even modern Catholics are uncomfortable with the practice. An encounter with a desiccated corpse or body part, such as those found in the ornate reliquaries common in the ancient churches of the old world, today inspires more squeamish curiosity than devotion. The prominent display of such morbid souvenirs does not mesh with the devotional practices of the modern churches back home. It is as if they have discovered a creepy, dirty secret of old world Catholicism -- the Church's literal "skeleton in the closet."

Those who reject the idea of relic veneration on ideological grounds usually have a bigger ax to grind. They tend to eschew all such tangible tokens or conduits of grace as pagan talismans held over from the heathen days of an unregenerate humanity. To them, relics are as suspect as statues, rosary beads, holy cards, and sacred medals. All such items suffer from the same malady: The worship of God is a purely spiritual affair and the physical world has no rapport with the divine.

The tendency to drive a wedge between the material and the spiritual realms itself derives philosophical systems that are more pagan than Christian. Most notable of those are Gnosticism, and its Persian manifestation, Manichaeism, which posited a cosmic struggle between matter and spirit. The dualistic paradigm offered by Manichaeism was so seductive that its residue can still be identified in Christian thought and practice to this day. The tendency among Christians to hate or distrust corporeal reality as deleterious to spiritual development is a hallmark of Manichaeistic dualism.

True Catholicism, by contrast, has no problem with corporeal reality. Indeed, the central doctrine of our redemption is that the "*Word became flesh and dwelt among us.*" (John 1:14-18.) The incarnation, more than any other reality, affirms the nobility of the human body and the goodness of the material universe. The indwelling of the Holy Spirit in each of the bodies of the faithful further affirms the nobility of corporeal reality: "*Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?*" (1 Cor. 6:19.) The Church therefore uses the physical things -- water, oil, the forms of bread and wine, to convey sacramental graces. It understands the human need to touch, see, hear and smell and seizes upon those uniquely human qualities to convey graces, whether through the use of sacramentals, or the administration of the sacraments: Only Catholics can still *touch* Jesus.

TRUTH OR MYTH?



ST. JEROME

Caravaggio

(1605-6)

As St. Jerome, a contemporary of St. Augustine, declared, "*We do not worship, we do not adore, for fear that we should bow down to the creature rather than to the creator, but we venerate the relics of the martyrs in order the better to adore him whose martyrs they are.*"

(Continued from page 11) *Truth or Myth*

The veneration of relics fulfills the human need for contact with that which we hold dear. In that respect, it is no different than holding on to a memento from a dear friend, or cherishing anything intimately connected to a lost loved one. It is a point of contact with the one that is loved. In the same way, by possessing or beholding a relic, we gain proximity not only to the saint with whom the relic is connected, but to the holy qualities that led to the beatitude of one drawn from our own ranks, and, ultimately, to the mystery of the Resurrection in which that saint will surely participate.

Relic veneration therefore derives from the natural human need for contact. The practice, therefore, is as old as the Church itself. One need only recall the grace that flowed from the touching of the hem of Christ's garment: "*And they besought Him that they might touch, if it were, but the border of His garment; and as many as touched Him were made whole.*" (Mk. 6:56; Matt. 9:20-22.) Another example is found in the book of Acts, where wonders were worked by the "handkerchiefs or aprons" of St. Paul. (Acts 19:11-12.)

The chronicles of the early Church fathers contain innumerable examples of honoring the remains of the saints. In story of the martyrdom of St. Polycarp (AD 69-155), the faithful proclaimed that they "*took up his bones, which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom.*" St. Gregory of Nyssa (AD 385) writes of the distribution of the ashes of the Forty Martyrs so that "*almost every province has had its share of the blessing. I also myself have a portion of this holy gift and I have laid the bodies of my parents beside the ashes of these warriors, that in the hour of the resurrection they may be awakened together with these highly privileged comrades.*" (P. G., XLVI, 764). St. Augustine (AD 354-430) recalls miracles wrought through the bodies of the Second Century martyrs of Milan, Protasius and Gervasius, which were discovered by St. Ambrose, disinterred and given a place of honor in the cathedral of Milan. (I *Confessions*, IX, vii; XXII, viii.)

