

Ad Veritatem

Volume 9 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2004

St. Thomas More believed that “the active study of the four last things (death, judgment, heaven and hell), and the deep consideration of them, is the thing that will keep you from sin.”

Thomas More:
A Portrait of Courage

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 17, 2004 NOON

SPEAKER: BARBARA NELSON, MARY'S SHELTER

“PROLIFE? PUTTING FEET TO YOUR FAITH”

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“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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AD VERITATEM EDITORS

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NOVEMBER

MEETING

BARBARA NELSON

“PROLIFE? PUTTING FEET TO YOUR FAITH”

WHEN:**NOON****Wed. Nov. 17th****WHERE:**

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

FOR DIRECTIONS
CALL (714) 800-3000

COST:**\$10 for lunch**

Barbara Nelson, Executive Director of Mary's Shelter, will be the November speaker. Mary's Shelter is a maternity home for unwed teenage mothers. These young women have no place to go often having been forced out of their homes by parents who want them to get abortions. The story of Mary's Shelter is heartwarming and challenging. The Shelter was started by a number of individuals in a prayer group who decided to take action to provide an alternative to abortion. Since its inception over 10 years ago, 300 healthy babies have been born due to the protection offered by the Shelter. Serving minors imposes significant additional complexities for the Shelter. Barbara served as Director of Stewardship for the Diocese of Orange for 8 years, first under Bishop Norman McFarland and then under Bishop Tod Brown. She joined Mary's Shelter as Executive Director over a year ago.

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! †

FIRST THURSDAY MASS

BUSCH LAW PRIVATE CHAPEL
FATHER JOHN HILTZ
FREE LUNCH PROVIDED.
2532 DUPONT AVE, IRVINE
TIME: NOON
RSVP NOT REQUIRED
EVERYONE IS WELCOME! †

**ST. THOMAS MORE
MCLE CLASS****SATURDAY JANUARY 29, 2005****EARN MCLE CREDITS!****LEARN THE FAITH!****FOR DETAILS SEE PAGE 17 †****CALENDAR
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Back to the Underground*

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God and Ways of Knowing



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.

LAW OR LIBERTY: SEVERAL CATHOLIC APPROACHES TO SOLVING PRACTICAL MORAL DOUBTS, OR PRUDENCE AMIDST THE PROBABILITIES

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN

Ever since the time of the Renaissance, when the autonomy and uniqueness of the individual began to receive such emphasis as to become the guiding principle for moral choices, law and liberty have been seen as opposing forces, the former restricting, and the latter freeing the individual. Practical moral doubts, concrete cases to which principles were applied, were dealt with almost exclusively in terms of the tension between law and freedom. Catholic moral philosophers accommodated themselves to this approach, and developed several theories on how to resolve a moral doubt while giving law and freedom each their due. Even today these approaches are taught as practical guides in Catholic seminaries which still follow a classical course of instruction. Lawyers, who deal so much with the interpretation of the law of the state, will find these systems interesting. They have analogous applications in the legal profession, even though they were designed for the confessional. Professionally, too, they can help to clarify our moral reasoning, which is sometimes not as refined as our legal argumentation!

Theory #1: PROBABILIORISM (“more probable-ism” from the Latin *probabilior* comparative form of the adjective *probabilis*) When there is a choice between an action which favors the law or which favors individual freedom, then the opinion favoring freedom may (but does not have to) be followed only when it is more probable than the safer opinion favoring the law. Example: Mary is a fifteen year old whose parents have told her never to go anywhere with strangers. Her regular carpool ride comes to pick her up, but instead of Mrs. Smith, the driver is Mrs. Smith's sister, Mrs. Jones, who is visiting from out of town to help her sister who has just had twins. Mary judges that it is more probable that her parents did not intend to include Mrs. Jones in the category of stranger, even though she does not know her, and so she takes the ride with the stranger. There is some risk involved in her choice, but it is so minimal given the probabilities, that Mary favors a greater probability to an overly cautious interpretation of her parents' rule. Probabiliorism is often identified with the Dominicans and Franciscans.

Theory #2: AEQUIPROBABLISM (“equally probable-ism”) When there are opposing opinions which are both practically and equally probable one favoring freedom, the other the law, then the opinion favoring freedom may (but does not have to) be followed, as long as the question is of the existence of the law, and not of its cessation. Example: It is equally probable that I did and that I did not fulfill my sworn promise to give a certain amount of money in reparation for my past greed. Then I must give the money in case of doubt. But if I honestly cannot remember if I even made such a promise, and the reasons for and against my having promised are both probable, then I do not have to give on account of this doubtful promise, even though it may be laudable to do so. The former case regards the cessation of a law known to exist, the latter case the mere existence of a law. Aequiprobab-



**THE TRIUMPH OF ST
THOMAS AQUINAS
OVER THE HERETICS
(DETAIL)**

Filippino Lippi
(1489 - 91)

Law or Liberty? (Continued on page 13)

25TH ANNIVERSARY OF THE MASS THAT CHANGED THE WORLD!

BY CHRISTOPHER STAFFORD,
LAW STUDENT, U.C. DAVIS

Twenty-five years ago, a Mass changed the world. Yet, you probably did not see anything about it on the news that evening. It might have been one of the most important events of the Twentieth Century. You probably, however, were not given a chance to read about it the next day in the *Los Angeles Times* or in the *Orange County Register*. That day, one of the most powerful, intimidating and terrifying regimes in all of history saw the beginning of its demise. That day, Communism took what would be comparable to a decisive uppercut to the jaw that it could not sustain. It was a blow for which the Communists were not prepared. Pope John Paul II delivered it. And, the impact was overwhelming.

