

Ad Veritatem

Volume 10 Issue 10

St. Thomas More Society of Orange County

OCTOBER 2005

*St. Thomas More never
confused learning and
intellectual agility with
virtue and character.*

Thomas More:
A Portrait of Courage
Gerard Wegemenr

NO REGULAR LUNCH MEETING IN OCTOBER!

Please join us at the Red Mass at 6pm on
Wednesday October 19th at
Holy Family Cathedral in Orange

PLEASE SEE PAGE 15 FOR DETAILS ON THE RED MASS

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



WHO WE ARE

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

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

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

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

St. Thomas More, please pray for us. ☩

FOR MORE INFORMATION, PLEASE CONTACT

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

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St. Michael's Abbey

AD VERITATEM EDITORS

ANNE LANPHAR
RONALD GABLE

NO REGULAR LUNCH MEETING IN OCTOBER!

The regular noon meeting for October 19th has been cancelled.

Please join us for the Red Mass and the reception and dinner at 6pm on Wednesday October 19th at Holy Family Cathedral in Orange.

Please see page 15 for more details.

All members of the legal and law enforcement community are welcome.

Please plan to join us for our regular lunch meeting on the third Wednesday of every month. The next meetings are scheduled for November 16th and December 21st.

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

EVERY THURSDAY MASS

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

RED MASS

WEDNESDAY, OCTOBER 19, 2005
HOLY FAMILY CATHEDRAL
6:00 PM MASS
RECEPTION FOLLOWING
RESERVE THE DATE!
SEE PAGE 15 FOR DETAILS!

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MARY AND SATAN

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



MARY AND THE
SERPENT

Caravaggio

(1606)

QUESTION: *I noticed a statue of Mary stepping on a snake. I asked the owner of the store to explain what this meant. She said that in Genesis 3:15 the Lord said that Mary would someday crush the serpent's head, the serpent being the devil. I checked this in my Bible (a Catholic version that I bought at the same shop). But Genesis 3:15 doesn't say that. It says that the seed of the woman would crush the serpent's head. I understand this to be Jesus Christ, not Mary. So, how can that statue of Mary with the serpent be justified?*

ANSWER: In the Book of Genesis 3:15, God speaks to the serpent after the fall of Adam and Eve into sin, "I will put enmity between you and the woman, between your seed and her seed; He shall crush your head and you shall lie in wait for his heel." This is a correct translation of the original Hebrew text and the traditional text of the Septuagint, the Greek Old Testament. But two ancient translations, the Latin Vulgate (revised by St. Jerome) and the ancient Coptic version (Coptic is the Egyptian language used prior to the Arab Muslim invasions), read, "She shall crush your head." But current editions of the Bible in modern languages, translations from the original languages, all follow the translation "He shall crush."

Now, in order to understand why Our Lady is depicted crushing the serpent, you need to know that the whole of Christian tradition in any language of East or West interprets that passage as a prophecy of the coming of the Messiah or Savior, Jesus Christ, the "seed of the woman."

He is the Second or New Adam, and His Mother Mary, because she was completely free from sin, both original and actual, is the new Eve, the only woman who has a perfect enmity with the devil. This passage, sometimes referred to as the Protoevangelium (Greek = "first Gospel") is the first announcement of the Good News of Salvation after the Bad News of Sin and Death. Many popes, including the Pope John Paul II, have repeatedly interpreted this passage in a prophetic sense, referring to Christ and Mary. Take a look, for example, at Pope John Paul II's Marian encyclical *Redemptoris Mater*. The Catechism's teaching on this passage is found in paragraphs 70, 410, and 411.

Some Scripture scholars deny that this passage refers to Jesus or Mary. They see the literal sense of this verse only as a popular folk tale, written as a way to explain why humans are afraid of snakes! (That's a slippery interpretation if there ever was one.)

Naturally in the Latin tradition, because of the translation "she shall crush," the passage has had a more vivid Marian meaning. That's where the tradition of depicting Mary crushing the head of the serpent arose. But it's a very apt and theologically precise image, nonetheless, since it's a perfect image of her Immaculate Conception, her lifelong immunity from sin, won for her by Christ's saving passion and death on the cross (cf. Luke 1:47). This is one reason why the new liturgy of the Roman Rite, promulgated at Vatican II, retains the reading "she will crush your head." It is part of the antiphon (a short thematic verse) used for Mass on the Solemnity of the Immaculate Conception. It's part of the Church's tradition, a witness to the Blessed Virgin Mary's special role in her Divine Son's plan of salvation. ✚

OUR “JUSTIFICATION” OF SIN

ANNE NELSON LANPHAR, ESQ.

Now the serpent was the most cunning of all the animals that the Lord God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me--she gave me fruit from the tree, so I ate it." The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Genesis 3:1 - 13

The story of Adam and Eve and the “fall of man” is an important story of temptation, the decision to sin, the attempt to justify and excuse it and then the affects of that sin. By carefully studying this well-known story, we can better understand the human justification of sin so we can recognize it when we become lost in it. Until we acknowledge our sin, we cannot be repentant and find God.

First, Satan tempted Eve not with the sweetness of the fruit but rather he appealed to her pride: if you disobey God and eat the forbidden fruit, then you will be like a god. Implicit in this tempting argument is the idea that God had no right to forbid the eating of the fruit in the first place, that He actually did so in His own best interests, and that God was really not the one and only God! Eat the fruit and you can be a god too! Eve allowed her pride to overrule her knowledge that she was directly disobeying God’s unequivocal order.