Of course, proper veneration of relics should never impute intrinsic virtue to the object itself. The relic calls us to go beyond what we see and touch to enter deeper into the mystery of God's redemptive relationship with humanity. As St. Jerome, a contemporary of St. Augustine, declared, "*We do not worship, we do not adore, for fear that we should bow down to the creature rather than to the creator, but we venerate the relics of the martyrs in order the better to adore him whose martyrs they are.*" (Ad Riparium, i, P.L., XXII, 907.)

Ultimately, the veneration of relics is a sign of faith, hope and love. If we are serious about our belief in the heavenly beatitude of the saints and their eventual resurrection, the idea of honoring the things intimately related to those holy men and women who now participate in that glory makes perfect sense. By connecting ourselves to that glory in a tangible, if faint, manner through the veneration of relics, we proclaim our own communion with the saved. ✚



ST. AMBROSE
Matthias Stom
(Date Unknown)

MESSAGE FROM HIS HOLINESS PAUL JOHN II LETTER ON COLLABORATION OF MEN AND WOMEN*

VATICAN CITY, JUL 31, 2004 (VIS) - Made public today was a document from the Congregation for the Doctrine of the Faith entitled "Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World." Dated May 31, 2004, feast of the Visitation of the Blessed Virgin Mary, the Letter was published in English, French, Spanish, Italian, German and Portuguese. The Holy Father approved it during an audience granted to Cardinal Joseph Ratzinger, prefect of the congregation, and ordered its publication.

The 37-page Letter consists of an Introduction, four Chapters and a Conclusion. The chapters are entitled:

I: The question:

II. Basic elements of the biblical vision of the human person;

III. The importance of feminine values in the life of society; and

IV. The importance of feminine values in the Church.

Archbishop Angelo Amato, S.D.B., secretary of the congregation, explained the purpose and content of this document in an interview with Vatican Radio:

VATICAN RADIO. After "Mulieris Dignitatem" (August 15, 1988) and the Letter to Women (June 29, 1995) of the Holy Father, Pope John Paul II, what is new in this document from the Congregation for the Doctrine of the Faith?

ARCHBISHOP AMATO. What is new is the response given to two tendencies which have become quite strong in contemporary culture.

The first tendency focuses on women's subordination and advances the idea that women, to be truly themselves, must make themselves the opponents of men. It posits a radical competition between the sexes in which the identity and role of one are emphasized to the disadvantage of the other.

A second current, seeking to avoid this kind of confrontation, tends instead to deny the differences between the sexes. Physical difference, termed "sex," is minimized and held to be the mere effect of social and cultural conditioning. The purely cultural difference, on the other hand, termed "gender," is given maximum importance. From this, the institution of the family is called into question, in its natural two-parent structure of mother and father, and the equivalence of homosexuality and heterosexuality is asserted, in a new model of polymorphous sexuality.

VR. What is the root of this second tendency?

AMATO. This perspective arises from the premise that human nature does not possess characteristics determining it in an absolute way as either man or woman. Therefore, every person, free from all biological determinations, can shape himself or herself as he or she pleases.

Faced with these erroneous ideas, the Church is reasserting some essential aspects of Christian anthropology which are based on the revealed truth of the Holy Scriptures.

VR. What does the Bible say about this?



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



***Read the complete
Letter:**

**[www.ewtn.com/
library/CURIA/
CDFMENWO.HTM](http://www.ewtn.com/library/CURIA/CDFMENWO.HTM)**

***Pope's Message** (Continued on page 14)*

(Continued from page 13) ***Pope's Message***

AMATO. The longest part of the Congregation's document is dedicated precisely to a meditation of the Biblical passages on the creation of man and woman.

The first text, Genesis 1:1-2:4 describes God's creative power, which acts to make distinctions in the original chaos (light/dark, sea/land, plants/animals), finally creating man: 'in the image of God He created him; male and female he created them'.

The second creation account, in Genesis 2:4-25, confirms the essential importance of sexual difference. God places the first women next to the first man, created as she is, from his very flesh and shrouded in the same mystery.

VR. What does this mean?

