

# Ad Veritatem

Volume 10 Issue 7

St. Thomas More Society of Orange County

JULY 2005

*In "A Rueful Lamentation,"  
More warned against "putting  
your trust and confidence in  
worldly joy and frail  
prosperity" instead of  
"heavenly things".*

*Thomas More:  
A Portrait of Courage*

## **JULY MEETING:**

**WEDNESDAY JULY 20, 2005 NOON**

**SPEAKER: JUDGE FRANK FIRMAT AND A PANEL  
OF JUDGES AND ATTORNEYS**

**TOPIC: "THE IGNATIAN EXERCISES: ARE THEY FOR ME?"**

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

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ANNE LANPHAR  
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## JULY MEETING

## FRANK FIRMAT AND A PANEL OF JUDGES & ATTORNEYS “THE IGNATIAN EXERCISES— ARE THEY FOR ME?”

### WHEN:

NOON

Wed. July 20

### WHERE:

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

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

The Spiritual Exercises of St. Ignatius of Loyola is a spiritual heritage offering seekers new ways to rekindle their spiritual selves and their relationship with God. During the last several years, a number of lawyers, judges and laymen in Orange County have undertaken this 9 month prayer pilgrimage.

At this month's meeting, Hon. Frank Firmat will lead a panel discussion on prayer and contemplation and the Ignatian Spiritual Exercises and the effect on their personal lives. The panel members will include other judges and attorneys who have been through the Exercises and the effect on them. There will be a question and answer period.

### COST:

\$10 for lunch

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

EVERYONE IS WELCOME! †

## EVERY THURSDAY MASS

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

## RED MASS

WEDNESDAY, OCTOBER 19, 2005  
HOLY FAMILY CATHEDRAL  
6:00 PM MASS  
RECEPTION FOLLOWING  
**RESERVE THE DATE!**

## CALENDAR REMINDERS



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UTOPIAN JUSTICE CONFERENCE



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## THE LIMITS OF SATAN

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

*Our Chaplain*

### A MESSAGE FROM OUR CHAPLAIN



ST MICHAEL &  
THE SATAN

Raffaello Sanzio  
(1518)

**Question:** When I hear that the devil can tempt us, I am frightened. Is he able to get inside of us and make us sin? Can he force us to give in to his temptations?

**Answer:** The only way that the devil can tempt us is, in principle, the way in which other human beings can tempt us. He can approach us only from the “outside,” through our senses and sense imagination and memory. The devil cannot force our spiritual will or our immaterial intellect. He can only work on the aspects of our soul which are completely dependent on physical sensation. The difference with the devil is that, being by nature an angel (although a fallen one) he is able to “see” into our imagination and memory, even though we may not be expressing their contents by words or actions. This gives him a slight advantage, more ammunition, to use against us. However, he never is able to be sure we have really given in, because he can only guess whether we have given full consent or completely understand, or have reflected sufficiently that what we have done or want to do is sinful. This is because he cannot see our intellect or will. This can only be seen by God. This is why the earliest teachers on Christian prayer and spiritual discipline, the Fathers of the Desert, emphasize how important control of our imagination is in fighting the devil. By constant prayer, by short aspirations prayed inwardly or out loud as we go about our daily work, short prayers like “My Jesus, Mercy” or “Mary, Help,” by thinking about the life of Our Lord, Our Lady, and the Saints, by avoiding useless words and images on TV and radio, we can clean up our imagination, and give the devil less to work on. We will recognize temptations more easily, and reject them more successfully, if we have a purer inner life. The best example of this is Our Lord and Our Lady. When the devil tempted Christ, he was not sure He was the Son of God and Messiah. This means that Our Lord had so complete a control of His imagination that nothing entered there which he did not want to, so the devil was perplexed at a man with an imagination and memory so pure and holy, so he was forced to come out into the open and ask. (What a humiliation for him, and a lesson for us!) In World War II, there were posters with sinking ships over the caption “somebody talked.” If we can quiet our imagination by prayer and silence, we can avoid many an attack of the evil one. Lets remember the words of St. Peter: “Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to His eternal glory through Christ will Himself restore, confirm, strengthen, and establish you after you have suffered a little.” (1 Peter 5:8-10).

St. Ignatius of Antioch (A.D. 107) has these wonderful words about Our

*The Limits of Satan* (Continued on page 18)

## WAS ST. JAMES THE BROTHER OF JESUS?

BY MICHAEL SHONAFELT, ESQ.

*Perhaps you have read the recent newspaper accounts of an exciting new archaeological discovery: the ossuary of James. The relic, a 1,940-year-old limestone burial box bearing the inscription "James, son of Joseph, brother of Jesus," may be the oldest existing text referencing Christ's name. By all accounts, it is genuine and not a forgery, says paleographer Andre Lemaire of the Sorbonne University in Paris, who discovered the limestone box in a private collection. The Israeli Geological Survey notes there is "no evidence that might detract from the authenticity" of the relic.*

Ossuaries are small coffins used to carry bones. While used in numerous cultures throughout the centuries, they were used by the Jews in the First Century A.D. to carry the bones of family members after their bodies had decayed in burial caves. For some reason, the practice among the Jews died out after the destruction of the Temple in the First Century. Jewish ossuaries have provided Biblical scholars with a treasure trove of archaeological evidence about early Christianity in Jerusalem.

This box is highly unique, however. Analysis by expert "epigraphers" leads to a fairly certain conclusion that the Aramaic inscription is a reference to St. James and Christ. While the names Joseph, James and Jesus were relatively common at the beginning of the First Century (researchers have already discovered at least two other ossuaries that say "James, son of Joseph"), the reference to all three names is "highly significant and extremely unusual, and indicates the importance of the name Jesus." In fact, records from the period reveal that there were no more than 20 men in the city of 80,000 who were named James, who had a father named Joseph and who had a brother named Jesus. Coupled to this statistical data is the fact that most people did not use ossuaries, and most who did so did not name their brothers on them, suggesting that this ossuary is "very unusual." The "Jesus" referenced on the box must therefore have been very notable.