Once she committed the sin, she promptly sought to have company in her sin by tempting Adam. After they had both sinned, they immediately realized that the promise of being a god was, in fact, a lie. The Bible then notes that two very important things happened: they became ashamed and they hid from God. When confronted by God with their act, they do not take responsibility and beg forgiveness but rather Adam blamed Eve and Eve blamed the serpent! God punished Adam and Eve harshly because their sin was a deliberate act of pride and disobedience with full knowledge and understanding. Unlike us, at the time they sinned, Adam and Eve did not suffer from the predisposition to sin, and, therefore, their act – their decision to disobey God – was deliberate and very serious.



ADAM AND EVE
Domenichino
(1623)

The story of Adam and Eve ... is an important story of temptation, the decision to sin, the attempt to justify and excuse it and then the affects of that sin. By carefully studying this story, we can better understand the human justification of sin so we can recognize it when we become lost in it.

(Continued from page 5) *Our Justification of Sin*

Although we do suffer a predisposition to sin as a result of the fall of Adam and Eve, it is a misnomer to say that sin is our lot. Sin is a choice – an exercise of our individual free will. And when we sin, unfortunately the “lie” which we have swallowed makes us avoid honestly admitting the truth. Instead we repeat the actions of our first parents by seeking to avoid responsibility and to justify our actions.

Satan usually does not tempt us with a simple straightforward suggestion to sin because it will feel good. That, of course, would be so obvious that it would certainly impede our ability to lie to ourselves and justify our act. Instead, Satan knows that he is more likely to be successful if (a) he appeals to our pride, and (b) provides us with a series of “justifications” so that we can avoid facing the truth as to the true nature of our act which will, of course, prevent us from seeking forgiveness.

One of the most serious and destructive sins which is common in our society today is adultery. Adultery is not only a mortal sin for the participants but highly destructive to the family and children and further compounded by constituting bad example to others. Furthermore, by its very nature, adultery also incorporates other sins such as birth control or abortion and the destruction of the parental obligations to children. The sin of adultery is a good example to use for the thesis of this article: the subtle means by which we “justify” sin.

Adultery has occurred throughout the centuries and the Bible is replete with famous stories about it such as King David and Bathsheba. Unfortunately our society does not condemn adultery but rather has made it socially “acceptable” and calls it by more gentle pseudonym of “love affair.” This environment leads to the first level of justification: I am not alone – others are doing it. Although this may be true, it is not a valid justification for sinning. But just as Eve wanted company in her sin, somehow we seem to feel better if we are not alone in our betrayals.

Satan also does not usually appeal to one to commit adultery by the base approach to our animal senses – do it because it will feel good. Although the sensual reward might be true, those of us who feel we are very intelligent and well-educated would find that approach somewhat crude and much harder to bury with justification. As with Adam and Eve, Satan knows he will be more successful if he appeals to our pride while also providing us with justification arguments so that we will not repent too quickly, if ever. After all, calling it fornication, a direct betrayal of our spouse and the violation of our marriage oath would be so direct and harsh, it might make us less inclined to commit such a blatant sin. If nothing else, calling it by such terms would certainly make it much harder to justify to ourselves. So Satan subtly appeals to our pride and happily provides us with a myriad of excuses to block and distort our reason.

The excuses are common and well-known to all of us.

First, we have a “right to be happy”. This is Satan’s big “lie.” Although God never promised us “worldly” happiness, this argument sounds good to many people, smacks of the same argument which appealed to Eve and, of course, is socially acceptable and even applauded since everyone wants it to be true. Again, using adultery as an example, we convince ourselves that this “right to be happy” exists and therefore supersedes moral mandates. This then provides an excuse to indulge our sexual desires and also justify our reveling in the pleasure that comes from sexual attraction. After all, we have a “right” to be happy!

The next justification is the common excuse of “everyone else is doing it.” Eve involved Adam so she would have company in her sin as if that excused or justified it.



**CHRIST AND THE
WOMAN TAKEN IN
ADULTERY**

Rembrandt
(1644)

Our Justification of Sin (Continued on page 7)

(Continued from page 6) **Our Justification of Sin**

Obviously affairs (i.e. adultery) are common place in our society, our office, our neighborhood and our social groups and are inevitably justified or excused by this assertion. Although it may be true that it does occur, that fact is obviously not a valid argument before God. However, for the intellectual person, this argument is a bit crude so it is not overtly expressed but rather buried deep in the thought process.

Next, like Adam and Eve, we need someone else to blame. We don't want to actually blame Satan for tempting us because that would be to admit the existence of evil which is just a little too close to admitting that our action is evil. Instead we try to justify our sin through the misapplication of logic laundered through our pride: my spouse is no longer attractive to me; my spouse has no time for me; my spouse is less educated than me and I am so superior with my education that I can no longer relate; my spouse is an embarrassment in front of my professional friends; my spouse doesn't understand me; my spouse doesn't fulfill my sexual needs and more. Rarely are we willing to admit the truth of our actions so just like our first parents, we let our *pride* rule our reason and our reason becomes distorted because our feelings take over. These rationalizations generated by our pride reflect selfishness since every one centers only around me and my happiness. These arguments are also good examples of the age-old adage that the best defense is a good offense and also are a time-honored trial strategy - blame the victim.

Intellectual honesty is the enemy of sin. If we examine our conscience with full humility and honesty, we would be more disposed to acknowledge our sins and certainly more ready to seek repentance. Unfortunately the nature of sin is such that it tries to keep us ensnared. It acts like an addictive drug demanding more to please us and causing us to distort our reason to satisfy its demands.

So is there any way out of this conundrum of evil and its justification? Did God not provide us with any way out of this evil snare?

Yes, of course. The story of the fall of Adam and Eve also provides the answer: *shame*.

