

Ad Veritatem

Volume 10 Issue 11

St. Thomas More Society of Orange County

NOVEMBER 2005

St. Thomas More pointed out that pride that has been allowed to develop "carries with it a blindness almost incurable."

Thomas More:
A Portrait of Courage
Gerard Wegemenr

NOVEMBER MEETING:

WEDNESDAY NOVEMBER 16, 2005 NOON

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

TOPIC: THE COMMUNION OF SAINTS:
A JOYFUL APOCALYPSE"

"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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CHAPLAIN
FR. HUGH BARBOUR,
O. PRAEM, Ph.D.
St. Michael's Abbey

AD VERITATEM EDITORS

ANNE LANPHAR
RONALD GABLE

NOVEMBER **MEETING**

FR. HUGH BARBOUR, O. PRAEM, PH.D. ***“THE COMMUNION OF SAINTS: A JOYFUL APOCALYPSE”***

WHEN:

NOON

Wed. Nov. 16th

WHERE:

First American
Title Ins. Co.
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FOR DIRECTIONS

CALL (714) 800-3000

COST:

\$10 for lunch

Norbertine Father Hugh Barbour, 44, is Prior of St. Michael's Abbey in Silverado. The gentle, good-humored, erudite cleric was ordained for the Order in 1990, and presently teaches philosophy. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy. In 1991, Fr. Hugh was appointed *Censor Librorum* for the Diocese by Bishop Norman McFarland, a unique honor for such a young priest. He is a convert having grown up the son of an Episcopalian priest. Fr. Hugh has served as chaplain to the St Thomas More Society since its inception in 1997 providing inspiration and spiritual guidance. In 2004, he received the St. Thomas More Award in recognition of all his efforts and guidance to the Society.

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.

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FATHER JOHN HILTZ
FREE LUNCH PROVIDED.
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TIME: NOON
RSVP NOT REQUIRED
EVERYONE IS WELCOME! †

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**St Thomas More Society
Annual MCLE Seminar
Saturday January 14, 2006
8:30—Noon @ First American
Earn 1 hr of credit for Ethics, Bias
Elimination & Substance Abuse** †

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WHY IS MARRIAGE A SACRAMENT?

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



WEDDING FEAST
AT CANA

Rutilio Manetti

(1620)

QUESTION: Since marriage is a necessary, natural institution, it hardly seems necessary for it to be a sacrament. After all, marriage already existed before the sacraments. Why would Our Lord have to make marriage a sacrament?

ANSWER: There are actually two points that need to be made in answering this question. One is about marriage, the other is about sacraments in general.

In a certain sense, marriage is the original sacrament. St. Paul said, “Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. No one ever hates his own body, but nourishes and fosters it, just as Christ does the Church, since we are members of his body. For this reason a man will leave his father and mother and cleave to his wife, ‘and the two shall be as one flesh.’ This is a great sacrament, I mean it regards Christ and the Church” (Eph. 5:28-32).

Marriage symbolizes the union between God and the human race, a unity that is the purpose for which we were created. That’s why St. Paul cites Genesis 2 and relates the natural institution of marriage directly to the spousal relationship between Christ and the Church. This union was intended “from the beginning” to be realized in Christ the Incarnate Son of God, the Bridegroom of the Church, his mystical Body. St. Thomas Aquinas points out that the marriage of our first parents, Adam and Eve, was a sacrament signifying the union of Christ and the Church to be consummated in the glory of heaven (*Summa Theologiae* II-II, q.2, a.7). This means that marriage was already in a sense a “sacrament” pointing to Christ even before Adam and Eve, the first married couple, fell into sin.

Many Catholics forget that there have always been sacraments, instituted by God to express faith in Christ and the effects of faith in Him. All the rites and observances of the Old Covenant, circumcision, sacrifices, and so on, were “sacraments” of faith in the coming Savior and Messiah. These Old Testament “sacraments” symbolized and pointed toward the effects of His future coming. Yet all of these were established by God after the fall, and after the promise of a Redeemer from sin and death. But marriage is different. It preceded the Fall and was the original sacrament or sign of that union between God and Man. In fact, it was from the start intended by God to be an efficacious, that is “truly effective,” cause of grace. If there had been no Fall of Adam, sanctifying grace would have been transmitted simply by natural generation, the union of husband and wife. The priesthood and worship would have been a family matter under the priesthood of the Father of the household. So when Our Lord made the marriage a sacrament of the New Covenant, He was only bringing to perfection an institution which had always been in some sense a sacrament of God’s love for the human race. It’s interesting to note that the sacrament of marriage is the only sacrament which is discussed in the Catechism of the Catholic Church in terms of the whole history of our race, from creation before the fall until Christ (CCC 1601-1617). Marriage is the primordial sacrament.

Now, in the light of all this you might ask, “So what’s new and different about Christ’s institution of marriage as a sacrament of the New Covenant?” Christ came into the world to overcome sin and death, things about which Adam and Eve were happily unaware on their “wedding day,” and so marriage in Christ is not only a sign of God’s union with humanity, but most particularly as sign of the sacrificial love of the Cross. St. Thomas teaches that all the sacraments in some way indicate the power of Christ’s suffering and death. In the mutual offering of their lives and bodies, one to the other,

***Marriage as a Sacrament** (Continued on page 13)*

THE SUPERSTITION OF DIVORCE*

G. K. CHESTERTON

G. K. Chesterton's work, a wonderful defense of marriage, needed today more than ever, was originally published in as a series of articles in the "New Witness." In it G.K. Chesterton looks at marriage, by focusing in on the nature of a "vow." The vow is a violent and unique thing; ... The shortest way of putting the problem is to ask whether being free includes being free to bind oneself. "Free Love" is an oxymoron to love is to bind yourself to another. Unfortunately most today are unable to distinguish the two ideas of freedom; the first being freedom from error, the second being freedom from restraint. True freedom involves living a life in accord with human nature, this is the freedom Christ offers each of us, to live life in accord with our purpose, to know, love and serve God. Modern man no longer believes that things have "natures." He no longer believes that "it rains so that plants may grow" but instead that it rains, and by chance plants can grow in it. We have as a society rejected Aristotle's understanding of nature and substituted Lactetius. But as Plato points out, the Tyrant, who is the most unconstrained, the most free in the modern sense, is in truth the most enslaved, for he lives not the life of virtue, but instead rejects all natural restraint in a slavish search for pleasure.

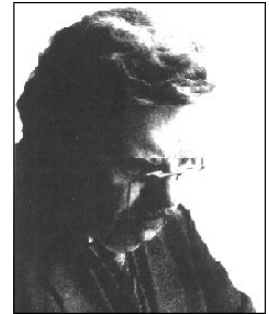
"In a dreary time we listen to two counsels of despair: the freedom from life [suicide] and the freedom from love [divorce] ."

It is futile to talk of reform without reference to form. To take a case from my own taste and fancy, there is nothing I feel to be so beautiful and wonderful as a window. All casements are magic casements, whether they open on the ocean or the front-garden; they lie close to the ultimate mystery and paradox of limitation and liberty. But if I followed my instinct towards an infinite number of windows, it would end in having no walls. It would also (it may be added incidentally) end in having no windows either; for a window makes a picture by making a picture-frame. Now many appeals are being made to us to-day on behalf of that light and liberty that might well be symbolized by windows; especially as so many of them concern the enlightenment and liberation of the house, in the sense of the home. Many people urge many quite reasonable considerations in the case of divorce, as a type of domestic liberation; but in the journalistic and general discussion of the matter there is far too much of the mind that works backwards and at random, in the manner of all windows and no walls. Such people say they want divorce, without asking themselves whether they want marriage.

Even in order to be divorced it has generally been found necessary to go through the preliminary formality of being married. To be divorced is to be in the literal sense unmarried; and there is no sense in a thing being undone when we do not know if it is done. Thus, Sir Arthur Conan Doyle, an intelligent man in other matters, says that there is only a "theological" opposition to divorce, and that it is entirely founded on "certain texts" in the Bible about marriages. This is exactly as if he said that a belief in the brotherhood of men was only founded on certain texts in the Bible, about all men being the children of Adam and Eve.