The inscription, as the secular media have been quick to point out, also raises fairly profound theological issues. If one assumes the (apparently probable) authenticity of the box, one must conclude that St. Joseph was the father of St. James, and that St. James therefore was the literal, and not figurative, brother of the Lord. According to some, this conclusion casts a shadow over the Roman Catholic doctrine of Mary's perpetual virginity and the related interpretation of scripture that that James was only a cousin of Jesus, perhaps the son of Joseph's brother Clopas.

Implicated are numerous references to James and others as the "brethren" of Jesus: These are the representative verses:

1. "While he was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him." (Matt. 12:46);
2. "Is this not the carpenter, the son of Mary, the brother of James and Joseph and Judas and Simon?" (Jn. 7:5);
3. "All these, with one mind, gave themselves up to prayer, together with Mary the mother of Jesus, and the rest of women and his brethren." (Acts I:14);
4. "Have we not the right to travel about with a woman who is a sister, as the other apostles do, as the Lord's brethren do, and Cephas?" (1 Chron. 23:21-22).

While many Protestant sects interpret these passages as evidence that Mary had children after giving birth to Christ, the Catholic Church has always interpreted "brother," as used in its various permutations throughout the above verses, in a broader

James, Brother of Jesus? (Continued on page 6)

## TRUTH OR MYTH?



ST. JAMES  
THE GREATER  
*El Greco*  
(1610—14)

**The Church's  
exegetes have  
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this manner.**

**This is because  
in Aramaic, the  
language of the  
Lord and His  
disciples, there  
was no word  
for "cousin."**

(Continued from page 5) **James, Bother of Jesus?**

manner, to include any of the Lord's kin, including His cousins. The Church's exegetes have had ample grounds for interpreting "brother" in this manner. This is because in Aramaic, the language of the Lord and His disciples, there was no word for "cousin." "Brother" therefore was used as the Aramaic equivalent of blood brother, half brother, or cousin. The Greek translations of the texts substituted the Greek word "adelphos," generally meaning "blood brother," and hence the confusion.

In fact, a more exhaustive review of the New Testament passages reveals plenty of other grounds for concluding that James was *not* Christ's blood brother. It is noteworthy, for instance, that while the above verses refer to James as the brother of the Lord, they make a special, unique, reference to Jesus as the son of Mary. (See also Mk. 6:3.) Throughout the Gospels, this title is reserved exclusively to Jesus. It stands to reason that, if James were similarly born of Mary, the reference also would have been extended to him. Additionally, many verses refer to James, not as Mary's child, but as the son of another Mary, the wife of Clopas (also translated "Cleophas"). At the cross, for instance, the Gospels say that, among the women present, were "Mary of Magdala, Mary the mother of James and Joseph, and the mother of the sons of Zebedee." (Matt. 27:56.) In the Gospel of John, the same reference is made to the "other" Mary: "... [N]ear the cross where Jesus hung were his mother, Mary wife of Clopas [Cleophas], and Mary of Magdala." (Jn. 19:25.) Elsewhere, James is referred to as "the son of Alphaeus." (Matt. 10:3; Acts 1:13). "Alphaeus" has been interpreted as another Greek version of "Cleophas." Hence, James appears to be the son of the other Mary and Clopas.

The whole matter is made even more complicated by the fact that there were two James counted among the apostles of the Lord, James the Greater and James the Lesser. James the Greater (distinguished from the other by virtue of his older age) was the brother of St. John the Apostle and was one of the sons of Zebedee. By some accounts, James the Greater evangelized Spain and became the first of the apostles to follow the Lord into martyrdom. James the Lesser headed up the Church at Jerusalem. It is nevertheless clear that James the Lesser is the James counted as a "brother" of the Lord.

It is not entirely clear how the Ossuary of James fits into all of this. If the ossuary is authentically attributable to James the Lesser, then the references to Mary the wife of Clopas are rendered unintelligible.

One thing is certain, however. The finding of the Ossuary in no way detracts from the Catholic doctrine of the perpetual virginity of Mary. In fact, some of the earliest accounts of the life of St. James said that James was the son of Joseph by an earlier marriage, and therefore a stepbrother to Jesus. The stepbrother theory is one of the earliest on record, as it is picked up by an early apocryphal document called the "Protoevangelium of St. James," dated to A.D. 120. The *Protoevangelium* recounts how Joseph was an elderly widower at the time he was betrothed to Mary and already had a family. According to the early document, Joseph was, therefore, willing to become the guardian of a virgin consecrated to God. As the Catholic apologist James Akin points out, "the stepbrother hypothesis was the most common explanation of the brethren of the Lord until St. Jerome popularized the cousin hypothesis just before the year 400." Akin goes on to say:

Bottom line: If the ossuary of James bar-Joseph is that of James the brother of the Lord, it sheds light on which of the theories Catholics are permitted to hold is most likely the correct one, but it does nothing to refute Catholic doctrine. If authentic, as seems probable, it is to be welcomed as further archaeological confirmation of the life of our Lord. ☩



**ST. JAMES  
THE LESSER**

*El Greco*

(1610—14)



## A PROTESTANT BIBLE STUDY ON THE BOOK OF JAMES

BY CHRISTOPHER STAFFORD,  
UC DAVIS THIRD YEAR LAW STUDENT

Almost 500 years ago, when Martin Luther began the great division in half of Christianity, “*Sola Fides!*” was the war cry. He pronounced that man is saved by faith alone and he claimed that this is what the Bible taught. Back then, most people could not read. In fact, at the beginning of the Twentieth Century, over eighty percent of the world still did not know how to read. Nowadays, when people can read if they so choose, a Catholic that reads the Bible might be curious about what modern day Protestants think when they read James Chapter 2. That is the part about how man is not saved by faith alone. Earlier this year, my curiosity peaked when the Protestant Bible Study at the law school randomly selected the Book of James to read through together.