The year was 1979. The day was June 2, the vigil of Pentecost. The place in Warsaw, Poland was a location that the Communists proudly called Victory Square. It was, in fact, the exact same place where Khrushchev and others signed and formed the evil Warsaw Pact. The Communist countries, that were members of that alliance, executed forty to sixty *million* of their own citizens. Perhaps Pope John Paul II had a symbolic reason for choosing that particular place to celebrate the Mass. Perhaps he had an internal inkling that Mass that day was destined to change the world. The Communists had no idea of what was coming.

When you think of the fall of Communism, what images come to your mind? Do you think of Pope John Paul II going in behind the Iron Curtain, convoking millions of Catholics out onto the streets, leading them in a protest against atheistic Communism, and encouraging them and praying for them to have the strength to tear down the Communist empire? No? Well, that is exactly what happened twenty-five years ago, even if the American press did not pick up on it.

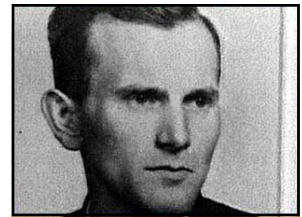
That morning as people poured in from the surrounding regions, something special was in the air. There are normally only 1.5 million people in Warsaw. That day, 3 million people crowded the streets to see, live and in person, their own country's version of George Washington. People lined the streets, six and seven people thick, for miles waiting for a primitive version of the popemobile to pass by. To the Communists' chagrin, the whole city was bathed in the papal colors of yellow and white.

Karl Marx taught that religion is the reason why people do not work for change. It is the opiate of the people. Lenin, Stalin and Khrushchev agreed. If only they could have been there to witness Communist resistance reaching critical mass at a Catholic Mass!

The theme of the day honored the first bishop of Krakow, Saint Stanislaw who was killed 900 years earlier in 1079 by King Boleslaw the Bold. He preferred to be a martyr rather than bow down to injustice. Along with being a commemoration of the Last Supper, where Our Lord gave his followers the Bread of Life to strengthen them for their mission, that day, the Mass was also a commemoration of that first great confrontation between the Church and the state authority in Poland. The Church won on that occasion and the Bride of Christ was about to win again.

At Mass, after the reading of the Gospel, Poland's favorite son passionately delivered the homily of his life. He then went into prayer – deep, deep into prayer. A spirit of

The Mass That Changed The World (Continued on page 6)



Wojtyla secretly studied theology during the Nazi occupation of Poland. By the age of 36, he had two doctorate degrees and was a professor of ethics. He became a cardinal at age 47 and led the only moral and social force in Poland that could counter communism.



In October 1978, Wojtyla became the first Slavic pope ever and the first non-Italian pope in 455 years. He took the name John Paul II.

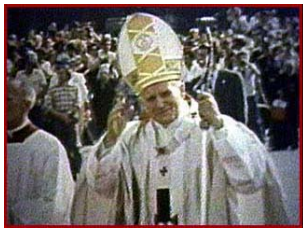
(Continued from page 5) **The Mass That Changed The World**

prayer soon enveloped the millions in the crowd, on that vigil of Pentecost, as they invoked the guidance of the Holy Spirit.



Suddenly, a loud cry came forth from the crowd, “We want God!” Then others, bravely defying their Communist master, joined in chanting, “We want God! We want God!” With their lives possibly on the line, large portions of the crowd joined into the chant, “We want God! We want God!” The million people crowded into, and all around, Victory Square, soon were all in unison. “We want God! We want God!” Outside of Victory Square, up and down all the surrounding streets, the hundreds and hundreds of thousands who could not see the event, but who could hear what was happening joined in, “We want God! We want God!”

What could the Communists do? When possible, overly active Catholics were imprisoned, tortured or murdered. *With God in Russia*, the famous story of Fr. Walter Ciszek, imprisoned and tortured by the Communists, was by no means an isolated event. In 1926, Archbishop Pacelli, the future Pope Pius XII, secretly consecrated Michel D’Herbigny and sent him to the Soviet Union with the mission of setting up an underground episcopacy. They were discovered and all wiped out. During the Spanish Revolution of the 1930s when the Communists almost took control of Spain, in three short years they liquidated over 6,000 priests and religious. In Hungary, the Communists arrested and tortured Cardinal Mindszenty. In Poland, they tortured and tried to imprison Cardinal Wyszynski. In Croatia, they arrested, poisoned, and tried to defame Cardinal Stepinac. In the former Czechoslovakia, Cardinal Beran was arrested. And, in the Ukraine, the Communists inflicted suffering and imprisonment on Cardinal Josyf Slipyj.



But, on that day in 1979, in Warsaw’s Victory Square, what could the Communists do? They couldn’t arrest, torture or murder three *million* people all at once. The crowd was overwhelming. And, they were not stopping their “We want God! We want God!” What made the situation even worse for the Communists was the fact that the whole event was being broadcast live on Polish national television. Thirty-five million other Catholics (almost the rest of the country) throughout Poland sat glued to their televisions as they watched in awe the unbelievable event that was developing in front of their very eyes. The entire nation of Catholics was giddy with excitement, as for the first time, they clearly saw how numerous and unified they were. It seemed like everybody in the land was courageously shouting out at the top of their lungs for God and for their Catholic Faith. It appeared that they were *everybody*. The Communist oppressors, on the other hand, were clearly exposed as a tiny, small, insignificant minority, almost nobody. This realization was the decisive turning point.