Millions of peasants and plain people all over the world assume marriage to be static, without having ever clapped eyes on any text. It may be maintained that even in these, or in any one, the idea of marriage is ultimately mystical; and the same may be maintained about the idea of brotherhood. It is obvious that a husband and wife are not visibly one flesh, in the sense of being one quadruped. It is equally obvious that Paderewski and Jack Johnson are not twins, and probably have not played together at their mother's knee. There is indeed a very important admission, or addition, to be realized here. What is true is this: that if the nonsense of Nietzsche or some such sophist submerged current culture, so that it was the fashion to deny the duties of fraternity; then indeed it might be found that the group which still affirmed

The Superstition of Divorce (Continued on page 6)



G. K. CHESTERTON

(1874 - 1936)



CHRIST AND THE
SAMARITAN WOMAN

Bernardo Strozzi

(Date Unknown)

*This is a condensed
version, edited by
Tulsi L. Rogers, of
G.K. Chesterton's
original work
The Superstition
of Divorce (1920).
The full article is
available at
[www.chesterton-
library.net](http://www.chesterton-library.net)*

(Continued from page 5) **The Superstition of Divorce**

fraternity was the original group in whose sacred books was the text about Adam and Eve.

And that is doubtless the situation in the controversies about divorce and marriage to-day. It is the Christian church, which continues to hold strongly, when the world for some reason has weakened on it, what many others hold at other times. But even then it is barely picking up the shreds and scraps of the subject to talk about a reliance on texts. The vital point in the comparison is this: that human brotherhood means a whole view of life, held in the light of life, and defended, rightly or wrongly, by constant appeals to every aspect of life. The religion that holds it most strongly will hold it when nobody else holds it; that is quite true, and that some of us may be so perverse as to think a point in favor of the religion.

But anybody who holds it at all will hold it as a philosophy, not hung on one text but on a hundred truths. Fraternity may be a sentimental metaphor; I may be suffering a delusion when I hail a Montenegrin peasant as my long lost brother. As a fact, I have my own suspicions about which of us it is that has got lost. But my delusion is not a deduction from one text, or from twenty; it is the expression of a relation that to me at least seems a reality. And what I should say about the idea of a brother, I should say about the idea of a wife.

Many will immediately answer that [marriage] is a rash vow. I am content for the moment to reply that all vows are rash vows. I am not now defending but defining vows; I am pointing out that this is a discussion about vows; first, of whether there ought to be vows; and second, of what vows ought to be. Ought a man to break a promise? Ought a man to make a promise?

These are philosophic questions; but the philosophic peculiarity of divorce and re-marriage, as compared with free love and no marriage, is that a man breaks and makes a promise at the same moment. If I were breaking a promise, I would do it without promises. The vow is a violent and unique thing; though there have been many besides the marriage vow; vows of chivalry, vows of poverty, vows of celibacy, pagan as well as Christian. But modern fashion has rather fallen out of the habit; and men miss the type for the lack of the parallels. The shortest way of putting the problem is to ask whether being free includes being free to bind oneself. For the vow is a tryst with oneself.

I may be misunderstood if I say, for brevity, that marriage is an affair of honor. And so it is, if only with oneself; but the point here is that it necessarily has the touch of the heroic, in which virtue can be translated by *virtus*. I mean that loyalty in war is loyalty in defeat or even disgrace; it is due to the flag precisely at the moment when the flag nearly falls. We do already apply this to the flag of the nation; and the question is whether it is wise or unwise to apply it to the flag of the family. Of course, it is tenable that we should apply it to neither; that misgovernment in the nation or misery in the citizen would make the desertion of the flag an act of reason and not treason.

While free love seems to me a heresy, divorce does really seem to me a superstition. It is not only more of a superstition than free love, but much more of a superstition than strict sacramental marriage; and this point can hardly be made too plain. It is the partisans of divorce, not the defenders of marriage, who attach a stiff and senseless sanctity to a mere ceremony, apart from the meaning of the ceremony.

It is our opponents, and not we, who hope to be saved by the letter of ritual, instead of the spirit of reality. It is they who hold that vow or violation, loyalty or disloyalty, can all be disposed of by a mysterious and magic rite, performed first in a law-court and then in a church or a registry office. There is little difference between the two parts of the ritual; except that the law court is much more ritualistic.

Now I have already pointed out that most sane men do admit our ideal in such a case as patriotism or public spirit; the necessity of saving the state to which we belong.

The patriot may revile but must not renounce his country; he must curse it to cure it, but not to wither it up. The old pagan citizens felt thus about the city; and modern nationalists feel thus about the nation. But even mere modern internationalists feel it about something; if it is only the nation of mankind. In short, everybody recognizes that there is some

The Superstition of Divorce (Continued on page 7)



**WEDDING
AT CANA**

**Duccio di
Buoninsegna
(1308-11)**

(Continued from page 6) **The Superstition of Divorce**

ship, large and small, which he ought not to leave, even when he thinks it is sinking. We may murmur at the very existence of the armies; but we know that in the darkest days that may come to us, no man will desert the flag.

Now when we pass from loyalty to the nation to loyalty to the family, there can be no doubt about the first and plainest difference. The difference is that the family is a thing far more free. The vow is a voluntary loyalty; and the marriage vow is marked among ordinary oaths of allegiance by the fact that the allegiance is also a choice. The man is not only a citizen of the city, but also the founder and builder of the city. If it be admissible to ask him to be true to the commonwealth that has made him, it is at least not more illiberal to ask him to be true to the commonwealth he has himself made. If common sense considers even such involuntary loyalty natural, we can hardly wonder if it thinks voluntary loyalty still more natural.

And the small state founded on the sexes is at once the most voluntary and the most natural of all self-governing states. It is not hard to see why the vow made most freely is the vow kept most firmly. There are attached to it, by the nature of things, consequences so tremendous that no contract can offer any comparison. There is no stroke of the pen, which creates real bodies and souls, or makes the characters in a novel come to life. The institution that puzzles intellectuals so much can be explained by the mere material fact (perceptible even to intellectuals) that children are, generally speaking, younger than their parents. "Till death do us part" is not an irrational formula, for those will almost certainly die before they see more than half of the amazing (or alarming) thing they have done.

There are some advocates of democratic divorce who are really advocates of general democratic freedom; but they are the exceptions; I might say, with all respect, that they are the dupes. The omnipresence of the thing in the press and in political society is due to a motive precisely opposite to the motive professed. The modern rulers, who are simply the rich men, are really quite consistent in their attitude to the poor man. It is the same spirit which takes away his children under the pretence of order, which takes away his wife under the pretence of liberty. That which wishes, in the words of the comic song, to break up the happy home, is primarily anxious not to break up the much more unhappy factory.

Capitalism, of course, is at war with the family, for the same reason which has led to its being at war with the Trade Union. This indeed is the only sense in which it is true that capitalism is connected with individualism. Capitalism believes in collectivism for itself and individualism for its enemies. It desires its victims to be individuals. If there be any bond, if there be any brotherhood, if there be any class loyalty or domestic discipline, by which the poor can help the poor, these emancipators will certainly strive to loosen that bond or lift that discipline in the most liberal fashion. A very profound and precise instinct has let them to single out the human household as the chief obstacle to their inhuman progress. Without the family we are helpless before the State, which in our modern case is the Servile State.

But most of us, I fancy, are agreed that something of that freedom is vital to the health of the State; and this it is which cannot be fully exercised by individuals, but only by groups and traditions. Such groups have been many; there have been monasteries; there may be guilds; but there is only one type among them, which all human beings have a spontaneous and omnipresent inspiration to build for themselves; and this type is the family.

I believe it is part of the defense of the new proposal that even its defenders have found its principle a little too crude. I hear they have added provisions which modify the principle; and which seem to be in substance, first, that a man shall be made responsible for a money payment to the wife he deserts, and second, that the matter shall once again be submitted in some fashion to some magistrate. For my purpose here, it is enough to note that there is something of the unmistakable savior of the sociology we resist, in these two touching acts of faith, in a checkbook and in a lawyer. For the reformers of marriage are very respectable people, with some honorable exceptions; and nothing could fit more smoothly into the rather

The Superstition of Divorce (Continued on page 8)



**THE HOLY FAMILY
WITH ST. ANNE**

El Greco
(1600s)

(Continued from page 7) *The Superstition of Divorce*

greasy groove of their respectability than the suggestion that treason is best treated with the damages, gentlemen, heavy damages.

Pagan antiquity was the age of status; that Christian medievalism was the age of vows; and that skeptical modernity has been the age of contracts; or rather has tried to be, and has failed. The outstanding example of status was slavery. Needless to say slavery does not mean tyranny; indeed it need only be regarded relatively to other things to be regarded as charity. The idea of slavery is that large numbers of men are meant and made to do the heavy work of the world, and that others, while taking the margin of profits, must nevertheless support them while they do it. The point is not whether the work is excessive or moderate, or whether the condition is comfortable or uncomfortable.