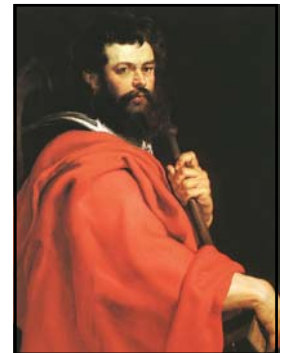
I could not help but anticipate and wonder what the group would have to say about the second half of Chapter 2. I knew that it was too much to hope that one Bible Christian might address the other Bible Christians and say, “Martin Luther taught that man *is* saved by faith alone. The Holy Spirit meanwhile inspired St. James to write that man *is not* saved by faith alone. So, brothers in Christ, who shall we choose to follow, Martin Luther or the Holy Spirit?” That would only happen in a Catholic’s dreams. Nevertheless, what would be said?

A student read the verses of James 2 for the group.

<sup>14</sup>What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup>If a brother or sister has nothing to wear and no food for the day, <sup>16</sup>and one of you says to them, “Go in peace, keep warm, and eat well,” but you do not give them the necessities of the body, what good is it? <sup>17</sup>So also faith of itself, if it does not have works, is dead. <sup>18</sup>Indeed someone might say, “You have faith and I have works.” Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. <sup>19</sup>You believe that God is one. You do well. Even the demons believe that and tremble <sup>20</sup>Do you want proof, you ignoramus, that faith without works is useless? <sup>21</sup>Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? <sup>22</sup>You see that faith was active along with his works, and faith was completed by the works. <sup>23</sup>Thus the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called “the friend of God.” <sup>24</sup>See how a person is justified by works *and not by faith alone*. [Emphasis added.] <sup>25</sup>And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? For just as a body without a spirit is dead, so also faith without works is dead.

After the text was read, we sat in silence. Here was the source of Christian division staring right at us. The silence continued.

To the best of my understanding, Catholics and Protestants are actually a lot closer in our beliefs on justification than the words we use suggest. To a certain extent, it is a game of words and meaning attributed to words. Once we abstract the meanings from



ST. JAMES  
THE APOSTLE  
*Pieter Paul Ruben*  
(1612-13)

(Continued from page 7) ***Bible Study***

the word games and the polemical historical circumstances of the Protestant Reformation, our actual beliefs are quite similar. This is greatly complicated by the fact that on the one hand, Protestants do not understand or even know what Catholics believe. It is truly rare to find a Protestant capable of explaining what a Catholic believes, and why a Catholic biblically believes that. What Catholics supposedly believe is something that Protestants have incorrectly misrepresented to each other and passed on from generation to generation for hundreds of years. But, on the other hand, maybe that is our fault as Catholics. For even though we are finally at a stage in history when almost everybody can read, we Catholics insist on remaining personally biblically illiterate.

I shared with the group that the passage made me think of the Protestant Reformation. Everybody agreed that that is what they were also thinking about. I asked what the Bible meant by saying that we are not saved by Faith alone. And how does that verse go with St Paul's verse that we are saved by God's grace through Faith and not ...

I was interrupted by a sincere Christian who exclaimed half-yelling with great emphasis, "We are saved *by God's grace* through *faith*, and this is *not from yourselves*, it is the gift of God, and *not of works*, lest any man should boast!" [Emphasis his.]

I mentioned that that was the same verse that I was bringing up and that it came from Ephesians 2:8-9. I asked how the two verses could be reconciled. Seemingly James was teaching that we are not saved by faith alone. And seemingly Paul taught something close to the opposite, that we are saved by God's grace through faith and not of works. We, as Christians, both Catholics and Protestants, believe that the Bible does not contradict itself. How could the two passages be reconciled?

I mentioned that in the Fifth Century, Pelagius taught that we earn our salvation apart from grace like a person who works at McDonalds for 8 hours and earns 8 hours worth of pay. The employer does not have the option of paying him. He has to pay him. The employee earned it. Pelagianism is often what Protestants think that Catholics believe. To clear up that misconception, I shared that the Catholic Bishops got together over a thousand years before the Protestant Reformation to respond to Pelagius and declare that Pelagianism was not nor ever could be a part of Christianity. The early Christian bishops insisted salvation is a gift from God. The Catholic Church has never changed its position on this.

I asked if anybody could reconcile what St James says with what St Paul says. For the most part, there was silence. One girl mentioned that maybe Faith needs to be seen not as a noun but as a verb. The group asked, "What about you Chris? How can you explain it?"

I mentioned that there did seem to be a way to reconcile the two passages that made a lot of sense to me. I explained that if we take into consideration the historical context that the early Christian community lived in, we see that the Council of Jerusalem in Acts 15 dominated early Christian thought. Some of the Christians thought that Gentiles needed to be circumcised and needed to comply with all of the works of the Jewish law before they could become Christians. That was quite a problem for potential converts. Think about it! Grown men do not like anything sharp going near the area of the body that gets circumcised. In Acts 15, after discussing the issue with the apostles, Peter explained that circumcision was not necessary and nor were the works of the Jewish law since we are saved by Jesus' grace. This theme of not needing circumcision to be saved by God's grace is all over the New Testament writings includ-

***Bible Study*** (Continued on page 9)



**ST. JAMES**

*Andrea del Sarto*

(1528)



(Continued from page 8) **Bible Study**  
ing St Paul's letters.