From then on, until the complete collapse of Communism in Poland in 1989, Communists insisted that they had taken on a more humane face. The Catholics insisted, however, that it was the same old face, but with teeth knocked out. After that Mass, Communism could never and would never be the same. It continued to operate in Poland for another ten years, but only as a snake that continues to writhe even after its head gets chopped off.

Not afraid of the fuse that he lit, John Paul II was not finished yet. The Pope repeatedly called the Catholics to solidarity. From the perfectly ripe conditions of solidarity – the social virtue – sprang forth Solidarność – the political party. John Paul II eagerly returned to Poland in 1983. Ignoring the controversy, he personally met with Lech Wałęsa and other resistance leaders, pumping courage into them. In 1984, gov-

The Mass That Changed The World (Continued on page 7)

(Continued from page 6) ***The Mass That Changed The World***

ernment thugs brutally beat to death the well-loved Fr. Popiełuszko for hammering home, week after week, the implications of John Paul II's teachings. Overnight, he became a major national hero. In 1987, Wojtyła made his third papal pilgrimage to Poland. His purpose soon became obvious. In homily after homily, he stoked the flames of the fire, laying a firm philosophical and theological foundation to the true Christian meaning of Solidarity. After the 1987 visit, the Pope returned to Rome and published the encyclical *Sollicitudo Rei Socialis*, which was aimed at and directly hit Communism like a tomahawk missile.

With virtually the entire country united against it, and no longer afraid of it, all that was left for Communism to do was to fall hard. The Poles gave sweeping support to Solidarność. By 1988, there were Solidarność led strikes all over Poland. The good brave Catholics were fully prepared to carry out a revolution in accordance with Christ's Gospel. The dominant theme was the Pope's coined, "*Nie lękaj się!*" (Be not afraid!) He continually stressed the importance of non-violent protest, rooted in prayer, with firm faith in the power of the Cross.

When the Catholics started up the en masse protests, they were taught to expect the Communists to bully them. The Communists would be looking for a reason to attack. The oppressive aggressor would seek a justification for his aggression. Therefore, the protests had to be non-violent. It was important not to give the Communists any small rational basis to stand on as they moved forward to attack. When they attacked anyway, it was important to appeal to the consciences of the aggressors, and to keep appealing, even though they would not acknowledge that conscience exists. When the process implied being tried by fire, the Catholics were taught to have faith and hope in the power of embracing the Cross. They were prepped to "Offer it up!" And, they had the capacity to understand this deep theology of mystical hope.

Through great faith, patience and heroic suffering, the revolution successfully transpired without any bullets being fired. By the end of 1988, the Solidarność-led peaceful strikes were paralyzing everything. The Communists were forced to negotiate. As a result of those February 6, 1989 discussions, partially free elections were set for June 4, 1989. Solidarity-backed candidates won all 161 seats in the lower house of the parliament and 99 of the 100 seats in the Polish senate. Poland thus accomplished the unthinkable and broken free of Communism. Czechoslovakia came next, where Pope John Paul II had an equally active behind-the-scenes role. The domino effect was then set off throughout the Communist countries of Central and Eastern Europe as Communism toppled from country to country. Eventually it fell even in the Soviet Union.

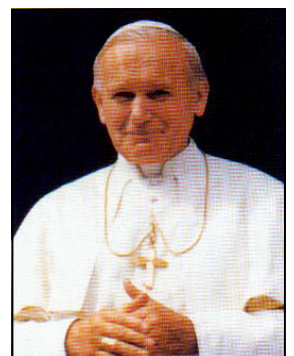
It is ironic that Karl Marx taught that religion is the opiate of the people. In reality, the Communist resistance reached critical mass at a Catholic Mass. Also ironically, according to Communism, large changes could come about in society only through class conflict and violence. Yet, almost in an act of spitting on Communist doctrine, one of the most distinctive characteristics of the Revolution of 1989 was its non-violence. And, perhaps, what is the most amazing aspect of all is that, before he was the Pope, the Communists actually wanted Karol Wojtyła to become the next Archbishop of Krakow. After all, he was just a poet and a man of prayer. And, what danger could a man who wastes so much time in prayer possibly pose?

Since these events were not covered well by the American press, you might be inclined to think that this is a flowery Catholic spin on what really happened. But, be assured that the Poles involved are nearly unanimous in identifying that the fulcrum of the Revolution of 1989 was a Mass that took place in Victory Square. ✠



***Suddenly, a loud
cry came forth
from the crowd,
"We want God!"***

***Then others,
bravely defying
their Communist
masters, joined
in, chanting
"We want God!
We want God!"***





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 Vul-
gate, the Revised Standard
Version and commentaries.*

LUKE 21: 1-4

¹He looked up and saw the rich putting their gifts into the treasury; ²and he saw a poor widow put in two copper coins. ³And he said, Truly I tell you, this poor widow has put in more than all of them; ⁴for they all contributed out of their abundance, but she out of her poverty put in all the living that she had."

Comment from the Navarre Bible:*

¹⁻⁴Our Lord, surrounded by his disciples, watches people putting offerings into the treasury. This was a place in the women's courtyard, where there were various collection boxes for the offerings of the faithful. Just then, something happens whose significance Jesus wants his disciples to notice: a poor widow puts in two small coins, of very little value. He describes this as the greatest offering of all, praising the generosity of giving alms for this purpose, particularly that of those people who give part of what they need. Our Lord is moved by this tiny offering because in her case it implies a big sacrifice. "The Lord does not look," St. John Chrysostom comments, "at the amount offered but at the affection with which it is offered." (Hom. On Heb, 1). Generosity is the essence of almsgiving. This woman teaches us that we can move God's heart if we give him all we can, which will always amount to very little even if we give our very lives. "How little a life is to offer to God!" (Bl. J. Escrivia, *The Way*, 42) †

MORE ON THE LAW

THE WRITINGS OF THOMAS MORE



One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the Gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that "neither pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter's consent." Any such imposition would constitute tyranny.