AMATO. The Biblical texts offers three important insights.

In the first place, human beings are persons, men and women, equally so. They exist in a reciprocal relationship.

Secondly, the human body, marked as male or female, is called to exist in communion and mutual self-giving. For this reason, marriage is the first and fundamental dimension of this vocation.

Thirdly, these original determinations, made by God the Creator - even if they have been upset and obscured by sin - can never be abolished.

The Biblical vision of the human person suggests that problems related to sexual difference, whether on the public or private level, should be addressed by a relational approach and not by competition (no. 8)

VR: Are there other biblical indications?

AMATO: The Congregation's Letter also offers some theological considerations regarding the spousal dimension of salvation. In the Old Testament, for example, a salvific history takes shape in which both male and female participate through the metaphors of bridegroom-bride and covenant. We find a nuptial language that orients the reader toward the male figure of the suffering Servant as well as toward the feminine figure of Zion.

These prefigurations find their fulfillment in the New Testament. On the one hand, Mary, the chosen daughter of Zion, sums up the condition of Israel/Bride waiting for the day of her salvation. On the other hand, Jesus embodies in his person God's love for his people which is described as the love of a bridegroom for his bride.

Saint Paul develops this nuptial sense of the redemption by seeing Christian life as a nuptial mystery of Christ and the Church, His bride. Drawn into this mystery of grace, Christian spouses, notwithstanding sin and its consequences, are able to live their union in love and mutual faithfulness.

The consequence is that man and woman do not see their difference in terms of rivalry and opposition, but in terms of harmony and collaboration.

VR: What is the contribution of femininity in the life of society?

AMATO: Woman, distinct from man, has her own charism, which has been called "the capacity for the other." (n.13) It is an intuition linked to her physical ability to give life and orients her to the growth and protection of others. This is the "genius of women" which allows her to acquire maturity early on, and gives

Pope's Message (Continued on page 15)



THE VIRGIN MARY

El Greco

(1594-1604)

(Continued from page 14) ***Pope's Message***

her a sense of responsibility, a respect for what is concrete, as well as a significant capacity to persevere in adversity. This storehouse of virtue leads women to be actively present both in the family and in society, through the proposal of innovative solutions to economic and social problems.

VR: How can a woman's role in the family be reconciled with her work?

AMATO: This is an important question. Society should give proper value to the work done by women within the family and in bringing up children, with recognition on both the social and economic levels.

VR: What kind of contribution can women make in the life of the Church?

AMATO: In the Church, woman as a "sign" is more than ever central and fruitful. From the beginning of Christianity, the Church has understood herself to be a community joined to Christ in a relationship of love. In this, the Church, as a bride of Christ, has always seen Mary as her mother and her model. From Mary, the Church learns certain fundamental ways of acting, in receiving the word of God in faith and in experiencing deeply the intimacy of Jesus and his merciful love.

The reference to Mary, with her dispositions of listening, welcoming, humility, faithfulness, praise and waiting, places the Church in continuity with the spiritual history of Israel. These attributes are common to every baptized person. In reality, however, it is a characteristic of maximum importance in the Church's life by becoming witnesses and models for all Christians of how the bride ought to respond to the love of the bridegroom (n.16). In so doing, women contribute in a unique way to revealing the face of the Church as the mother of believers.

VR: A concluding word?

AMATO: There are two concluding words: rediscovery and conversion. Rediscovery of the common dignity of men and women in mutual recognition and collaboration. Conversion of both men and women to their original identity as "image of God," each according to his or her own grace.

The Introduction of the Letter says:

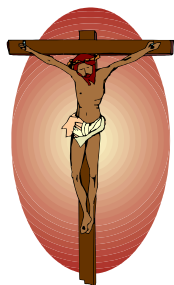
"The Church, expert in humanity, has a perennial interest in whatever concerns men and women. In recent times, much reflection has been given to the question of the dignity of women and to women's rights and duties in the different areas of civil society and the Church. Having contributed to a deeper understanding of this fundamental question, in particular through the teaching of John Paul II, the Church is called today to address certain currents of thought which are often at variance with the authentic advancement of women.

