

# Ad Veritatem

Volume 11 Issue 10

St. Thomas More Society of Orange County

OCTOBER 2006

**"The fickleness of fortune, the shortness of life, and the prevalence of suffering all show that life itself is but a journey towards death."**

***Thomas More:  
A Portrait of Courage  
Gerard Wegemer***

## **OCTOBER MEETING:**

**WEDNESDAY OCTOBER 18, 2006 NOON**

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

**TOPIC: "THE PSALMS: CRIES FROM MAN'S  
HEART TO GOD'S EAR"**

**DETAILS ON PAGE 3**

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



## WHO WE ARE

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

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

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

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

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

### FOR MORE INFORMATION, PLEASE CONTACT

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

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## **OCTOBER** **MEETING**

# **FR. HUGH BARBOUR, O. PRAEM, PH.D.** ***“THE PSALMS: CRIES FROM MAN’S HEART TO GOD’S EAR”***

**WHEN:****NOON****Wed. Oct. 18<sup>th</sup>****WHERE:****First American  
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Norbertine Father Hugh Barbour, 45, 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.

**COST:****\$10 for lunch**

For more information, please contact either Don Hunsberger (714) 663-8000 or [dah@hunsbergerlaw.com](mailto:dah@hunsbergerlaw.com) or Anne Lanphar at (714) 250-8605 [alanphar@firstam.com](mailto:alanphar@firstam.com) †

### **STM MONTHLY MTGS:** **3RD WEDNESDAY OF MONTH:**

**NOVEMBER 15**  
**DECEMBER 20**  
**JANUARY 17**  
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**MARCH 21 †**

### **ST. THOMAS MORE SOCIETY ANNUAL MCLE SEMINAR**

**Saturday, January 20, 2007**

**Earn 3 hours of credit for Ethics,  
Bias Elimination & Substance Abuse**

**SEE PAGE 11 FOR DETAILS! †**

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## PRAYING THE ROSARY— ONLY THE “TRADITIONAL WAY” ?

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

OUR CHAPLAIN

### A MESSAGE FROM OUR CHAPLAIN



**VIRGIN AND CHILD  
WITH ROSARY**

*Bartolome Esteban  
Murillo*

(1650-55)

**QUESTION:** *Our parish priest told me that when I pray the rosary, I don't have to meditate just on the mysteries which are traditionally listed, but that I can meditate on other events in Our Lord and Our Lady's life as well. Is this so? Doesn't this go against Our Lady's request at Fatima that we pray the rosary daily? It seems like she was asking for the traditional rosary. Is there any place where the Church officially defines what the rosary is?*

**ANSWER:** The Church's *Handbook of Indulgences* gives the only official definition of the rosary available. There we read, "Now the rosary is a certain formula of prayer, which is made up of 20 decades of Hail Marys with an Our Father before each decade, and in which the recitation of each decade is accompanied by pious meditation on a particular mystery of our redemption . . . in public recitation the mysteries must be announced in the manner customary in the place; for private recitation, however, it suffices if the vocal recitation is accompanied by meditation on the mysteries" (*Enchiridion Indulgentiarum*, 48).

In his letter on Marian devotion, *Marialis Cultus*, Pope Paul VI pointed out that mysteries other than the customary ones could be meditated upon by the faithful in their praying of the rosary. What the norm given seems to say is that when the mysteries are publicly announced, one should announce the traditional ones, but that the individual is free to meditate on any of the mysteries of salvation. Note also that the Apostles' Creed and the opening and closing prayers, as well as the Glory Be and the O My Jesus are not strictly required either, just the Our Fathers and Hail Marys. Customs vary slightly from place to place, and so the Church allows a certain freedom here. However, I'm not encouraging anyone, especially in group recitation, to leave these prayers out. It's just good to know what is the case, since someone, especially when praying alone, may want to simplify the prayers so as to meditate more easily.

St. Louis de Montfort, the greatest preacher of the rosary ever, gives five methods of praying the rosary. In his fourth method, he gives a brief thought for each Hail Mary. In this way, he covers many of the mysteries of the life of Our Lord and Our Lady, and indeed, of the whole work of our salvation. For example, de Montfort presents the fall of Adam, the longing of the prophets, the marriage of Mary and Joseph, Our Lord's baptism by St. John, His miracles, His Transfiguration, the Last Supper, His descent among the dead, the Gifts and Fruits of the Holy Spirit, Christ's Second Coming, Our Lady's Immaculate Conception, Her motherly mediation of grace and so on.

