

Ad Veritatem

Volume 9 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2004

*The fickleness of fortune,
the shortness of life,
and the prevalence of
suffering all show that
life itself is but a journey
towards death.*

Thomas More:
A Portrait of Courage

SEPTEMBER MEETING:

WEDNESDAY SEPTEMBER 15, 2004 NOON

SPEAKER: FR NORBERT WOOD, O. PRAEM

“DEBUNKING THE ‘DA VINCI CODE’”

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

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

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CHAPLAIN

FR. HUGH BARBOUR,
O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITORS

ANNE LANPHAR
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SEPT.
MEETING

FR. NORBERT WOOD, O. PRAEM
“DEBUNKING THE ‘DA VINCI CODE’”

WHEN:
NOON
Wed. Sept 15th

WHERE:
First American
Title Ins. Co.
2 First American
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FOR DIRECTIONS
CALL (714) 800-3000

COST:
\$10 for lunch

Jeffery Lee Wood was born in Oklahoma on October 12, 1956, one of 7 children. He grew up in Pennsylvania and Minnesota. He entered the Norbertine Order at St. Michael’s Abbey in Orange County in 1975 and was ordained in 1981. He attended the Pontifical University of St. Thomas Aquinas in Rome where he obtained a Bachelor of Arts degree in Theology followed by three years of liturgical studies at the Pontifical Liturgical Institute of St. Anselm in Rome.

Within the Norbertine Order, he has served as the Associate Master of novices and postulants and a teacher at St. Michael’s Abbey. He was the Master of professed and novices at the Norbertine monastery of Tepl in Villingen, Germany. Fr. Norbert was the local superior of the Norbertine community in San Pedro, California and a teacher at Mater Dei and Mary Star of the Sea high schools. Fr. has also served on numerous religious and civic committees.

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! †

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FATHER JOHN HILTZ
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TIME: NOON
RSVP NOT REQUIRED
***EVERYONE IS WELCOME!* †**

RED MASS

MONDAY, OCTOBER 18, 2004
HOLY FAMILY CATHEDRAL
6:30 PM MASS
RECEPTION FOLLOWING
***SEE PAGE 9* †**

CALENDAR
REMINDERS



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October 18, 2004



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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.

WHAT IS THE BENEFIT OF PENANCES?

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *I've read some amazing things about the penances performed by the saints. Sometimes they go beyond what seems reasonable; not just fasting or keeping silence, but flogging themselves, wearing hairshirts, spiked belts, and so on. How can such things be justified, especially in the light of St. Paul's teaching in 1 Cor 6:19 that our bodies are temples of the Holy Spirit?*

ANSWER: Further on in the same epistle St. Paul says, "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway" (1 Cor. 9:27). Our Lord Himself fasted and kept vigils, even though He was sinless. His penances merited for us the grace to do penance for our sins, as He reminds: "Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance" (Rev. 3:19). The saints longed for the coming of the kingdom, and by their sometimes severe penances, they tried to hasten its appearance in themselves and in others. The trouble is not that some saints may have exaggerated this penitential spirit, but that we, with all our sins, do so little penance. We may not have to perform the hair-raising feats of some of the saints, but all of us can show that we share in a Christ-like love by chastising and mastering our bodies through penances compatible with our duties and station in life. Christian penance is not an expression of a belief that the body or its pleasures are evil. Rather penance is a kind of "house cleaning" of the temple of the Holy Spirit. Sin, even when it has been forgiven, still has an effect on the soul, leaving a scar or residue, like the mess left behind after the storm is over and the sky has cleared. Theologians speak of a residue left by sins called "temporal punishment," the debt owed in justice to God who has been merciful in forgiving our sins and remitting (eliminating) the eternal punishment they deserve. Nothing we could do could repair for the debt of eternal punishment, so we can't do penance for that. Only Christ could do that. But being a wise Father, God wants His children to do what they can, and since we can perform penances for the remission of temporal punishment, He requires this of us. God is just as well as merciful. There is also the so-called "kindling" in our souls, left by past sins, that can easily ignite the passions and result in more sins. The Latin term for this used by theologians is the *fomes peccati* (think of the verb "to foment" something, and you'll have a feel for the force of the phrase). By practicing virtue, "acts that go against our sinful inclinations," we can weaken sin's hold on us. If we're lazy, we can sleep a little less; if gluttonous, we can fast; if lustful, we can abstain for a time, with the consent of one's spouse. These actions are all types of fasting. It is precisely because our bodies are meant for God's service that we do penance, to make up for our abuse of the body which is really meant for His use and His dwelling. In doing penance we will also remind ourselves of the fact which Our Lord most often related to penance: We are not made for this world, but for the kingdom of heaven, as He said, "Do penance, for the kingdom of heaven is at hand" (Matt.4:17).