The point is that his work is chosen for the man, his status fixed for the man; and this status is forced on him by law. Socialism is slavery and nothing else is slavery. The slave might well be, and often was, far more comfortable than the average free laborer, and certainly far more lazy than the average peasant. He was a slave because he had not reached his position by choice, or promise, or bargain, but merely by status.

When Christianity had been for some time at work in the world, this ancient servile status began in some mysterious manner to disappear. I suggest here that one of the forms which the new spirit took was the importance of the vow. The vassal put his hands in those of his lord, and vowed to be his man; By swearing to be his man, he proved he was not his chattel. Nobody exacts a promise from a pickaxe. Nobody takes the word of a spade; and nobody ever took the word of a slave. It marks at least a special stage of transition that the form of freedom was essential to the fact of service, or even of servitude. In this way it is not a coincidence that the word homage actually means manhood.

This main fact of history; that the personal pledge, feudal or civic or monastic, was the way in which the world did escape from the system of slavery in the past. For the modern breakdown of mere contract leaves it still doubtful if there be any other way of escaping it in the future. The idea, or at any rate the ideal, of the thing called a vow is fairly obvious. It is to combine the fixity that goes with finality with the self-respect that only goes with freedom. The man is a slave who is his own master, and a king who is his own ancestor.

If we may extend the doubtful metaphor of an army of industry to cover the yet weaker phrase about captains of industry, there is no doubt about what those captains at present command. They work for a centralized discipline in every department. They erect a vast apparatus of supervision and inspection; they support all the modern restrictions touching drink and hygiene. They may be called the friends of temperance or even of happiness; but even their friends would not call them the friends of freedom. There is only one form of freedom which they tolerate; and that is the sort of sexual freedom which is covered by the legal fiction of divorce. If we ask why this liberty is alone left, when so many liberties are lost, we shall find the answer in the summary of this chapter.

They are trying to break the vow of the knight as they broke the vow of the monk. They recognize the vow as the vital antithesis to servile status, the alternative and therefore the antagonist.

Marriage makes a small state within the state, which resists all such regimentation. That bond breaks all other bonds; that law is found stronger than all later and lesser laws. They desire the democracy to be sexually fluid, because the making of small nuclei is like the making of small nations. Like small nations, they are a nuisance to the mind of imperial scope. In short, what they fear, in the most literal sense, is home rule. Men can always be blind to a thing so long as it is big enough. It is so difficult to see the world in which we live, that I know that many will see all I have said here of slavery as a nonsensical nightmare. But if my association of divorce with slavery seems only a far-fetched and theoretical paradox, I should have no difficulty in replacing it by a concrete and familiar picture. Let them merely remember the time when they read "Uncle Tom's Cabin," and ask themselves whether the oldest and simplest of the charges against slavery has not always been the breaking up of families. †



**HOLY FAMILY &
TRINITY**

Jacob de Wit

(1726)

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.

VOTE 'YES' ON PROP. 73

NOELLE PATNO*

Reprinted From the Stanford Daily of Oct. 20th



**CHRIST IN THE
HOUSE OF MARTHA
AND MARY**

Tintoretto
(1570)

Lynne Rosen's faulty analysis of Proposition 73 in last Friday's op-ed ("Prop. 73 would have dire consequences," Oct. 14) does an injustice to those who seek the best support for minors contemplating an abortion. The passage of Prop. 73 would provide teenage women seeking an abortion support and advice for better health care, as evidenced by reasons ranging from minors' universally-acknowledged legal status to the experiences of other states.

Parents deserve the right to know when their daughters undergo abortion procedures because they know and care for her the most. The U.S. Supreme Court has recognized that parents evaluate and select better health-care providers than minors do and that "minors often lack the experience, perspective and judgment to recognize and avoid choices that could be detrimental to them." Parental involvement can also protect minors from unsanitary and unsafe abortion clinics, like those exposed in The Seattle Times and The Los Angeles Times.

If notified, parents can provide essential medical history to the physician and will know to look for signs of post-abortion complications, for which they will be held financially responsible should medical attention be required. Minors are minors in the eyes of the law because society does not yet consider them mature enough to make important decisions regarding health and safety. There is no reason that abortion should be an exception to this legal status.

Prop. 73 will increase minors' protection from sexual assault. Older men consistently exploit young girls and use secret abortions to cover up their crimes. A study of 46,000 pregnancies of California girls aged 10-18 revealed that 71 percent were caused by non-peer, adult men whose mean age was 22.6 years. The primary beneficiaries of Rosen's concern for the minors' "privacy" are not the victims of this exploitation but the perpetrators.

Parental involvement curbs these abusive relationships and promotes sexual responsibility. Parental notification laws have been shown to lower not only teen abortion rates, but also teen pregnancy rates. A study by the Western Economic Association International in 1994 states that, on average, parental involvement laws reduce the rate of adolescent pregnancies by 8 percent. The Center for Disease Control reports that, following a parental consent law enacted in 1992, the rate of teen pregnancies in Pennsylvania's 15- to 19-year-olds dropped 15.3 percent from 1992 to 1995; similar declines following the enactment of parental consent laws have been seen in Louisiana, Montana and Massachusetts.

Young girls are understandably reluctant to inform their parents of the upsetting news of a pregnancy. However, the vast majority of parents will provide their daughters with the support that only a parent — not a stranger who profits from abortions — can give. Because unplanned pregnancy and abortion are serious issues, there is a significant temptation for young teens — even from the best of families — to secretly obtain an abortion in order to avoid upsetting their parents. But this natural reluctance indicates the need for the law, not a problem with it.

In the rare case where a minor's fear of parental abuse is founded, Prop. 73 allows for her to confidentially petition the juvenile court for a waiver. If evidence of an abusive family situation is demonstrated, the court will provide this waiver in a timely manner and notify a child protection agency. Under the current system, young victims undergo secret procedures and often quietly return to the same abusive environment.

It's common sense that when parents are involved in their daughters' lives, teenage girls make better choices about their health and well-being. Don't let abortion providers fool you with their money-making agenda. Vote "Yes" on Prop. 73. ✚

*Noelle Patno, a junior, is the financial officer for Stanford Students for Life. She can be reached at npatno@stanford.edu.

SPEAK WORDS OF LIFE!

A group of frogs were traveling through the woods, and two of them fell into a deep pit. All the other frogs gathered around the pit. When they saw how deep the pit was, they told the unfortunate frogs they would never get out.

The two frogs ignored the comments and tried to jump up out of the pit. The other frogs kept telling them to stop, that they were as good as dead. Finally, one of the frogs took heed to what the other frogs were saying and simply gave up. He fell down and died.

The other frog continued to jump as hard as he could. Once again, the crowd of frogs yelled at him to stop the pain and suffering and just die. He jumped even harder and finally made it out.

When he got out, the other frogs asked him, "Why did you continue jumping? Didn't you hear us?" The frog explained to them that he was deaf. He thought they were encouraging him the entire time.

This story teaches two lessons:

- There is power of life and death in the tongue. An encouraging word to someone who is down can lift them up and help them make it through the day.
- A destructive word to someone who is down can be what it takes to kill them. Be careful of what you say.

Speak life to those who cross your path. The power of words ... it is sometimes hard to understand that an encouraging word can go such a long way. Anyone can speak words that tend to rob another of the spirit to continue in difficult times. Special is the individual who will take the time to encourage another. Be special to others. ✚



**THOUGHT
FOR
THE
DAY**

SIMPLE TRUTHS



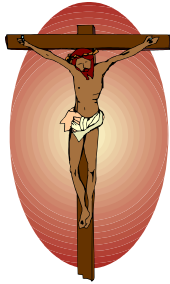
Fulton J. Sheen

"Everyone boasts that he loves to knock at the door of truth, but the sad fact is that if the door opened, many would die of the shock. They much prefer to hear the sound of their knuckles on the portals, rather than to accept responsibilities which truth implies. We do not even want to hear truth about ourselves." ✚

(Continued from page 4) **Marriage as a Sacrament**

man and woman in marriage share in the love of Christ on the Cross. The liturgy of the Roman Church shows this beautifully in the Mass for the Celebration of Marriage, when the special "nuptial blessing" of the couple is given after the Our Father as the Body and Blood of the Lord are lying in sacrifice on the altar. It is then that the Church prays for the fruitfulness and fidelity of their union, uniting the mutual offering of the man and woman with the offering of Christ's Body. As any faithful Catholic married couple will tell you, there is always some cross to bear in wedded life. The Holy Sacrament of Matrimony unites these to the Cross of Christ, the Bridegroom of his Church. ✚

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*

- ♦ Jeff Weber (serious illness)
- ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
- ♦ Kevin Guice (serious illness)
- ♦ Julia Nelson (serious illness).
- ♦ Sean Nelson (illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
- ♦ Mary Keelan (illness).
- ♦ Frank J. Dumbauskas (serving in Iraq).
- ♦ Karl Abeyta (serious illness).
- ♦ Lauri Becker Kalinowski (serious illness).
- ♦ John Thompson (employment).
- ♦ Duain Cruzat (serious disease).