We must remember that the rosary is a prayer, and so we may speak to God about any of the wonders He has done for us; we are free to consider any of the mysteries of our Faith. We are still praying the rosary, and can still gain the rich indulgences attached to its recitation. In her various apparitions, Our Lady never restricts the meditation to the customary ones. Indeed, why should she? In these things, we should use the "freedom of the sons of God," and enjoy the depths of our Faith. ✚

## THOMAS MORE: “A MAN FOR *THIS* SEASON”

CHARLES S. LiMANDRI, ESQ.\*

In 1929, G.K. Chesterton said that: “Blessed Thomas More is more important at this moment than at any moment since his death, even perhaps the great moment of his dying; but he is not quite so important as he will be in about 100 years’ time.” The prophetic import of Chesterton’s words has become increasingly poignant in our own time. My introduction to Thomas More came, as it has with many, through the viewing of Robert Bolts’ 1966 cinematic masterpiece, “A Man for All Seasons.” I first saw the film in 1977 which, providentially, occurred shortly before I left for a year of graduate study abroad in England through the University of San Diego’s Oxford program. It was providential because that year happened to coincide with the 500th anniversary of More’s birth and an outstanding exhibition of his life and times at the National Portrait Gallery in London. My immersion into the works of Thomas More, throughout that year, began a lifetime devotion to this patron saint of lawyers, judges, and statesmen.

As I learned about the momentous challenges More faced in his own day, I became keenly aware of how fortunate we were to live in a time and place in which we would presumably be forever free from persecution for our sincerely held religious beliefs. Now, a mere three decades later, it is clear to me that history does, indeed, repeat itself and that the lessons of More’s life and death are absolutely invaluable to our contemporary times. Over the last two years, as lead counsel in the efforts to preserve the Mt. Soledad Cross in San Diego, I have become acutely aware of the magnitude of the anti-Christian bias in our own society. For example, when I was retained to represent the City of San Diego, *pro bono*, in this controversy, my opponent stated on the record in court that the City’s hiring of a Christian attorney to represent it in the case concerning the Mt. Soledad Cross was analogous to the City hiring the Ku Klux Klan to represent it in a desegregation case. The liberal Superior Court Judge assigned to the case overruled my objection to such improper comments, and invited my adversary to proceed with his anti-Christian diatribe which, of course, he was only too happy to do.

When later interviewed by the press, my opponent stated that he did not mean to suggest that I was a racist, but rather: “How dare [the City] hire a Catholic attorney” to represent it in a religious freedom case. In ruling in favor of the atheist challenging the presence of the Mt. Soledad Cross on City property, the activist judge went so far as to state in her written opinion that it constituted an unconstitutional entanglement of government and religion for the City of San Diego to hire an attorney affiliated with a Catholic public interest law firm to represent it in the case. It was solely this finding by the trial court that led the City Attorney of San Diego to conclude that it was a “conflict of interest” for me to continue to represent the City in the case.

So much for any of my previous naive illusions that Christians in general, or

*A Man for This Season* (Continued on page 6)



SIR THOMAS MORE

*Hans Holbein  
the Younger*

(1527)

*So much for  
any of my  
previous naive  
illusions that  
Christians in  
general, or  
Catholics in  
particular, are  
now free  
from religious  
discrimination  
in this country.*

\*Charles S. LiMandri is the West Coast Regional Director of the Thomas More Law Center, which is a national, Catholic, public interest law firm based in Ann Arbor, Michigan. Mr. LiMandri works in that capacity on a part-time, *pro bono* basis. He also has a civil litigation practice in Rancho Santa Fe, California, in which he specializes in business and insurance litigation, as well as maritime and personal injury cases. Mr. LiMandri is a member of the American Board of Trial Advocates and the National Board of Trial Advocacy. He is a past President of the Thomas More Society of San Diego, a member of the Board of Directors of the Center for Thomas More Studies at the University of Dallas, as well as the President of the San Diego Chapter of Legatus.

(Continued from page 5) **A Man for This Season**

Catholics in particular, are now free from religious discrimination in this country. Current events are leading me to wonder if we are entering into another period of virulent anti-Catholicism, such as Thomas More experienced in England during the Protestant revolt of the early 16<sup>th</sup> Century. Thomas More was martyred in large part for opposing Henry VIII's attack on the authority of the Pope and the sanctity of marriage. Yet, even today, devout Catholics are being persecuted for speaking out against the relentless attacks on traditional marriage by the radical homosexual lobby in this country.