After telling us that we are the temples of God in whom the Holy Spirit dwells in 1 Corinthians 6:19, St. Paul says, "You are not your own. For you are bought with a great price. Glorify and bear God in your body." Performing acts of penance reminds us that we are not our own property, but God's, members of Christ's Body and citizens of the kingdom. †



ST JOHN
THE BAPTIST
IN THE DESERT

*Domenico
Ghirlandaio*

(1486-90)

“NOT TO WORRY” AND EVEN IF YOU AREN’T A GOOD PERSON, YOU SOON WILL BE! PART I

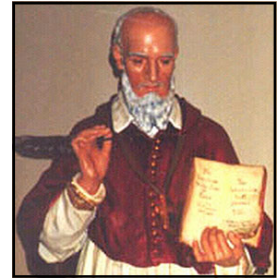
BY: FR. HUGH BARBOUR, O. PRAEM, PH.D

“Do good and avoid evil.” This is the most fundamental principle of the moral life. No attempts to produce a more universal or succinct principle have ever succeeded. Even the Golden Rule is a few steps farther along in moral complexity. Not that we would like a different or more general principle of moral life. Attempts to replace this simple principle have turned out to be too demanding in the concrete for mere mortals such as we are. Kant’s categorical imperative comes to mind, or Calvin’s intrinsically impossible Divine precepts. The elegant but unbreakable generality of the norm “Do good and avoid evil” includes the most morally sophisticated among us, say, cloistered nuns or Trappists, as well as the most morally primitive, say, inmates of the kindergarten. Let’s face it, as much as we recognize how morally confused and lacking in basic formation men and women are becoming, it still remains true that the vast majority of us, in our quiet moments know whether our actions are seeking good and avoiding evil. We know when we are—to use an impolite word—sinning. There may be some need for instruction or clarification on some detail, large or small, of the moral life. But whether we are seeking to do the good which is in our power and avoiding doing evil is at least as clear to us as whether we are happy, or successful, or in love. The morality of our actions is no more vague and imperceptible than these other things.

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

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

“With the single exception of sin, worry is the greatest evil that can happen to a soul. Just as sedition and internal disorders bring total ruin on a state and leave it helpless to resist a foreign invader, so also if our heart is inwardly disturbed and troubled it loses both the strength necessary to maintain the virtues it had acquired and the means to re-



**ST. FRANCIS
DE SALES**

(Unknown)

(1567-1622)

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Not to Worry *(Continued on page 6)*

(Continued from page 5) ***Not to Worry***

sist the temptations of the enemy. He (the devil) then uses his utmost efforts to fish in troubled waters, as they say...There is nothing that tends more to increase evil and prevent good than to be disturbed and anxious."

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

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



**TRIUMPH OF
ST THOMAS
AQUINAS**

Benozzo Gozzoli

(1471)

WORRY - PART II

***"I HOPE I SAID EVERYTHING I MEANT TO SAY ABOUT
ANXIETY. I DID, DIDN'T I?"***

I guess lawyers have plenty to worry about, and not too many opportunities to express their deepest worries safely and without fear. Fear, yes, that would seem to be the cause of anxiety or worry, wouldn't it?

Actually, no. Worry is not caused by fear at all. St. Thomas Aquinas, whose masterful exposition of the emotions in the ***Summa Theologiae*** has been a direct or indirect source of much of the best modern psychology, teaches us that anxiety is an effect of *sorrow*, not of fear. All that follows is his teaching. The anxious soul has in a sense gone beyond fear, which is an emotion whose object is an impending evil, to a kind of sorrow, which is directed at one's own present evil causes one to lose the hope of escaping it. Pure fear causes one to lose the hope of escaping it. Pure fear causes the action of flight or, combined with the emotion of hope, becomes anger and so causes one to fight the impending evil. Anxiety "moves" in the direction of inactivity, as escape seems less possible. The next step is called *acedia*, the medieval name for depression, the contemporary "common cold" of the psyche, when movement ceases, as the overcoming of the evil is perceived to be impossible. To put it simply, fear leads to anger or flight, sorrow leads to anxiety, and then to depression.