The lawyer in More was quick to draw out the absurdity of this position. "Happy, therefore," he retorted, "are thieves and murderers, who will never be so insane as to agree to a law according to which they will pay penalties. Indeed, this far-sighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen."

More went on to show the extreme political danger of Luther's position. Without the guidance of good law, he pointed out, a country "would rush forth into every kind of crime." Indeed, if Luther's teaching about law were to be widely accepted, it would result in "the utter and inescapable destruction of all peoples."

Closely associated with this complete disregard for law was Luther's position that the believing Christian "cannot lose his salvation by any sins, however, great." As More saw it, this teaching served to "invite the whole world to security in sinning." It would "add spurs to those who rush toward all the worst actions" by "promising them impunity through faith alone...for the worst crimes." It would also "destroy the possibility of all human endeavor and all attempts at virtue." By "raging against good works," Luther would only "lure people to vice and unteach virtue."

GOD HEARS THE CRY OF THE POOR

THE ROMAN CATHOLIC CHURCH IN NIGERIA: A CHURCH CHALLENGED

The October meeting of the Society featured guest speaker Monsignor John Adeniyi from the Diocese of Osogbo in Ile-Ife, Nigeria. A graduate of Loyola University in Chicago, he is both the Papal Chamberlain and Vicar General of the Catholic Diocese of Osogbo in the State of Osun and serves as the right-hand of the local diocesan bishop who was once his student! In addition, he serves as the parish priest of no less than 4 local churches and is the director of both the Catholic Handicapped Rehabilitation Center and the Osogbo Catholic Orphanage. He is 70 years old!

With a population of approximately 120 million people, Nigeria is the most populous country in Africa. Sadly, the country suffers extreme economic difficulties and continuing political uncertainties. Although the Catholic Church has historically been self-reliant in Nigeria, a savage recession has reduced the average Nigerian's per capita income to just \$59 per annum. As a consequence, the Nigerian Church is now forced to engage a desperate appeal for financial charity from beyond its own borders.

IMMEDIATE CRISIS OF COMPOUNDING CIRCUMSTANCES

For whatever reasons, the money from general missionary appeals of the Catholic Church never finds its way to the Diocese of Osogbo in meaningful amounts—only \$26,000 last year.

In 1984, Msgr John began coming to America seeking help as Nigeria struggled to emerge from the physical and economic devastation of a vicious civil war. He had no contacts pre-arranged. It was a desperate journey of faith, prompted by extreme financial need and a complete lack of alternatives. Even now, the Diocese of Osogbo strains every spare cash resource to buy the airfare for Monsignor John, trusting in faith that it will harvest some return over and above that expense!

Monsignor described how the Diocesan seminary has been forced to cease operations as a result of \$26,000 of debt that remains unpaid from last year's operations. The Diocese simply has no funds to satisfy that debt. They have been blessed with 43 seminarians studying under the necessary patronage of the Diocese, a number which compares favorably to the vocations of the Orange and Los Angeles dioceses combined! These priests in formation are now stranded and can't return in November to continue studies. It costs the Diocese approximately \$600 per year to sponsor a priest through the seminary. Historically, many qualified candidates are refused for lack of funds. This year, there are no funds at all.

Last year, four newly-ordained Priests were simply given the Bishop's blessing and told to minister locally as best they could in the absence of any Diocesan salary or financial support for their ministry! Interestingly, the alternative is to become a missionary in a needy foreign land. Already, this poor Diocese has exported 4 priests to missionary posts... in New York!

Though poor in funds, they are rich in the Holy Spirit! Monsignor related that every year at Easter Vigil, each parish averages over 100 adult converts coming to Catholicism. The parishes average about 500 people. Imagine a Church growing at an annual 20% growth rate! We rarely see such convert numbers in our local parishes with 4,000 families!

Public schools do not permit any expression of Catholic faith. Crucifixes, religious jewelry and any Catholic identification are stripped from the children as a condition of attendance. Since many of the kids travel long distances from home to attend, the schools generally provide residential accommodations. Catholic children are not permitted to attend Sunday Mass while in residence. To prevent the Faith from being stripped from an entire generation of young people bereft of family and religious influence by reason of this cir-

God Hears the Cry of the Poor (Continued on page 10)

SOCIAL JUSTICE CORNER



**ST. LAWRENCE
DISTRIBUTES FOOD
TO THE POOR**

Fra Angelico

(1447 - 50)

(Continued from page 9) **God Hears the Cry of the Poor**

cumstance, Monsignor is desperately trying to start a Catholic high school.

Only a handful of individuals have stepped forward to assist. There is no corporate or institutional platform of consistent support. Monsignor John simply can't afford to stay in the United States long enough to investigate or implement those connections.

He concluded with a sincere appeal to the members of the St. Thomas More society to consider adopting the Diocese of Osogbo – particularly the Seminary and school - as an outreach of partnership. He promised an objective return measured in new churches, newly ordained priests and new schools.

Nigeria is just one more need in the vast ocean of unrealized promises and hopes in a world very foreign to Orange County. But unlike general appeals, Nigeria offers an opportunity to gain an individual share and responsibility in the work of Christ with objective results and measures of progress that you can actually see year by year! There is no middle-man or administrative agency involved - 100% of the all donated funds go back to Nigeria with Monseignor John.