"After a brief presentation and critical evaluation of some current conceptions of human nature, this document will offer reflections - inspired by the doctrinal elements of the biblical vision of the human person that are indispensable for safeguarding his or her identity - on some of the essentials of a correct understanding of active collaboration, in recognition of the difference between men and women in the Church and in the world. These reflections are meant as a starting point for further examination in the Church as well as an impetus for dialogue with all men and women of good will, in a sincere search for the truth and in a common commitment to the development of ever more authentic relationships." ✠



**THE GRANDUCA
MADONNA**
Raffaello
(1504)

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*

- ♦ Bruce Erickson (injury)
- ♦ Catherine Beckerley, Mary Erickson's mother (serious illness)
- ♦ 3 yr old Kallie Townsend (serious illness)
 - ♦ Mary Keelan (illness)
 - ♦ Julia Nelson (illness)
 - ♦ James Moore (died)
- ♦ Frank J. Dumbauskas (serving in Iraq).
 - ♦ Emily (born premature).
 - ♦ Martha (Emily's mom).
 - ♦ Karl Hansen (serious illness).
- ♦ Lauri Becker Kalinowski (young mother with serious illness).
 - ♦ John Thompson (employment).
 - ♦ St. Thomas More Society of Jackson Mississippi
- ♦ Duain Cruzat (serious disease).

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@fibrstam.com

- ♦ Baby Fiona Flagsted (brain tumor).
- ♦ Keith Wilson (serious illness).
- ♦ Milos & Edith Myrik (serious illness).
 - ♦ Scott Smith (illness).
 - ♦ Ryan Ronk (serious injury)
 - ♦ John Flynn IV (life changes).
- ♦ All members of the US Armed Forces.
 - ♦ Kristin Burkett (serious illness).
 - ♦ Darren M (questioning the Faith).
 - ♦ Fr. Matt Munoz (special intention).
 - ♦ Ryan McEachon (special intention).
 - ♦ Cindie Burnes (serious illness).
 - ♦ Michael Shonafelt (special intention).
- ♦ John Flynn & his wife (serious illness).
 - ♦ Ron Gable (special intention).
- ♦ Anne Lanphar (special intention). †

b

SIMPLE TRUTHS



Fulton J. Sheen

When is man 'good?' A man is good when he attains the highest purpose for which he was made. This supreme goal cannot be to get the maximum pleasure out of life, because those who concentrate on having a good time rarely have it. Pleasure is only a bonus or a by-product of a duty. One does not eat ice cream to have pleasure; one has pleasure because one eats ice cream. If we set our affections not, say, on the family but on the pleasure a man hopes to have from having a family, the pleasure vanishes. Furthermore, our experience proves that we are most happy when we do not seek our own pleasure at all; the glutton, the jaded, the satiated are more miserable than the man who lives to serve his neighbor. †

THOMAS MORE: MY PATRON SAINT, MY FRIEND

BY ANNE NELSON LANPHAR

My favorite saint, my patron saint, is Thomas More. He was a well-known and widely-respected Catholic lawyer who in the early 1500s, the time of the “reformation,” rose to hold the highest office in the land: Chancellor of England. More was a loving and devoted father and husband, valuing these roles above his professional success. More was also a scholar who educated his three daughters to the same extent as his son. He was kind and generous to all, especially the poor. An internationally known author of many writings, especially many insightful defenses of the Catholic faith, Thomas More was respected, loved and called “friend” by many people, including King Henry VIII! Above all, he loved God and was a devout practicing Catholic, actively participating in many parish activities. Every aspect of his life confirms and attests that God and his Faith were the center of his life. On July 6, 1535, at the age of 57 he was martyred under the direction of Henry the VIII. In 1935, he was canonized concurrently with Bishop Fisher, his friend and a fellow martyr.

The foregoing is a very brief statement of the facts relating to this great Catholic lawyer. The best way to know a person is to see him through the eyes of a friend. The following description of More was written by one of his closest friends, Erasmus.