Now it is entirely likely that in any given unhappy situation, foreseen or endured, all of the emotions will be at work. Still it is helpful to distinguish them so that their negative effects can be eliminated. What is the sign of anxiety? It is a tendency to an inability to act. So what is the cure for worry, at least in part? Tak-

Not to Worry (Continued on page 7)

(Continued from page 6) ***Not to Worry***

ing action, when it is rational and moral to do so. “Don’t just stand there...!” The “scared rabbit” stillness of the worrier is his greatest foe. Pray, talk, write, work, sleep, think, confront, punish, reward, quit, join, ask, refuse, mend, break, laugh, cry, eat, fast, run, walk, but **DO** something which is a reasonable, moral, and feasible response to your anxiety. Worry is conquered by action, and action destroys the root of depression.

Most of all though, ***rejoice***, for joy and delight in one’s good are the opposite of the sorrow at one’s evils which causes worry. Deliberate, intentional rejoicing, instead of restricting the soul’s scope to the “narrow escape” of worry, broadens one’s perception of a situation, by shining the light of good things on the evils which bring us sorrow and cause us anxiety and depression. Immediate gratification of the sense to dull the pain of anxiety is not the enjoyment meant here. This may be a very incidental and even legitimate remedy, but it cannot cure worry, but only postpone its pain with an unrelated pleasure. Rather, confront worry on the high ground. Count your blessings, give thanks for the good things you do have, give thanks for the good things God will draw out of your present troubles. Then **ACT!**

True joy can be a choice, even in the midst of difficulties. Job said, “Even if He kill me, still would I praise Him.” Remember the words of Saint Paul regarding the sufferings of our Divine Lord: “For the joy that was set before Him, He endured the cross.” Our Lord was afraid, even “sorrowful unto death,” but He never showed the immobility which is the fruit of anxiety, He kept on moving toward that joy which was won at the price of His Blood. Sometimes He will ask us to follow Him there, too. Does the thought of the carrying of your cross make you anxious? Don’t worry about it, just carry it and remember Christ’s words of joy, not to a man of the law, but to a crucified lawbreaker: “This day you shall be with Me in Paradise.” †



**JOB AND
HIS WIFE**

Albrecht Durer

(1504)

SIMPLE TRUTHS



Fulton J. Sheen

"Crosses are inescapable. Those who start with self-love have already created for themselves the possibility of millions of other crosses from those who live by the same pride. But those who discipline themselves and tame the ego by little acts of self-denial have already prepared themselves to meet crosses from the outside; they have familiarized themselves with them, and the shock is less when they are thrust on their shoulders." †

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



GOING TOO FAST?

About ten years ago, a young and very successful executive named Josh was traveling down a Chicago neighborhood street. He was going a bit too fast in his sleek, black, 12 cylinder Jaguar XKE, which was only two months old. He was watching for kids darting out from between parked cars and slowed down when he thought he saw something.



As his car passed, no child darted out, but a brick sailed out and-WHUMP! -- it smashed into the Jag's shiny black side door! SCREECH...!!!! Brakes slammed! Gears ground into reverse, and tires madly spun the Jaguar back to the spot from where the brick had been thrown.

Josh jumped out of the car, grabbed the kid and pushed him up against a parked car. He shouted at the kid, "What was that all about and who are you? Just what the heck are you doing?!"

Building up a head of steam, he went on. "That's my new Jag. That brick you threw is gonna cost you a lot of money. Why did you throw it?"