Our conscience is the voice of God calling through our soul. Even as we try to overwhelm our conscience with our self-serving justifications, our conscience continues to call to us through the automatic response of shame. Shame is the reflection of the deeply buried knowledge that we are wrong. Shame makes us hide from God just like Adam and Eve. Although we might not blatantly avoid attending Mass since that would be a bit overt for us to face, we will find our self avoiding reading spiritual materials, missing meetings of religious-based organizations to which we used to belong, and, of course, avoiding our spiritually-based friends. If we can avoid looking in the mirror of our conscience as well as the eyes of our honest friends, we can continue to believe our lies. We can choose to cover our ears and ignore the voice of God calling us back to Him. The longer we ignore the voice of our conscience, the dimmer it will become. Unfortunately, our sinful condition is further compounded and our relationship with God further compromised, if we continue to receive the Eucharist while in a state of serious sin. After all, refusing to acknowledge one's sin does not constitute invincible ignorance and is certainly not a legitimate excuse.

Obviously Satan readily helps us to ignore the call of our conscience. He argues that these religious friends who we now seek to avoid "really don't understand what we are going through" and "they are really too judgmental and are religious bigots." Again, the distorted logic of justification can lead us to actually condemn our family or friends who challenge our actions as really religious fanatics who are "casting the first stone."

Our Justification of Sin (Continued on page 8)



**BATHSHEBA GOES TO
KING DAVID**

**Cecchino del Salviati
(1552-4)**

(Continued from page 7) *Our Justification of Sin*

Just like Adam and Eve, we try to hide from God and anyone who reminds us of Him. We avoid all those who might challenge our actions and our distorted justifications and instead seek to associate with people who are similarly disposed to sin. This change of “friends” eliminates the threat of any challenge to our deceitful web of justification. It should also be recognized for what it is: a symptom of our sin.

Where are our true friends? The world does not always respect those who speak the truth and confront sin. Christ told us that Satan will rule this world and, therefore, we should not be surprised that he actively attempts to constrain those who would interfere with his endeavors. And so society condemns those who speak out to challenge evil and the illogical arguments used to justify evil. Today it is certainly not culturally correct to ever bring up anything which might possibly embarrass a person! In some circles, the very concept of sin is ridiculed as religious nonsense and bigotry. Even more appalling is the common misuse of Christ’s admonition to “love one another” which society uses to demand silence by claiming it to mean: if you love your neighbor, you won’t admonish him! Not exactly the correct meaning of Christ’s words. For if we truly love our neighbor, we will speak the truth to him or her in a loving way.

The old legal maxim of “*Qui tacet, consentire videtur*” (“Silence implies consent”) is also true for all Christians – we are each responsible when we fail to point out serious moral issues to a friend in a loving and kind manner. Obviously it is much easier to hide behind silence. Society universally condemns us from speaking against sin so we often hide behind the age-old Biblical question “Am I my brother’s keeper?” This is a very foolish comment considering that God answered that smart-aleck question with a resounding “Yes, you are!” throughout the rest of the Bible! As Christians we are obligated, without condemning, to speak the truth to our friends in a loving manner gently calling them back to God. After all, at every Mass we acknowledge that we have sinned not only in what we have done but also in what *we have failed to do*.

So how do we get out of this self-serving deceptive web of logic we have created to justify our sin?

We must respond to God when He calls to us through our conscience. Even if that voice has grown dim, He will never stop trying to reach us. All we have to do is respond with as simple a plea as “God, don’t let go of me!” and He will be there. He will catch us. He will help us climb out of the hole we have dug for our self. We must take heart from the example of the repentant King David who, when he was confronted by the prophet’s parable of the lamb, recognized his sin, admitted to it and sought repentance.

As lawyers, we are well-trained in the use of logic and reason and have developed the ability to formulate and advance logical arguments to justify our client’s position. Unfortunately this very same training can be easily misdirected to justify our sins. Fortunately, God will never stop trying to reach us. Once we start to be intellectually honest and acknowledge the truth about our actions, He will provide us with the strength to find our way back. He will help the scales to fall from our eyes so we can see the truth. He gave us the Sacrament of Reconciliation through which we can always return to Him, provided we are sincerely sorry and truly intend to not sin again. We can confess our sins, express our sorrow and hear that we are forgiven. As to repairing our marriage, we need to appeal to Christ and our spouse and the graces we received in the Sacrament of Marriage.

Just like the father of the prodigal son, God is waiting for us. Because He gave us a free will, He cannot force us to return to Him. But once we make the smallest effort to return, once we simply say in our heart “Help me!”, He will run to greet us with open arms. He loves us that much. ✠



**THE RETURN OF THE
PRODIGAL SON**

Rembrandt

(1669)

CATHOLIC BISHOPS SPEAK

The California Catholic Conference (CCC) has prepared a brief summary and report of arguments for and against the eight Propositions that will appear on the **November 8, 2005 special election ballot**.

Notes:

- The California bishops have not taken a position on any of the other seven initiatives, but ask that you prayerfully consider your vote in light of the Catholic teaching which speaks to the issues concerned.
- The websites listed for the proponents and the opponents of the Propositions will include other information about individuals and groups which support or oppose. Additionally, information on campaign contributions can be found on the California Secretary of State [Campaign Finance website](#).

We hold that both the young woman's welfare and society's common good are best served when family communication is promoted in public policy... We strongly encourage Catholics in our state to offer their full support in promoting Proposition 73 as good public policy, and in exercising their citizenship in voting for it in November.

—*Statement by the California Catholic Conference of Bishops, September 1, 2005*

The bishops strongly support Proposition 73, the Parents' Right to Know initiative. On September 1, 2005, they issued a statement (see excerpt in box), which is available in English and Spanish on the CCC website, www.cacatholic.org. In addition, various other educational materials are available on the website for downloading and distribution.