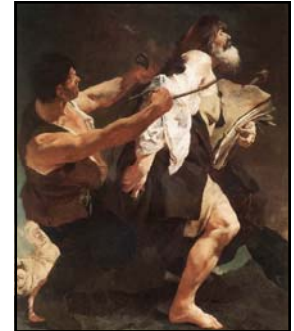
If we look at St Paul's passage in Ephesians 2:8-9, in this light, it all makes sense. When he says that we are saved by God's grace, through faith, and not of works, is he referring to the Jewish works of the law such as circumcision? Yes, he is! In fact, in the next two verses, St. Paul refers to circumcision twice! Therefore, when Paul says "not of works" he is not contradicting James' works of Christian charity, he is referring to works of the mosaic law.

I mentioned to the group that we had been discussing the words of James about faith alone and the words of Paul too. Well, what about the words of Jesus in reference to this? In the Gospel Jesus says in Matthew 7:21, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven." One of the Christians exclaimed, "That is one of my favorite verses!"

Then another said, "It is like the passage that you mentioned last week that was moving to Mother Teresa of Calcutta from Matthew 25. In that passage, the sheep were separated from the goats according to who took care of the needy and who did not."

Lunch was almost up and it was time to get ready for class. I concluded for the group that even though we may not all agree completely on the Catholic/Protestant issue of *Sola Fides*, we could all agree on St. Paul's formula from Galatians 5:6. "For in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only *faith working through love*." All nodded their heads in agreement.

I was happy with how the Bible study turned out. Even though it was on a delicate issue, it did not turn into a Protestant/Catholic dogfight. In explaining my Catholic Faith to Protestants, I do not try to convince them of it. Even if they choose not to hold it, I am content for them to see merely that from issue to issue the Catholic Church embraces a legitimate biblical interpretation. Perhaps due to growing respect for Catholicism, later, in April the group asked me to lead the study and explain to them Peter and the Papacy in the Bible. That discussion was not a dogfight either. ☩



**ST. JAMES BROUGHT  
TO MARTYRDOM**

*Giovanni Battista  
Piazzetta*

(1722)

**Ad Risum Vertere Veritatem\***



*\*Latin for "To turn truth into laughter"*

## **A SUDDEN CONVERSION**

An atheist was spending a quiet day fishing when suddenly his boat was attacked by the Loch Ness monster. In one easy flip, the beast tossed him and his boat high into the air. Then it opened its mouth to swallow both. As the man sailed head over heels, he cried out, "Oh, my God! Help me!"

At once, the ferocious attack scene froze in place, and as the atheist hung in mid-air, a booming voice came down from the clouds. "I thought you didn't believe in Me!"

"Come on, God, give me a break!" the man pleaded. "Two minutes ago I didn't believe in the Loch Ness monster either!" ☩



## SIMPLE TRUTHS



Fulton J. Sheen

**“The stubborn worship of a theory has had most appalling consequences in our day. To the theorist, it does not seem to matter that whole nations are deprived of liberty, that millions starve, that thousands are purged - so long as the theory is maintained in power. Instead of making the hat of governmental policy fit the head of man, the modern tendency is to cut off the head if it does not fit the hat - to demand that institutions, political schemes and social theories must prevail, no matter if their cost proves to be the destruction of man himself.” †**

## LUKE 14: 15-24



## SCRIPTURAL CORNER

*\*The Navarre Bible,  
a renown edition of Sacred  
Scripture prepared by  
members of the  
Faculty of Theology  
of Navarre University,  
consisting of the New  
Vulgate, the Revised  
Standard Version and  
commentaries.*

*When one of those who sat at table with him heard this, he said to him, “Blessed is he who shall eat bread in the kingdom of God!” But he said to him, “A man once gave a great banquet, and invited man; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go our quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of these men who were invited shall taste my banquet.’”*

### Comment from the Navarre Bible:\*

“If God invites someone to know him in faith, he should sacrifice any human interest which gets in the way of replying to God’s call, no matter how lawful and noble it be. The objections we tend to put forward, the duties we appeal to, are really just excuses. This is why the ungrateful invitees are blameworthy.

“Compel people to come in”: it is not a matter of forcing anyone’s freedom—God does not want us to love him under duress—but of helping a person to make right decisions, to shrug off any human respect, to avoid occasions of sin, to do what he can to discover the truth....A person is “compelled to come in” through prayer, the example of a Christian life, friendship—in a word, apostolate. “If in order to save an earthly life it is praiseworthy to use force to stop a man from committing suicide, are we not to be allowed use the same force—holy coercion—to save the Life (with a capital) of many who are stupidly bent on killing their souls?” (Bl. J. Escriva, *The Way*, 399). †



# CENTER FOR THOMAS MORE STUDIES

## LEGAL ETHICS, CONSCIENCE, AND UTOPIAN JUSTICE: THE PERSPECTIVE OF THOMAS MORE, “LAWYER OF THE MILLENNIUM”

NOVEMBER 4—6, 2005

UNIVERSITY OF DALLAS

– Approved for 10.5 CLE credits –



Friday,  
Nov. 4, 2005  
4:00 – 5:30 p.m.

**Symposium #1:** More's *Utopia*, Book 1: Can the learned professions really affect justice? Who wins this argument: More the lawyer or Raphael the experienced observer? Presentations by scholars representing the literary (Dr. Stephen W. Smith), political (Dr. Richard Dougherty), philosophic (Dr. Jeff Lehman), & theological (Dr. John Boyle) perspectives, followed by questions and discussion. Chaired by Dr. Gerard Wegemer, Director of the Center for Thomas More Studies.

6:00 p.m.-7:30 p.m.

Reception & dinner, Haggard Dining Room, University of Dallas

7:30 p.m.

**Annual Thomas More Lecture** by Dr. George M. Logan, principal editor of the Cambridge *Utopia*; editor of the forthcoming *The History of King Richard III* by Thomas More; co-editor of the *Norton Anthology of English Literature* (5<sup>th</sup>-8<sup>th</sup> editions); author of *The Meaning of More's "Utopia"* (Princeton UP); Cappon Professor of English, Queen's University, Canada. Reception follows.

