

# Ad Veritatem

Volume 10 Issue 8

St. Thomas More Society of Orange County

AUGUST 2005

*St. Thomas More pointed out that tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions.*

*Thomas More:  
A Portrait of Courage*

## AUGUST MEETING:

**WEDNESDAY AUGUST 17, 2005 NOON**

**SPEAKER: MARIA SCHINDERLE, GENERAL COUNSEL  
FOR THE DIOCESE OF ORANGE**

**TOPIC: "UNDERSTANDING THE ABUSE LITIGATION  
AND SETTLEMENT"**

**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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## AUGUST MEETING

## MARIA SCHINDERLE, GENERAL COUNSEL, DIOCESE OF ORANGE

### *“UNDERSTANDING THE ABUSE LITIGATION & SETTLEMENT”*

#### WHEN: NOON

Wed. August 17

#### WHERE:

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

Maria Schinderle is an experienced litigator having been in private practice for a number of years. As general counsel for the Diocese of Orange, she has been intimately involved with the resolution of recent abuse litigation and settlement. She will present information regarding the litigation and resolution. She will also answer questions.

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## RED MASS

WEDNESDAY, OCTOBER 19, 2005  
HOLY FAMILY CATHEDRAL  
6:00 PM MASS  
RECEPTION FOLLOWING  
**RESERVE THE DATE!**  
**SEE PAGE 11 FOR DETAILS!**

## CALENDAR REMINDERS



4

A Message from our Chaplain  
*Medjugorje, Mary & the Church*

5

Truth or Myth  
*Are Ghosts Real?*

7

Mary, Biblically the Queen  
of Heaven & Earth  
Recently Crowned By  
The European Union Too!

11

RED MASS ANNOUNCEMENT

10

Scriptural Corner  
*Luke 17: 11-19*

## IN THIS ISSUE:



*Are Ghosts Real?*  
Page 5



*Queen of Heaven*  
Page 7

13-14

LEGAL ETHICS, CONSCIENCE &  
UTOPIAN JUSTICE CONFERENCE

15

Papal Message  
*The Meaning of Suffering*

16

Thought for the Day  
*Who Packs Your Parachute?*

17

More on Good Humor

18

Catechism Corner

20

From the Library  
*The Sadness of Christ*

## MEDJUGORJE, MARY AND THE CHURCH

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

*Our Chaplain*

### A MESSAGE FROM OUR CHAPLAIN

**QUESTION:** *The pastor of my parish will not let our prayer group organize a pilgrimage to Medjugorje, where the Blessed Mother has appeared so many times. Can he do this, since so many pilgrimages have gone there, even with their pastors, and sometimes even their bishops? I'm beginning to wonder if he just doesn't like our prayer group's emphasis on Mary.*

**ANSWER:** Now hold on tight, if you are a believer in the authenticity of the apparitions at Medjugorje. Just read this answer to the end, so you can catch all the points before deciding that Father Hugh is an enemy of devotion to Our Blessed Mother!

Your pastor is in the right to not permit parish groups to arrange pilgrimages to Medjugorje. Only privately organized trips to the area, and not formal pilgrimages, are permitted by the discipline of the Church. The Holy Father's Congregation for the Doctrine of the Faith has made it clear that no official pilgrimages to Medjugorje on a parish or diocesan level are to be organized.

The reason for this is that in a declaration of April 10, 1991, the Bishops Conference of the then-Yugoslavia declared that "On the basis of studies conducted so far, it cannot be affirmed that supernatural apparitions and revelations are occurring." In addition, both the present and immediately preceding diocesan bishops of Medjugorje (the bishops of Mostar in Bosnia-Herzegovina) have asked the faithful not to travel to Medjugorje on pilgrimages, and have complained repeatedly about various disorders among clergy and religious not authorized by the local bishop to function. Thus, the Roman Congregation wrote to one bishop in 1996: "From what has been said, it follows that official pilgrimages to Medjugorje, representing it as a place of authentic Marian apparitions, must not be organized either on a parish or diocesan level, because this would be a contradiction of what has been affirmed by the bishops of ex-Yugoslavia . . ." (emphasis added).