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

- ♦ 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).
- ♦ Kristin Burkett (serious illness).
- ♦ Darren M (questioning the Faith).
- ♦ Fr. Matt Munoz (special intention).
- ♦ Cindie Burnes (serious illness).
- ♦ John Flynn & his wife (serious illness).
- ♦ Ron Gable (special intention).
- ♦ Earle Nelson (epiphany) †

Ad Risum Vertere Veritatem*



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

TELLING THE TRUTH



A husband and wife are getting ready for bed. The wife is standing in front of a full-length mirror taking a hard look at herself.

"You know, dear," she says, "I look in the mirror, and I see an old woman. My face is all wrinkled, my boobs are barely above my waist, and my butt is hanging out a mile. I've got fat legs, and my arms are all flabby."

She turns to her husband and says, "Tell me something positive to make me feel better about myself."

He studies hard for a moment thinking about it and then says in a soft, thoughtful voice, "Well, Dear, there's nothing wrong with your eyesight."

Services for the husband will be held Saturday morning at 10:30 at St. Anselm's Memorial Chapel. †

Save the Date!

5TH ANNUAL ST THOMAS MORE MCLE CONFERENCE

SATURDAY JANUARY 14, 2006 8:30—NOON

**EARN 1 HOUR CLE CREDIT FOR ETHICS,
ELIMINATION OF BIAS & SUBSTANCE ABUSE**

A CATHOLIC PERSPECTIVE! †

JUDGING TEMPTATION

HONORABLE MICHAEL BRENNER, ESQ.

Judge Otto Nudlemann started the afternoon in a fine mood. He had gone to lunch with the Saint Thomas More Society, a group of Catholic lawyers that met monthly. In addition to the scheduled speaker, Fr. Hugh Barbour, the group's chaplain, had agreed to hear confessions after lunch in an isolated section of the patio just off the dining room. Nudlemann had heard the speaker before, but he hadn't been to Confession in months. For some reason the Sacrament just didn't seem that important as it used to, although he always felt better after he received it. When the speech began, and he saw Fr. Hugh was alone on the patio, he slipped out and made his confession. Receiving the Sacrament always left him feeling at peace, and this afternoon had been no exception. Driving back to the courthouse alone he felt relaxed, and renewed, and his heart felt light.

Now, two hours later, he was back on the bench, and his lighthearted mood was slowly darkening. Frustration was replacing calm as he listened to closing argument in what had been a very routine "grand theft auto" trial. The defendant had shown the bad judgment to exceed the speed limit while driving a stolen car through Orange County on the I-5. A CHP officer pulled him over, and, after taking a closer look at the defendant, who might as well have had "probable cause" tattooed on his forehead, ran the car's license plate on his computer. The report came back that the car was recently stolen and the defendant's day took a turn for the worst. Now several months later, they were concluding his jury trial.

The only unusual thing about the trial was that the defendant hadn't been there to enjoy it. He had been out on bail when the trial started, represented by defense attorney J. Pierpont Laidley. His low bail had puzzled Nudlemann at the time, especially in light of the defendant's prodigious rap sheet. Perhaps the DA who filed the case hadn't been paying attention. It was more likely that Attorney Laidley, who was well liked around the courthouse, had charmed a Municipal Court judge into reducing bail after the preliminary hearing. Regardless, when the trial started the defendant had been out of custody.

Then, on the third day of what turned out to be a six-day trial, the defendant was a no-show. Nudlemann sent the jury to the cafeteria to allow Laidley time to call around to see if his client was sick, had been in an accident, or there was some other legitimate explanation for his absence. An hour later Laidley conceded that his client had simply jumped bail. Nudlemann denied Laidley's request for a continuance and they proceeded with the trial, the defendant participating *in absentia*. This morning Ric Vega, the prosecutor, rested his case just before noon. Laidley then rested his case without putting on evidence, hardly surprising since he didn't have a client to tell his side of the story. Nudlemann declared the court in recess and ordered the attorneys to be ready for closing arguments after lunch.

Now, after lunch, Deputy DA Vega concluded his remarks. Nudlemann didn't pay much attention. Vega had appeared before him on several cases and Nudlemann didn't much care for him. In his opinion Vega would never be more than a journeyman trial lawyer, and Nudlemann, who'd been an excellent trial lawyer himself, found journeymen trying.

FROM THE BENCH



CHRIST THE JUDGE

Fra Angelico

(1447)

*"From the Bench"
will include stories by
judges or commissioners
which will inspire,
educate or amuse*

Judging Temptation (Continued on page 16)

(Continued from page 15) Judging Temptation

Although there were plenty of journeymen in the DA's Office, it was more than that with respect to Vega. Vega had a sort of officious attitude that had a way of getting under people's skin, including his. Nudelmann knew that prosecutors had significant power which exuded as confidence in the criminal law arena since he had once been a prosecutor himself. Prosecutors could file or reject cases, and they tended to be very comfortable in the courtroom, regardless of their ability, simply because they were constantly in court. A deputy DA who wore this mantel of power "lightly" was a pleasure but those who wore it like a crown weren't. Unfortunately, humility wasn't Vega's style. Nudelmann felt that Vega took his job and himself way too seriously. It especially irritated him to watch Vega push around the weaker attorneys, those who Vega sensed were afraid to go to trial either because they were new and inexperienced, or because they were older and didn't get to court much any more. Given any opportunity, Vega was an officious bully. Nudelmann definitely did not like Vega.

Ironically, Nudelmann found it amusing that Vega was a small man. It was hard to tell, but he appeared to be around five feet, five inches tall. Nudelmann thought maybe Vega had been picked on as a child which now made him aggressive when he had the power of the DA's Office behind him. Nudelmann tried to be patient with attorneys, but Vega's demeanor just had a way of irritating him. His heart certainly didn't soar when Vega was on a case assigned to his courtroom.

Vega predictably argued the defendant's flight reflected a consciousness of guilt, *ad nauseum*, never noticing that the juror's eyes were glazing over with the multiple repetitions of the argument in slightly varied forms. Finally, realizing he must have made his point, he finished with a trite appeal to their sense of civic duty. Vega sat down, the jurors began to stir, and Nudelmann nodded at Laidley.

Defense attorney Laidley got to his feet and slowly walked to a point just in front of the jury box. Nudelmann remembered immediately of how subtly effective an old trial dog like Laidley could be, compared to the younger Vega who simply loved the sound of his own voice. Laidley stood still for a few moments, staring at the jury with a somewhat whimsical look. Then, with perfect timing, he started his argument.

"Ladies and gentlemen, my client is gone." Laidley paused, looking slowly down the front row of jurors. "I know you've been looking at that empty chair beside me. Well, he's just gone. I don't know where he is." Nudelmann's interest in the case perked up. Another pause and Laidley continued.

"Now young Mr. Vega wants you to believe that just because he is gone, therefore he is guilty. I'm telling you that is just not true. Just because he's gone, that doesn't mean that at all. It only means he's afraid *you think* he's guilty."

Now Judge Nudelmann was looking intently at Laidley and following closely. He didn't know where Laidley was going but began to suspect he was up to something. This wasn't sounding like the argument of an attorney who thought he had a chance of getting his client off.

"Let me give you an example of what I mean," continued Laidley, a touch of humor creeping into his voice. "Since this trial began you have all had a chance to see those funny looking shoes Mr. Vega likes to wear."

"Objection, Your Honor!"

Vega started to rise in his chair but then sat deliberately back down. The reason was obvious: in order to stand up, he would need to step back and the jury would have seen the shoes to which was Laidley was referring. As long as Vega stayed seated, the shoes were hidden.