Saturday,  
Nov. 5, 2005  
9:00 a.m.– 10:30  
a.m.

**Symposium #2:** More's *Utopia*, Book 2: According to Raphael's account, what is the view of law, justice, government, and statesmanship as they have evolved over the 1,760 years of Utopia's existence? Is this view attractive to you? Why?

11:00 a.m.– 12:30  
p.m.

**Panel #1:** An Historical Inquiry: “Interrogating Thomas More.” Rev. Joseph Koterski, SJ, (chair of Philosophy at Fordham University) will respond to “Interrogating Thomas More: The Conundrums of Conscience” by Prof. Steven D. Smith of San Diego Law School. (See [www.thomasmorestudies.org](http://www.thomasmorestudies.org) for Prof. Smith's article.) Afterwards Prof. Smith will cross-exam, and Prof. Koterski will reply. Then conference participants get their say.

1:00 p.m.

Lunch, Haggard Dining Room

2:00–3:30 p.m.

**Symposium #3:** More's *Utopia* as a whole: What does *Utopia* help us see about human nature, law, justice, government, statesmanship? Do the appended epigrams on government support or oppose what is presented in *Utopia*?

4:00–5:00 p.m.

**Panel #2:** “The Development of Thomas More Studies” with Dr. George M. Logan and Dr. Clarence H. Miller

6:00 p.m.

Annual Thomas More Banquet, Haggard Dining Room, **Banquet speaker:** Dr. Clarence H. Miller, Executive Editor of Yale UP's *Complete Works of St. Thomas More*; translator of the 2001 Yale edition of *Utopia*, Professor Emeritus of St. Louis Univ.

Sunday,  
Nov. 6, 2005  
9:15-10:45 a.m.

**Academic seminars** (*Call for Seminar Papers* at [www.thomasmorestudies.org](http://www.thomasmorestudies.org))

For additional information, go to [www.thomasmorestudies.org](http://www.thomasmorestudies.org).





REGISTRATION FORM – 4-6 Nov 2005,  
THOMAS MORE STUDIES CONFERENCE

Name.....

Address.....

.....

Telephone (with area code).....

e-mail.....

Institutional Affiliation.....

**Conference hotel:** *Wyndham Las Colinas Garden Hotel* (\$118.50 – plus tax – for both Friday and Saturday nights together; ask for reservations under “Thomas More Conference.”).

Phone and address of hotel for you to contact:

Wyndham Las Colinas Garden Hotel, 1-972-650-1600 or 1-800-Wyndham.

110 John Carpenter Freeway, SW corner of Highway 114 & O’Connor Blvd, Irving, TX 75039

N.B.: A list of less and more expensive hotels in the immediate area is available upon request.

Special diet? .....

**Conference fees:**

Registration (\$60) \$ \_\_\_\_\_

(For law or graduate students, \$10)

Dinner, Friday night (\$25) \$ \_\_\_\_\_

Lunch, Saturday afternoon (\$15) \$ \_\_\_\_\_

Dinner, Saturday night (\$30) \$ \_\_\_\_\_

CLE Credits (Optional; \$5 per credit, up to 10.5 credits) \$ \_\_\_\_\_

Total \$ \_\_\_\_\_

Enclosed is my **check** for \$..... made payable to “Center for Thomas More Studies” or CTMS.

To pay by **credit card**, fill in the following information and send to the address at the bottom:

Type of card:.....

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(signature) (date)

**Send this form to:** Josh Avery, Univ. of Dallas, 1845 E. Northgate Dr. #475, Irving, TX 75062

For additional information, contact Josh Avery at [javery@udallas.edu](mailto:javery@udallas.edu)

## TIMESHEETS AND HOLINESS

BY GREGORY WEILER, ESQ.

For almost as long as I can remember, I have dreamed of leaving it all behind. Images from my *MaryKnoll* magazine of farms in the foothills of the Andes, helping peasants grow their own food, or knee-deep in a rice paddy in Thailand helping villagers with their most basic needs. No phones, no email, just helping people with living a simple life. These dreams are so far, far from the pressures of house payments, tuition, saving for retirement, clients, billing and TIMESHEETS! Every month, the same thing, every day the same; every 6-minute increment must be accounted for in detail and allocated to some client. Find the work, do the work, bill for the work, collect for the work - good job, good week, good month, good year - start again - what have you done for me lately?

Is it any wonder that the Andes beckon, the rice paddies; "Ditch Orange County - leave the rat race behind and do something really important." Why do we lawyers insist upon living minute-by-minute, day-by-day, week-by-week, all by adrenalin?

- "I have to work hard to make partner."
- "This is a service business."
- "Smith bills 300 hours per month, so what can I do?"
- "I have to keep these associates busy."
- "I have to collect a gazillion dollars to get my points and earn my (much needed) bonus."
- "I can't let my wife and kids down, my partners down, my clients down."

"Dear God, what do I do and how can I handle all of this pressure?" Finally, the right question, addressed in the proper direction!

The frenzied chaos which I described above was my life for the longest time, and often still is. Although you shouldn't be surprised if the author ends up as a missionary in some far off place, it won't be because I am running away from my legal practice.

The answer to the frenzied life that so many lawyers live is not the abandonment of our careers. Rather, it is the taming of this "jealous mistress," the legal profession, by a different kind of abandonment. You can find peace as a busy lawyer, even in private practice, even working for a big law firm with inhuman demands. You do not need to choose between happiness, your legal practice and holiness.