The bishops, after more than a decade of the apparitions, decided there was no convincing evidence of a supernatural origin of the alleged apparitions. Rome has decided the matter should remain there, and has decided not to examine the case beyond the decisions of the national hierarchy and the local bishop. This state of affairs could change, but while things remain as they are, the faithful and the clergy must treat the bishops' decisions with respect and obedience.

In the lives of the saints who had extraordinary revelations, Blessed Faustina or Padre Pio, for example, Our Lord and His Blessed Mother preferred that the visionaries obey their superiors and confessors, rather than the wishes expressed by heaven in their revelations.



MADONNA & CHILD  
WITH AN ANGEL

*Sandro Bonicelli*

(1470)

Medjugorje (Continued on page 10)

## ARE GHOSTS REAL?

BY MICHAEL SHONAFELT, ESQ.

. “We believe an old woman when she says she ate an apple; but when she says she saw a ghost, we say ‘But she’s only an old woman.’ A most undemocratic and unscientific prejudice.” -- G.K. Chesterton.

As a parent, I am often called upon by my children to give the definitive answer to the question: “Are ghosts real?” The query is always posed with some trepidation, and the hopeful anticipation of an answer that is firmly and decidedly in the negative. I give my usual response, geared more toward reassurance than instruction: “ghosts,” as in that category of phantasms that visit a child’s dream or in the literary phenomena of either Dickens or Shakespeare, do not exist. Then, I silently ponder the question further and render another answer, unspoken to the minions of my household: Yes, of course, ghosts exist.

In fact, scripture, the writings of the saints, and the corpus of Catholic tradition are all replete with examples of the dead appearing to the living. One need only ruminate on the issue for a moment to cull several express examples of this.

Both the Old and New Testaments acknowledge the phenomenon of apparitions of the dead. In Job 4:15, a “spirit” glides by Job’s face, and the hair on his body “stands on end.” In Maccabees 15:12-16, the deceased high priest Onias, “a great gentleman of modest bearing and mild disposition,” appears to Judas Maccabeus with “a wonderful air of authority” to encourage him in his struggle with the enemies of the Jews. In Matthew 17:2, Moses and Elijah appear with the Savior to Sts. Peter, James, and John. In Luke 24:24:39, the resurrected Lord appears to His disciples and exhorts them not to mistake Him for a ghost, because “a ghost does not have flesh or bones.”

One may find further examples in the lives of the saints. C. Bernard Ruffin’s account of the life of the recently canonized Padre Pio recounts the story of a nightly visit by an unknown friar feverishly sweeping the corridors of the friary at San Giovanni Rotondo. When the saint inquired as to how the stranger entered the locked doors, long after the chanting of the final hour of compline, the friar told of his death hundreds of years earlier in a fire that swept through the friary. The apparition requested masses for his soul’s repose, a task generously accepted by the saintly stigmatic. A subsequent search through the friary records confirmed the existence of both the fire and the friar. In another part of the world, an equally remarkable modern saint, Charbel of Lebanon, marked his presence after his death with an unearthly glow around his tomb. Stories abound of apparitions of this saint to this day.

In our own lives, we may have had occasion to know those who have seen deceased loved ones or perhaps we have even experienced such inexplicable phenomena ourselves. As my father-in-law lay dying last December, he called his mother’s name, as if she were in the room. I expected such an occurrence: even the most clinical of hospice protocols for the dying makes universal note of the phenomenon of the dying receiving visions of departed family members. How does one comport such experiences with the teachings of the Church?