SPECIAL NOTE:

Immediate contributions should be made payable to: "St. Peter & Paul Parish, c/o Msgr John Adeniyi and can be mailed to Michael White c/o Holliday, Fenoglio, Fowler, LP, 3333 Michelson Suite 510, Irvine, CA 92612 mjwhite@hfflp.com (949) 798-4112.

The Board of Directors of the St Thomas More Society has officially adopted the Diocese of Osogbo. Our website (www.stthomasmore.net) will host special pages to encourage continued financial and spiritual support of the Diocese. We will also update information as to the benefits being derived from the contributions such as pictures and letters. We will also be setting up special sponsorship programs including helping a seminarian ("Adopt a Priest!") as well as other opportunities to help. Please open your heart to support Christ's Church in a very poor land! ☩

THE FACE OF CHRIST



The heartbreak of AIDS, poverty & war has a face! These orphans were abandoned into the Church's care which now bears the burden of feeding and caring for them.



◀ Staff & students of St. Muhumba Catholic School. \$400 pays tuition, books, uniform, room & board for 1 student for 1 year. Scholarships are given to students who could not otherwise attend.

► Foundation of a new church in Ile-Ife will serve 500+ Catholics who now have to walk 2 miles to attend Mass. To build and equip a church (roof, pews, windows, altar, etc) is \$14,500 & takes 3 months but 15 years to save enough money. Until then, they worship outside in the sun or rain or have to travel long distances.



◀ In 2002 a small group from Orange County contributed \$5,500 which was used to build the walls and roof. This 2003 picture shows as construction was being completed.

► In 2003 additional contributions of \$5,000 from Orange County paid for windows, doors and completion of the Church. This is the Church nearly completed in 2004!



THE CHURCH IN A GODLESS AGE: BACK TO THE UNDERGROUND?

BY MICHAEL SHONAFELT, ESQ.

"....But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep...." (Shakespeare)

"The fool has said in his heart 'there is no God.'" (Psalm 14 verse 1.)

In the year 426 A.D., as the Roman Empire was slowly crumbling away to the relentless intrusions of barbarian tribes, St. Augustine, Bishop of the Roman outpost city of Hippo Regius, was placing the finishing touches on his magnum opus, *The City of God*.

The work described the travails of the community of the godly as it makes its way through "*this fleeting course of time, and sojourns as a stranger in the midst of the ungodly.*" He told of two categories of humanity -- the saved and the unsaved -- each living and laboring together, citizens of the same earthly city, but each possessing a far different vision of the world and its order, and each laying hold of a vastly different spiritual destiny.

Augustine's theme may be more appropriate now than it was at the twilight of the Roman Empire. It is becoming increasingly more evident that we are becoming a nation divided along similar, if not the same, lines. On the one hand are those who believe in the intrinsic dignity of human life and a transcendent reality beyond the material world. On the other are those who have eschewed the idea of intrinsic good, adopted utilitarian policies toward life, and relegated any notion of immaterial reality to the same category as pixie dust and leprechauns.

The latter group dismisses out-of-hand any possibility of a reality beyond what can be observed, quantified, and predicted through reliable empirical formulae. They believe religion is a fabrication of the human fancy, designed only to provide pat answers to tough questions beyond the reach of human knowing. As science peels back the veil to expose those "mysteries" to the light of critical thinking and empirical analysis, religion is no longer needed. Indeed, it is a hindrance. The new god is the human mind, to the extent it is not impeded by the fetters of myth, superstition, or creed. These are the advocates of a new epoch, where science and technology replace faith and sacrament, and where humanity finally looks to itself, and not to some unknowable beyond, for answers. To them, the words of the atheistic novelist, Ayn Rand, ring loud and clear: "*religion is the first enemy of the ability to think.*" They are the atheistic humanists.

The Church has counted atheistic humanism "*among the most serious problems of this age.*" It is a problem that has gained momentum since the advent of the scientific age, when man honed his powers of observation to lay waste to misconceptions once taken as immutable truths. Its causes and driving forces are manifold. But at its philosophical root, atheistic humanism is grounded in a catastrophic self-doubt and distrust in the human mind's ability to know any truth not apparent to the senses through

TRUTH OR MYTH?



SAINT AUGUSTINE

Sandro Botticelli

(1480)

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problems of
this age."*

(Continued from page 11) **Truth or Myth**

empirical observation.

That makes the world of the atheistic a very simple one. Nothing exists that cannot be perceived and measured. What little that is left in that world is pretty bleak. Humanity is reduced to a freak product of the blind forces of natural selection, alone on a small blue planet hurtling through a vast, unknowable universe, left to its own limited resources for answers and the ability wreak some kind of tolerable existence out of its meaningless circumstance.

For the atheistic humanist, each of us is here only for a short while, and this world is all there is. We better make the best of it! Death can come at any time to extinguish, once and for all, the personality, such as it is. In the meantime, our sole comfort is science and the scraps of certainty it affords. Our sole hope is the ability of the human mind to create its own utopia and make some sense of its condition. In that sense, atheistic humanism is an absolute humanism -- man is the end. In the words of *Gaudium et Spes*, he is the "sole artisan and creator of his own history." (GS 20).

At a philosophical level, atheism is the ultimate self-contradiction. It seeks answers to questions, yet says there is no truth. It develops scientific formulas to predict outcomes, yet believes there is no order to the universe. It holds itself out as the true oracle of our age, the receptacle of genuine knowledge, yet, its universe is inherently unintelligible. Its proponents are busy trying to impose intelligent design through the development of new technologies, but they ignore the grand design behind the ability of the human mind to make such technologies possible. The premises of atheism, if analyzed honestly and carried out to their logical conclusions, make no sense.