From the bench Nudelmann could see directly under counsel table. As he looked down at Vega's shoes, he knew exactly what Laidley was referring to. Vega's shoes were more of an ankle high boot that had a zipper up the inside which zipped up snugly to just above the ankle. They had a very thick sole which was covered by the same leather as the tops. High arches led back to an even higher heel, another 2 inches higher than the sole. They gave Vega another three inches in height. Nudelmann remembered other judges laughing about these shoes in their lunchroom, and referring to them as Vega's "Tony Orlando" shoes. Vega had two pairs of

Judging Temptation (Continued on page 17)

(Continued from page 16) **Judging Temptation**

these shoes, one black and one tan, which he seemed to alternate each day. He was so used to seeing them on Vega he really didn't notice them anymore, but he noticed them now. As Nudelmann looked back up at Vega he was aware the courtroom was silent. Vega's sometimes disdainful look was gone, replaced now with a hint of pleading in his eyes.

Nudelmann had been in courtrooms, first as a deputy DA and then as a judge, for almost forty years. He rarely had to think about trial objections and typically ruled immediately and almost by instinct. This was especially true of objections made during argument, when all the evidence was in. He was aware, in the instant before he ruled, that he could rule either way. He liked to allow attorneys to "try their own case," but he also liked civility. Allowing attorneys to personalize a case by bickering with each other, especially in front of a jury, was a big mistake. Once that started, if the judge didn't stop it quickly, he immediately lost control. That was definitely not Nudelmann's style. But none of that really mattered now. They were at the end of the trial, and the defendant was most likely going to be convicted no matter what was said in closing argument. Since the defendant had gone missing, the jury looked like they could hardly wait to just vote and go home. The prosecution was going to win so they would have nothing to appeal. The only issue involved with the ruling on this objection was going to be Vega's pride. Under Nudelmann's personal rules, typically civility would trump allowing latitude during argument, and he would sustain the objection. At this moment, however, it just hit Nudelmann differently. Whether pushed by boredom, curiosity as to what Laidley would say next, or nothing but a desire to see Vega squirm, he ruled without hesitation.

"Overruled."

A quick look of anger passed over Vega's face. He was savvy enough, however, to not want the jury to see it so he looked briefly at the opposite wall. When he turned back, his face was a blank. Laidley proceeded as if Nudelmann's ruling had been a forgone conclusion.

"Now, Ladies and Gentlemen, I'm suggesting to you that Mr. Vega doesn't wear those funny looking shoes because he is short." Another pause. "He wears those shoes because he's afraid *you'll think* he's short."

The jurors smiled. Some glanced at each other and snickered under their breath, as if they were sharing a little joke of their own. Laidley paused again for effect. He was obviously pleased with himself. He glanced briefly up at the bench, however, and must have thought that Nudelmann just might change his mind if he hesitated. He immediately turned back to the jury and continued.

"And that's just my point, Ladies and Gentlemen. Mr. Vega wants you to think that just because my client is not here, well, that means he's guilty. I'm telling you that's not right. Just because he's left doesn't mean he's guilty.....it just means he's afraid *you'll think* he's guilty. It's just like Mr. Vega wearing those shoes."

This time the jury's smile looked a bit cynical, as if they were acknowledging Laidley's cleverness. Laidley was no fool, and he knew it was time to move on. He really didn't have much to argue, so he spent the next ten minutes on the "heavy burden of proof of beyond a reasonable doubt" that the law clearly places on the prosecution, then sat down. Vega's closing argument was mercifully short since Laidley hadn't really given him anything of substance to rebut. He made a brief comment that a trial was no laughing matter, and that the burden was not beyond "all possible doubt," then ended with a brief summation of the evidence. When Vega sat down, Nudelmann excused the jury for a recess prior to reading jury instructions.

As Nudelmann walked down the hall to his chambers he felt a sense of regret and even guilt over his ruling. He knew Vega wasn't liked around the courthouse, and knew how the courthouse loved gossip. Out of the corner of his eye, he had seen his clerk and bailiff exchange smiles when Laidley made the argument analogizing to Vega's shoes. He also remembered that there had been two attorneys from the Public Defenders Office and at least one private attorney seated in the back of the courtroom. He knew this story would have legs, and might haunt Vega for a long time.

Judging Temptation (Continued on page 18)

(Continued from page 17) **Judging Temptation**

He stared out the window. Allowing the argument about Vega's shoes had been clearly within his discretion, but the more he thought about it, the worse he felt. He knew Laidley was up to something and he could have stopped it. Had he just sustained Vega's objection, with perhaps a stern look, he could have nipped it in the bud. He had done it innumerable times in the past. He felt worse knowing he would get some attention in the judge's lunchroom, once the story got around, and knew he would enjoy it. They would think he was a little daring for having allowed Laidley to get away with something at Vega's expense.

His conscience told him that his ruling violated his personal guidelines of what it meant to be a fair and impartial jurist. He also had to acknowledge that he had ruled the way he had out of a desire to take Vega down a peg or two, and he had clearly succeeded. At the time the incident, and Vega's discomfort, it had seemed amusing, but now he regretted it. He knew he had allowed his personal feelings about Vega to influence his decision, violating not only his judicial principles but also his own religious beliefs. He thought back to his Confession with Fr. Hugh, and how good he felt as he returned to the courthouse. His good intentions hadn't lasted long – just a short time later, on a whim, he had been an actor in causing pain to someone else, pain that could have been avoided. His cavalier approach had come from a touch of arrogance and pride, probably an occupational hazard for a judge.

Hadn't Christ told us that we must love one another as we love ourselves? Nudelmann knew that his actions certainly had not come anywhere near meeting that standard. As he reflected in his heart, he knew that he had given way not only to his own personal dislike of Vega but also to his own pride and power when he allowed Vega to be publicly humiliated. Thomas More had often warned of the dangers of pride, especially to those who had power like judges. He pointed out that the way to avoid pride was to practice humility. Nudelmann realized that he needed to make a personal act of contrition to God. He also vowed to study the writings of More, who had also been a judge, and perhaps he could find inspiration as to how to behave with humility on the bench. Nudelmann wryly noted that neither human nature nor the legal profession had really changed much in the five hundred years since More's time.

The clerk knocked on the door to tell him the jury was back in the box. As he started back to the courtroom it occurred to him that there might be something good come out of this episode, although he couldn't undo it now. He'd start going to the Sacrament more often, rather than finding ways to avoid it. He could also listen to More's sage advice to practice humility – he would have to figure out ways to do this. As he neared the door, and could see the jury in their seats, he thought again of how good he felt after receiving the Sacrament. He apologized to God and promised himself he would go to Confession soon, and would remember to include this incident of pride and failure to love his brother. With that commitment made in his heart, he stepped back onto the bench to read the jury instructions. †



THE WRITINGS OF THOMAS MORE

MORE ON FAMILY RESPONSIBILITIES

Placing such emphasis on his family duties was a distinguishing characteristic of More as husband and father. Yet, as we will see, he also respected Lady Alice's role as day-to-day manager of their busy household.

As a man who had long reflected on the demands of justice and the needs of human nature, More was absolutely clear that his family was his first responsibility. So important to him were his family duties that he was willing to change his career rather than neglect them. This he writes explicitly to his oldest daughter: "I assure you that, rather than allow my children to be idle and slothful, I would make a sacrifice of wealth, and bid adieu to other cares and business, to attend to my children and my family."

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 34) †



*St. Thomas More Society of Orange County
Extends*

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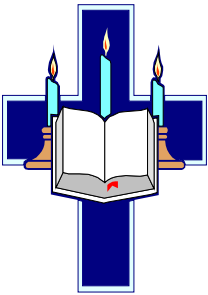
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Orange County Superior Court

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PSALM 128

Happy is the man who fears the Lord.