The Church’s answer to this question is found in the writings of St. Thomas

Are Ghosts Real? (Continued on page 9)

## TRUTH OR MYTH?



**THE LOST SOUL**  
*Michelangelo*  
(1525)

***(T)he Church unequivocally teaches that, notwithstanding the possibility of the dead communicating with the living, the living must not seek to communicate with the dead. This is the forbidden occultic practice of necromancy...***

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**For every good man is bounden  
 between truth and falsehood,  
 the Catholic Church and heretics,  
 between God and the devil,  
 to be partial, and plainly to declare himself  
 to be full and whole upon the one side  
 and clear against the other.**

**Thomas More, *Apology* †**



## MARY, BIBLICALLY THE QUEEN OF HEAVEN AND EARTH AND MORE RECENTLY, CROWNED BY THE EUROPEAN UNION TOO!

BY CHRISTOPHER STAFFORD,  
UC DAVIS THIRD YEAR LAW STUDENT

Biblically, could a Protestant understand Mary as Queen of Heaven and Earth, or would that be impossible due to being unbiblical? Mary is portrayed as a queen all throughout Catholic art. But, is she portrayed as a queen anywhere in the Bible?

We normally associate the wife of the king as the queen. That is how it is in modern Europe. That is probably all we remember reading about in our studies of European history too. But, as strange as it might seem to us, that is not how it was in the Bible. In 1 Kings 2:19-20, the Bible shows that the Son of David, the King of Israel, makes his *mother* the queen. It says,

[T]hen Bathsheba went to King Solomon to speak to him for Adonijah, and the king stood up to meet her and paid her homage. Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right. "There is one small favor I would ask of you," she said. "Do not refuse me." "Ask it, my mother," the king said to her, "for I will not refuse you."

From that moment on, in the Old Testament, the king's *mother* was always made the queen of the kingdom. This is something that Christ did not change.

In the Old Testament, Solomon was the Son of David, and the King of Israel. And what was his mother? She was the Queen of Israel. In the New Testament, who is the Son of David, and the King of Israel? Christ! And is Christ also the King of Heaven and Earth? Yes! Okay. Who was Christ's mother? Mary. Is it therefore correct to think of her as Queen of Heaven? That seems to be what the Bible points towards.

### CROWNED UNINTENTIONALLY BY THE EUROPEAN UNION TOO?

In the Nineties, Europe formed the European Union to compete with the super power status of the US. The Europeans needed a flag. All sorts of flags were submitted as possibilities. There were stripes of all different colors. Some had crosses. Some did not have crosses. The secular Europeans decided to go with a flag without a cross. They wanted something non-religious. In the end, they decided to simply adopt the flag that the Council of Europe picked on December 8, 1955. The flag of the European Union is therefore blue. It has a circle of 12 yellow stars.

Anti-Catholicism is popular in society and the Catholic viewpoint seems to be unacceptable in many circles today. For instance, at my own law school, recent statistics show that white male heterosexual Catholics are only about 1% of the students, which maybe indicates that Catholics intentionally are not ac-

Mary, Queen of Heaven (Continued on page 8)



THE CORONATION OF  
THE VIRGIN

*Fra Angelico*

(1430-35)

(Continued from page 7) **Mary, Queen of Heaven**

cepted. In many circles in Europe, on top of being unacceptable, Catholicism is also politically incorrect. For instance last year, Rocco Buttiglione, a Catholic, was borked from being a Commissioner of the European Union for his unacceptable view that practicing homosexuality is sinful. Within this climate of anti-Catholicism, many lately have become increasingly wary of the parallel between the European Union's flag and Catholicism's Marian flag. To the nervousness of many in fact, they look the same!

When the flag's design was submitted, while Europe was in the process of choosing a flag for the continent, the designer, Arsene Heitz, had to explain what the symbolism meant. He basically explained that blue is a nice color. It does not usually really mean anything. And, the circle of 12 stars? Well, a circle shows unity. Unity is nice. With a simple explanation similar to that, the flag was chosen over a mountain of other possibilities.

