

# Ad Veritatem

Volume 10 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2005

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

More on Statesmanship  
Gerard Wegemenr

## SEPTEMBER MEETING:

**WEDNESDAY SEPTEMBER 21, 2005 NOON**

**SPEAKER: DR. FLORENCE GILLMAN**

**TOPIC: "THE EARLY CHURCH AND THE MOTHER OF JESUS"**

**DETAILS ON PAGE 3**

"Ad Veritatem" is Latin for "Toward the truth."



## WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

*St. Thomas More, please pray for us. ☩*

### FOR MORE INFORMATION, PLEASE CONTACT

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VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)

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## SEPTEMBER MEETING

## DR. FLORENCE GILLMAN "THE EARLY CHURCH AND THE MOTHER OF JESUS"

**WHEN:**

NOON

Wed. Sept. 21st

**WHERE:**

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

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

**COST:**

\$10 for lunch

Dr. Florence Morgan Gillman is Professor of Biblical Studies and Chair of the Department of Theology and Religious Studies at the University of San Diego. She holds a BA and an MA from the Catholic University of America, Washington, DC, and an STL, PhD and STD in New Testament from the Catholic University of Louvain, Belgium. Her area of specialization has focused on the theology of St. Paul and the historical context of early Christianity in the ancient world.

Dr. Gillman has published three books. Her most recent, published in July 2003, treats the women of the Herodian dynasty and their role in the death of John the Baptist. She has also written numerous journal and encyclopedia articles, including many in the *New Catholic Encyclopedia* and the *Anchor Bible Dictionary*.

Dr. Gillman has lectured extensively both in the US and internationally. She is married and she and her husband have one teenage daughter.

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! †

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TIME: NOON  
RSVP NOT REQUIRED  
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**RED MASS**

WEDNESDAY, OCTOBER 19, 2005  
HOLY FAMILY CATHEDRAL  
6:00 PM MASS  
RECEPTION FOLLOWING  
**RESERVE THE DATE!**  
**SEE PAGE 13 FOR DETAILS!**

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## CAN THE DEVIL MAKE ME DO IT?

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

*Our Chaplain*

### A MESSAGE FROM OUR CHAPLAIN

**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. Let’s 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 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). Let’s ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. ✠



ST. MICHAEL AND  
THE SATAN

*Raffaello*

(1518)

## THE VIRTUE OF HOPE AND THE SIN OF DESPAIR

ANNE NELSON LANPHAR, ESQ.

Faith, hope and charity are the three theological virtues. Of these, the one which is commonly ignored is hope. However, without hope, faith and charity fall away as irrelevant. Satan obviously is very successful when hope is destroyed thereby bringing despair.

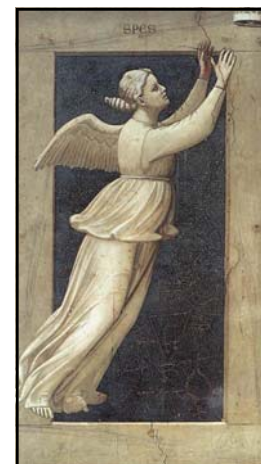
For generations the idea of predestination has created a confusing problem for many – if God already knows what is going to happen then we are, in fact, predestined so why bother to try? Why not just do whatever we want since it is, by definition, “meant to be.” Predestination is heresy because it denies the free will which God gave each of us and fundamentally denies personal responsibility for sin and the need for salvation. However, the fallacy of predestination is quite simple: although God knows what is going to happen does not mean that He made the decisions that led to the results!

Today there is a new twist to the predestination heresy circulating through society which is derived from a misunderstanding of recent scientific discoveries such as DNA and the formal “recognition” of certain psychological disorders.

First, it is important to recognize that science merely “discovers” what God actually created and instilled into nature. The order that is present in the universe is derived from God. In fact, the very existence of such order is one of the basic proofs of the existence of God – order does not occur by accident but rather as a result of intelligence i.e. God.

Recent DNA advances have led to marvelous insights regarding diseases as well as assisting our justice system by increasing the certainty of convicting the guilty and acquitting the innocent. However, these scientific discoveries must be kept in perspective and not lead to wrong conclusions. Unfortunately, however, DNA advances have led to a new but destructive enhancement of the old concept of predestination: if we are “programmed” or “hard wired” by DNA or other psychological limitations, then we really have no “choice” or ability to modify or control our behavior. Therefore, we are “predestined” by our DNA and are fundamentally like animals, reacting to nature’s dictates without thought, without free will, without the ability to modify or control. This flawed conclusion logically leads to a justification of sin while excusing all responsibility for it. For example, current social arguments urge that homosexuality is built-in to the person; that pedophiles have no hope to change as they are “hardwired” that way; that the sociopath was born with no conscience so he can’t possibly change. If we are predestined through DNA, if we are “hardwired” to act in a certain manner, then we are merely victims of nature with no ability to modify conduct – no hope that we can change. And where there is no hope, soon there is despair.

As Catholics we believe in continuing salvation. Simply this means that Christ brought salvation to the world through His death on the cross but each of us must cooperate with that salvation by *choosing* to follow Christ in our daily lives. Just as Adam and Eve lost the Garden of Eden by their free choice to disobey, we too can lose heaven by also freely choosing to sin. The key element is the concept of *choice*.