"As to your asking me to paint you a full-length portrait of More, I only wish my power of satisfying your request were equal to your earnestness in pressing it. For me, too, it will be no unpleasant task to linger a while in the contemplation of a friend, who is the most delightful character in the world. But, in the first place, it is not given to every man to be aware of all More's accomplishments; and in the next place, I know not whether he will himself like to have his portrait painted by any artist that chooses to do so. For indeed I do not think it more easy to make a likeness of More than of Alexander the Great or of Achilles; neither were those heroes more worthy of immortality. The hand of an Apelles is required for such a subject, and I am afraid I am more like a Fulvius or a Rutuba than an Apelles. Nevertheless I will try to draw you a sketch, rather than a portrait of the entire man, so far as daily and domestic intercourse has enabled me to observe his likeness and retain it in my memory. But if some diplomatic employment should ever bring you together, you will find out, how poor an artist you have chosen for this commission; and I am afraid you will think me guilty of envy or of willful blindness in taking note of so few out of the many good points of his character.

"To begin with that part of him which is least known to you--in shape and stature More is not a tall man, but not remarkably short, all his limbs being so symmetrical, that no deficiency is observed in this respect. His complexion is fair, being rather blonde than pale, but with no approach to redness, except a very delicate flush, which lights up the whole. His hair is auburn inclining to black, or if you like it better, black inclining to auburn; his beard thin, his eyes a bluish grey with some sort of tinting upon them. This kind of eye is thought to be a sign of the happiest character, and is regarded with favour in England, whereas with us black eyes are rather preferred. It is said, that no kind of eye is so free from defects of sight. His countenance answers to his character, having an expression of kind and friendly cheerfulness with a little air of raillery. To speak candidly, it is a face more expressive of pleasantries than of gravity or dignity, though very far removed from folly or buffoonery. His right shoulder seems a little higher than his



THOMAS MORE
*Hans Holbein
the Younger*
(1527)

Thomas More (Continued on page 18)

(Continued from page 17) Thomas More

left, especially when he is walking, a peculiarity that is not innate, but the result of habit, like many tricks of the kind. In the rest of his body there is nothing displeasing, only his hands are a little coarse, or appear so, as compared with the rest of his figure. He has always from his boyhood been very negligent of his toilet, so as not to give much attention even to the things which according to Ovid are all that men need care about. What a charm there was in his looks when young, may even now be inferred from what remains; although I knew him myself when he was not more than three-and-twenty years old, for he has not yet passed much beyond his fortieth year. His health is sound rather than robust, but sufficient for any labours suitable to an honourable citizen, and we may fairly hope that his life may be long, as he has a father living of a great age, but an age full of freshness and vigour.



**ST. THOMAS MORE
(STATUE)**

**In Chelsea, England
(1969)**

"I have never seen any person less fastidious in his choice of food. As a young man, he was by preference a waterdrinker, a practice he derived from his father. But, not to give annoyance to others, he used at table to conceal this habit from his guests by drinking, out of a pewter vessel, either small beer almost as weak as water, or plain water. As to wine, it being the custom, where he was, for the company to invite each other to drink in turn of the same cup, he used sometimes to sip a little of it, to avoid appearing to shrink from it altogether, and to habituate himself to the common practice. For his eating he has been accustomed to prefer beef and salt meats, and household bread thoroughly fermented to those articles of diet which are commonly regarded as delicacies. But he does not shrink from things that impart an innocent pleasure, even of a bodily kind, and has always a good appetite for milk puddings and for fruit, and eats a dish of eggs with the greatest relish.

"His voice is neither loud nor excessively low, but of a penetrating tone. It has nothing in it melodious or soft, but is simply suitable for speech, as he does not seem to have any natural talent for singing, though he takes pleasure in music of every kind. His articulation is wonderfully distinct, being equally free from hurry and from hesitation.

"He likes to be dressed simply, and does not wear silk, or purple, or gold chains, except when it is not allowable to dispense with them. He cares marvelously little for those formalities which with ordinary people are the test of politeness, and as he does not exact these ceremonies from others, so he is not scrupulous in observing them himself, either on occasions of meeting or at entertainment's, though he understands how to use them, if he thinks proper to do so; but he holds it to be effeminate and unworthy of a man to waste much of his time on such trifles. . .