A report in *The Economist* shocked and upset many anti-Catholics in Europe last year. They reported that Heitz explained in more detail the meaning of the flag he designed decades earlier. He admitted to being a proud Catholic that goes to Mass every day. He explained that the flag is blue since that is Mary's color. And, the flag has on it a crown of 12 stars for her just like in the Book of Revelation 12:1 where the mother of Jesus is described as having on her head a crown of 12 stars. Coincidentally, the Council of Europe chose the flag on December 8<sup>th</sup>, the day that Catholics celebrate as the Feast of the Immaculate Conception of Mary.

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About the author: Chris and his wife Bernadette will graduate from law school in 2006. He hopes to practice law in Orange County afterwards. Contact [chrstafford@yahoo.com](mailto:chrstafford@yahoo.com) ☩



**THE CORONATION OF  
THE VIRGIN**

*Diego Velazquez*

(1645)

**Ad Risum Vertere Veritatem\***



\*Latin for "To turn truth into laughter"

## **THE IRISHMAN AND THE COP**

An Irishman who had a little to much to drink is driving home from the city one night and, of course, his car is weaving violently all over the road.

A cop pulls him over. "So," says the cop to the driver, "where have you been?"

"Why, I've been to the pub of course," slurs the drunk.

"Well," says the cop, "it looks like you've had quite a few to many to drink this evening."

"I did all right," the drunk says with a smile.

"Did you know," says the cop, standing straight and folding his arms across his chest, that a few intersections back, your wife fell out of your car?"

"Oh, thank heavens," sighs the drunk. "For a minute there, I thought I'd gone deaf!" ☩





(Continued from page 5) *Are Ghosts Real?*

Aquinas. In his magnum opus, the *Summa Theologiae*, Aquinas wrote that, according to the order of nature, the separated souls are “utterly cut off” from communication with the living. This is due to the fact that, while we are in our mortal bodies, our sole mode of knowledge is through the senses. The senses are necessarily keyed in to material phenomena and cannot perceive “separated substances,” which are divorced from matter. Yet, Aquinas acknowledges that through supernatural intervention, such appearances can, and do, occur: “according to the Divine providence separated souls sometimes come forth from their abode and appear to men.” (*Summa Theologiae*, Q. 69, art. 3 (Benziger 1920).) In particular, Aquinas relates the story of the martyr, Felix, who appeared to the people of Nola when they were besieged by barbarians. Aquinas also acknowledges appearances of the deceased to those on the road to perdition, “for their instruction and intimidation.” Finally, Aquinas accepts the possibility of suffering souls appearing to men to seek prayers and suffrages.

In his 1990 book, *Everything You Ever Wanted to Know about Heaven But Never Dreamed of Asking*, Peter Kreeft elaborates on Aquinas and writes of the “three categories of ghosts:

(1) The Sad Ghosts: “*which seem to be working out some unfinished earthly business, or suffering some purgatorial purification until released from their earthly, business. These ghosts would seem to be the ones who just barely made it to Purgatory, who feel little or no joy yet and who need to learn many painful lessons about their past lives on earth.*”

(2) The Malicious Ghosts: “*These are probably the ones who respond to conjurings at séances. They probably come from Hell. Even the chance of that happening should be sufficient to terrify away all temptation to necromancy.*”

(3) The Happy Ghosts: “*Third, there are the bright, happy spirits of dead friends and family, especially spouses, who appear unbidden, at God's will, not ours, with messages of hope and love. They seem to come from Heaven. Unlike the purgatorial ghosts who come back primarily for their own sakes, these bright spirits come back for the sake of us the living, to tell us all is well.*”

(Peter Kreeft, *Everything You Ever Wanted to Know about Heaven But Never Dreamed of Asking* (Ignatius Press: San Francisco, 1990), 27-50.) The “happy ghosts” generally appear as we remember them. If they were to reveal the full resplendence of their beatitude, we might, as C.S. Lewis wrote in the *Weight of Glory*, be “tempted to worship them.”