In California, the Catholic health care system is even under attack by those who would force Catholic physicians to perform abortions and *in vitro* fertilization procedures on lesbians. In Massachusetts, Catholic Charities is out of the adoption business, for the first time in over 100 years, because it will not place children with homosexual couples, a violation of basic tenets of our religion. Increasing numbers of school children are being taught not only to tolerate, but to actually embrace, the homosexual agenda. Conscience clauses are being eliminated from anti-Christian legislation that Catholic lawyers and judges will be asked to enforce against their brothers and sisters in the faith.

Elsewhere in the world the situation is even worse. "The world's 2.1 billion Christians are a religious minority in eighty-seven countries. The Geneva Report of 2002 estimates that up to 200 million Christians are being denied their full human rights, as defined by the United Nations Declaration of Human Rights, simply because they are Christians. Since 2000, there have been forty countries where at least one verifiable death attributable to anti-Christian violence has occurred." (Brinkmann, Susan, "The Greatest Story Never Told: Modern Christian Martyrdom," This Rock: Catholics Apologetics and Evangelization, Catholic Answers, Inc., Vol. 17, No. 8, Sept. 2006, page 27).

There are numerous parallels between More's day and our own that could explain the somewhat rapid spread of anti-Catholicism. This article will focus on two of the more notable engines of change that have characterized both More's time and our own. The first is a strong trend toward secularization. In More's day, this was evident through the writings of the likes of Machiavelli, whose book, The Prince, was published in 1532. In that work, Machiavelli sought to divorce religion and morality from politics. The classic example is More's former friend and benefactor, Henry VIII - - the once Catholic Prince turned heretical tyrant. The writings of Machiavelli, and anti-Catholic revolutionaries like Martin Luther, helped fuel the Protestant Reformation and the persecution of faithful Catholics like Thomas More and Bishop John Fisher.

In our own day, we have witnessed a resurgence of secularism that reflects, at best, a sneering tolerance of those who still aspire to Christian ideals. That grudging tolerance is increasingly giving way to a legally-enforced hostility to religion that has no room for traditional morality. In More's day, the invention of the printing press revolutionized the free flow of ideas, both good and bad. While it helped usher in a Renaissance of new learning, it also served as a vehicle by which heresy and sedition spawned anarchy and persecution. Five hundred years later, the widespread availability of the Internet has, in our own time, once again revolutionized the dissemination of information - - both good and bad. Whereas the wisdom of the ages can now be summoned to our computer screens in an instant, so can anti-religious propaganda and unbridled immorality. The latter has greatly weakened the resolve of millions in the current culture war being waged against religion and traditional values in the world today.

The challenges in More's day came not only from within his society itself, but also from an external enemy in the form of radical Islam. In More's lifetime, the Muslim empire was threatening to conquer Christian Europe. The European powers were greatly weakened through infighting and discord and, in 1521, Muslim forces conquered Hungary. The Papal Legate to England pointed out to Henry VIII that all of Christendom, including England itself, was in the greatest danger from the Muslim threat. Now, 500 years later, the scourge of radical Islam is again upon us. It has been predicted that within this generation, even without violence, Islam will finally overcome much of Europe through a shift in demographics. (Steyn, Mark, "It's the Demography Stupid," The New Criterion, Vol. 24, Jan. 2006, P.10). Thus, the great Muslim threat to Europe, that first arose in More's lifetime, stands to achieve its objectives in our own.

**A Man for This Season** (Continued on page 7)



(Continued from page 6) **A Man for This Season**

With dire threats to our culture from within and without, how do we stand to fare any better than did Thomas More, who was a martyr to his faith? Of course, the answer lies in that faith itself. Contemporary with Thomas More was Ignatius Loyola, the founder of the Jesuit order, who helped introduce a counter-reformation through a renewed commitment to Catholic orthodoxy. And, in our time, it is not surprising that it is the orthodox seminaries that are flourishing. Moreover, while secularism has been on the rise, faithful Catholics are banding together and forging alliances with Evangelical Christians and devout Jews.

Once again, the Mt. Soledad Cross case is an excellent example, inasmuch as it has been a true ecumenical effort that has helped bring about a series of spectacular successes. Multi-denominational alliances have helped achieve victories at the ballot box, in Congress, and even through legal efforts to obtain a stay granted by the United States Supreme Court. All branches of the state and federal governments have become involved in the case and the prospect of ultimate victory in the United States Supreme Court is now better than ever - especially with five Catholics currently sitting on the Court.