⇒ **Proposition 73: Waiting Period and Parental Notification before Termination of Minor's Pregnancy. Initiative Constitutional Amendment.** Amends California Constitution, prohibiting abortion for a minor girl until 48 hours after physician notifies her parent/guardian, except in medical emergency or with parental waiver; permits a judicial bypass for cases of abuse; mandates various reporting requirements; requires minor's consent to abortion, with certain exceptions.

A reflection on Catholic teaching:

The family is the "privileged community" wherein children are meant to grow in wisdom, stature and grace. We are counseled to work with public authorities to insure that the family's prerogatives are not usurped. (*Catechism of the Catholic Church*) The Church must be committed to the task of educating and supporting...people involved in law-making, government and the administration of justice, so that legislation will always reflect those principles and moral values which...advance the common good (*The Church in America*)

Fiscal Impact: The fiscal effects would depend mainly upon how the behavior of minors is changed, i.e., lower Medi-Cal costs for abortions, possibly higher social services costs for low-income minors who need healthcare and childcare.

The Parents' Right to Know, California Pro-Life Council, California Catholic Conference and many pro-life, pro-family groups support Proposition 73 saying that it will allow Californians the right to counsel and care for their daughters before and after an abortion; there are similar laws protecting girls in over 30 states, where implementation resulted in decline of both minor pregnancy and abortion. (Websites: www.yeson73.net; www.caparentsrights.org; www.cacatholic.org)

The Campaign for Teen Safety, as well as medical, legal and women's groups oppose Proposition 73, arguing that government can't mandate family communication; that scared pregnant teenagers don't need a judge—they need a counselor; keeping teens safe is more important than their parents' knowing. (Website: www.noonproposition73.org)

Reminder: The California bishops strongly support the passage of Proposition 73.

California Needs Proposition 73

On July 30, 2004, Diana Lopez received a call from her daughter's middle school, informing her that her 13-year-daughter had been taken to the hospital because she was bleeding. By the time Diana found out where her daughter had actually been taken, a Planned Parenthood abortion center, her young daughter was already undergoing an abortion — orchestrated by her boyfriend's mother and Planned Parenthood staff. Diana had not known that her daughter was pregnant or contemplating an abortion. Had Diana known of her daughter's pregnancy, she would have encouraged and assisted her to have her baby rather than undergo a secret abortion.

THE PROBLEM: In California, a girl under age 18 can't get a flu shot, a cavity filled, or an aspirin dispensed by the school nurse without a parent knowing. But a doctor can perform a surgical or chemical abortion on a young girl without informing a parent.

THE SOLUTION: Proposition 73 will require that a physician notify in writing a parent or guardian at least 48 hours before performing an abortion on a minor girl.

California needs Proposition 73 because:

- Parents know their children's needs best. Parents have invested time and attention in raising their daughter; they care about her future. Parents can help a minor daughter understand all her options rather than be pressured into a secret abortion.
- A young girl who is pregnant needs the advice and support of a parent, not a stranger who profits from abortions.



▪ **ON A DAILY BASIS, OLDER MEN EXPLOIT YOUNG GIRLS AND USE SECRET ABORTIONS TO COVER UP THEIR CRIMES.**

▪ **MORE THAN THIRTY STATES CURRENTLY HAVE PARENTAL INVOLVEMENT LAWS LIKE PROPOSITION 73 IN EFFECT.**

▪ **STATES WHICH HAVE LAWS LIKE PROPOSITION 73 HAVE EXPERIENCED REAL REDUCTIONS IN PREGNANCIES AND ABORTIONS AMONG MINOR GIRLS.**

Opponents FALSELY CLAIM that minors from abusive homes will be harmed by Proposition 73.

The truth is:

- Proposition 73 allows a minor to petition the juvenile court for a waiver. In a confidential proceeding, she can ask the court to find that notifying her parents is not in her best interests.
- Proposition 73 provides that, as part of a waiver proceeding, the juvenile court report evidence of abuse to the appropriate child protection agency, so that the problem can be addressed, not covered up.
- Abortion providers rarely report evidence of statutory rape, sexual abuse, or molestation to child protective services. Instead they provide a secret, taxpayer-funded abortion, and the minor returns to the same abusive environment — vulnerable to further exploitation, pregnancies, abortions, and sexually transmitted disease.
- Proposition 73 also protects minor girls from being coerced to have an abortion. It provides young pregnant girls access to the juvenile court to protect them from threats or violence.

Opponents FALSELY CLAIM that Proposition 73 threatens teens' health and safety.

The truth is:

- Proposition 73 ensures that parents are able to assist their minor daughters in seeking good medical care — rather than being pressured, tricked, or coerced to have an abortion.
- The experience of over 30 states, going back well over a decade, has PROVED that parental involvement laws reduce pregnancies and abortions WITHOUT DANGER OR HARM TO MINORS.

Protect Our Daughters YES ON PROPOSITION 73

To **CONTRIBUTE** to or **VOLUNTEER** for the **YES on 73** Campaign or to **GET** more information and campaign materials: **GO** to www.YESon73.net, or **EMAIL** us at Janet@YESon73.net **CALL** toll-free 866-828-8355 or **MAIL** to: YES on 73, 2555 Rio de Oro Way, Sacramento, CA 95826

Fact: The abortion rate for minors dropped 25.6% in the two years following enactment of a parental involvement law in Virginia.

Fact: Pennsylvania's teen pregnancy rate dropped by 18.7% the year following enactment of a parental involvement law.

Fact: A study of over 46,000 pregnancies of school-age girls in California found that over two-thirds were impregnated by adult men whose mean age was 22.6 years.

Fact: California abortionist Ivan Nahimas committed repeated acts of sexual abuse on patients over more than three decades. After the Medical Board began formal proceedings to revoke his license, over 200 victims stepped forward to say that they, too, had been abused by Nahimas. Abortionist Lawrence Reich is still practicing in Los Angeles, despite being convicted three years ago of sexually abusing a patient.