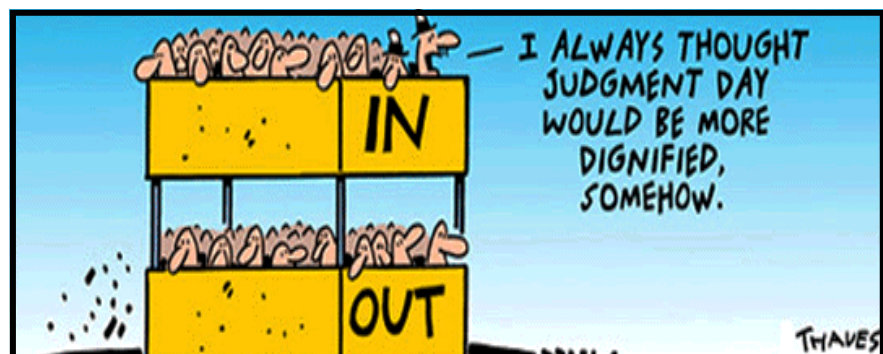
"Please, mister, please...I'm sorry! I didn't know what else to do!" pleaded the youngster. "I threw the brick because no one else would stop!" Tears were dripping down the boy's chin as he pointed around the parked car. "It's my brother, mister," he said. "He rolled off the curb and fell out of his wheelchair and I can't lift him up." Sobbing, the boy asked the executive, "Would you please help me get him back into his wheelchair? He's hurt and he's too heavy for me."



Moved beyond words, the young executive tried desperately to swallow the rapidly swelling lump in his throat. Straining, he lifted the young man back into the wheelchair and took out his handkerchief and wiped the scrapes and cuts, checking to see that everything was going to be OK. He then watched the younger brother push him down the sidewalk toward their home.

It was a long walk back to the sleek, black, shining, 12 cylinder Jaguar XKE -- a long and slow walk. Josh never did fix the side door of his Jaguar. He kept the dent to remind him not to go through life so fast that someone has to throw a brick at him to get his attention. †

FRANK & ERNEST



MORE ON DEALING WITH ADVERSITY

More's greatest help in running Chelsea was the capable executor of this thirty-four-acre farm, Lady Alice. How much he trusted her judgment and skill in management is well illustrated by an event that occurred near the beginning of September 1529.

The harvest that year was the first good one in quite some time. In fact, such a famine had developed that More had fed one hundred people a day, at his home, during the winter of 1528.³² Food had become so scarce and, therefore, theft so prevalent that the government had resorted to punishment by hanging.

Just as this most welcome harvest was completed and all of More's barns were full, a fire broke out, caused "by the negligence of one of his neighbors' carts." The result was the destruction of all of More's barns, part of his house, and several of the neighbors' barns as well.

Lady Alice immediately sent son-in-law Giles Heron to inform her husband. Sir Thomas was at court, attending the King. While Giles stood by, More wrote a quick response. Given the spontaneous, unpremeditated character of its composition, this letter is of special value. Written just seven weeks before he would become Lord Chancellor of England, it reveals More's true mind and character. Few could have written such a letter, having just suffered such crippling losses.

More begins the letter by sympathizing with Alice. But then he points out that, God having allowed this to happen, "we must and are bound not only to be content but also to be glad [of His will]." After all, it was God who "sent us all that we have lost and since He has by such a chance taken it away again, His pleasure be fulfilled."

What comes next in the letter must have been quite difficult for the practical-minded Alice to accept. "Let us," he says, "heartily thank [God] as well for adversity as for prosperity, and perhaps we have more cause to thank Him for our loss than for our gain, for His wisdom sees better what is good for us than we do ourselves."

Proceeding along this line of reasoning, he then makes a request: "Therefore I pray you be of good cheer and take all the household with you to church and there thank God both for what He has given us and for what He has taken from us and for what He has left us—which, if it pleases Him, He can increase when He will; and if it pleases Him to leave us yet less, so let it be at His pleasure."

More next asks that Alice find out what their neighbors lost and assure them that he will compensate them for it. If it meant that any "poor neighbor of mine" would bear a loss because of something that "happened in my house," he writes, "I would not leave myself a spoon."

As for the many practical details following upon this loss, More leaves those to his capable and trusted wife. He asks that she work out, for example, the best course of action to get the corn they will need for consumption in the winter and for seeding in the spring. Since the loss is so great, he realizes, they may not be able to keep the land at all. He asks Alice, in the event that they have to sell it, not to discharge any of their workers without giving them proper provisions or without finding another place for them to go.

Assuring Alice that he will come home as soon as he can, Sir Thomas finishes his letter by sending his good wishes to the children and signing off, "Your loving husband."