With all our political and legal maneuvering, which even led me to be present in the Oval Office to watch President Bush sign the legislation regarding the Mt. Soledad Cross which I helped draft, there is one lesson I have learned better than any other. That lesson is that regardless of the amount of effort expended and the degree of support and opposition, the outcome is ultimately in God's hands. Perhaps the best example of this is the result of the 54-day Miraculous Novena, prayed by a group of Catholics in San Diego, for the preservation of the Mt. Soledad Cross. At about the end of the first 27 days of the prayers for petition, Justice Kennedy of the United States Supreme Court issued a very rare stay of the federal court order to remove the cross by August 1, 2006. Then, on the 54<sup>th</sup> day of the Novena, which itself ended on August 1, 2006, the United States Senate, by unanimous consent, voted to transfer the Mt. Soledad property to the federal government, thereby mooting the effect of the federal court order to remove the cross from City property.

Saint Thomas More knew all too well that true devotion to the Eucharist, the rosary, and the cross itself, are indispensable weapons in the spiritual battles that confront all devout Catholics seeking to live their faith in an increasingly secular world. Like many of the veterans honored atop Mt. Soledad, Thomas More was willing to make the ultimate sacrifice for his beliefs. In his case, as his final words on the scaffold reflect, he died as: "The King's good servant, but God's first." The ultimate question each of us has to answer in the difficult days that lie ahead is: "How far am I willing to go in the defense of my own faith?" ✚

## MORE ON WEALTH

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

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

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



## THE WRITINGS OF THOMAS MORE



STM



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*The Most Reverend Tod David Brown,  
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Bishop Norman McFarland



Bishop Tod Brown



Homilist Bishop Gabino Zavala



Over 30 priests concelebrated the Red Mass



## THE EMPTY HOUSE

GREGORY WEILER, ESQ.

It was a brilliant summer morning on the famous 17 mile drive, winding our way through the Monterey Peninsula. After a cordial greeting from the security guard at the world-famous Pebble Beach development in Carmel, California, we meandered between groves of fragrant Monterey pines, beautiful and famous golf courses and beautiful sprawling mansions nestled back on large parcels. My law school classmate and I have stayed close these last 25 years. He is a very successful trust and estate attorney serving the exclusive clientele of the Monterey Peninsula community. We were going to make a quick stop at the home of one of his clients who had recently passed away at age 95. My friend needed to pick up some items at the house and asked my opinion on a few matters pertaining to the estate.

The house was nestled in about 3 acres in among a number of large modern Pebble Beach homes. It was a sprawling, single-story ranch-style house, run down with run-of-the-mill landscaping but with a beautiful 180° view of the Pacific Ocean. The house's owner was a wealthy man, the son of one of the most successful Western artists of the early 20th Century and a pioneer of the Monterey Peninsula, and certainly able to afford the finest home in the most beautiful location.

We parked the car and walked into the small attached garage which was full of all kinds of garage junk, but this was really old garage junk. We paused for a couple of minutes and I observed, "Boy, this stuff is really kind of out of the 40's and 50's, really almost antiques." When I asked my friend what he was going to do with all the "stuff," he simply replied that he was going to get a bid to "haul it all away."

From the garage, we proceeded into the house through a dingy hallway and I noticed that it had been completely emptied of furniture. Looking closer I could see that nothing had been done to the house in many decades: dull hardwood floors, tattered rugs, faded paint. The chandeliers and light fixtures were dusty crystal but must have been quite elegant and top-of-the-line when installed in the 1930's. The kitchen was just like my grandmother's: simple by today's standards but very upscale when it was originally constructed. All of the kitchen utensils and small appliances had been taken out of the drawers and cupboards and placed on the counters. They also appeared to be antiques. It was hard for me to fathom that until just a few weeks prior these items had been used by the owner as everyday utensils.

We wandered through the empty rooms of the house, through the large living room with a vaulted ceiling, long faded hallways, past a beautifully paneled library now empty of books, and into a spacious bedroom. The house had settled over the years, and there was a marked incline to one side, noticeable especially to a real estate attorney. I commented to my friend that the house was probably a "scrapper."

The master bedroom was empty with just a faded outline where the bed had been, empty closets and empty cabinets in the attached bathroom.