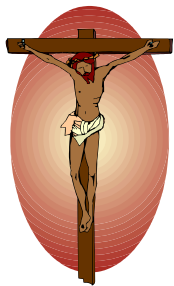
Fact: The *Los Angeles Times* reported that many abortion businesses are "chop shops" where sub-standard care results in injury and death.

Fact: Parental involvement laws on average reduce the number of abortions on teens by 15 percent while also reducing the overall teen pregnancy rate.

Fact: California's Legislative Analyst estimated that Proposition 73 could reduce minors' abortions up to 25%.

Fact: IN CALIFORNIA, WHERE MINORS CAN RECEIVE SECRET, FREE (TAXPAYER-FUNDED) ABORTIONS AS OFTEN AS THEY WISH, THE NUMBER OF MINORS' ABORTIONS IS THE HIGHEST IN THE COUNTRY.

PRAYER PETITIONS



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

- ♦ 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.
- ♦ 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) ✠

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

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Art & Gaye Birtcher
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KNOWLEDGE ALONE IS NOT SUFFICIENT

FATHER ROBERT ALTIER*

Our Lord, in the Gospel today (St. Luke 11:47-54), condemns those who are scholars in the law and tells them that they have taken away the key of knowledge, that they neither enter heaven themselves, but worse, they have stopped anyone who wants to enter. This is quite an interesting point to make to someone who would call himself a scholar, that they have taken away the key of knowledge. The difference, however, in the point that He is making is not that these were not intelligent, scholarly people, but rather that what has happened is they get caught in their heads. But the relationship with God is not merely in the head; it is one of the heart. Therefore, when we compare that with what Saint Paul tells us – that in Christ God has given us all grace, that He has destined us for adoption to Himself for the praise of the glory of His grace that He has granted us in His beloved – it is the grace of God, then, that opens the mind to be able to understand, and it is the grace of God that opens the heart to be able to love. That is the point where the knowledge that is necessary comes from.

When we are talking about the knowledge to enter into heaven, it is not about book knowledge. We need to know what the Church teaches, we need to know the catechism, but if somebody simply has knowledge of the catechism that *will not* get them into heaven – it is not enough. There are lots of people who know what the Church teaches but they have rejected it. They have head knowledge regarding the Faith, but they do not believe it. It is what is in the heart that is most important, and that is exactly what we hear from Saint Paul when he says, *God has blessed us in Christ with every spiritual blessing in the heavens, as He chose Him before the foundation of the world to be holy and without blemish before Him.* So we have been chosen in Christ before the foundation of the world. And when we hear later on in Saint Paul, in this same Epistle to the Ephesians when he talks about the Church, the Bride of Christ, *She is to be without spot or wrinkle or blemish of any sort*, here he is pointing out that we are the Bride of Christ, that we are called in Christ to be without spot or blemish of any kind, which is not something that you can do in your mind. This is something that can only be done in the heart because it is about love. It is about being the spouse of Jesus Christ, and that is not a matter of the mind. It is not going to do you much good to think about what it would be like to be the spouse of Christ. All that matters is loving Christ. Following from that, you can reflect upon it in the mind to be able to say, “What does this mean? What insight can be gained from it?” But it is a lived reality rather than an ivory tower thought process.

That is the point Our Lord is making when He is condemning the scholars of the law. The law is the Word of God, so there was nothing by itself that was wrong. And to know the law is not a problem, but it was a matter that they took the law and stripped it from God and made it something of its own. Therefore, they stripped the relational element from it and held it up just as some external thing that exists on its own accord and has reference to God, but they lost the actual reference itself. That is, they missed the fact that this was the Will of God. For us, then, it is to be able to see the Will of God for us to be holy, to be without blemish, to be united in Christ. It is through that that we have all knowledge. The knowledge of Christ comes not from a book, but from a relationship. Once again, it is *knowing* Christ – not knowing *about* Christ. It helps to be able to know about Him, but that is not the point. We have to know Jesus Christ, and we can only know Him through a relationship with Him. It is critical that we know about Him, that we know the teachings of the Church, but what is most important then is that we take it to the next level and enter into this relationship so we can know Jesus Christ; and in knowing Him, to be united with Him, as a spouse is united with spouse, so that we will be holy and without blemish, chosen in Jesus Christ before the foundation of the world for the praise of the grace and glory of God. ✠



CHRIST AMONG
THE DOCTORS

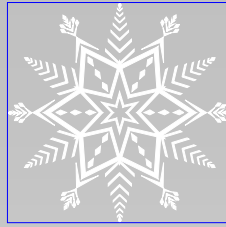
Albrecht Durer

(1506)

***(I)t is the grace
of God, then,
that opens the
mind to be able
to understand,
and it is the
grace of God
that opens the
heart to be
able to love.***

* Fr. Robert Altier was ordained in 1989 and serves at St Agnes parish in St. Paul, MI. His parishioners are so impressed with his inspired sermons that they transcribe them and post them on their website www.desertvoice.org

SIMPLE TRUTHS



Fulton J. Sheen

"What is conscience? Conscience is a judgment of our reason telling us that we ought to do good and avoid evil. That brings up the question: What makes anything 'good?' A thing is good if it attains the end and the highest purpose for which it is made. A pencil is good if it writes, for that is the purpose of the pencil. But the pencil is 'not' good to open a can with, for it was not made to open cans. If we use a pencil to open a can, not only do we not open it, but we break the pencil. If we use our lives for other purposes than those given by God, not only do we miss happiness, but we actually hurt ourselves and beget in us queer little 'kinks...'