THE SEVEN VIRTUES:  
HOPE

Giotto di Bondone  
(1306)

*This subtle  
heresy slithers  
into our  
subconscious  
eroding both  
our belief in  
our ability to  
control our  
actions as well  
as our hope and  
trust in God,  
gradually  
diminishing our  
faith and slowly  
allowing  
despair to  
overwhelm  
the soul.*

(Continued from page 5) *Hope and Despair*

The miracle of creation is that God made our soul in His image which He also endowed with free will – the ability to know right from wrong and to freely choose one or the other. Free will is truly an astounding gift from the Creator. He actually gave each of us the right to reject Him! Why? So that if we choose to love Him, we do so freely thereby giving such love true value. Although our bodies may be governed by the God's laws of nature, He also gave us a soul with a free will to control and direct that body!

The fall of Adam and Eve burdened the human race with original sin staining us with a predisposition towards sin but that predisposition does not make us sin. Although we may be weak in body, we can be strong in soul if we are faithful to God. Through God, our soul has access to strengths which may not be measurable in scientific terms but has been clearly evidenced by Christians for two thousand years.

This current misinterpretation of science that somehow we are controlled by our DNA or psychological makeup is a devious and insidious attack on hope. The idea that we are predestined by our genetic makeup makes us powerless victims. This subtle heresy slithers into our subconscious eroding both our belief in our ability to control our actions as well as our hope and trust in God, gradually diminishing our faith and slowly allowing despair to overwhelm the soul.

Despair is a serious sin. It was not Judas's act of betrayal of Christ that condemned him rather it was his sin of despair: he did not believe that Christ could possibly forgive him. It was his sin of despair that destroyed Judas and led Christ to say of him, "It would be better had that man never been born." (Matthew 26: 24) If we despair and lose hope, we follow Judas. Peter also betrayed Christ through his public denial of Him but Peter did not despair, rather he sought forgiveness and became a true witness to hope.

Without hope there is only despair. And despair leads to another fundamental and destructive conclusion - if there is no hope for men to change, there is no need for salvation which, therefore, makes Christ's sacrifice on the cross virtually irrelevant.

Why should we continue to have hope in the face of scientific discoveries such as DNA? Because when God created our bodies using DNA, He also gave us a soul and a free will! God's gift of the soul included the ability to reason, to understand, to choose. Do our bodies control us or do we control our bodies? Our answer is found in the Gospel when Christ fasted and prayed! By fasting and praying, He showed that we could control our bodies through self discipline. After fasting for 40 days in the desert, Christ was tempted by Satan with food. Christ answered Satan stating that "Man does not live by bread alone, but by every word that proceeds from the mouth of God." (Matthew 4: 4) The Church has always encouraged us to follow Christ's example which is why we fast and abstain during Lent - it serves as a simple reminder that we can, in fact, control our bodies. If we can control ourselves by not eating certain foods for a day, we should also realize that we can also control our selves sufficiently to resist sin.

Many martyrs provide examples of remarkable self-control and change. With the help of God, these holy men and women denied the demands of their bodies by their



**THE SEVEN VICES:  
DESPAIRATION**

*Giotto di Bondone*

(1306)

*Hope and Despair* (Continued on page 7)

(Continued from page 6) *Hope and Despair*

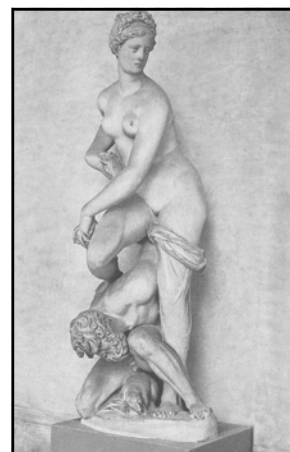
free choice, sometimes even accepting death. They made their choice in the sure and confident hope of the resurrection and eternity with God. Certain sinner saints, provide even greater hope to us through their example: St Augustine and St Ignatius Loyola were notorious sinners engaging in all types of debauchery, they were true “party boys.” But as they came to know and love God, they completely changed their lives showing us that we can make a conscious decision to follow God and resist sin.

As Catholics we have a duty to witness our belief in God and to bring hope to all people. Pope John Paul II was an amazing witness of hope to the entire world. During the Nazi occupation of his beloved Poland, despite the horrors around him, despite the personal dangers, he began his studies as a priest and was ordained. At the end of World War II when peace seemed at hand, freedom was again snatched from the people by the Communist regime which brought further sufferings. Karol’s strong faith and trust in God brought hope to his people. Through his example of deep faith and unwavering hope, he eventually was a pivotal catalyst in the destruction of Communism not only in Poland but throughout Eastern Europe and Russia. He was a living witness to hope.

As Catholics we believe in the fundamental truth that God is with us, that we each have a soul with the ability to choose right or wrong, and that with the help of God we can CHANGE! Does this mean that if we are able to change our lives that we will never again be tempted? Of course not. We each suffer from our own predilections to certain sins which may, in fact, derive from our genetic makeup. We are also subject to temptations brought to us through the works of Satan. For this reason, the Church urges us to “avoid the near occasion of sin.” A recovering alcoholic is advised to avoid hanging around with drinker friends, or going to bars, or to have “just one drink.” So we sinners are similarly advised by the Church fathers to carefully avoid temptation and that which is the near occasion of sin to us.