The house was empty, an empty vessel where the single man had spent some seven decades living his life --- as we now live ours. He was rich by the standards of his day with the finest home, in the finest location, with the finest fixtures. But that house was now empty: an empty house with its dirty crystal fixtures and discolored delicate silk laced curtains, made me uncomfortable... lonely...sad... I wondered about the old man and if this empty house was now all that remained of his life. I wondered to whom he talked, whom he loved, who loved him, and what did this man left behind....besides this



*This empty house became a stark reminder of the priorities urged on us by our Catholic faith: that all material things quickly pass away and that we must keep our focus fixed on things eternal: ... where will we spend eternity?*

*The Empty House* (Continued on page 10)

(Continued from page 9) **The Empty House**

empty house?

“A bid to haul this stuff away,” a “scrapper,” all the “finest” things of their day now just a demolition job?

I could not help but reflect on my life, my garage, my house: a remodel with plasma TV and leather couches. “Are my treasures such that moths and decay will destroy them?” “How much did he leave?” What would I leave—just an empty faded house?

This empty house became a stark reminder of the priorities urged on us by our Catholic faith: that all material things quickly pass away and that we must keep our focus fixed on things eternal: our souls, our loving actions, our relationships; and the ultimate question: where will we spend eternity? It also was a reminder of the extreme importance of passing the “good news” to our spouses, children and friends; a reminder that the opportunities to love given to each life are finite and should not be wasted.

The empty house made me reflect on our 21st century obsession with “things,” our myopic focus on the transient while neglecting the eternal. While recognizing that we all have certain human earthly needs such as eating, nonetheless the Gospel warns us that the siren’s song of our American culture: to loveless sex and acquiring material possession, call us incessantly to a life which could also one day be an “empty house.”

To me, the old empty house at Pebble Beach was a vivid warning to stay focused on the things eternal and not to squander the opportunities to live a life of Christian significance: to serve, to love and to make sure that others know that Christ has promised us that there is far more at the end of life than just an empty house. ✚

## THE PARABLE OF THE SPOONS



### THOUGHT FOR THE DAY

A holy man was having a conversation with the Lord one day and said, “Lord, I would like to know what Heaven and Hell are like.”

The Lord led the holy man to two doors. He opened one of the doors and the holy man looked in. In the middle of the room was a large round table. In the middle of the table was a large pot of stew which smelled delicious.

The people sitting around the table were thin and sickly. They appeared to be famished. They were holding spoons with very long handles and each found it possible to reach into the pot of stew and take a spoonful, but because the handle was longer than their arms, they could not get the spoons back into their mouths. The people were crying, angry and spewing hatred and cursing everyone for their predicament .

The holy man shuddered at the sight of their misery and hatefulness.

The Lord said, “Now you have seen Hell.”

They went to the next room and opened the door. It was exactly the same as the first one with the same large round table with a large pot of deliciously smelling stew in the middle. The people were equipped with the same long-handled spoons. But in this room the people were well-nourished, happy, laughing and talking and praising God for His blessings.

The Lord said, “Now you have seen Heaven.”

The holy man said, “I don’t understand.”

“It is very simple.” said the Lord, “You see, these people have learned think of others first by feeding their neighbor, while the greedy think only of themselves.” ✚

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**WHERE:** *First American Title Insurance Company*  
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**COST:** \$30 (no MCLE credit) \$75 (3 hrs MCLE credit)

Law Students: \$10

**PREREGISTRATION REQUIRED:** Make check payable to “St. Thomas More Society” & mail to Anne Lanphar at First American (see address above). Must be received by January 13<sup>th</sup>

*Refund Policy: If notice of cancellation is received by Jan. 13th, a refund will be permitted.*

*To cancel, notify Anne Lanphar at (714) 250-1453 or alanphar@firstam.com*

**Limited seating so make your reservation early!**

### QUESTIONS:

DEBRA KNEFEL at (714) 765-5169 (work) or (714) 287-7897 (cell)

DON HUNSBERGER at (714) 663-8000 (work) or (714) 721-8778 (cell)

### CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR, O. PRAEM
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: <b>“FOLLOWING JESUS— ELIMINATING BIAS”</b> (1 hr Elimination of Bias)	FR. EUGENE J. HAYES, JCD, O. PRAEM. <i>Abbott, St Michael's Abbey Doctor of Canon Law</i>
10:10am—11:10am	SESSION 2: <b>“SICKNESS &amp; SIN: MENTAL ILLNESS &amp; THE MORAL LIFE”</b> (1 hr Substance Abuse Prevention/Stress Management)	DR. AARON KHERIATY <i>Psychiatrist, U.C. Irvine and Member of Opus Dei</i>
11:20am—12:20pm	SESSION 3: <b>“CONTEMPORARY LEGAL ETHICS”</b> (1 hr Ethics)	DR. GEOFFERY C. HAZARD <i>Distinguished Professor of Law, U.C. Hastings College of Law; Noted Author</i>