Apply that to man. When is man 'good?' A man is good when he attains the highest purpose for which he was made. This supreme goal cannot be to get the maximum pleasure out of life, because those who concentrate on having a good time rarely have it. Pleasure is only a bonus or a by-product of a duty. One does not eat ice cream to have pleasure; one has pleasure because one eats ice cream. If we set our affections not, say, on the family but on the pleasure a man hopes to have from having a family, the pleasure vanishes. Furthermore, our experience proves that we are most happy when we do not seek our own pleasure at all; the gluttoned, the jaded, the satiated are more miserable than the man who lives to serve his neighbor.

Fame, reputation, a full safety-deposit vault cannot be the supreme goal of life either, because all these things are extrinsic to man; it matters little how much one has on the *outside* if he is not happy on the *inside*." †





*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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PSALM 32

The Lord grants forgiveness if a person acknowledges his sin



SCRIPTURAL CORNER



DOMINE QUO VADIS?

*Annibale Carracci
(1601-2)*

**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.*

*Blessed is he whose transgression is forgiven,
whose sin is covered.*

*Blessed is the man to whom the Lord imputes no iniquity,
and in whose spirit there is no deceit.*

*When I declared not my sin, my body wasted away
through my groaning all day long.*

*For day and night thy hand was heavy upon me; my strength
was dried up as by the heat of summer.*

*I acknowledged my sin to thee,
and I did not hide my iniquity;*

*I said, "I will confess my transgressions to the Lord";
then thou didst forgive the guilt of my sin.*

*Therefore let everyone who is godly
offer prayer to thee;*

*At a time of distress, in the rush of great waters,
they shall not reach him.*

*Thou art a hiding place for me,
thou preservest me from trouble;
thou dost encompass me with deliverance.*

*I will instruct you and teach you
the way you should go;*

I will counsel you with my eye upon you.

*Be not like a horse or a mule, without understanding,
which must be curbed with bit and bridle,
else it will not keep with you.*

*Many are the pangs of the wicked;
but steadfast love surrounds him who trusts in the Lord.*

*Be glad in the Lord, and rejoice, O righteous,
and shout for joy, all you upright in heart!*

Comment from the Navarre Bible:*

The psalmist describes how he suffered physically and morally prior to confessing his sin to God (vv. 3-4) and how he then reacted and decided to seek the Lord and look for forgiveness (v. 5). He knows from his own experience that all believers will obtain pardon if they have recourse to the Lord, no matter how severe the threat of punishment may be (even "in the rush of great waters"; v. 6, a metaphor reminiscent of the flood; cf. Gen 7:5-24; Ps 18:16). For this very reason he tells God how much he trusts in him (v. 7). The Christian can see here the critical state of a soul in sin and the need to seek peace in the sacrament of Penance, where "*contrition and conversion* are even more a drawing near to the holiness of God, a rediscovery of one's true identity which has been upset and disturbed by sin, a liberation in the very depth of self and thus a regaining of lost joy, the joy of being saved, (cf. Ps 51:12)" which the majority of people in our time are no longer capable of experiencing (John Paul II) *Reconciliatio et paenitentiae*, 31). ☩

ONE NATION, UNDER GOD

BY MICHAEL J. GAYNOR, ESQ.*

In 1954, after a campaign led by the Knights of Columbus, Congress unanimously voted to add the words "under God" to "The Pledge of Allegiance," effectively making it both a patriotic oath and a public prayer.

President Eisenhower joyously signed the bill into law and proudly proclaimed: "From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural schoolhouse, the dedication of our nation and our people to the Almighty." They would be proclaiming what Americans had believed from the beginning.

But the secular extremists have captured a majority on the United States Supreme Court and put ends to voluntary nondenominational prayer in public schools and Ten Commandments displays in Kentucky courthouses. And the United States Supreme Court pointedly did *not* rule on the merits that "under God" could remain in "The Pledge of Allegiance" in the *Newdow* case.

The word "God" appears in the first sentence of America's Declaration of Independence:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

A synonym for God — "Creator" — and God-given rights appear in the second sentence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

(For a right to be unalienable, it has to come from God.) The last paragraph not only refers to God as "the Supreme Judge of the world," but humbly appeals to Him and ardently asserts "firm reliance on divine Providence":

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

Isaac Kramnick and R. Laurence Moore have called the United States Constitution a "godless Constitution." They and other secular extremists crow that the word God appears in the Declaration of Independence, but not in the Constitution. Technically, that's true. But it is a distinction without a difference. And the Constitution certainly is not "godless." The

One Nation, Under God (Continued on page 18)

In 1954, after a campaign led by the Knights of Columbus, Congress unanimously voted to add the words "under God" to "The Pledge of Allegiance," effectively making it both a patriotic oath and a public prayer.



* Michael J. Gaynor, is a New York attorney admitted to practice in the New York State courts, the United States District Court for the Southern and Eastern Districts of New York, and the United States Court of Appeals for the Second Circuit. He has written articles for *The National Law Journal*, *The Wall Street Journal*, *The New York Post*, and the *Long Island Catholic* as well as numerous online publications and recently appeared on *The World Over* With Raymond Arroyo (EWTN).

(Continued from page 17) **One Nation, Under God**

Preamble to the Constitution states:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Notice the word “blessings”? From Whom do you think the Framers were hoping to secure “blessings of liberty” for themselves and their posterity? From no one? From Satan? No. From God, the Creator, the Supreme Judge of the world, of course. America was founded in the Judeo-Christian tradition. Not by atheists or agnostics. Or Satanists. (Or Moslems, Hindus, Buddhists or Sikhs either, for that matter.)

Article I, Section 7 of the United States Constitution states in part:

Every bill which shall have passed the House of Representatives and the Senate, shall, before it become a law, be presented to the President of the United States; if he approve he shall sign it, but if not he shall return it, with his objections to that House in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration two thirds of that House shall agree to pass the bill, it shall be sent, together with the objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a law. But in all such cases the votes of both Houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each House respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

Notice the parenthetical, “Sundays excepted”? Why *Sundays*? Because the men who drafted the Constitution were Christians and Sunday is the Lord's Day according to most Christians.