¹*Blessed is every one who fears the Lord,
who walks in his ways!*

²*You shall eat the fruit of the labor of your hands;
you shall be happy, and it shall be well with you.*

³*Your wife will be like a fruitful vine
within your house;
Your children will be like the olive shoots
around your table.*

⁴*Lo, thus shall the man be blessed
who fears the Lord.*

⁵*The Lord bless you from Zion!
May you see the prosperity of Jerusalem
all the days of your life!*

⁶*May you see your children's children!
Peace be upon Israel!*

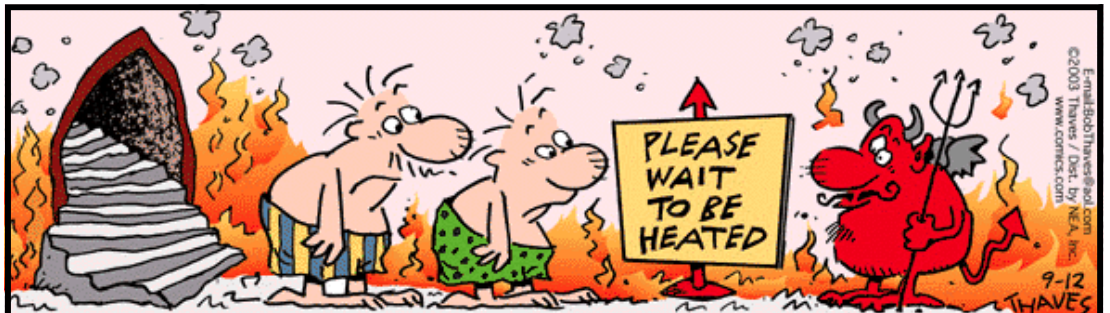
SCRIPTURAL CORNER

Comment from the Navarre Bible:*

1. "Fearing the Lord" is really the same thing as keeping his commandments (cf Ps 1:1). "For us, fear of the Lord is a part of love; and his expression is the practice of perfect charity: obey the counsels of God, hold fast to his commandments, trust in his promises" (St Hilary of Poitiers, *Tractatus super Psalmos*, 127, 1-3).

2-4. The beatitude promised here is a happy family life, with enough to live on (verse 2) and peace between parents and children (verse 3). The phrase "who fears the Lord" helps to make verses 1-4 a unit; in practice, as we said, fearing the Lord means keeping his precepts, which is the way to happiness: "Great indeed is the reward granted for the fulfillment of your commandments. Not only does it profit a man to fulfill the first and greatest commandment-and it brings no profit to God who established it-but the fulfillment of the other commandments of God, too, leads those who live in accordance with them to perfection; it makes them beautiful, teaches and ennobles them, makes them perfectly good and happy. Therefore, if you see clearly, you will understand that you have been created for the glory of God and for your own salvation; you will understand that this is your life's purpose, you will be blessed; if you fail to achieve your goal, you will be counted as nothing" (St. Robert Bellarmine, *De ascensione mentis in Deum*, 1). †

**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.*



THE SYNOD OF BISHOPS' MESSAGE: "THE EUCHARIST: LIVING BREAD FOR THE PEACE OF THE WORLD"

Dear Brother Bishops,

Dear Priests and Deacons,

Dearly Beloved Brothers and Sisters:

1. "Peace be with you!" In the name of the Lord who appeared in the Cenacle of Jerusalem on the evening of Easter, we repeat, "Peace be with you!" (Jn 20:21). May the mystery of his death and resurrection bring you consolation and give meaning to the whole of your life! May he keep you joyful and full of hope! For Christ is living in his Church, as he promised (see Mt 28:20). He remains with us always until the end of the world. He gives himself to us in the Most Holy Sacrament of the Eucharist, along with the joy of loving as he loved. He commands us to share his victorious love with our brothers and sisters of the whole world. This is the joyful message that we proclaim to you, beloved brothers and sisters, at the end of the Synod of Bishops on the Eucharist.

Blessed be the God and Father of our Lord Jesus Christ, who has again gathered us as in the Cenacle, with Mary the Mother of God and our Mother, to recall the gift par excellence of the Holy Eucharist.

2. Called to Rome by Pope John Paul II, of venerable memory, and confirmed by His Holiness Benedict XVI, we have come from the five continents of the world to pray and reflect together on The Eucharist, Source and Summit of the Life and Mission of the Church. The goal of the Synod was to offer proposals to the Holy Father that might help him to update and deepen the Eucharistic life of the Church. We have been able to experience what the Holy Eucharist has been from the very beginning: one faith and one Church, nourished by one bread of life, in visible communion with the successor of Peter.

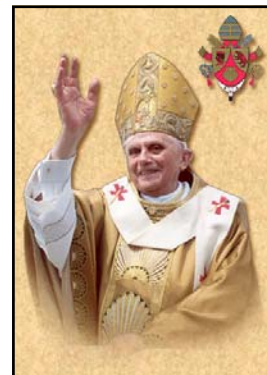
3. The fraternal sharing among the Bishops, the auditors, and also the ecumenical representatives, has renewed our conviction that the Holy Eucharist animates and transforms the life of the particular Churches of the East and West, as well as the many human activities in the very different circumstances in which we live. We have sensed a profound joy in experiencing the unity of our Eucharistic faith in the midst of the widespread diversity of rites, cultures and pastoral situations. The presence of so many Brother bishops has allowed us to experience, in a more direct way, the richness of our different liturgical traditions that makes the depths of the unique Eucharistic mystery shine forth.

We invite you, dear Christian brothers and sisters of every confession, to pray more fervently that the day of reconciliation, and the full visible unity of the Church might come in the celebration of the Holy Eucharist in conformity with the prayer of Jesus on the eve of his death: "That all may be one. As you, Father, are in me and I am in you, that they may be one in us, so that the world will believe that you sent me" (Jn 17:21).

4. Profoundly thankful to God for the Pontificate of the Holy Father, John Paul II, and for his final Encyclical *Ecclesia de Eucharistia*, followed by the Apostolic Letter that opened the Year of the Eucharist, *Mane nobiscum Domine*, we ask God to multiply the fruits of his witness and his teaching. We also extend our thanks to all the people of God, whose presence and solidarity we have felt during these three weeks of prayer and reflection. The local Churches in China, and their bishops who were not able to join us in our work, had a special place in our thoughts and prayers.

To all of you, bishops, priests and deacons, missionaries from all the world, consecrated men and women, lay faithful, and also to you, men and women of good will, Peace and Joy in the Holy Spirit in the name of the Risen Christ!

Synod of Bishops (Continued on page 22)



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



On Friday October 21, 2005, the Synod Fathers approved the Message of the Synod of Bishops to the People of God, at the conclusion of the XI Ordinary General Assembly of the Synod of Bishops.

(Continued from page 21) ***Synod of Bishops***

LISTENING TO THE SUFFERING OF THE WORLD

5. The meeting of the Synod has been an intense time of sharing and witnessing to the life of the Church in the different continents. We have been made aware of extreme situations and suffering generated by wars, hunger, different forms of terrorism and injustice, which touch the daily life of hundreds of millions of human beings. The explosive violence in the Middle East and in Africa has reminded us that the African continent has been forgotten by the public opinion of the world. Natural disasters, which seem to have multiplied, force us to look upon nature with greater respect and to strengthen our solidarity with those suffering peoples.

We have not remained silent before the consequences of secularization, present above all in the West, that lead to religious indifference and various expressions of relativism. We have remembered and denounced the situations of injustice and extreme poverty that are in evidence everywhere, but especially in Latin America, in Africa and in Asia. All this suffering cries out to God, and challenges the conscience of humanity. It challenges us all. What is becoming of the global village of our earth, the threatened environment that risks being ruined? What can be done so that, in this era of globalization, solidarity might triumph over suffering and misery? We also direct our thoughts to those who govern the nations that they take diligent care to provide access to the common good for all. We ask that they be promoters of the dignity of every human being, from conception till natural death. We ask them enact laws which respect the natural rights of marriage and the family. For our part, we will continue to participate actively in a common effort to generate lasting conditions for genuine progress for the whole human family, where no one is lacking his or her daily bread.

6. We have carried all these sufferings and these questions with us in our Eucharistic celebration and adoration. In our debates, listening carefully to one another, we have been moved and shaken by the witness of the martyrs who are still present today, as throughout the whole history of the Church, in many areas of the world. The Synod Fathers have recalled that the martyrs have always found the strength to overcome hatred by love and violence by pardon, thanks to the Holy Eucharist.

“DO THIS IN MEMORY OF ME”

7. On the eve of his passion, “Jesus took the bread, blessed it, broke it, and gave it to the disciples, saying, ‘Take, eat, this is my body.’ Then he took the cup, and when he had given thanks, he gave it to them saying, ‘Drink of it all of you; for this is my blood, the blood of the covenant, which is poured out for many for the forgiveness of sins’” (Mt 26:25-28). “Do this in memory of me” (Lk 22:19; 1 Cor 11:24-25). From its beginnings, the Church has remembered the death and resurrection of Jesus with the same words and actions of the Last Supper, asking the Spirit to transform the bread and wine into the Body and into the Blood of Christ. We firmly believe and we teach in the constant tradition of the Church that the words of Jesus pronounced by the priest at the Mass, in the power of the Holy Spirit, effect what they signify. They bring about the real presence of the risen Christ (CCC 1366). The Church lives from this gift par excellence that gathers it, purifies it and transforms it into the one body of Christ, animated by the one Spirit (see Eph 5:29).