Of course, the Church unequivocally teaches that, notwithstanding the possibility of the dead communicating with the living, the living *must not seek to communicate with the dead*. This is the forbidden occultic practice of necromancy, which is never justified in the order of grace and which is fraught with opportunities for deceit from the devil. We are encouraged, on the other hand, to pray frequently *for* the souls in Purgatory and pray *to* those souls in glory, as fellow members of the Church who have “*fought the good fight*,” to seek their prayers, inspiration and intercession. If we happen to be blessed with an apparition of just such a soul, it should only be according to God’s purpose and will, not our insistence.

Finally, the reality of “ghosts” should not give rise to fear, but to joy. The presence of ghosts among us bears eloquent testimony to the transcendence and immortality of the soul and the ultimate destination of our earthly pilgrimage. It also reminds us of the multi-dimensional character of the Catholic Church, which extends beyond space and time to encompass the holy souls in Purgatory and the blessed in Heaven, all of whom are our brethren, with whom we possess and enjoy a truly remarkable communion. ✠



(Continued from page 4) Medjugore

No sound fruit can come from an attitude of disdain or neglect of authority. Look at the abundant fruit produced by the obedience of those who were devoted to the Divine Mercy in the form taught by Blessed Faustina during the time that the devotion was not approved. Now the devotion is approved on the highest level, and has spread everywhere and has become a source of abundant graces all over the world. If it had become widespread before the difficult days of the sixties, perhaps it would have gone out of fashion and been neglected like so many other devotions. As it is, this devotion to the Divine Mercy has become the means whereby many souls have been introduced to the riches of Catholic tradition and devotion.



THE VIRGIN MARY

*El Greco*

(1590s)

If an apparition is from God, it will achieve the end God willed it to in His Providence, sooner or later. The devotees of Medjugorje should remember this and not teach that the apparitions are certainly authentic, when the authority of the Church has not declared them worthy of human faith.

To the question, “But what about the fruits? Don’t they prove the authenticity of the visions?” I respond that the “fruits” of Medjugorje can also be explained by the means of grace used there. If, with devout and humble hearts, people pray the rosary, fast, go to confession and receive Holy Communion, then our Faith guarantees us the fruits of grace will abound.

The clearest moral proof that the apparitions are authentic would be the humble obedience of the seers, pastors and devotees of Medjugorje. That their local bishop regards them as disobedient, and teaches in fact that the apparitions are inauthentic, is not something that should be swept under the rug because of our enthusiasm for the content of the messages. At some point, this contradiction between the judgment of legitimate authority and the widespread popularity of the apparitions will have to be resolved. We are not dealing here with the Catholic Faith’s teaching about the Mother of God, but rather with the prudent judgment of authority regarding the nature of certain events which are claimed to be supernatural in origin. If one disagrees, one should do so based upon sound information, not emotion, and with respect and obedience.

One thing is sure: If anyone claims Our Lady has told him to disobey the bishop on this point, then you can be sure the “revelation” is false. If she tells him to obey the bishop even more than his own eyes and ears that see the vision, then there is a good chance the revelation is true, or at least not from human pride or the evil one. ✚

*Prayer is not a one-sided relationship. It is not simply my longing for God but it is God’s longing for me as well....Prayer is God’s desire to breathe in me, to be the spirit of my life and to draw me into the fullness of life*

*Franciscan Prayer*



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



# *Red Mass*

**HOLY FAMILY CATHEDRAL**

**ORANGE, CALIFORNIA**

**WEDNESDAY, OCTOBER 19, 2005**

**EUCCHARISTIC CELEBRATION AT 6:00 P.M.**

*Reception with Dinner following in the Holy Family Cathedral Hall*

**JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. MARY ERICKSON**

## **History of the Red Mass**

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

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

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## SIMPLE TRUTHS



Fulton J. Sheen

**"Some seek professional advice regarding their confused mental state, and are told that they are suffering from an 'inferiority complex.'**

**The truth of the matter is, nobody who is self-willed has an inferiority complex; he has a superiority complex.**

**He is so full of conceit, pride and aggressive assertiveness that his hurt feelings may for the moment appear as inferiority. But he would not feel hurt if he did not have a diabolic pride, or superiority which would treat anyone who does not flatter him as Pontius Pilate treated Christ.**

**Pilate washed his hands of Christ and had Him executed." †**

## LUKE 17: 11-19

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.*

*On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance, and lifted up their voices and said, "Jesus, Master, have mercy upon us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well."*

**Comment from the Navarre Bible:\***

The setting of this episode explains how a Samaritan could be in the company of Jews. There was no love lost between Jews and Samaritans (cf. Jn 4:9), but shared pain, in the case of these lepers, overcame racial antipathy.