THE WRITINGS OF THOMAS MORE



LUKE 4: 1-13



SCRIPTURAL CORNER



SCENES FROM THE
LIFE OF ST THOMAS
AQUINAS (DETAIL)

Filippino Lippi
(1489-91)

**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.*

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.” And Jesus answered him. “It is written, ‘Man shall not live by bread alone.’” And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours.” And Jesus answered him, “It is written, ‘You shall worship the Lord your God, and him only shall you serve.’” And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down from here; for it is written, ‘He will give his angels charge of you to guard you.’ And ‘On their hands they will bear you up, lest you strike your foot against a stone.’”

And Jesus answered him. “It is said, ‘You shall not tempt the Lord your God.’” And when the devil had ended every temptation, he departed from him until an opportune time.

Comment from the Navarre Bible:*

Our Lord’s temptations sum up every kind of temptation man can experience: “Scripture would not have said,” St Thomas comments, “that once all the temptation ended the devil departed from him, unless the matter of all sins were included in the three temptations already related. For the causes of the temptation are the causes of desire—namely, lust of the flesh, desire for glory, eagerness for power” (*Summa Theologiae*, III, q. 41, a.4 ad 4).

By conquering every kind of temptation, Jesus shows us how to deal with the snares of the devil. It was as a man that he was tempted and as a man that he resisted: “He did not act as God, bringing his power into play; if he had done so, how could we have availed of his example? Rather, as man he made use of the resources which he has in common with us” (St Ambrose, *Expositio Evangelii sec. Lucam, in toc.*).

He wanted to show us the methods to use to defeat the devil—prayer, fasting, watchfulness, not dialoguing with temptation, having the words of God’s Scripture on our lips and putting our trust in the Lord.

“Until an opportune time”, that is, until it is time for Jesus to undergo his passion. The devil often appears in the course of our Lord’s public life (cf., for example, Mk 12:28), but it will be at the Passion—“this is your hour, and the power of darkness” (Lk 22:53)—that he will be most clearly seen in his role as tempter, Jesus will forewarn his disciples about this and once more assure them of victory (cf. Jn 12:31; 14:30). Through the passion, death and resurrection of Christ., the devil will be overpowered once and for all. And by virtue of Christ’s victory we are able to overcome all temptations. †



*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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THOUGHT FOR THE DAY



SERMON ON THE MOUNT AND THE HEALING OF THE LEPER

Piero di Cosimo

(Unknown)

I dreamt that I went to Heaven and an angel was showing me around. We walked side-by-side inside a large workroom filled with angels.

My angel guide stopped in front of the first section and said, “This is the Receiving Section. Here, all petitions to God said in prayer are received.”

I looked around in this area, and it was terribly busy with so many angels sorting out petitions written on voluminous paper sheets and scraps from people all over the world.

Then we moved on down a long corridor until we reached the second section.

The angel then said to me, “This is the Packaging and Delivery Section. Here, the graces and blessings the people asked for are processed and delivered to the living persons who asked for them.”

I noticed again how busy it was there. There were many angels working hard at that station, since so many blessings had been requested and were being packaged for delivery to Earth.

Finally at the farthest end of the long corridor we stopped at the door of a very small station. To my great surprise, only one angel was seated there, idly doing nothing. “This is the Acknowledgment Section,” my angel friend quietly admitted to me. He seemed embarrassed. “How is it that? There’s no work going on here?” I asked.

“So sad,” the angel sighed. “After people receive the blessings that they asked for, very few send back acknowledgments.”

“How does one acknowledge God’s blessings?” I asked.

“Simple,” the angel answered. “Just say, ‘Thank you, Lord.’”

“What blessings should they acknowledge?” I asked.

“If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep ... you are richer than 75% of this world. If you have money in the bank, in your wallet, and spare change in a dish, you are among the top 8% of the world’s wealthy.

“If you woke up this morning with more health than illness you are more blessed than the many who will not even survive this day.

“If you have never experienced the fear in battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation ... you are ahead of 700 million people in the world.

“If you can attend a church meeting without fear of harassment, arrest, torture or death ... you are envied by, and more blessed than, three billion people in the world.

“If your parents are still alive and still married ... you are very rare.

“If you can hold your head up and smile, you are not the norm, you are unique to all those in doubt and despair.”

And if you can read this, you are more blessed than over two billion people in the world who cannot read at all.

It only takes a minute to say: “Thank you Lord, for all my blessings and let me share them with others in your Name.” ✚

“NO” ON PROP 71: CALIFORNIA STEM CELL RESEACH ACT!