Christ gave us the Sacrament of Reconciliation to help us maintain our hope that we can successfully overcome our sins. This miraculous sacrament is a continuing beacon of hope that we sinners can always “reconcile” with God. It provides us a safe haven where we can go to God, admit our sins, acknowledge our sorrow for those sins and can hear that we are forgiven. The graces we receive from this sacrament strengthen us in our struggle against sin. In order to obtain such forgiveness and graces, we must be truly sorry and sincerely intend not to sin again. Although this sacrament does not guaranty we will not fall again, it does provide us strength to fight our temptations and to slowly grow stronger in our struggle. If we fall, we can always return to this sacrament to seek God’s forgiveness and renewal as we renew the struggle. God obviously knows our human weaknesses and our needs and He lovingly fulfills them in many ways especially through the sacrament of reconciliation. But we must *choose* to seek God’s help as He will never impose His will on us, He will never deny the free will which He gave to each of us.

**"Always be prepared to give an answer to everyone who asks you to give the reason for the *hope* that you have. But do this with gentleness and respect"**  
(1 Peter 3:15) ✚



**TRIUMPH OF VIRTUE  
OVER VICE**  
*Giovanni da Bologna*  
(Date Unknown)

Founders

Patrick & Christine Beach  
 Art & Gaye Birtcher  
 Timothy & Steph Busch  
 William & Helen Close  
 Gene & Rita Deiss  
 Michael & Karen Ferguson  
 John & Bridget Ford  
 Paul & Gloria Griffin



Michael & Lynn Joseph  
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 June 22-26, 2006

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**Ad Risum Vertere Veritatem\***



\*Latin for "To turn truth into laughter"

**SISTER MARY**

Sister Mary, who worked for a home health agency, was out making her rounds visiting homebound patients when she ran out of gas. As luck would have it a gas station was just a block away. She walked to the station to borrow a gas can and buy some gas. The attendant told her the only gas can he owned had been loaned out but she could wait until it was returned. Since the nun was on the way to see a patient, she decided not to wait and walked back to her car. She looked for something in her car that she could fill with gas and spotted the bedpan she was taking to the patient. Always resourceful she carried the bedpan to the station, filled it with gas, and carried the full bed pan back to her car. As she was pouring the gas into her tank two men watched from across the street. One of them turned to the other and said, "If it starts, I'm turning Catholic." ✚



## STEM CELL RESEARCH AND HUMAN CLONING

### Questions and Answers

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

WWW.USCCB.ORG

#### WHAT IS A STEM CELL?

A stem cell is a relatively unspecialized cell that, when it divides, can do two things: make another cell like itself, or make any of a number of cells with more specialized functions. For example, just one kind of stem cell in our blood can make new red blood cells, or white blood cells, or other kinds—depending on what the body needs. These cells are like the stem of a plant that spreads out in different directions as it grows.

#### IS THE CATHOLIC CHURCH OPPOSED TO ALL STEM CELL RESEARCH?

Not at all. Most stem cell research uses cells obtained from adult tissue, umbilical cord blood, and other sources that pose no moral problem. Useful stem cells have been found in bone marrow, blood, muscle, fat, nerves, and even in the pulp of baby teeth. Some of these cells are already being used to treat people with a wide variety of diseases.

#### WHY IS THE CHURCH OPPOSED TO STEM CELL RESEARCH USING THE EMBRYO?

Because harvesting these stem cells kills the living human embryo. The Church opposes the direct destruction of innocent human life for any purpose, including research.

#### IF SOME HUMAN EMBRYOS WILL REMAIN IN FROZEN STORAGE AND ULTIMATELY BE DISCARDED ANYWAY, WHY IS IT WRONG TO TRY TO GET SOME GOOD OUT OF THEM?

In the end we will all die anyway, but that gives no one a right to kill us. In any case, these embryos will not die because they are inherently unable to survive, but because others are choosing to hand them over for destructive research instead of letting them implant in their mother's womb. One wrong choice does not justify an additional wrong choice to kill them for research, much less a choice to make taxpayers support such destruction. The idea of experimenting on human beings because they may die anyway also poses a grave threat to convicted prisoners, terminally ill patients, and others.

#### HAVEN'T DOCTORS, SCIENTISTS, AND COMMENTATORS SAID THAT EMBRYONIC STEM CELL RESEARCH WILL LEAD TO THE CURE OF MANY DISEASES?

Some have made this claim, but in fact this is largely speculation. Embryonic stem cells have never treated a human patient, and animal trials suggest that they are too genetically unstable and too likely to form lethal tumors to be used for treatment any time soon. Years ago it was said that stem cells from embryos would be the most useful because they are so fast-growing and versatile, able to make virtually any kind of cell. But those advantages become disadvantages

when these cells make tumors, creating a condition worse than the disease. Yet many supporters remain wedded to this approach, having invested a great deal of money and effort and hoping they can still make it work. This kind of exaggerated "promise" has misled researchers and patient groups before—most obviously in the case of fetal tissue from abortions, which a decade ago was said to promise miracle cures and has produced nothing of the kind.

#### IS THE CHURCH TELLING US TO CHOOSE THE LIVES OF EMBRYOS OVER THE LIVES OF SUFFERING PATIENTS?

No. It is calling us to respect both, without discrimination. We must help those who are suffering, but we may not use a good end to justify an evil means. Moreover, treatments that do not require destroying any human life are at least as promising—they are already healing some conditions, and are far closer to healing other conditions than any approach using embryonic stem cells. The choice is not between science and ethics, but between science that is ethically responsible and science that is not.