Atheism is a disease of the mind. It cripples the human intellect, which was intended to soar above the constraints of matter, by sentencing its faculties to knowledge only of observable secondary causes. The atheist therefore is a self-confirmed intellectual troglodyte, who can never ascend to knowledge of first causes and absolute truths. Indeed, the first causes of being, the "why" of the universe, and not the "what," are the natural, and first, domain of the human mind. Long before David Hume propounded his positivistic philosophy of skepticism and doubt, Plato, Aristotle, Plotinus, and other far superior minds, had already peered into the mystery of existence, and discovered, with the tools of the intellect alone, the existence of God, the soul and even angels.

The human mind is not meant to be confined to the thin sliver of reality that science is capable of revealing. It is meant to know and ponder absolute truths. Such knowledge is the precursor to acceptance of revealed divine truths, God's continual self-disclosure. The poor atheist has closed the door tight on the possibility of ascending to such knowledge.

Unfortunately, however, atheism is spreading its tendrils into every corner of our modern culture, and already has made significant headway in Europe, largely replacing Catholicism with its own austere creed. It is often fueled by less lofty motives of a desire to be freed from the constraints of moral accountability. If there is no God, then there can be no good or evil and no absolute right or wrong. Morality, therefore, is reduced to a pragmatic social policy, designed only to keep relative order. In short, it becomes a mere social contract: it does not matter what one does in secret, as long as it does not hurt anyone else or otherwise disrupt the general welfare. Sound familiar?

Meanwhile, here in this Country, the struggle between the faithful and the faithless is reaching unprecedented levels of intensity. For the first time in our Nation's history, such fundamental -- and once unquestioned -- benchmarks of civilized society

Truth or Myth (Continued on page 13)



ANGEL
Sandro Botticelli
(1490)

(Continued from page 12) **Truth or Myth**

as the institution of marriage and protection of innocent human life are now the subject of serious debate in mainstream public forums. That is, to say the least, disconcerting. The contours of the law and public policy ultimately are driven by a society's definition of human nature. A legal system based on a construct of humanity as a transcendent being made in the image of God cannot be reconciled with one that stems from a notion of man as a highly evolved primate, different only in degree -- not in essence -- from brute animals. There is no reconciling these two camps.

That prompts the question, *quo vadis*, America? Where are we going?

The answer remains to be seen. In the meantime, the Body of Christ finds itself in familiar territory. Living side-by-side with unbelievers, under policies and laws inimical to the faith. This is nothing new to the Church. It is the time to draw inspiration from the many luminaries of the Church's past who have labored to spread the hope of our redemption and salvation in far darker times. In the meantime, as we observe new Towers of Babel rising and crumbling before our eyes, we should continually hope in the transforming power of grace, and now more than ever strive to be the City on the hill, a reminder to those who stumble in self-imposed darkness of the true dignity and glorious destiny of redeemed humanity. ✚



**THE TOWER
OF BABEL**

***Pieter Brueel
the Elder
(1563)***

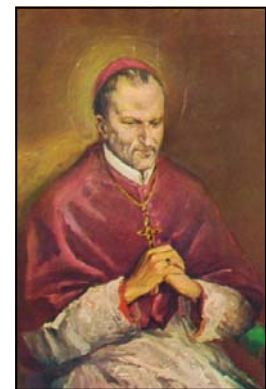
(Continued from page 4) **Law or Liberty?**

lism is the theory of Saint Alphonsus Ligouri, founder of the Redemporists.

Theory #3: PROBABLISM (simply "probable-ism") When there is an opinion which is really and truly probable favoring the freedom to perform some act, then it may be followed without sin, even if the safer opinion to the contrary is really and truly more probable. Example: Bob is six feet three inches tall and knows that he can drink five beers over a full lunch and an afternoon of TV football without losing his reason or free will, so this afternoon he drinks seven, figuring that he can handle them (Of course, he's not driving anywhere). Prescinding from other issues of health and example, Bob can judge for himself about his own capacities, although it is clear even to him that he is taking matters to their limit. Probablism is usually identified with the Jesuits (!) It was against this system that Blaise Pascal wrote his famous Provincial Letters.

Although different moral philosophers identify themselves with these systems, just a little reflection will tell us that all three have some practical application according to the issues involved. Little Mary's parents wouldn't want her to use the theory of probablism to judge who is a stranger, while on the other hand it doesn't seem reasonable to hold big Bob to two beers using the theory of probabiliorism. Aequiprobablism works practically like either of the other two theories, depending on the issue discussed, but is especially helpful for questions of determining strict obligation.

The reason why all these theories have some application is simple. The real moral system which is not theoretical, but practical, and is to be used by all Catholics whether they follow More or Equally or Simple Probable-isms is the one taught by the Sacred Scriptures, Aristotle, and Saint Thomas Aquinas. It is the virtue of PRUDENCE whereby one judges under the light of reason and faith and with the help of God's grace what us to be done here and now. Neither Liberty or Law is the highest moral value, but rather Truth. Liberty and Law can come into conflict with each other, but nothing conflicts with the Truth about actions, intentions, circumstances, and capabilities. The Truth is the Truth, and it has no positive opposing principle. As we have briefly seen, Catholic moral teaching allows a great flexibility in working out solutions to moral dilemmas, but never at the expense of the Truth. A motto for Catholic moral thinking might be "Prudence amidst the probabilities." ✚



**ST. ALPHONSUS
LIGOURI**

Ad Risum Vertere Veritatem*

*Latin for "To turn truth into laughter"



THE BEAR & THE ATHEIST

An atheist was taking a walk through the woods, admiring all that the "accident of evolution" had created. "What majestic trees! What powerful rivers! What beautiful animals!" he said to himself.