The Law of Moses laid down, to prevent the spread of the disease, that lepers should live away from other people and should let it be known that they were suffering from this disease. (cf. Lev 13:45-46). This explains why they did not come right up to Jesus and his group, but instead begged his help by shouting from a distance. Before curing them our Lord orders them to go to the priests to have their cure certified (cf. Lev 14:2ff), and to perform the rites laid down. The lepers' obedience is a sign of their faith in Jesus' words. And, in fact, soon after setting out they are cleansed.

However, only one of them the Samaritan, who returns praising God and showing his gratitude for the miracle, is given a much greater gift than the cure of leprosy. Jesus says as much: "Your faith has made you well" (v.19) and praises the man's gratefulness: Get used to lifting your heart to God, in acts of thanksgiving, many times a day. Because he gives you this and that. Because you have been despised. Because you haven't what you need or because you have.

"Thank him for everything, because everything is good" (Bl. J. Escriva, *The Way*, 268). †



# 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))

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***HIS HOLINESS BENEDICT XVI\****  
**POPE URGES DOCTORS TO TEACH MEANING OF SUFFERING**  
**IN A MESSAGE TO A CONGRESS HELD IN PERU**

Benedict XVI encouraged Catholic doctors to teach their patients the transcendent meaning of illness and suffering.

In a message sent to a congress on “Sickness and Christian Life,” which closed Sunday in Lima, Peru, the Pope urged doctors to support their patients “with an attitude of charity, teaching them to accept their human limitations and sickness, and encouraging them to offer their sufferings to the Lord, thus uniting themselves to Christ’s redemptive sacrifice.”

Such an attitude “contributes to give a view of life firmly rooted in faith and nourished by contemplation of the Cross,” the Holy Father said.

Cardinal Javier Lozano Barragán, president of the Pontifical Council for Health Care Workers, opened the meeting last Friday. The congress was organized by the Life and Spirituality Institute and the Association of Catholic Doctors of Peru, and held in the auditorium of the National Institute of Neoplastic Illnesses.

Vatican Radio reported that the cardinal stressed that “to approach the mystery of suffering, one cannot have ‘weak thought’ but ‘strong thought,’ which, without disdaining scientific knowledge, affirms in a meta-rational way the logic of the faith.”

**Solidarity**

The cardinal also explained that “all of us human beings are co-responsible” in the mystery of suffering.

We can choose between living in “solidarity the illness generated by original sin” or living in solidarity “in obedience to God,” he said.

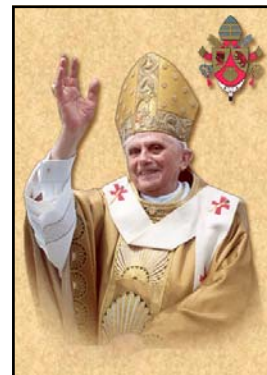
“For the suffering of a person in time to acquire salvific meaning,” it must be united “to the suffering of Christ and, in him, to the whole of humanity,” added Cardinal Lozano.

This is the victorious personal practice, which “enables one to face the mystery of suffering from the perspective of the Resurrection,” he indicated.

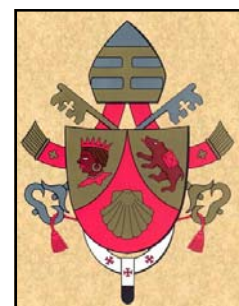
The cardinal continued: “The only way to decipher the enigma of pain and suffering is the way of love -- a love that is capable of transforming nothing into full reality. It is the profound solidarity of victorious love which resurrects, within loving solidarity, the worst suffering that kills. It is victory over death.