#### IS EMBRYONIC STEM CELL RESEARCH ADVANCING SO SLOWLY BECAUSE THIS RESEARCH IS BANNED IN THE UNITED STATES?

No. Embryonic stem cell research is fully allowed in the United States—there is no federal law (and almost no state law) against it. The government has only set some limits on the number of embryonic stem cell lines eligible for federal funding. Supporters disappointed at failures using these cells sometimes blame this stem cell research "ban" (which is not really a ban at all). But as noted above, the much more serious obstacle lies in the nature of the cells, which are not working out as some predicted.

#### DID THE FEDERAL GOVERNMENT IN 2001 FORBID FUNDING ANY EMBRYONIC STEM CELL RESEARCH?

No. In fact, the federal government gave \$25 million to human embryonic stem cell research last year. But on August 9, 2001, President Bush said that federally funded research would use only embryonic stem cells already in existence (obtained by destroying embryos prior to that date). In this way, he reasoned, federal funds could be used to explore this research, without encouraging researchers to destroy new embryos in order to obtain federal grants. Some of these existing stem cell samples have been used to create more than 20 cell lines for research, and others remain in storage for possible use in creating new cell lines in the future. There is no legal limit on the amount of funding that can be used for this avenue; if the total funding for it is relatively small, that is chiefly because researchers are not requesting the funds as they are finding other avenues more promising.

### **HAS RESEARCH USING ADULT STEM CELLS EVER ACCOMPLISHED ANYTHING?**

Thousands of lives have been saved by adult stem cells—most often in the form of “bone marrow transplants” for leukemia and other conditions (where the active ingredient in the bone marrow is stem cells). Today, adult stem cells have been used to help people with Parkinson’s disease, spinal cord injury, sickle-cell anemia, heart damage, corneal damage, and dozens of other conditions. The danger is that this progress toward cures will be halted or slowed by campaigns that divert attention and resources toward embryonic stem cell research.

### **CAN STEM CELLS BE STORED IN A BANK?**

Yes, like donated blood or bone marrow, they can be frozen and banked. In 2003, for example, Congress approved funds to help create a nationwide umbilical cord blood stem cell bank, in light of the many clinical benefits being discovered from these cells now usually discarded after live births. Many of the embryonic stem cell samples eligible for federally funded research under the current policy also remain frozen in banks, to be thawed and turned into stem cell lines when needed.

### **WHAT IS A STEM CELL LINE?**

It is an ongoing, living colony of stem cells in a laboratory, from which cells can be obtained for research or other uses. Sometimes these are called “immortal” cell lines, but that is misleading because they do eventually deteriorate. Embryonic stem cells are said to be easier to grow in a stem cell line, but they also tend to develop serious genetic abnormalities associated with cancer.

### **WHAT ARE THE ADVANTAGES OF HARVESTING DONOR CELLS FROM THE INTENDED RECIPIENT OF THE STEM CELL THERAPY?**

Because these cells come from the patient, they are an exact match and will not be rejected by the body as foreign tissue. Also, because no foreign substance is placed in the body, there are fewer regulatory barriers to their medical use.

### **WHO IS FUNDING STEM CELL RESEARCH? WHAT ROLE IS FEDERAL FUNDING PLAYING IN DETERMINING RESEARCH PRIORITIES?**

Many private foundations and for-profit biotechnology companies fund stem cell research, but the federal government (especially through the National Institutes of Health) remains the largest source of funds. The government’s funding priorities have a large influence on the direction that medical research takes. Since available research funds began being diverted toward exploring embryonic stem cell research, some very promising adult stem cell avenues for treating juvenile diabetes, spinal cord injury, Parkinson’s disease, etc. have been underappreciated and underfunded. Many advances in these fields have emerged from other countries.

### **WHAT IS HUMAN CLONING AND HOW IS IT RELATED TO STEM CELL RESEARCH?**

In human cloning, the DNA from the nucleus of a person’s body cell is inserted into an egg whose own genetic material has been removed, and the egg is then stimulated to begin embryonic development. The resulting cloned embryo would genetically be an almost identical twin to the person supplying the body cell. This research overlaps with the stem cell issue. That is, human cloning might be done to create an embryo who will be destroyed to provide stem cells genetically matched to a patient, so the cells will not

be rejected as foreign tissue. But some cloning research is done for other purposes—for example, to create embryos with devastating illnesses from the body cells of sick patients, to study the early progress of that disease. Most embryonic stem cell research involves embryos created by in vitro fertilization, not cloning.

### **WHY DOES THE CHURCH OPPOSE HUMAN CLONING?**

Cloning is a depersonalized way to reproduce, in which human beings are manufactured in the laboratory to preset specifications. It is not a worthy way to bring a new human being into the world. When done for stem cell research, it involves the moral wrong of all embryonic stem cell research (destroying an innocent human life for possible benefit to others) plus an additional wrong: It creates human beings solely in order to kill them for their cells. This is the ultimate reduction of a fellow human being to a mere means, to an instrument of other people’s wishes.