The Eucharist is the gift of love, love of the Father who sent his only Son so that the world might be saved (see Jn 3:16-17); the love of Christ who loved us to the end (see Jn 13:1); the love of God poured into our hearts by the Holy Spirit (see Rom 5:5), who cries out in us “Abba, Father!” (Gal 4:6). In celebrating the Holy Sacrifice, therefore, we joyfully announce the salvation of the world in proclaiming the victorious death of the Lord until he comes. In our communion with his Body, we receive the “pledge” of our own resurrection.

8. Forty years after the Second Vatican Council we wanted to examine to what extent the mysteries of the faith are adequately expressed and celebrated in our liturgical assemblies. The Synod reaffirms that the Second Vatican Council provided the necessary basis for an authentic liturgical renewal. It is necessary now to cultivate the positive fruits of this reform, and to correct abuses that have crept into liturgical practice. We are convinced that respect for the sacred character of the liturgy is transmitted by genuine fidelity to liturgical norms of legitimate authority. No one should consider himself master of the Church’s liturgy. Living faith that recognizes the presence of the Lord is the first condition for beautiful liturgical celebrations, which give a genuine “Amen” to the glory of God. Lights in the Eucharistic life of the Church

9. The work of the Synod has proceeded in an atmosphere of fraternal joy that has been nourished by the open discussion of various problems and the spontaneous sharing of the fruits of the Year of the Eucharist. The listening pres-

Synod of Bishops (Continued on page 23)

(Continued from page 22) *Synod of Bishops*

ence and the interventions of our Holy Father Benedict XVI have been an example for us all and a precious support. Many of the interventions have reported positive and joyful events, for example: the renewed consciousness of the importance of the Sunday Mass; the increase in the number of vocations to the priesthood and to consecrated life in various places of the world; the powerful experiences of the World Youth Days, culminating at Cologne in Germany; the development of numerous initiatives for the adoration of the Blessed Sacrament almost everywhere in the world; the renewal of the catechesis on Baptism and the Eucharist in the light of the Catechism of the Catholic Church; the growth of movements and communities who form missionaries for the new evangelization; the growth in the number of young altar servers who bring with them the hope of new vocations, and many other events that cause us to give thanks.

Finally, the Synod Fathers hope that the Year of the Eucharist might be a beginning and a point of departure for a new evangelization of our globalized humanity, that begins with the Eucharist.

10. We wish that “Eucharistic wonder” (EE 6) might lead the faithful to an always stronger life of faith. To this end, the Eastern Orthodox and Catholic traditions celebrate the Divine Liturgy, cultivate the prayer of Jesus and the Eucharistic fast, while the Latin tradition fosters a “Eucharistic spirituality,” that culminates in the celebration of the Eucharist. There is also the adoration of the Blessed Sacrament outside Mass, Eucharistic Benediction, processions with the Blessed Sacrament, and healthy manifestations of popular piety. Such spirituality will certainly prove to be a very rich resource in sustaining everyday life, and strengthening our witness.

11. We thank God that in many countries where priests were not present, or forced underground, the Church is now freely able to celebrate the Holy Mysteries. The freedom to preach the Gospel and witnesses with their renewed fervor are reawakening the faith little by little, in areas profoundly dechristianized. We affectionately greet and encourage all those who continue to suffer persecution. We also ask that in those places where Christians are a minority group, they be allowed to celebrate the Day of the Lord in complete freedom.

CHALLENGES FOR A EUCHARISTIC RENEWAL

12. The life of our Churches is also marked by shadows and problems which we have not ignored. In the first place, we think of the loss of the sense of sin and the persistent crisis in the practice of the Sacrament of Penance. It is important to rediscover its deepest meaning; it is a conversion and a precious remedy given by the risen Christ for the forgiveness of sins (see Jn 20:23) and for the growth of love towards him and our brothers and sisters.

It is interesting to notice, that more and more young people, suitably catechized, practice confessing their personal sins, so revealing an awareness of the reconciliation required for the worthy reception of Holy Communion.

13. Nevertheless, the lack of priests to celebrate the Sunday Eucharist worries us a great deal and invites us to pray and more actively promote priestly vocations. Some priests, undergoing great difficulty, are forced to celebrate many times and to move from one place to another to best meet the needs of the faithful. They truly deserve our deep appreciation and solidarity. Our thanks goes also to those many missionaries whose enthusiasm for the proclamation of the Good News enables us to remain faithful today to the commandment of the Lord to go into the whole world and to baptize in his name (see Mt 28:19).

14. On the other hand, we are worried because the absence of the priest makes it impossible to celebrate Mass, to celebrate the Day of the Lord. Various forms of celebration already exist in different continents that suffer from a lack of priests. Yet, the practice of “spiritual communion,” dear to the Catholic tradition, can and should be better promoted and explained so that the faithful may be helped both to communicate sacramentally in a better way and to bring genuine consolation to those who, for various reasons, cannot receive the Body and Blood of Christ in communion. We believe that this practice should help people who are alone, especially the handicapped, the aged, those imprisoned and refugees.

15. We know the sadness of those who do not have access to sacramental communion because of their family situations that do not conform to the commandment of the Lord (see Mt 19:3-9). Some divorced and remarried people sadly accept their inability to take sacramental communion and they make an offering of it to God. Others are not able to understand this restriction, and live with an internal frustration. We reaffirm that, while we do not endorse their choice (cf. CCC 2384), they are not excluded from the life of the Church. We ask that they participate in Sunday Mass and devote themselves assiduously to listening to the Word of God so that it might nourish their life of faith, of love and of conversion. We wish to tell them how close we are to them in prayer and pastoral concern. Together, let us ask the Lord to obey his will faithfully.

16. We have also observed that in certain areas there is a lessening of the sense of the sacred that affects not only

Synod of Bishops (Continued on page 24)

(Continued from page 23) **Synod of Bishops**

the active and fruitful participation of the faithful at Mass, but also the manner in which the celebration takes place and the quality of the witness that Christians are called to give. We seek to revive, by means of the Holy Eucharist, the sense and joy of belonging to the Catholic community, as an increasing number of departures from the Church is evident in certain countries. The fact of de-Christianization calls for a better formation to Christian life in families so that sacramental practice is revitalized and genuinely expresses the content of the faith. We therefore invite parents, pastors and catechists to work toward re-establishing a strategy for evangelization and education in the faith at the beginning of this new millennium.

17. Before the Lord of history and the future of the world, the poor of every generation and today, the ever-increasing number of victims of injustice and all the forgotten of this world challenge us. They remind us of Christ's agony, until the end of the world. These sufferings cannot remain extraneous to the celebration of the Eucharistic Mystery which summons all of us to work for justice and the transformation of the world in an active and conscious fashion, on the basis of the social teaching of the Church that promotes the centrality and the dignity of the human person.

"We cannot delude ourselves: mutual love and especially the care that we show for those who are in need will indicate that we will be recognized as true disciples of Christ (see Jn 13:35; Mt 25:31-46). This is the criterion that will attest the authenticity of our Eucharistic celebrations" (Mane nobiscum Domine 28).

YOU WILL BE MY WITNESSES

18. "Jesus, having loved his own who were in the world, he loved them to the end." Saint John reveals the meaning of the Institution of the Holy Eucharist in the narrative of the washing of the feet (see Jn 13:1-20). Jesus humbles himself to wash the feet of his disciples as a sign of his love which reaches beyond all limits. This prophetic gesture proclaims his self-humiliation of the following day, unto death on the Cross; an action that takes away the sins of the world, and washes away every sin from our souls. The Holy Eucharist is the gift of love, an encounter with the God who loves us and a spring welling up to eternal life. Bishops, priests and deacons, we are the first witnesses and servants of this Love.

19. Dear Priests, we have thought of you a great deal over these days. We recognize your generosity and your challenges. You bear, in communion with us, the burden of the daily pastoral service of the People of God. You proclaim the Word of God, and you take care to introduce the faithful to the Eucharistic mystery. What a grace your ministry is! We pray with you and for you so that, together, we will remain faithful to the love of the Lord. We ask you to be, with us and following the example of the Holy Father Pope Benedict XVI, "humble workers in the vineyard of the Lord," following a consistent priestly life. May the peace of Christ that you give to repentant sinners and to the Eucharistic gatherings, flow down upon you and on the communities that live from your witness.

We remember with gratitude the commitment of the permanent deacons, catechists, pastoral workers and numerous lay people who work for the community. May your service always be fruitful and generous, nourished by a full unity of spirit and action with the Pastors of your communities!