Proposition 71, the Stem Cell Research Act, proposes to amend the California Constitution to mandate funding for stem cell research to supposedly find a cure for Alzheimer's, Parkinson's, diabetes, spinal cord injuries, autoimmune conditions and more! This may “sound” reasonable but this act holds serious issues which should be fully understood from both practical as well as moral issues.

Although there are strong moral reasons to vote “NO,” there are also strong practical and financial reasons. The “Act” provides no funding for the more successful adult and cord-blood-stem cell research which are derived from other sources than stem cells.

What will the taxpayers be funding? **\$3 billion** in bonds (**\$6 billion** including interest over 30 years) for highly risky research on embryonic stem cells, which research has proven very volatile and to date “has NOT produced ONE successful treatment.” In fact, all tests to date have caused tumors and other cancers and, since they are genetically unstable, cause dangerous mutations. In fact, the Act funds “somatic cell nuclear transfer,” which is a scientific term deliberately meant to obscure its real meaning which is cloning.

If that is not enough, Prop 71 would:

- Amend the State constitution to allow the “right” for this research.
- Setup a costly new bureaucracy, with *no legislative oversight* to dole out \$3 billion of taxpayer money.
- Exempt recipients from California's Open Meeting laws.
- Require a 70% vote of the Legislature before it is allowed to exercise budgetary oversight.
- Divert money from other medical research.

Who is supporting Prop 71? A number of misguided organizations who are hopeful of cure discovery and venture capitalists and bio-tech firms, who will *directly profit* from this act. These entities don't want to pay for the research themselves because of the low return and clear lack of any history of success. Private investors have refused to fund this research so why not have the taxpayers pay while the private companies benefit. As Dr. Vincent Fortanasce states: “If therapeutic cloning and embryonic stem cell research were feasible, bio tech firms would do it themselves and obtain the financing from Wall Street.”

As an article in the generally liberal Milwaukee Journal-Sentinel stated: “To get some kinds of stem cells, you have to make humans and kill them when they're still embryos. Many people have moral qualms about this, even if it could cure Alzheimer's, which, by the way, it likely won't. One stem cell researcher has characterized the notion as a useful ‘fairy tale’ to gin up support for other work.”

Stated another way: When a human embryo from in-vitro fertilization is experimented on or has stem cells removed, the human being is killed. President Bush, quoted in the same Journal-Sentinel article, states: “This issue forces us to confront fundamental questions about the beginnings of life and the ends of science.”

For information on both sides see: <http://www.noonprop71.org/> Although this site is against is Prop 71, the site has links to the Secretary of State official links for Proposition 71.

For a presentation of the issues with Proposition 71, please contact Dave Belz at (949) 218-6800 Ext 102. ☩

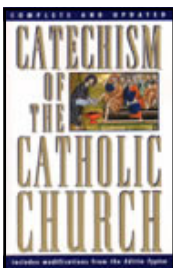
SOCIAL JUSTICE CORNER



*To get some
kinds of
stem cells,
you have
to make
humans and
kill them
when
they're still
embryos.*



THE CATECHISM OF THE CATHOLIC CHURCH
PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY,
SECTION TWO: THE SEVEN SACRAMENTS OF THE CHURCH
CHAPTER TWO: THE SACRAMENTS OF HEALING
ARTICLE 4: THE SACRAMENT OF PENANCE
AND RECONCILIATION
PARAGRAPH 5: THE MANY FORMS OF PENANCE
IN CHRISTIAN LIFE



**CATECHISM
 CORNER**



**THE PENANCE OF
 ST JEROME**

Piero della Francesca

(1450)

1434 The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer, and almsgiving, which express conversion in relation to oneself, to God, and to others. Alongside the radical purification brought about by Baptism or martyrdom they cite as means of obtaining forgiveness of sins: efforts at reconciliation with one's neighbor, tears of repentance, concern for the salvation of one's neighbor, the intercession of the saints, and the practice of charity "which covers a multitude of sins."

1435 Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right, by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance.

1436 Eucharist and Penance. Daily conversion and penance find their source and nourishment in the Eucharist, for in it is made present the sacrifice of Christ which has reconciled us with God. Through the Eucharist those who live from the life of Christ are fed and strengthened. "It is a remedy to free us from our daily faults and to preserve us from mortal sins."