### **DOES OPPOSITION TO CLONING AND EMBRYONIC STEM CELL RESEARCH COME ONLY FROM ONE THEOLOGICAL OR POLITICAL VIEW?**

No. Serious moral concerns about these practices have been raised by an array of both religious and secular groups, including some who disagree with the Catholic Church about abortion—Friends of the Earth, the United Methodist Church, etc. The human cloning ban supported by the Church has been approved by the House of Representatives by an overwhelming bipartisan majority. Many other countries (including Canada, France, Australia, Germany and Norway) have passed similar bans. Opposition to the idea of treating early human life as a mere object or commodity in the laboratory transcends religious and political divisions.

For more information, visit our website at [www.usccb.org/prolife/issues/bioethic](http://www.usccb.org/prolife/issues/bioethic).

*Stem Cell Research and Human Cloning: Questions and Answers* was developed as a resource by the Secretariat for Pro-Life Activities of the United States Conference of Catholic Bishops (USCCB). It was reviewed by the committee chairman, Cardinal William Keeler, and has been authorized for publication by the undersigned.

Msgr. William P. Fay  
General Secretary, USCCB

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United States Conference of Catholic Bishops  
3211 Fourth Street, N.E.  
Washington, D.C. 20017-1194

## ADDITIONAL RESOURCES ON STEM CELL RESEARCH AND HUMAN CLONING

[www.rcab.org/News/releases/statement050505.html](http://www.rcab.org/News/releases/statement050505.html)

This 10 minute Windows Media video also features scientific evidence and facts presented by Fr. Tad Pacholczyk, Ph.D. a Yale-trained neuroscientist and bioethics expert, and testimony provided to the Massachusetts Legislature earlier in 2005. Is sponsored by the Massachusetts Catholic Conference. Please tell friends and family members to also watch the video.

### FOR MORE INFORMATION:

#### Current Clinical Use of Adult Stem Cells:

[www.usccb.org/prolife/issues/bioethic/ClinicalAdultStemCells5404.pdf](http://www.usccb.org/prolife/issues/bioethic/ClinicalAdultStemCells5404.pdf)

#### Practical Problems with Embryonic Stem Cells:

[www.usccb.org/prolife/issues/bioethic/stemcell/obstacles51004.htm](http://www.usccb.org/prolife/issues/bioethic/stemcell/obstacles51004.htm)

#### Scientific Experts Agree: Embryonic Stem Cells are Unnecessary for Medical Progress:

[www.usccb.org/prolife/issues/bioethic/fact301.htm](http://www.usccb.org/prolife/issues/bioethic/fact301.htm)

#### Practical Obstacles to "Therapeutic" Cloning:

[www.usccb.org/prolife/issues/bioethic/cloning/clonprob11404.htm](http://www.usccb.org/prolife/issues/bioethic/cloning/clonprob11404.htm) †



FRANK  
ERNEST

## SIMPLE TRUTHS



Fulton J. Sheen

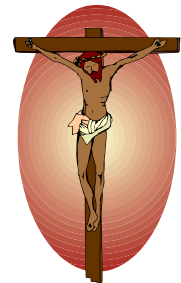
**Environmental influences only condition, but they do not cause character. Our Lord put His finger on the cause when He said: *“From the heart come wicked thoughts, murder, adultery, fornication, theft, false witness, and blasphemy. These things are what make a person unclean.”* (Matthew 15: 19). Modern psychology emphasizes the importance of the subconscious, but the Divine Master stresses rather the conscious factor of the intellect and will, that is, our knowledge and our decisions. The combination of these two is sometimes called the heart, and from them comes our character, as from the tree comes its fruits. †**

*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*

- ♦ Victims of hurricane Katrina
  - ♦ All emergency personnel
  - ♦ 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.

*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)*

- ♦ 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) †

PRAYER  
PETITIONS



*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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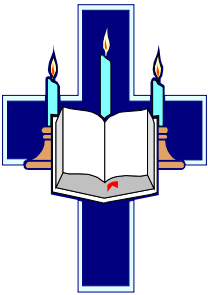
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## LUKE 12: 23-34



### 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.*

*“And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well.”*

*“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”*

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

Jesus does not condemn reasonable concern to acquire the necessities of life, but he teaches that one’s efforts in this direction should be ordered towards one’s last end, the possession of the Kingdom. Therefore, he says that earthly things will be given us as an added extra, “not as a good on which you should fix your attention”, St. Augustine explains, “but as a means of enabling you to reach the true and highest good.” (*De Serm. Domini in monte, II, 24*) The material instinct to preserve one’s life is something divine providence has built into man’s make up. But this instinct should be channeled through well-organized effort and should not take the form of anxious concern which would cause one to forget the most important thing of all, inverting the Christian hierarchy of values by putting material concerns ahead of spiritual welfare. (p.160) †

*There is only one failure: not to hope in God.  
“Hope in God and you will not be disappointed.”  
(Ps 22:5)*

*Bishop Francis Van Thuan (from prison)*

## THE DEVIL MADE ME DO IT

BY MICHAEL SHONAFELT, ESQ.

When I was a child in the 1970s, there was a popular quip made famous by TV comedian Flip Wilson: “*the devil made me do it.*” The line clearly struck a chord with the time. The Seventies was a decade of unprecedented moral libertinism. By then, the taboos of the Fifties had long been shattered and the experiments of the Sixties had rapidly incorporated themselves into mainstream American culture. The dissolution and excess of the times had only one frontier to vanquish: the stifled, but still somehow persistent, twangs of human conscience.