...

“Christ gives the answer to the problem of suffering: He responds to the one who offers him all his willingness and compassion; his presence is effective; he helps, gives and gives himself.” ✠



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



\* Reprinted from Zenit  
July 18, 2005



## THOUGHT FOR THE DAY



### WHO PACKS YOUR PARACHUTE?

Charles Plumb was a U.S. Navy jet pilot in Vietnam. After 75 combat missions, his plane was destroyed by a surface-to-air missile. Plumb ejected and parachuted into enemy hands. He was captured and spent 6 years in a Communist Vietnamese prison.

He survived the ordeal and now lectures on lessons learned from that experience.

One day, when Plumb and his wife were sitting in a restaurant, a man at another table came up and said, "You're Plumb! You flew jet fighters in Vietnam from the aircraft carrier Kitty Hawk. You were shot down!"

"How in the world did you know that?" asked Plumb. "I packed your parachute," the man replied. Plumb gasped in surprise and gratitude.

The man pumped his hand and said, "I guess it worked!" Plumb assured him, "It sure did. If your chute hadn't worked, I wouldn't be here today."

Plumb couldn't sleep that night, thinking about that man. "I kept wondering what he might have looked like in a Navy uniform: a white hat, a bib in the back, and bell-bottom trousers. I wonder how many times I might have seen him and not even said 'Good morning, how are you?' or anything because, you see, I was a fighter pilot and he was just a sailor."

Plumb thought of the many hours the sailor had spent on a long wooden table in the bowels of the ship, carefully weaving the shrouds and folding the silks of each chute, holding in his hands each time the fate of someone he didn't know.

Now, Plumb asks his audiences, "Who's packing your parachute?" Everyone has someone who provides what they need to make it through the day. Plumb also points out that he needed many kinds of parachutes when his plane was shot down over enemy territory—he needed his physical parachute, his mental parachute, his emotional parachute, and his spiritual parachute. He called on all these supports before reaching safety.

Sometimes in the daily challenges that life gives us, we miss what is really important. We may fail to say "hello," "please," or "thank you," congratulate someone on something wonderful that has happened to them, give a compliment, or just do something nice for no reason.

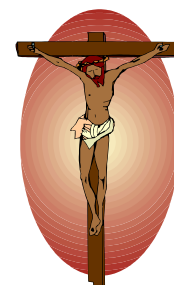
As you go through this week, this month, this year, recognize people who pack your parachute. Saying "thank you" to someone doesn't cost anything and a small prayer of thanksgiving to God only takes a minute! ✚



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

*We all need prayers—at some times  
more than others. If you have a special  
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can join in prayer for each other. Leave  
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## PRAYER PETITIONS



- ♦ Jeff Weber (serious illness)
- ♦ Jonathon Schulte (deceased)
  - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
  - ♦ Kevin Guice (serious illness)
  - ♦ Julia Nelson (serious illness).
    - ♦ Sean Nelson (illness).
    - ♦ Jose Alvarez (deceased).
- ♦ 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).
- ♦ 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) ✠

## MORE ON GOOD HUMOR

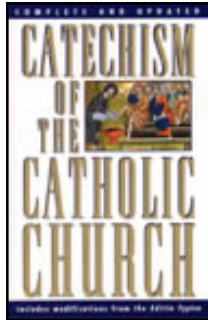
Yet he was merry to the end. Why? Because his good humor was not simply a matter of temperament; it was deeply theological, rooted in the cultivated virtues of a faith lived in the present moment, a hope that did not depend on appearances, and a charity rooted in eternity. Not only did More believe in God's providence, he also lived in the confidence that it works through *everything*. *Omnia in bonum*, "All things work to the good for those who love God" (Rom 8:28). This conviction helped him keep everything in perspective. When his children suffered disappointment, as we have seen, he explained in a homey but vivid and memorable way that they could not "*go to heaven in featherbeds*." When the leading bishops of England tried to convince an impoverished More to join them in attending Anne Boleyn's coronation, he told them in a lighthearted but earthy and extraordinarily pointed way that he would not prostitute himself for any reason or at any price. Lighthearted as it was, this response was as powerful as any that has ever been given to those responsible for public affairs.