Jews and some Christians observe the period from Friday evening to Saturday evening as a day of rest and worship. But the Constitution was specific: It excepted Sundays, not the president's “Sabbath of choice,” nor did it provide for an exception only *if* the President is a Sabbath observer.

Above the list of signatories (George Washington is the first), the Constitution bears this note:

Done in convention by the unanimous consent of the states present the seventeenth day of September in the year of our Lord one thousand seven hundred and eighty seven and of the independence of the United States of America the twelfth.

Who was the Lord? Jesus Christ, of course.

The British lords who had ruled America had been chased away.

The truth that the secular extremists try mightily to obfuscate is that America's Declaration of Independence invoked God in a general way and America's Constitution went further, honoring Jesus, even while barring any religious test for public office. Clearly the Framers did not expect respect for the private right of conscience to be expanded to eliminate America's right as a nation to acknowledge God. They fully intended to support religion generally without establishing a national church. ☩



**SIGNING OF THE
DECLARATION OF
INDEPENDENCE**

John Trumbull

(1819)



**WASHINGTON
PRESIDING OVER THE
CONSTITUTIONAL
CONVENTION**

**Howard Chandler
Christy**

(1940)

BUILD CAREFULLY!

An elderly carpenter was ready to retire. He told his employer, a building contractor, of his plans to leave the house building business and live a more leisurely life with his wife enjoying his extended family.

He would miss the paycheck, but he needed to retire. They could get by.

His employer was sorry to see his good worker go and asked if he could build just one more house as a personal favor. The carpenter said yes, but it was easy to see that his heart was no longer in his work. He had lost his enthusiasm and had resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end his career.

When the carpenter finished his work and his boss came to inspect the new house, the contractor handed the front door key to the carpenter.

"This is your house," he said, "my gift to you."

What a shock! What a shame! If he had only known he was building his own house, he would have done it all so differently. Now he had to live in the home he had built none too well.

So it is with us. We build our lives in a distracted way, reacting rather than acting, willing to put up less than the best. At important points we do not give the job our best effort. Then with a shock we look at the situation we have created and find that we are now living in the house we have built for ourselves.

If we had realized, we would have done it differently.

Think of yourself as the carpenter. Think about your house. Each day you hammer a nail, place a board, or erect a wall. Build wisely. It is the only life you will ever build. Even if you live in it for only one day more, that day deserves to be lived graciously and with dignity.

The plaque on the wall says, "Life is a do-it-yourself project." Who could say it more clearly? Your life today is the result of your attitudes and choices in the past. Your life tomorrow will be the result of today. ☩



**THOUGHT
FOR
THE
DAY**

TURTLE SHELL SPIN

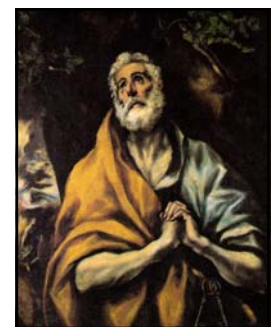
Ever notice when spinning a turtle
On it's hard shell back
That all six appendages
Get safely tucked in.

But woe to the turtle
As shell spins even faster
Until as if in tired despair
The appendages poke back out.

The fast spin is at once replaced
With a wobble and then peace
The turtle now focuses on more mundane things
A foot here, now over and onward.

So keeping it in makes no sense
When nurturing help abounds
Release; release those pent up sins
Least you continue to go round and round. ☩

Bob Lanphar



**THE REPENTANT
PETER**
El Greco
(1600)



THE WRITINGS OF THOMAS MORE

MORE ON CONSCIENCE AND THE MAJORITY

... More told a fable of his own, a merry tale about “a poor, honest man of the country who was called Company.” This man was serving on a jury, and he was the only one on the panel who was not from the same northern locality as the defendant. After listening to all the evidence, the other eleven jurors came to a quick decision in favor of their fellow Northerner. Company, “this honest man of another quarter,” did not concur. But because he “sat still and said nothing,” they paid no attention to him. They said, “We are agreed now; come let us go give our verdict.”

At this point, however, Company did intervene, declaring that “his mind did not go the way theirs did (if their minds went the way that they said),” and that they therefore should, perhaps, “tarry and talk about the matter and tell him such reasons that he might think as they did.” But until they could convince him otherwise, “he must say as he thought,” since “he had a soul of his own to keep as they had.”

The response to this reasonable request was not one based on reason. “ ‘What, good fellow, is the matter with you?’ ” they asked. “ ‘Are not we eleven here and you but one alone, and all we are agreed? Why should you stick? . . . Company, now by thy true name, good fellow, play then the good companion, and come with us. . . for good company.’ ” To help them put this issue in proper perspective, honest Company then asked this long question: “ ‘When we shall go from here and come before God and He shall send you to heaven for doing according to [what will you say then if I say this to you]: ‘I went once for good company with you, which is the cause that I go now to hell; play you the good fellows now again with me. As I went then for good company with you, so some of you go now for good company with me.’ Would you go?’ ” No one, of course, would agree to that. And so Company would not go along with them either “ ‘for the passage of my poor soul passes all good company.’ ”

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 177) ☩

Ad Risum Vertere Veritatem*



**Latin for “To turn truth into laughter”*

THE USHER



An elderly woman walked into the local country church. The friendly usher greeted her at the door and helped her up the flight of steps.

“Where would you like to sit?” he asked politely.

“The front row please,” she answered.

“You really don’t want to do that,” the usher said. “The pastor is really boring.”

“Do you happen to know who I am?” the woman inquired.

“No,” he said.