"He seems to be born and made for friendship, of which he is the sincerest and most persistent devotee. Neither is he afraid of that multiplicity of friends, of which Hesiod disapproves. Accessible to every tender of intimacy, he is by no means fastidious in choosing his acquaintance, while he is most accommodating in keeping it on foot, and constant in retaining it. If he has fallen in with anyone whose faults he cannot cure, he finds some opportunity of parting with him, untying the knot of intimacy without tearing it; but when he has found any sincere friends, whose characters are suited to his own, he is so delighted with their society and conversation, that he seems to find in these the chief pleasure of life, having an absolute distaste for tennis and dice and cards, and the other games with which the mass of gentlemen beguile the tediousness of Time. It should be added that, while he is somewhat neglectful of his own interest, no one takes more pains in attending to the concerns of his friends. What more need I say? If anyone requires a perfect example of his true friendship, it is in More that he will best find it.

Thomas More (Continued on page 19)

(Continued from page 18) **Thomas More**

"In company his extraordinary kindness and sweetness of temper are such as to cheer the dullest spirit, and alleviate the annoyance--of the most trying circumstances. From boyhood he was always so pleased with a joke, that it might seem that jesting was the main object of his life; but with all that, he did not go so far as buffoonery, nor had ever any inclination to bitterness. When quite a youth, he wrote farces and acted them. If a thing was facetiously said, even though it was aimed at himself, he was charmed with it, so much did he enjoy any witticism that had a flavour of subtlety or genius. This led to his amusing himself as a young man with epigrams, and taking great delight in Lucian. Indeed, it was he that suggested my writing the Moriae, or Praise of Folly, which was much the same thing as setting a camel to dance.

"There is nothing that occurs in human life, from which he does not seek to extract some pleasure, although the matter may be serious in itself. If he has to do with the learned and intelligent, he is delighted with their cleverness, if with unlearned or stupid people, he finds amusement in their folly. He is not offended even by professed clowns, as he adapts himself with marvelous dexterity to the tastes of all, while with ladies generally and even with his wife, his conversation is made up of humour and playfulness. You would say it was a second Democritus, or rather that Pythagorean philosopher, who strolls in leisurely mood through the marketplace, contemplating the turmoil of those who buy or sell. There is no one less guided by the opinion of the multitude, but on the other hand no one sticks more closely to common sense.

"One of his amusements is in observing the forms, characters and instincts of different animals. Accordingly, there is scarcely any kind of bird that he does not keep about his residence, and the same of other animals not quite so common, as monkeys, foxes, ferrets, weasels, and the like. Besides these, if he meets with any strange object, imported from abroad or otherwise remarkable, he is most eager to buy it, and has his house so well supplied with these objects, that there is something in every room which catches your eye, as you enter it, and his own pleasure is renewed every time that he sees others interested. . .

"His house seems to have a sort of fatal felicity, no one having lived in it without being advanced to higher fortune, no inmate having ever had a stain upon his character.

"It would be difficult to find anyone living on such terms with a mother as he does with his stepmother. For his father had brought in one stepmother after another; and he has been as affectionate with each of them as with a mother. He has lately introduced a third, and More swears that he never saw anything better. His affection for his parents, children and sisters is such, that he neither wearies them with his love, nor ever fails in any kind attention.

"His character is entirely free from any touch of avarice. He has set aside out of his property what he thinks sufficient for his children, and spends the rest in a liberal fashion. When he was still dependent on his profession, he gave every client true and friendly counsel, with an eye to their advantage rather than his own, generally advising them, that the cheapest thing they could do was to come to terms with their opponents. If he could not persuade them to do this, he pointed out how they might go to law at least expense; for there are some people whose character leads them to delight in litigation....