In 1994, I was a young partner trying to earn my way up our partnership, develop a practice, bill, collect, raise kids, love my wife, invest in real estate, the whole shebang, and lastly, try to be a good Christian. It was on a Cursillo Retreat, a 3 day short course in Christianity, that I had an epiphany. The first talk



ST FRANCIS OF  
SOLANO BAPTIZING  
INDIANS

*Johann Lucas  
Kracker*

(1770)

(Continued from page 13) **Timesheets & Holiness**

on the weekend was on the true, authentic ideal of every human life. Everyone was asked to compare the true ideal with their personal ideal. We were told that every person could identify their ideal by asking where they spent most of their thoughts, time, efforts and money. On that morning, this 37 year-old lawyer discovered his life was completely misdirected. The simple conclusion at the end of the short talk, that Eternity with God should be the focus and goal of every human person, changed me forever. In hindsight, it seems kind of stupid, kind of elementary, for a cradle Catholic who was taught from childhood that we were made "to love, honor and glorify God" to come to such conclusion so late in life. I guess it just took 37 years to travel from my head to my heart.

I took that conclusion back to my practice and family. I went about systematically applying that "God first" standard to various areas of my practice, and personal life. No I wouldn't be the highest billing partner in my firm, nor earn the highest income, nor probably be the most popular. Neither would I be a stay-at-home Dad, renting a modest apartment with no financial pressures. What I could do and try to do always, to keep my eye on the ball **and put God first**.

This "**put God first**" perspective is a critical first step, but only a beginning.

**SO WHAT - HOW DO I DO IT?** When putting God first, the "putting" is where the rubber meets the road. We, overworked, overstressed lawyers in 2005 materialistic Orange County cannot "put" God first by ourselves. It is by His Grace that we "put" Him first, or rather He changes our personal and professional lives. What is life transforming is this Divine action, coupled with each of us deciding, exercising our will, to recognize the True Ideal and to welcome His help

We cannot do it with only our own efforts! We cannot will ourselves to holiness like we will ourselves through our daily legal practices. But God is so good. He does not leave us alone to stumble forward in our crazy lives. He gives us the Church, this incredible mystical body made up of us, but infused at the deepest level and headed by Him. You can transform your life with Him. Him in the Sacraments, Him in scripture, Him in every person you meet, Him in that amazing portal where the Last Supper, Gethsemane, Calvary, and the Empty Tomb mysteriously meet with Heaven itself - the Mass.

Now there is little question that living a Sacramental and truly Christian life will transform your legal practice. You will probably work less, probably confuse some people by your actions, probably make some people mad about some of your positions, maybe make less money, but I know from experience you will walk more closely in the peace of Christ. With Christ it can truly be timesheets and holiness.

*"All of our actions and thoughts must follow such different paths, according to whether there is hope of eternal blessings or not." Blaise Pascal †*



**ST FRANCIS**  
*Giovanni Bellini*  
(1480)



## **HOMILY OF HIS HOLINESS BENEDICT XVI\***

**TO BARI FOR THE CLOSING OF THE  
24th ITALIAN NATIONAL EUCHARISTIC CONGRESS**

*Dear Brothers and Sisters,*

*"Glorify the Lord, Jerusalem; Zion, praise your God (Responsorial Psalm).*

The invitation of the Psalmist that is also echoed in the Sequence expresses very clearly the meaning of this Eucharistic Celebration: we are gathered here to praise and bless the Lord. This is what urged the Italian Church to gather here in Bari on the occasion of the National Eucharistic Congress.

I also wanted to join all of you today to give special emphasis to the celebration of the Solemnity of the Body and Blood of Christ, thus to pay homage to Christ in the Sacrament of his love and at the same time to strengthen the bonds of communion that bind me to the Church in Italy and to her Pastors. My venerable and beloved Predecessor, Pope John Paul II, would also have liked to have been here at this important ecclesial event, as you know. We all feel that he is close to us and with us is glorifying Christ, the Good Shepherd, whom he can now contemplate directly.

I greet with affection all of you who are taking part in this solemn liturgy: Cardinal Camillo Ruini and the other Cardinals present, Archbishop Francesco Caccucci of Bari, whom I thank for his kind words, the Bishops of Puglia and those who have come here in large numbers from every corner of Italy; priests, men and women religious and lay people, particularly the young people, and of course, all those who helped in various ways with the organization of the Congress.

I likewise greet the Authorities who, with their welcome presence, stress that Eucharistic Congresses are part of the history and culture of the Italian people.

The intention of this Eucharistic Congress, which ends today, was once again to present Sunday as the "weekly Easter", an expression of the identity of the Christian community and the centre of its life and mission.

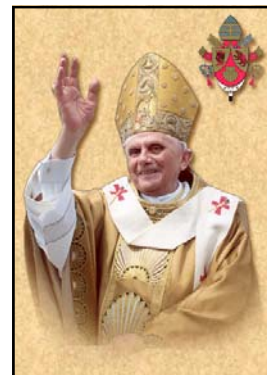
The chosen theme - *"Without Sunday we cannot live"* - takes us back to the year 304, when the Emperor Diocletian forbade Christians, on pain of death, from possessing the Scriptures, from gathering on Sundays to celebrate the Eucharist and from building places in which to hold their assemblies.

In Abitene, a small village in present-day Tunisia, 49 Christians were taken by surprise one Sunday while they were celebrating the Eucharist, gathered in the house of Octavius Felix, thereby defying the imperial prohibitions. They were arrested and taken to Carthage to be interrogated by the Proconsul Anulinus.

Significant among other things is the answer a certain Emeritus gave to the Proconsul who asked him why on earth they had disobeyed the Emperor's severe orders. He replied: *"Sine dominico non possumus"*: that is, we cannot live without joining together on Sunday to celebrate the Eucharist. We would lack the strength to face our daily problems and not to succumb.

After atrocious tortures, these 49 martyrs of Abitene were killed. Thus, they confirmed their faith with bloodshed. They died, but they were victorious: today we remember them in the glory of the Risen Christ.