“I’m the pastor’s mother,” she replied indignantly.

“Do you know who I am?” he asked.

“No,” she said.

“Good,” he answered. ☩

HIS HOLINESS BENEDICT XVI

LITURGY, THE EMBRACE OF SALVATION BETWEEN GOD AND MAN

VATICAN CITY, OCT 5, 2005 (VIS) - The second part of Psalm 134, "only God is great and eternal," was the theme of the Holy Father's catechesis in today's general audience, which was held in St. Peter's Square in the presence of 50,000 people.

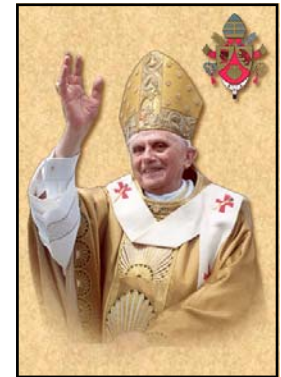
The Pope explained how "the Psalmist resolutely compares two different religious visions. On one side rises the figure of the living and personal God, ... a living being who 'guides' His people, ... supporting them with the power of His love; on the other is idolatry, the expression of a deviant and deceptive religiosity. Indeed, idols are nothing more than 'the work of men's hands.' ... They have human form, ... but they are inert."

"The destiny of those who adore these dead things, is to become like them: impotent, fragile and inert. These verses clearly convey man's eternal temptation to seek salvation in the 'work of his hands,' placing hope in wealth, power and success."

The psalm, "following this meditation on true and false religion," concludes with a liturgical blessing. "The liturgy is the privileged place to listen to the divine Word that revives the Lord's salvific acts, but it is also the space from which community prayer rises to celebrate divine love. God and man meet in an embrace of salvation, that finds fulfillment in the liturgical celebration."

Following the audience, the Pope greeted pilgrims in various languages. Addressing a group of faithful from the Italian region of Umbria, he said: "You come from the land of St. Benedict and St. Francis, they also made this pilgrimage (to Rome). ... After many centuries, their testimony of love and peace is still relevant: Italy, Europe and the world have need of them."

He then addressed some words to Polish pilgrims: "Six months have passed since the death of my dear predecessor John Paul II. His Magisterium and the testimony of his life remain important to us. I entrust the cause of his beatification to your recitation of the Rosary." ✠



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



PAPAL INTENTIONS FOR OCTOBER

Pope Benedict's general prayer intention for the month of October is: "That Christians may not be discouraged by the attacks of secularized society, but with complete trust, may bear witness to their faith and hope."

His mission intention is: "That the faithful may join to their fundamental duty of prayer the support also of economic contributions to the missionary works." ✠

THE CATECHISM OF THE CATHOLIC CHURCH

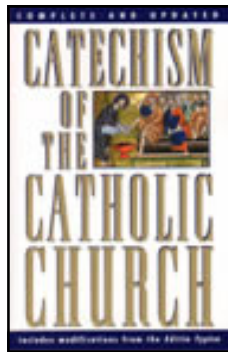
PART THREE: LIFE IN CHRIST

SECTION ONE: THE TEN COMMANDMENTS

CHAPTER ONE: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

ARTICLE 6: THE SIXTH COMMANDMENT

II. OFFENSES AGAINST THE DIGNITY OF MARRIAGE



CATECHISM CORNER

ADULTERY

2380 *Adultery* refers to marital infidelity. When two partners, of whom at least one is married to another party, have sexual relations - even transient ones - they commit adultery. Christ condemns even adultery of mere desire. The sixth commandment and the New Testament forbid adultery absolutely. The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.

2381 Adultery is an injustice. He who commits adultery fails in his commitment. He does injury to the sign of the covenant which the marriage bond is, transgresses the rights of the other spouse, and undermines the institution of marriage by breaking the contract on which it is based. He compromises the good of human generation and the welfare of children who need their parents' stable union.

DIVORCE

2382 The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble. He abrogates the accommodations that had slipped into the old Law.

Between the baptized, "a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death."

2383 The *separation* of spouses while maintaining the marriage bond can be legitimate in certain cases provided for by canon law.

If civil divorce remains the only possible way of ensuring certain legal rights, the care of the children, or the protection of inheritance, it can be tolerated and does not constitute a moral offense.

2384 *Divorce* is a grave offense against the natural law. It claims to break the contract, to which the spouses freely consented, to live with each other till death. Divorce does injury to the covenant of salvation, of which sacramental marriage is the sign. Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery:

If a husband, separated from his wife, approaches another woman, he is an adulterer because he makes that woman commit adultery; and the woman who lives with him is an adulteress, because she has drawn another's husband to herself.

2385 Divorce is immoral also because it introduces disorder into the family and into society. This disorder brings grave harm to the deserted spouse, to children traumatized by the separation of their parents and often torn between them, and because of its contagious effect which makes it truly a plague on society.

2386 It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law. There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage. †



CHRIST AND THE WOMAN TAKEN IN ADULTERY

Tintoretto

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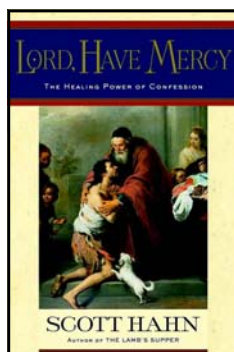
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LORD, HAVE MERCY **THE HEALING POWER OF CONFESSION**

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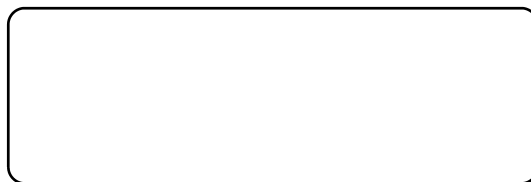
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NO REGULAR LUNCH MEETING IN OCTOBER

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