"It has always been part of his character to be most obliging to everybody, and marvelously ready with his sympathy, and this disposition is more conspicuous than ever, now that his power of doing good is greater. Some he relieves with money, some he protects by his authority, some he promotes by his recommendation, while those

Thomas More (Continued on page 20)



MORE & HIS FAMILY

**Hans Holbein
the Younger
(Original drawing)
(1500s)**



**MORE & DAUGHTER
IN PRISON**

**John Roberts Herbert
(1847)**



**MORE'S FAREWELL
TO HIS DAUGHTER**

**Edward Matthew
Ward**

(1816)

(Continued from page 19) **Thomas More**

whom he cannot otherwise assist are benefited by his advice. No one is sent away in distress, and you might call him the general patron of all poor people. He counts it a great gain to himself, if he has relieved some oppressed person, made the path clear for one that was in difficulties, or brought back into favour one that was in disgrace. No man more readily confers a benefit, no man expects less in return. And successful as he is in so many ways-while success is generally accompanied by self-conceit, I have never seen any mortal being more free from this failing.

"I now propose to turn to the subject of those studies which have been the chief means of bringing More and me together. In his first youth his principal literary exercises were in verse. He afterwards wrestled for a long time to make his prose more smooth; practicing his pen in every kind of writing in order to form that style, the character of which there is no occasion for me to recall, especially to you, who have his books always in your hands. He took the greatest pleasure in declamations, choosing some disputable subject, as involving a keener exercise of mind. Hence, while still a youth, he attempted a dialogue, in which he carried the defense of Plato's community even to the matter of wives! He wrote in answer to Lucian's *Tyrannicide*, in which argument it was his wish to have me for a rival, in order to test his own proficiency in this kind of writing.

"He published his *Utopia* for the purpose of showing what are the things that occasion mischief in commonwealths; having the English constitution especially in view, which he so thoroughly knows and understands. He had written the second book at his leisure, and afterwards, when he found it was required, added the first off-hand. Hence there is some inequality in the style.

"It would be difficult to find anyone more successful in speaking *ex tempore*, the happiest thoughts being attended by the happiest language; while a mind that catches and anticipates all that passes, and a ready memory, having everything as it were in stock, promptly supply whatever the time, or the occasion, demands. In disputations nothing can be imagined more acute, so that the most eminent theologians often find their match, when he meets them on their own ground. Hence John Colet, a man of keen and exact judgment, is wont to say in familiar conversation, that England has only one genius, whereas that island abounds in distinguished intellects.

"However averse he may be from all superstition, he is a steady adherent of true piety; having regular hours for his prayers, which are not uttered by rote, but from the heart. He talks with his friends about a future life in such a way as to make you feel that he believes what he says, and does not speak without the best hope. Such is More, even at Court; and there are still people who think that Christians are only to be found in monasteries!"

Saints such as More are not just "nice memories" in history books whose lives are of passing interest. They are real souls presently alive and in heaven as part of the communion of saints and who want to be our friends here and now and anxious to intercede to God on our behalf. We only need to ask!

St. Thomas More, please pray for us! ✠

(Continued from page 4) **Saints & Relics**

expect great graces from the veneration of the bones of the saints, even the grace of the resurrection of the dead as we can read in the Old Testament in 2 Kings 13, 20-21. For someday these bodies, even though scattered, will rise gloriously in the likeness of the risen Christ. Thus relics are also the "places" of a future miracle which we know will occur with the certainty of faith. Our veneration of them is also a profession of faith in the resurrection of the body through the power of God, who is "wonderful in His saints" (Psalm 68, 26). ✠

THE CATECHISM OF THE CATHOLIC CHURCH
PART ONE: THE PROFESSION OF FAITH,
SECTION TWO: THE PROFESSION OF THE CHRISTIAN FAITH
CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT
ARTICLE 9: I BELIEVE IN THE HOLY CATHOLIC CHURCH
PARAGRAPH 5: THE COMMUNION OF SAINTS

Paragraph 5. The Communion of Saints

946 After confessing “the holy catholic Church,” the Apostles’ Creed adds “the communion of saints.” In a certain sense this article is a further explanation of the preceding: “What is the Church if not the assembly of all the saints?” The communion of saints is the Church.

947 “Since all the faithful form one body, the good of each is communicated to the others. . . . We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since he is the head. . . . Therefore, the riches of Christ are communicated to all the members, through the sacraments.” “As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund.”

948 The term “communion of saints” therefore has two closely linked meanings: communion “in holy things (sancta)” and “among holy persons (sancti).”