As he was walking alongside the river he heard a rustling in the bush behind him. As he turned to look, he saw a 7-foot Grizzly charge towards him.

He ran as fast as he could up the path. He looked over his shoulder and saw that the bear was closing in on him.

He tried to run even faster, so scared that tears were coming to his eyes. He looked over his shoulder again, and the bear was even closer. His heart was pumping frantically as he tried to run faster yet. But he tripped and fell to the ground.

He rolled over to pick himself up and saw the bear right on top of him, raising a huge paw to kill him. At that instant he cried out, "Oh My God!"

Just then, time stopped. The bear froze. The forest was silent. The river even stopped moving. A bright light shone upon the man, and a voice from the sky said, "You deny my existence all of these years, teach others that I don't exist, and even credit my creation to a 'cosmic accident', and now you expect me to help you out of this predicament?"

"Am I to count you as a Believer?"

The atheist, ever so proud, looked into the light and said, "It would be rather hypocritical to ask to be a Christian after all these years, but could you make the bear a Christian?"

"Very well," said the Voice.

As the light went out, the river ran, and the sounds of the forest continued. The bear put its paw down. The bear then brought both paws together, lowered its head, and said: "Lord, I thank you for this food which I am about to receive." ✠



*Our hearts are restless
until they rest in Thee.*

Saint Augustine

MESSAGE FROM HIS HOLINESS PAUL JOHN II HOW TO OVERCOME IDOLATRY OF THE WEALTHY VATICAN CITY, OCTOBER 27, 2004

John Paul II assailed the seduction of the “idolatry of wealth” and success, stressing that God alone can free man from the clutches of death.

“This is one of the constant temptations of humanity: attaching oneself to money, regarding it as endowed with an invincible force; it deludes one into thinking that death can also be bought, removing it from oneself,” the Pope said today in his address to the general audience.

The Holy Father was commenting on the second part of Psalm 48(49), before some 20,000 faithful who defied the rain that drenched St. Peter's Square.

“In reality, death breaks in with its capacity to demolish all illusions, sweeping away every obstacle, humbling all self-confidence, and sending rich and poor, sovereigns and subjects, the foolish and wise to the next world,” the Pope said. Because of his health, he read only a few passages of his written address.

According to John Paul II, a “realistic and severe” meditation on death, the “inescapable end of human existence,” can be of great help for all, in a society that tries “in every way to ignore this reality, removing it from the horizon of our thought.”

To reflect on death “relativizes so many secondary realities which, unfortunately, we have absolutized, as is, precisely, the case of wealth, success, power,” he continued, quoting the biblical Book of Sirach: “In whatever you do, remember your last days, and you will never sin.”

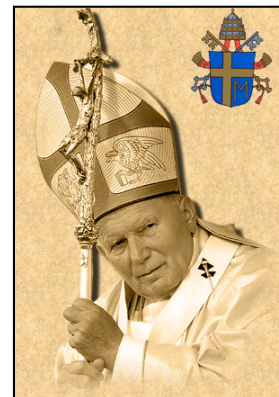
“If money does not succeed in ransoming us from death, there is one” -- God -- “who can redeem us from that dark and tragic horizon,” the Pope said.

“Thus, a horizon of hope and immortality opens for the just man,” he added. “The just man, poor and humiliated in history, when he reaches the last frontier of life, is without goods, has nothing to give as ransom to stop death and remove himself from its cold embrace.”

“But then the great surprise comes: God himself offers the ransom and snatches his faithful one from the hands of death, as he is the only one who can conquer death, inexorable for human creatures.”

The Holy Father concluded the meditation quoting Jesus’ words in the Gospel according to St. Matthew, when he says, “Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal,” adding “where your treasure is, there also will your heart be.”

With his address, the Pontiff continued with his commentaries on the Psalms and canticles that are part of vespers, the evening prayer of the Church.



Ioannes Paulus PP. II
Karol Wojtyła
16.X.1978

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



GOD'S TINY SERVANT



THOUGHT FOR THE DAY



Brenda was a young woman that wanted to learn rock climbing. Although she was scared to death, she went with a group. They faced this tremendous cliff of rock, practically perpendicular. In spite of her fear, she put on the gear, took hold of the rope and started up the face of that rock.

Well, she got to a ledge where she could take a breather. As she was hanging on, whoever was holding the rope up at the top of the cliff made a mistake and snapped the rope against Brenda's eye, knocking out her contact lens.

You know how tiny contact lenses are and how it is almost impossible to find. Well, here she is on a rock ledge, with who knows how many hundreds of feet below her and hundreds of feet above her. Of course, she looked and looked and looked, hoping that she would be able to find that contact lens. Here she was, very far from home, her sight was now blurry. She was very upset by the fact that she was nowhere near a place where she could get a new contact lens. And she prayed that the Lord would help her to find it.

Well, her last hope was that perhaps when she gets to the top of the cliff, one of the girls was up at the top, might be able to find her contact lens in the corner of her eye. When she got to the top, a friend examined her eye, but there was no contact lens to be found. She sat down with the other members of the party, waiting for the rest of them to come up the face of the cliff.

She looked out across range after range of mountains, thinking of the Bible verse that says, "The eyes of the Lord run to and from throughout the whole earth." She thought, "Lord, You can see all these mountains. You know every single stone and leaf that's on these mountains and You know exactly where my contact lens is."