Oh for the innocent Seventies! Today, Flip Wilson’s comical, yet rueful, refrain seems out-of-place, out-of-step, and hopelessly naïve. No doubt, humanity is still struggling to find someone else or something else to blame for its conduct. But, as a society, we have strayed so far beyond the moral and ontological construct of blaming the devil for our sin, that we have relegated even the notion of moral action to the dustbin, let alone the belief in malevolent spirits capable of influencing our behavior.

If the values of a culture are reflective of a society’s collective self-image, then mankind today is a storm-tossed ship with no rudder or compass. We have convinced ourselves that we are pointless product of the blind and random processes of natural selection -- a cosmic mistake with no purpose, goal, end, or meaning. Such a creature (if that noun can be used at all, since it presupposes “creation”) cannot make moral choices because it is not free to do so. Such a creature is determined by its biology and by the whimsical forces that produced it. Such a creature cannot sin, and, therefore, should not feel guilt at all. In fact, guilt and the idea of angelic forces that can influence one to sin are themselves the invention of man -- the constructs of social and cultural forces that have sought throughout time to impose collective order by instilling a sense of individual accountability.

This bleak and wretched picture we have painted of ourselves is the Devil’s greatest trick on humanity. Looking back over history, one can roughly sketch out the Evil One’s masterfully executed stratagem. First, the Devil tried to get us to blame him for our evil acts, thus “absolving” ourselves of individual responsibility (“the devil made me do it”). Once that platform was laid, he then erased himself out of the picture entirely, leading us to deny evil spirits altogether as a medieval (and, therefore, stupid) fairy tale. Eventually, the devil led us to deny even our guilt. What the mind once clearly perceived as evil inclinations, such as gluttony, alcoholism, and promiscuity, have either become “diseases” with as little moral content as bout with pneumonia, or they have transmogrified into cultural virtues.

All one need do is read the morning newspaper to see the fine mess the Devil has wrought. But he has had an eager pupil in humanity. The old tempters never lived at ease with the wagging finger of conscience. With insufficient moral fortitude to eradicate the source of our guilt -- namely, our sin -- we instead have endeavored to cherish our sins and eradicate our guilt. But guilt is the necessary component of conscience; conscience is the necessary characteristic of a free will; and free will is a necessary feature of a spiritual being -- hence, man’s and the devil’s

## TRUTH OR MYTH?



ST. MICHAEL SLAYING  
THE DEVIL  
(Bronze)

Hubert Gerhard  
(1588)

*If there is no sin  
and no guilt,  
then why is  
there a need for  
the incarnation  
and redemption?  
That is Satan’s  
ultimate cudgel.*

*The Devil Made Me Do It* (Continued on page 16)

(Continued from page 15) **The Devil Made Me Do It**

collective -- and hitherto successful -- campaign to convince humanity that it has no spiritual nature, and is possessed of no essential distinction from brute animals. As society settles into this grim worldview, the story of the Cross carries less and less meaning. If there is no sin and no guilt, then why is there a need for the incarnation and redemption? That is Satan's ultimate cudgel.

The more humanity stuffs its guilt and stifles its conscience, the more the world will suffer. Because freedom is the hallmark of all humanity and there is "a law written on our hearts," as St. Paul notes (Rom 2:15). Unacknowledged, unrepented sin, even for the atheist and agnostic, therefore cannot just go away. Like an infected sore, it festers, abscesses, and, eventually, metastasizes. It manifests itself in psychoses and neuroses. As Bishop Sheen observed:

*When night gives inner vision scope, the guilty conscience lies awake fearful of being known in its ugliness. There is nothing that so much arouses an unhealthy fear as a hidden guilt. As the cock crowed when Peter denied Our Lord, so our nature rises in revolt against us when we have denied the Lord of conscience. Sins have a way of finding us out. Just as a refusal to study in childhood begets an ignorance in mature life, so too, sins which we rationalize away are thrust down into unconsciousness, but somehow they make themselves felt in our health, our mental attitudes and our general outlook on life.*

The end result is disorder, not just on a personal -- but on a global -- scale. Bishop Sheen continues:

*A sinner feels in his inmost being like a battlefield where a civil war rages. He no longer is a unit but a duality in which two forces within him struggle for mastery. Serious sin estranges the sinner from his fellow man, because a man who is not at peace with himself will not be at peace with his neighbor. World wars are nothing but the projection, into great areas of the earth's surface, of the psychic wars waging inside of muddled souls. If there were no battles going on inside of hearts, there would be no battlefields in the world. It was after Cain's murder of Abel that he asked the anti-social question, "Am I my brother's keeper?"*

Standing in stark contrast against this billowing smoke cloud of doubt, guilt and psychic struggle stands the confessional box, the tribunal of mercy. The Sacrament of Penance calls forth a different picture of humanity. It reminds us that we are children of God, on a temporary sojourn through a strange, and sometimes, perilous land. It demands an account for our actions. It reminds us of our freedom and of the responsibility that freedom entails. It calls to us -- like a parent summoning a wayward child to come back home -- to be reconciled with the love that created us. In so doing, it calls us back to a place of order, harmony, and communion. As the Catechism states:

*The forgiven penitent is reconciled with himself in his inmost being, where he regains his innermost truth. He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation. ... Every confessional is*