Sancta sanctis! (“God’s holy gifts for God’s holy people”) is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. The faithful (sancti) are fed by Christ’s holy body and blood (sancta) to grow in the communion of the Holy Spirit (koinonia) and to communicate it to the world.

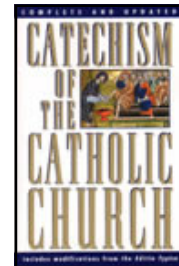
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IN BRIEF

960 The Church is a “communion of saints”: this expression refers first to the “holy things” (sancta), above all the Eucharist, by which “the unity of believers, who form one body in Christ, is both represented and brought about.”

961 The term “communion of saints” refers also to the communion of “holy persons” (sancti) in Christ who “died for all,” so that what each one does or suffers in and for Christ bears fruit for all.

962 “We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers” (Paul VI, CPG § 30). ✠



**CATECHISM
CORNER**



**THE CHURCH
MILITANT AND
TRIUMPHANT**

Andrea da Firenze

(1365-68)

(Continued from page 6) Campion
on July 17, 1581.

Amid scenes of violent excitement, Campion was paraded through the streets of London as a prize, riding backwards with a paper stuck in his hat to denote the “seditious Jesuit.” After a short imprisonment, he was taken to the Earl of Leicester’s house, where the queen sought to turn him from being a papist with offers of liberty and advancement in her government. Campion remained steadfast, and he was then returned to prison and questioned for an extended period on the rack. It was falsely reported that he had betrayed those Catholic families who had harbored him during his circuits through the country. Several arrests of prominent and known Catholics were made on the strength of the lie.

In his “Brag,” he had asked for a public debate on his Faith vs. that of the reformers. His enemies had months to prepare for the contest they were determined to win. When it finally happened in the Tower itself, before various churchmen of the new rite, Campion had not only been severely tortured on the rack, but also had been denied any opportunity to prepare. Thus weakened, he stood through the four long conferences, without chair, table, or notes. While the “debates” frequently degenerated into embarrassing harangues against him by the hand-picked representatives of the new English church, it is agreed that Campion was, in the end, undefeated. During the entire charade, Campion carefully avoided (as he had been charged to do before setting out from Rome) any attack on the throne or its authority. The council, unable to entangle Campion in the debates, and exasperated by this purely spiritual “traitor,” called for false witness by Eliot. A show trial on charges of sedition and fomenting rebellion took place in November in Westminster Hall. Campion, in pleading not guilty, was unable to hold up his racked arm. A fellow prisoner, first kissing it, raised it for him. He made a magnificent defense. But the sentence was death, by hanging, drawing, and quartering: a sentence received by the defendants with a joyful “*Te Deum*”.

Campion and the other condemned priests were dragged to Tyburn on December 1, 1581. On the scaffold, he attempted to give a public defense against the slander he anticipated after his death. He was interrupted and taunted to express his mind on the Bull of Excommunication. He answered only by a prayer for “your Queen and my Queen.” The sentence was then carried out with the utmost severity. One youth, Henry Walpole, standing near the scaffold during Campion’s execution, got his white doublet stained with Campion’s blood; the incident led him, in time, to share Campion’s fate as a Jesuit and a martyr.

The legacy of Edmund Campion, as well as that of the other English martyrs that followed More to the scaffold for their faith, was a remnant of the Church within England that could not be stamped out, and that endured through several harsh centuries of penal laws, continuously presenting to call to others, like Newman, who had the courage to endure the opprobrium that accompanied an Englishman’s conversion to Rome until well into our own century. Campion is today considered a man of rare genius, and one of the great Elizabethans, but exemplary, above all, for his purity of spirit and personal holiness. He was beatified by Pope Leo XIII in 1886, and canonized by Pope Paul VI in 1970 with the other English martyrs. †

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

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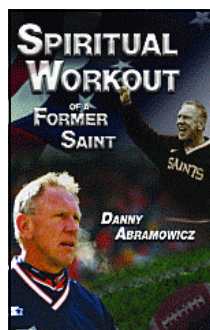
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