The experience of the martyrs of Abitene is also one on which we 21st-century Christians should reflect. It is not easy for us either to live as Christians, even if we



**PETER'S  
SUCCESSOR,  
POPE  
BENEDICT  
XVI**



*\*Sunday May 29, 2005  
St. Peter's Square*

**Papal Homily** (Continued on page 16)

(Continued from page 15) **Papal Homily**

are spared such prohibitions from the emperor. From a spiritual point of view, the world in which we find ourselves, often marked by unbridled consumerism, religious indifference and a secularism closed to transcendence, can appear a desert just as *"vast and terrible"* (Dt 8: 15) as the one we heard about in the first reading from the Book of Deuteronomy. God came to the aid of the Jewish people in difficulty in this desert with his gift of manna, to make them understand that *"not by bread alone does man live, but by every word that comes forth from the mouth of the Lord"* (Dt 8: 3).

In today's Gospel, Jesus has explained to us, through the gift of manna, for what bread God wanted to prepare the people of the New Covenant. Alluding to the Eucharist he said: *"This is the bread that came down from heaven. Unlike your ancestors who ate and died nonetheless, the man who feeds on this bread shall live forever"* (Jn 6: 58).

In taking flesh, the Son of God could become Bread and thus be the nourishment of his people, of us, journeying on in this world towards the promised land of Heaven.

We need this Bread to face the fatigue and weariness of our journey. Sunday, the Lord's Day, is a favourable opportunity to draw strength from him, the Lord of life.

The Sunday precept is not, therefore, an externally imposed duty, a burden on our shoulders. On the contrary, taking part in the Celebration, being nourished by the Eucharistic Bread and experiencing the communion of their brothers and sisters in Christ is a need for Christians, it is a joy; Christians can thus replenish the energy they need to continue on the journey we must make every week.

Moreover, this is not an arbitrary journey: the path God points out to us through his Word goes in the direction inscribed in man's very existence. The Word of God and reason go together. For the human being, following the Word of God, going with Christ means fulfilling oneself; losing it is equivalent to losing oneself.

The Lord does not leave us alone on this journey. He is with us; indeed, he wishes to share our destiny to the point of identifying with us.

In the Gospel discourse that we have just heard he says, *"He who feeds on my flesh and drinks my blood remains in me, and I in him"* (Jn 6: 56). How is it possible not to rejoice in such a promise?

However, we have heard that at his first announcement, instead of rejoicing, the people started to murmur in protest: *"How can he give us his flesh to eat?"* (Jn 6: 52). To tell the truth, that attitude has frequently been repeated in the course of history. One might say that basically people do not want to have God so close, to be so easily within reach or to share so deeply in the events of their daily life.

Rather, people want him to be great and, in brief, we also often want him to be a little distant from us. Questions are then raised that are intended to show that, after all, such closeness would be impossible.

But the words that Christ spoke on that occasion have lost none of their clarity: *"Let me solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you"* (Jn 6: 53). Truly, we need a God who is close to us. In the face of the murmur of protest, Jesus might have fallen back on reassuring words: "Friends", he could have said, "do not worry! I spoke of flesh but it is only a symbol. What I mean is only a deep communion of sentiments".

But no, Jesus did not have recourse to such soothing words. He stuck to his assertion, to all his realism, even when he saw many of his disciples breaking away (cf. Jn 6: 66). Indeed, he showed his readiness to accept even desertion by his apostles, while not in any way changing the substance of his discourse: *"Do you want to leave me too?"* (Jn 6: 67), he asked. Thanks be to God, Peter's response was one that even we can make our own today with full awareness: *"Lord, to whom shall we go? You have the words of eternal life"* (Jn 6: 68). We need a God who is close, a God who puts himself in our hands and who loves us.

Christ is truly present among us in the Eucharist. His presence is not static. It is a dynamic presence that grasps us, to make us his own, to make us assimilate him. Christ draws us to him, he makes us come out of ourselves to make us all one with him. In this way he also integrates us in the communities of broth-

**Papal Homily** (Continued on page 17)

(Continued from page 16) *Papal Homily*

ers and sisters, and communion with the Lord is always also communion with our brothers and sisters. And we see the beauty of this communion that the Blessed Eucharist gives us.

We are touching on a further dimension of the Eucharist that I would like to point out before concluding.

The Christ whom we meet in the Sacrament is the same here in Bari as he is in Rome, here in Europe, as in America, Africa, Asia and Oceania. He is the one same Christ who is present in the Eucharistic Bread of every place on earth. This means that we can encounter him only together with all others. We can only receive him in unity.

Is not this what the Apostle Paul said in the reading we have just heard? In writing to the Corinthians he said: "*Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf*" (I Cor 10: 17).

The consequence is clear: we cannot communicate with the Lord if we do not communicate with one another. If we want to present ourselves to him, we must also take a step towards meeting one another.

To do this we must learn the great lesson of forgiveness: we must not let the gnawings of resentment work in our soul, but must open our hearts to the magnanimity of listening to others, open our hearts to understanding them, eventually to accepting their apologies, to generously offering our own.

The Eucharist, let us repeat, is the sacrament of unity. Unfortunately, however, Christians are divided, precisely in the sacrament of unity. Sustained by the Eucharist, we must feel all the more roused to striving with all our strength for that full unity which Christ ardently desired in the Upper Room.

Precisely here in Bari, fortunate Bari, a city that preserves the bones of St Nicholas, a land of encounter and dialogue with our Christian brethren of the East, I would like to reaffirm my desire to assume as a fundamental commitment working with all my might for the re-establishment of the full and visible unity of all Christ's followers.

I am aware that expressions of good will do not suffice for this. We need concrete acts that penetrate souls and shake consciences, prompting each one to that inner conversion that is the necessary condition for any progress on the path of ecumenism (cf. Message to the Universal Church, Sistine Chapel, 20 April 2005; *L'Osservatore Romano* English Edition, 27 April, p. 3).