20. Dearly beloved brothers and sisters, we are called, in whatever form of life we find ourselves, to live our baptismal vocation, clothing ourselves with the sentiments of Christ Jesus (see Phil 2:2), matching one another in humility, following the example of Christ Jesus. Our mutual love is not only an imitation of the Lord, it is a living proof of his life-giving presence among us. We greet and thank all consecrated people, that chosen portion of the vineyard of the Lord who freely witness to the Good News of the Spouse who is coming (see Rev 22:17-20). Your Eucharistic witness in the service of Christ is a cry of love in the darkness of the world, an echo of the ancient Marian hymns, the Stabat Mater and of the Magnificat. May the Woman of the Eucharist par excellence, crowned with stars, and rich in love, the Virgin of the Assumption and of the Immaculate Conception, watch over you in your service of God and the poor, in the joy of Easter, for the hope of the world.

21. Dear young people, the Holy Father Benedict XVI has repeatedly said that you lose nothing when you give yourselves to Christ. We take up again his strong and serene words from his inaugural Mass that direct you toward true happiness, with the greatest respect for your personal freedom: «Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ – and you will find true life». We have great trust in your capacity and your desire to develop the positive values in the world, and to change what is unjust and violent. Please count upon our support and our prayer so that we may together accept the challenge to build the future with Christ. You are the «sentinels of the morning» and the «explorers of the future.» Do not fail to draw from the source of divine energy in the Holy Eucharist to bring about the

Synod of Bishops (Continued on page 25)

(Continued from page 24) **Synod of Bishops**

changes that are necessary.

To all young seminarians who are preparing for the priestly ministry, and who share with their generation the same hopes for the future, we wish to express our hope that their formation will be permeated by an authentic Eucharistic spirituality.

22. Dear Christian married couples and your families, your vocation to holiness begins as the domestic Church, is nourished at the Holy Table of the Eucharist. Your faith in the Sacrament of Marriage transforms your nuptial union into a Temple of the Holy Spirit, into a rich source of new life, generating children, the fruit of your love. We have often spoken of you at the Synod because we are conscious of the fragility and the uncertainties of the world today. Remain strong in your struggle to educate your children in the faith. You are the source where vocations to the priesthood and the religious life are born. Do not forget that Christ dwells in your union; he blesses it with all the graces you need to live your vocation in a saintly way. We encourage you to maintain the practice of participating as a family in the Sunday Eucharist. In this way, you bring joy to the heart of Jesus, who has said: "Let the little children come to me." (Mk 10:14).

23. We wish to address a special word to all the suffering, especially the sick and the handicapped, who are united with Christ's sacrifice through their suffering (see Rom 12:2). In your suffering of body and heart, you participate in a special way in the sacrifice of the Eucharist and you are privileged witnesses of the love which comes from it. We are certain that in the moment when we experience our own frailty and limitations, the strength of the Eucharist can be a great help. United to the Paschal Mystery of Christ, we find the answer to the anguish of suffering and death, especially when sickness strikes innocent children. We are close to you all, and especially close to those of you who are dying and who receive the Body of Christ as Viaticum for their final journey toward the Kingdom.

THAT ALL MAY BE ONE

24. The Holy Father Benedict XVI has restated the solemn commitment of the Church to the cause of ecumenism. We are all responsible for this unity (see Jn 17:21), as we are all members of the family of God because of our Baptism, graced by the same fundamental dignity and sharing in the remarkable sacramental gift of divine life. We all feel the sadness of separation which prevents the common celebration of the Eucharist. We wish to intensify the prayer for unity within communities, the exchange of gifts between the Churches and ecclesial communities, as well as the respectful and fraternal contact among everyone, so that we may better know and love one another, respecting and appreciating our differences and our shared values. The precise regulations of the Church determine the position we are to take on sharing the Eucharist with brothers and sisters who are not yet in full communion with us. A healthy discipline prevents confusion and imprudent gestures that might further damage true communion.

25. As Christians, we are close to the other descendants of Abraham: the Jews, who were the first to inherit the Covenant, and the Muslims. In celebrating the Holy Eucharist, we also believe that we are, in the words of Saint Augustine, "a sacrament of humanity" (De civ. Dei, 16), the voice of all the prayers and supplications that rise from the earth toward God.

CONCLUSION: THE PEACE FULL OF HOPE

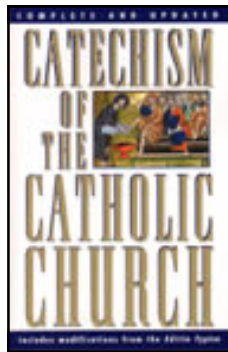
Beloved Brothers and Sisters,

26. We thank God for this Eleventh Synodal Assembly which, convened forty years after the Second Vatican Council, has made us go back to the source of the mystery of the Church. We thus end the Year of the Eucharist on a high note, confirmed in unity and renewed in apostolic and missionary enthusiasm.

At the beginning of the fourth century, Christian worship was still forbidden by the Imperial authorities. The Christians of North Africa, committed to their celebration of the Day of the Lord, defied the prohibition. They were martyred, because they declared that they could not live without the Sunday Eucharistic celebration. The 49 Martyrs of Abitene, united with so many saints and blessed who have made the Eucharist the center of their life, are praying for us at the beginning of this new millennium. They teach us faithfulness to the gathering of the New Covenant with the Risen Christ.

At the end of this Synod we experience that Peace full of hope that the disciples of Emmaus, with burning hearts, received from the Risen Lord. They arose and returned in haste to Jerusalem, to share their joy with their brothers and sisters in the faith. We hope that you will go joyfully to meet him in the Holy Eucharist, and that you will experience the truth of his words: "And I am with you until the end of the world" (Mt 28:20)

Beloved Brothers and Sisters, Peace be with you! ✠



CATECHISM CORNER

THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY

SECTION TWO: THE SEVEN SACRAMENTS OF THE CHURCH

CHAPTER THREE: THE SACRAMENTS AT THE SERVICE OF COMMUNION

ARTICLE 7: THE SACRAMENT OF MATRIMONY

IV. THE EFFECTS OF THE SACRAMENT OF MATRIMONY

1638 “From a valid marriage arises a *bond* between the spouses which by its very nature is perpetual and exclusive; furthermore, in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state *by a special sacrament*.”

THE MARRIAGE BOND

1639 The consent by which the spouses mutually give and receive one another is sealed by God himself. From their covenant arises “an institution, confirmed by the divine law, . . . even in the eyes of society.” The covenant between the spouses is integrated into God’s covenant with man: “Authentic married love is caught up into divine love.”

1640 Thus *the marriage bond* has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. This bond, which results from the free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God’s fidelity. The Church does not have the power to contravene this disposition of divine wisdom.

THE GRACE OF THE SACRAMENT OF MATRIMONY

1641 “By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God.” This grace proper to the sacrament of Matrimony is intended to perfect the couple’s love and to strengthen their indissoluble unity. By this grace they “help one another to attain holiness in their married life and in welcoming and educating their children.”

1642 *Christ is the source of this grace.* “Just as of old God encountered his people with a covenant of love and fidelity, so our Savior, the spouse of the Church, now encounters Christian spouses through the sacrament of Matrimony.” Christ dwells with them, gives them the strength to take up their crosses and so follow him, to rise again after they have fallen, to forgive one another, to bear one another’s burdens, to “be subject to one another out of reverence for Christ,” and to love one another with supernatural, tender, and fruitful love. In the joys of their love and family life he gives them here on earth a foretaste of the wedding feast of the Lamb:

How can I ever express the happiness of a marriage joined by the Church, strengthened by an offering, sealed by a blessing, announced by angels, and ratified by the Father? . . . How wonderful the bond between two believers, now one in hope, one in desire, one in discipline, one in the same service! They are both children of one Father and servants of the same Master, undivided in spirit and flesh, truly two in one flesh. Where the flesh is one, one also is the spirit. ✠



THE MARRIAGE OF
THE VIRGIN
El Greco
(1634)

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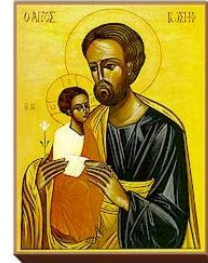
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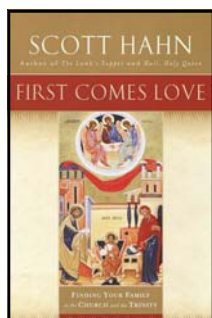
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