**The Devil Made Me Do It** (Continued on page 17)



**THE FALL OF THE  
REBEL ANGELS**

**Luca Giordano**

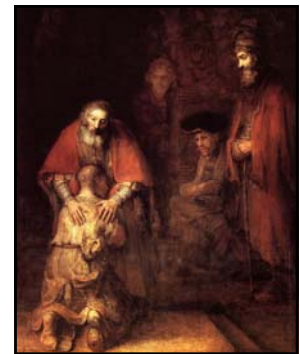
(1666)

(Continued from page 16) ***The Devil Made Me Do It***

*a special and blessed place from which, with divisions wiped away, there is born new and uncontaminated a reconciled individual--a reconciled world!* (Catechism of the Catholic Church, §1455, p. 365 (Libreria Editrice Vaticana 1992), quoting John Paul II, *Reconciliation and Penance*.)

We, as Catholics, do not heed the call as we should. Because we are a pilgrim people, we, much like the errant Hebrews who threw themselves before the golden calf, sometimes cannot help being influenced by the poisonous culture in which we temporarily find ourselves immersed. We too frequently emphasize our inherent human goodness to the neglect of a reckoning of our own evil (the “I’m OK; You’re OK” syndrome). We find it more compelling to hold hands than to beat our breast in repentance. We too easily find ourselves in the communion queue, and too rarely in the confessional box. The unhappy reality of the Church of these latter days is that Penance has become known as the neglected sacrament.

Yet, it is Penance, the Sacrament of Mercy, in which we uniquely find ourselves before the unending ocean of God’s merciful forgiveness. It is not a priest behind the confessional screen, but Christ Himself, lifting a hand of absolution over our bowed heads, just as He did to the woman taken in adultery or the Samaritan at the well. It is in this Sacrament, and no other, that the scarlet of our sinful acts, thoughts, and omissions -- things that would not otherwise find the light of day -- are instantly made white as snow. It is in the confessional box that the once uninhabitable corridors of our souls yield to the purifying light of God’s unconditional love. It is in the Sacrament of Penance that our baptismal garments are once again rendered free of stain and our humanity is restored. The Sacrament of Penance is the antidote to our toxic culture. ✚



**THE RETURN OF THE  
PRODIGAL SON**

**Rembrandt**  
(1669)



## TWO WOLVES

One evening an old Cherokee told his grandson about a battle that goes on inside people.

He said, “My son, the battle is between two “wolves” inside us all.

“One is Evil -- It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego.

“The other is Good -- It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.”

The grandson thought for a minute, then asked his grandfather: “Which wolf wins?”

The old Cherokee simply replied, “The one you feed.” ✚



**THOUGHT  
FOR  
THE  
DAY**

## MORE ON KEEPING THE FAITH IN THE FACE OF TERROR



### THE WRITINGS OF THOMAS MORE



**MORE IN PRISON  
VISITED BY HIS  
DAUGHTER**

*John Rogers Herbert*  
(1847)

Reason tells us that the enduring of a temporary pain is worthwhile if by it a greater good is gained thereof; such is the case with certain medical treatments (such as the surgical procedures in More's own day) that a reasonable man will willingly undergo. Should not, then, reason building on the foundation of faith enjoin us to accept a painful death in order to attain the eternal joys of heaven and escape the unending pains of hell?

As to the terrible physical pains that can come with martyrdom, More now addresses the question of whether it is better to placate one's persecutors by exteriorly pretending to renounce the faith while interiorly continuing to adhere to it, and thereby escape the risk of faltering during torture and dying thereupon in apostasy. More finds such reasoning utterly unsound, comparing it to an unstable three-legged stool that collapses as soon as anyone attempts to sit upon it. In this analogy the three legs symbolize obsessive fear, false faith, and false hope. To begin with, it is absurd to think that the profession of one's faith in the face of persecution is a risky proposition, as if God would leave a person unaided and fail to grant him the grace to repent abandoning him summarily to damnation, if he faltered while suffering for Him. Furthermore, those who deny their faith exteriorly have a false faith, no matter what they may claim to profess interiorly. Finally, it is nothing less than a presumptuous and false hope to assume that if we deny Christ for the present in order to satisfy our persecutors, we can count on the grace of reconciliation with God when the threat of persecution has passed. Nor can we count upon suffering an easier death thereafter, for natural death can be just as painful, if not more so, in its duration and intensity than violent death.

The horrible end of those who renounce their faith to escape martyrdom becomes all the more evident when it is remembered that the pains of those who die in apostasy are but the prelude to the endless torments they will suffer in hell. Yet few realize that hell is actually a manifestation of God's mercy to us—a means for directing your steps here on earth toward heaven:

*"But surely God in that thing wherein he may seem most rigorous is very merciful to us, and that is (which many men would little ween) in that he provided hell. For I suppose very surely, Cousin, that many a man and woman too, of whom there now sit some, and more shall hereafter sit full gloriously crowned in heaven, had they not first been afraid of hell, would toward heaven never have set foot forward."* †



# 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.

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## ***HIS HOLINESS BENEDICT XVI\****

### **PARTICIPATE IN THE EUCHARIST ASSIDUOUSLY AND WITH FERVOR**

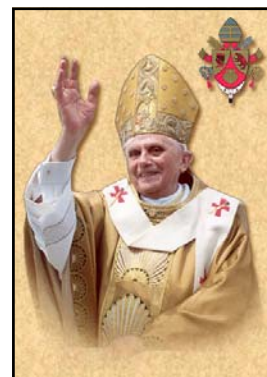
At midday today, prior to praying the Angelus, the Pope addressed some remarks to the faithful who filled the internal courtyard of the apostolic palace at Castelgandolfo.