1437 Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father - every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

1439 The process of conversion and repentance was described by Jesus in the parable of the prodigal son, the center of which is the merciful father: the fascination of illusory freedom, the abandonment of the father's house; extreme misery in which the son finds himself after squandering his fortune; his deep humiliation at finding himself obliged to feed swine, and still worse, at wanting to feed on the husks the pigs ate; his reflection on all he has lost; his repentance and decision to declare himself guilty before his father; the journey back; the father's generous welcome; the father's joy - all these are characteristic of the process of conversion. The beautiful robe, the ring, and the festive banquet are symbols of that new life - pure, worthy, and joyful - of anyone who returns to God and to the bosom of his family, which is the Church. Only the heart of Christ who knows the depths of his Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way. †

MESSAGE FROM HIS HOLINESS PAUL JOHN II NOT EVERYTHING THAT IS POSSIBLE IS ACCEPTABLE*

To pretend that “what is technically possible is in itself also ethically good” leads to a pragmatism of “dramatic and desolating consequences,” such as human cloning, warns John Paul II.

The Pope made that point in a message sent to the Meeting for Friendship Among Peoples, promoted by the Church movement Communion and Liberation. The meeting opened Sunday in Rimini, Italy. A similar weeklong meeting last year attracted 700,000 people.

“Well known, in fact, is that 'sense of power which today's technical progress inspires in man, the temptation that man's work find in itself the justification of its own objectives ... [being] particularly strong,' the Holy Father said in the text published by the Vatican press office.

“The results arrived at in several realms of science and technology stem from many considerations and defenses accepted a priori,” the Pope said. “One thus ends by pretending that what is technically possible is in itself also ethically good.”

“According to this opinion, precisely because progress in scientific knowledge and technical means available to man pushes ever further the limits between what is possible to 'do' and what is still not possible, such progress will also end up by pushing indefinitely the limit between the just and unjust,” the Holy Father continued.

“In such a perspective, progress would become an absolute value, even the source itself of every value. Truth and justice would no longer be superior instances, criteria of justice which man must follow in directing the actions that fuel progress itself, but would become a product of his research activity and manipulation of reality,” the Pope warned.

“No one can fail to see the dramatic and desolating consequences of such pragmatism, which conceives truth and justice as something that can be shaped by the work of man himself,” he stressed.

An example of this, the Holy Father said, is “man's attempt to appropriate the sources of life through experiments of human cloning.”

The theme of the Rimini meeting is “Our progress does not consist in presuming that we have arrived, but in tending continually toward the goal.”

The Pope said: “Here is tangible the presumption with which the title of the meeting is concerned: the violence with which man tries to appropriate the true and just, reducing them to values which he can freely dispose of, namely, not recognizing limits of any kind, except those fixed and continually exceeded by technical operability.”

However, the “way taught by Christ is another: It is that of respect for the human being, which every method of research must first look at in order to



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



*Zenit.org
August 23, 2004
Message Given
in Rimini

(Continued from page 15) *Pope's Message*

know him in his truth, to then serve him, not manipulating him according to a plan considered at times with arrogance as better than that of the Creator himself," John Paul II emphasized.

In fact, man, who "in the presumption of Prometheus, sets himself up as arbiter of good and evil, makes of progress his absolute ideal and is then crushed by it," he noted.

In this connection, the theme of the Rimini meeting "invites one to look with wonder at the Creator because of the beauty and rationality of that which He has placed and keeps in existence. Only this humility before the grandeur and mystery of creation can save man from the ill-fated consequences of his own arrogance," the Pope concluded. †

THE VIRGIN MARY

El Greco

(1594-1604)

THE LORD IS MY LIGHT AND MY SALVATION;

WHOM SHALL I FEAR?

THE LORD IS THE STRONGHOLD OF MY LIFE;

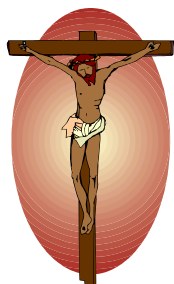
OF WHOM SHOULD I BE AFRAID?

PSALM 27:1 †

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
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- ◆ 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).
- ◆ 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). †

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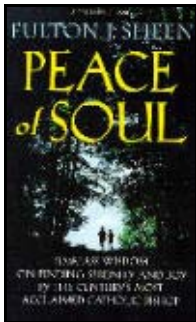


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BY: FULTON J SHEEN

**FROM
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