## THE WRITINGS OF THOMAS MORE



Thomas More: A Portrait of Courage By: Gerard B. Wegemer (Pg. 222) ✠





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#### ARTICLE I: THE FIRST COMMANDMENT

#### I. "YOU SHALL WORSHIP THE LORD YOUR GOD AND HIM ONLY SHALL YOU SERVE"

### IDOLATRY

2112 The first commandment condemns polytheism. It requires man neither to believe in, nor to venerate, other divinities than the one true God. Scripture constantly recalls this rejection of "idols, [of] silver and gold, the work of men's hands. They have mouths, but do not speak; eyes, but do not see." These empty idols make their worshippers empty: "Those who make them are like them; so are all who trust in them." God, however, is the "living God" who gives life and intervenes in history.

2113 Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. Jesus says, "You cannot serve God and mammon."

Many martyrs died for not adoring "the Beast," refusing even to simulate such worship. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God.

2114 Human life finds its unity in the adoration of the one God. The commandment to worship the Lord alone integrates man and saves him from an endless disintegration. Idolatry is a perversion of man's innate religious sense. An idolater is someone who "transfers his indestructible notion of God to anything other than God."

### DIVINATION AND MAGIC

2115 God can reveal the future to his prophets or to other saints. Still, a sound Christian attitude consists in putting oneself confidently into the hands of Providence for whatever concerns the future, and giving up all unhealthy curiosity about it. Improvidence, however, can constitute a lack of responsibility.

2116 All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to "unveil" the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.

2117 All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others - even if this were for the sake of restoring their health - are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism often implies divination or magical practices; the Church for her part warns the faithful against it. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another's credulity. ☩

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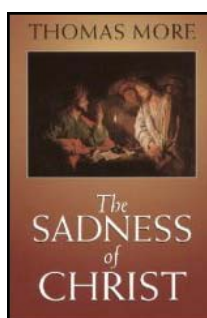
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# THE SADNESS OF CHRIST

By: St. Thomas More

Sir Thomas More was a lawyer and judge in Renaissance England who rose to the office of Chancellor, the highest in England. He served under King Henry VIII in a time of turmoil and transition, and eventually died in allegiance to his conscience in defending the liberty of the Church and the unity of Christendom.

Thomas More is recognized as one of the great lawyers, writers, judges, educators, and diplomats of his day. He has become a symbol of integrity and a patron for those in the law and public life.

This book was the last that St. Thomas More wrote in the Tower of London before he was executed for standing firm in his Catholic faith. In it, he explores the Gospel passages that depict the agony of Our Lord in the Garden of Gethsemane. He depicts Christ as a model of virtue in the face of suffering and persecution — and along the way, he includes valuable and eternally relevant reflections on prayer, courage, friendship, statesmanship, and more. Here is an excellent resource for Lent or anytime!

The Sadness of Christ is the last book More wrote. In it he gives his lifelong reflections on such topics as the nature of prayer, the basis of courage, the demands of true friendship, and the requirements of statesmanship.

The introduction is by Gerard Wegemer, a More scholar and as associate professor of English at the University of Dallas.

Publisher: Scepter Publishers

ISBN: 0933932669

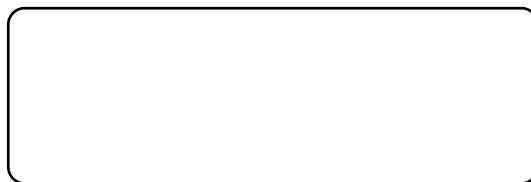
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**SPEAKER: Maria Schinderle, Diocese of Orange General Counsel**

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