Finally, the time came to go down the mountain. They walked down the trail to the bottom. Just as they reached the bottom, there was a new party of rock climbers coming along. As one of the new climbers started up the face of the cliff, she shouted out, "Hey, you guys, anybody lose a contact lens?" That would be startling enough, wouldn't it? She had found the contact lens! But why she saw it was more amazing.

An ant was carrying the contact lens so it was moving slowly across the face of the rock. What does that tell you about the God of the universe? Is He in charge of the tiniest things? Do ants matter to Him? Of course they do. He made them and He designed them.

Brenda told me that her father is a cartoonist. When she told him this incredible story, he drew a picture of that ant lugging that contact lens with the words "Lord, I don't know why You want me to carry this thing. I can't eat it and it's awfully heavy. But if this is what You want me to do, I'll carry it for You." We can could learn a valuable lesson from that ant. We should probably all say a little more often, "God, I don't know why you want me to carry this load. I see no good in it and it's awfully heavy. Still, if you want me to, I'll carry it for You." ☩



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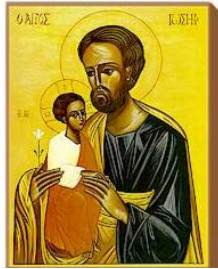
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CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: PREVENTION OF SUBSTANCE ABUSE & ADDICTION (1 hr Substance Abuse)	FR. ROBERT SCHOLLA, PH.D. S.J. <i>Chaplain, Loyola Law School Professor of Theology, Loyola- Marymount University</i>
10:10am—11:10am	SESSION 2: ELIMINATING BIAS THE CHRISTIAN WAY (1 hr Elimination of Bias)	PROFESSOR JOHN HALL, PH.D, J.D. <i>Professor, Chapman University</i>
11:20am—12:20pm	SESSION 3: ETHICS IN TODAY'S SECULAR WORLD (1 hr Ethics)	PETER BOWEN <i>President, Servite High School</i>

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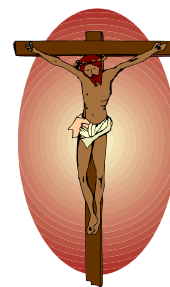
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*Heavenly Father,
I offer you this day
all that I shall think
or do or say, uniting it with
what was done by Jesus Christ,
your only Son. Amen*

*We all need prayers—at some times
more than others. If you have a special
need for prayer, please let us know so we
can join in prayer for each other. Leave
a message on Anne Lanphar's voicemail
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PRAYER PETITIONS

- ♦ Kevin Guice (Serious illness)
- ♦ Julia Nelson (serious illness).
 - ♦ Jose Alvarez (illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
 - ♦ Mary Keelan (illness).
 - ♦ James Moore (died)
- ♦ Frank J. Dumbauskas (serving in Iraq).
 - ♦ 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). †



SIMPLE TRUTHS



Fulton J. Sheen

**"Our greatest days are ahead, though in between
intervenes the purging, where we will learn that as the rays
cannot survive without the sun, so neither can we prosper
without God. This hope can be translated into victory
in either of two ways: by prayerfully reawakening our
hearts, or by being brought within an inch of disaster,
until from the depths of our insufficiency
we cry out to the goodness of God." †**

RED MASS

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**Bishop Norman McFarland
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**Mass was con-celebrated by
Bishops Tod Brown, Norman
McFarland, Dominic Leung and
Doran and numerous priests**



**Guest Homilist:
Most Rev. Thomas Doran,
Bishop of Rockford IL**



**Hon. Mary Erickson & Attorney John Flynn
served as Lectors at Mass**



**Jurists Lead
Recessional**



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Callahan were recipients of
the 2004 St. Thomas More Awards**



**Fr Hugh Barbour receives a
Special Award and Abbot
Eugene Accepts a Special
Thank You Gift**



**Bishop Brown accepts
Special Gift Presented by
Hon. David McEachen**

Photographs Courtesy of Maura Monroe

Left over food was delivered to the Catholic Worker

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*The Most Reverend Tod David Brown,
Bishop of the Diocese of Orange*



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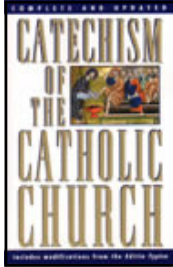
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Invitations

THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE: THE PROFESSION OF FAITH, SECTION ONE: "I BELIEVE — WE BELIEVE" CHAPTER ONE: MAN'S CAPACITY FOR GOD ARTICLE II: WAYS OF COMING TO KNOW GOD



CATECHISM CORNER

31 Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of "converging and convincing arguments," which allow us to attain certainty about the truth.

These "ways" of approaching God from creation have a twofold point of departure: the physical world and the human person.

32 The *world*: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe.

As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.

And St. Augustine issues this challenge: Question the beauty of the earth, question the beauty of the sea, question the beauty of the air distending and diffusing itself, question the beauty of the sky . . . question all these realities. All respond: "See, we are beautiful." Their beauty is a profession [*confessio*]. These beauties are subject to change. Who made them if not the Beautiful One [*Pulcher*] who is not subject to change?

33 The *human person*: With his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material" can have its origin only in God.

34 The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality "that everyone calls 'God.'"

35 Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man and to give him the grace of being able to welcome this revelation in faith. The proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason. ☩



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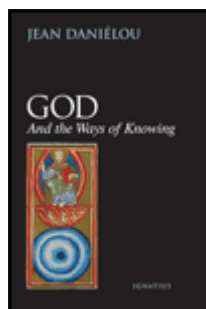
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