Benedict XVI recalled that the Year of the Eucharist - instituted by John Paul II "to reawaken among Christian people faith, wonder and love for this great Sacrament that constitutes the true treasure of the Church" - will conclude in October with the meeting of the Synod of Bishops on the theme: "The Eucharist: Source and Summit of the Life and Mission of the Church."

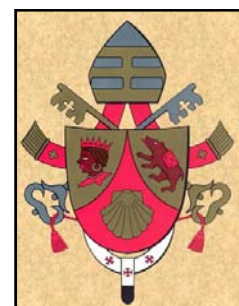
Referring to John Paul II, the Pope exclaimed: "With what devotion did he celebrate Mass, the focal point of each of his days! How much time did he spend in silent, adoring prayer before the tabernacle! In his final months his illness likened him ever more to the suffering Christ. It is striking to think that, at the moment of his death, he found himself uniting the offer of his own life to that of Christ in the Mass being celebrated next to his bed. His earthly existence closed in the octave of Easter, in the very heart of this Year of the Eucharist in which his great pontificate gave way to mine. It is with joy then that I, from the beginning of this great service the Lord has asked of me, reaffirm the centrality of the Sacrament of the real presence of Christ in the life of the Church and of each individual Christian."

With a view to the forthcoming synod, the Holy Father then called on the entire ecclesiastical community to participate in this preparatory phase "with prayer and reflection, making the most of each occasion, event and meeting." He also highlighted the central role of the Eucharist in the recent World Youth Day, recalling the night vigil of Saturday, August 20, at Marienfeld, "which had its culminating moment in the adoration of the Eucharist," as well as the continuous adoration by day and night in some German churches.

"I trust that, thanks to the commitment of pastors and faithful, participation in the Eucharist becomes ever more assiduous and fervent in all communities. Today, I would particularly like to call on people to sanctify with joy the 'day of the Lord,' Sunday, the holy day for Christians. In this context, I wish to recall the figure of St. Gregory the Great. ... That illustrious Pope made an enormously important contribution to the promotion of the liturgy in its various aspects and, in particular, to the correct celebration of the Eucharist." ✠



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



\* *Vatican City*  
*September 5, 2005*

# THE CATECHISM OF THE CATHOLIC CHURCH

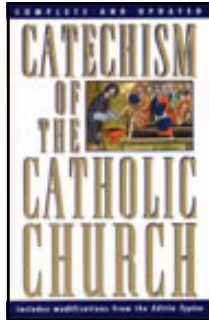
## PART THREE: LIFE IN CHRIST

### SECTION ONE: MAN'S VOCATION; LIFE IN THE SPIRIT

#### CHAPTER ONE: THE DIGNITY OF THE HUMAN PERSON

#### ARTICLE 7: THE VIRTUES

#### II. THE THEOLOGICAL VIRTUES



## CATECHISM CORNER



### HOPE

*Paolo Uccello*  
(1435)

### HOPE

1817 Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful." "The Holy Spirit . . . he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life."

1818 The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.

1819 Christian hope takes up and fulfills the hope of the chosen people which has its origin and model in the hope of Abraham, who was blessed abundantly by the promises of God fulfilled in Isaac, and who was purified by the test of the sacrifice. "Hoping against hope, he believed, and thus became the father of many nations."

1820 Christian hope unfolds from the beginning of Jesus' preaching in the proclamation of the beatitudes. The beatitudes raise our hope toward heaven as the new Promised Land; they trace the path that leads through the trials that await the disciples of Jesus. But through the merits of Jesus Christ and of his Passion, God keeps us in the "hope that does not disappoint." Hope is the "sure and steadfast anchor of the soul . . . that enters . . . where Jesus has gone as a forerunner on our behalf." Hope is also a weapon that protects us in the struggle of salvation: "Let us . . . put on the breastplate of faith and charity, and for a helmet the hope of salvation." It affords us joy even under trial: "Rejoice in your hope, be patient in tribulation." Hope is expressed and nourished in prayer, especially in the Our Father, the summary of everything that hope leads us to desire.

1821 We can therefore hope in the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end" and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved." She longs to be united with Christ, her Bridegroom, in the glory of heaven:

*Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one. Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end. ✠*

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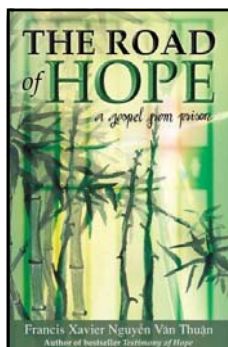


## **THE ROAD OF HOPE**

### **A GOSPEL FROM PRISON**

**By: Bishop Francis Xavier Nguyen Can Thuan**

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*The Road of Hope* is the collection of these 1,001 messages, a true “gospel from prison.” Written to console and strengthen a weary people in a war-torn land. They remain the heartfelt, personal words of a father who sustained and nourished his children’s desire for freedom. Today, they speak to us—an invitation to begin our own journey on the Road of Hope, leading us into the future.

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