I ask you all to set out with determination on the path of that spiritual ecumenism which, through prayer, opens the doors to the Holy Spirit, who alone can create unity.

Dear friends who have come to Bari from various parts of Italy to celebrate this Eucharistic Congress, we must rediscover the joy of Christian Sundays. We must proudly rediscover the privilege of sharing in the Eucharist, which is the sacrament of the renewed world.

Christ's Resurrection happened on the first day of the week, which in the Scriptures is the day of the world's creation. For this very reason Sunday was considered by the early Christian community as the day on which the new world began, the one on which, with Christ's victory over death, the new creation began.

As they gathered round the Eucharistic table, the community was taking shape as a new people of God. St Ignatius of Antioch described Christians as "having attained new hope" and presented them as people "who lived in accordance with Sunday" ("*iuxta dominicam viventes*"). In this perspective, the Bishop of Antioch wondered: "How will we be able to live without him, the One whom the prophets so long awaited?" (*Ep. ad Magnesios*, 9, 1-2).

"How will we be able to live without him?". In these words of St Ignatius we hear echoing the affirmation of the martyrs of Abitene: "*Sine dominico non possumus*".

It is this that gives rise to our prayer: that we too, Christians of today, will rediscover an awareness of the crucial importance of the Sunday Celebration and will know how to draw from participation in the Eucharist the necessary dynamism for a new commitment to proclaiming to the world Christ "*our peace*" (Eph 2: 14). Amen! ✠



(Continued from page 4) **The Limits of the Satan**

Lady's self controlled, grace filled imagination. He says, "Both the virginity of Mary and her giving birth escaped the notice of the prince of this age . . . mysteries wrought in the stillness of God" (Letter to the Ephesians 19). Lets ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. †



## THOUGHT FOR THE DAY

### THINGS ARE NOT ALWAYS AS THEY SEEM

Two traveling angels stopped to spend the night in the home of a wealthy family.

The family was rude and refused to let the angels stay in the mansion's guest room. Instead the angels were given a small space in the cold basement.

As they made their bed on the hard floor, the older angel saw a hole in the wall and repaired it.

When the younger angel asked why, the older angel replied, "Things aren't always what they seem."

The next night the pair came to rest at the house of a very poor, but very hospitable farmer and his wife.

After sharing what little food they had the couple let the angels sleep in their bed where they could have a good night's rest.

When the sun came up the next morning the angels found the farmer and his wife in tears.

Their only cow, whose milk had been their sole income, lay dead in the field.

The younger angel was infuriated and asked the older angel how could you have let this happen? The first man had everything, yet you helped him, she accused. The second family had little but was willing to share everything, and you let the cow die.

"Things aren't always what they seem," the older angel replied.

"When we stayed in the basement of the mansion, I noticed there was gold stored in that hole in the wall. Since the owner was so obsessed with greed and unwilling to share his good fortune, I sealed the wall so he wouldn't find it."

"Then last night as we slept in the farmer's bed, the angel of death came for his wife. I gave him the cow instead. Things aren't always what they seem."

Sometimes that is exactly what happens when things don't turn out the way we think they should. If you have faith, you need to trust that every outcome will be in accordance with God's will and, that is of course, always to our advantage. You just might not know it until some time later...†



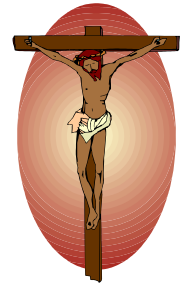
*Heavenly Father,  
I offer you this day  
all that I shall think  
or do or say, uniting it with  
what was done by Jesus Christ,  
your only Son. Amen*

- ♦ Jonathon Schulte (deceased)
- ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
- ♦ Kevin Guice (serious illness)
- ♦ Julia Nelson (serious illness).
- ♦ Sean Nelson (illness).
- ♦ Jose Alvarez (serious illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
- ♦ Mary Keelan (illness).
- ♦ Frank J. Dumbauskas (serving in Iraq).
- ♦ Karl Abeyta (serious illness).
- ♦ Lauri Becker Kalinowski (serious illness).
- ♦ John Thompson (employment).
- ♦ St. Thomas More Society of Jackson Mississippi.
- ♦ Duain Cruzat (serious disease).

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

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

## PRAYER PETITIONS



## MORE ON THE MORALITY OF WEALTH

Though they were, by any standard, quite wealthy, the Mores were taught never to consider money their own. This lesson Sir Thomas taught his children by both word and deed, In a writing contest he set up between his daughter Meg and himself, he explained how to use riches properly:

*It is not a sin to have riches, but to love riches. "If riches come to you, set not your heart on them," says Holy Scripture...He who forgets that his goods are the goods of God, and who reckons himself an owner rather than a disposer, takes himself to be rich. And because he reckons these riches to be his own, he casts his love on them and so much is his love set less upon God, For as Holy Scripture says, "Where your treasure is, there is your heart."*

This theoretical lesson was proved by More's own practice. For example, he rented a house for the poor and had his children care for it. Then there was the year of famine when More fed a hundred people a day at his home.

**Thomas More: A Portrait of Courage By: Gerard B. Wegemer (Pg. 84-5) †**

## THE WRITINGS OF THOMAS MORE



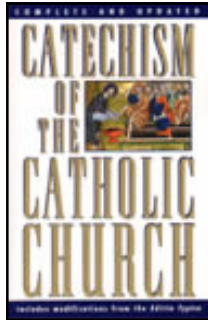
## THE CATECHISM OF THE CATHOLIC CHURCH

### 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



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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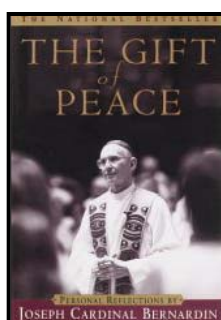
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