### **DIRECTIONS:**

From 55 frwy take MacArthur Blvd offramp. Go west on MacArthur. Turn right (north) at Imperial Promenade and turn right at the signal onto First American Way. At stop sign, turn right and proceed through the parking lot to the Home Office Bldg (3 story bldg facing due east toward the 55 frwy.) †



## JAMES 5: 1-6

SCRIPTURAL  
CORNER

APOSTLE ST JAMES

*El Greco*

(1610)

*\*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.*

<sup>1</sup>Come now, you rich, weep and howl for the miseries that are coming upon you. <sup>2</sup>Your riches have rotted and your garments are moth-eaten. <sup>3</sup>Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure<sup>s</sup> for the last days. <sup>4</sup>Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup>You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup>You have condemned, you have killed the righteous man; he does not resist you.

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

<sup>1-6</sup> With exceptional severity and energy the sacred writer again (cf. 2:5-7) criticizes the sins of the well-to-do. In tones reminiscent of the Prophets (cf., e.g., Is 3:13-26; Amos 6:1ff; Mic 2:1ff), he reproves their pride, vanity and greed (w. 2-3) and their pleasure-seeking (v. 5), warning them that the judgment of God is near at hand (vv. 3, 5). The opening exhortation — “weep and howl” — is a very forceful call to repentance.

The Church has constantly taught that we have a duty to do away with unjust inequalities among men, which are frequently denounced in Scripture. The Second Vatican Council made an urgent call for a more just, fraternal society, a call for solidarity: “To fulfill the requirements of justice and equity, every effort must be made to put an end as soon as possible to the immense economic inequalities which exist in the world and increase from day to day, linked with individual and social discrimination, provided, of course, that the rights of individuals and the character of each people are not disturbed” (*Gaudium et spes*, 66).

People who are well-to-do should use their resources in the service of others. In this connection, the Church teaches that “they have a moral obligation not to keep capital unproductive and in making investments to think first of the common good. [...] The right to private property is inconceivable without responsibilities to the common good. It is subordinated to the higher principle which states that goods are meant for all” (SCDF, *Libertatis conscientia*, 87).

<sup>2-3</sup> Greed, an inordinate desire for material things, is one of the seven deadly sins. An avaricious person offends against justice and charity and becomes insensitive to the needs of his neighbor, so keen is he on his self-aggrandizement “If you are inclined to avarice,” say St Francis de Sales, “think of its folly: it makes us slaves to that which was intended to serve us. Remember how we must leave everything when we die; perhaps those who get our wealth then will only squander it, and even to their ruin” (*Introduction to the Devout Life*, 4, 10).

Our Lord also speaks about the moth and the rust which consume earthly treasures, and tells us that the true treasure is good works and upright actions, which will earn us an everlasting reward from God in heaven (cf. Mt 6:19-21). “You have laid up treasure for the last days”: a reference to the Day of Judgment, as in v. 5: “you have fattened your hearts in a day of slaughter” (cf. e.g., Is 34:6; hr 12:3; 25:34). It can also be translated as “you have laid up treasure in the last days”, which would be a reference to the present time, which (ever since the coming of the Messiah) is seen as in fact the last days, the beginning of the eschatological era. The two renderings are compatible because they both have reference to the Judgment

<sup>4</sup> Cheating workers of their earnings was already condemned in the Old Testament (cf., e.g., Lev 19:13; Deut 24:14-15; Mal 3:5). It is one of the sins which “cries out to heaven” for immediate, exemplary punishment; the same applies to murder (cf. Gen 4:10), sodomy (Gen 18:20-21) and oppression of widows and orphans (Ex 22:22-24).

The Church has often reminded the faithful about the duty to pay fair wages: “remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level to correspond to the role and the productivity of each, the relevant economic factors in his employment, and the common good” (Vatican II, *Gaudium et spes*, 67).

“The Lord of hosts”: a common Old Testament description of God, manifesting his omnipotence, as Creator and Lord of the whole universe; it is used to acclaim God in the Sanctus of the Mass: “Lord God of power and might” (“Dominus Deus Sabaoth”). ☩

## THE LAWYER WHO TOOK JESUS LITERALLY & CHANGED THE WORLD

FR. JOSEPH NGUYEN  
ASSOCIATE PASTOR, ST ANGELA MERICI

*“Whoever cause one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched.” Mark 9: 38-43*

Millard Fuller attended law school at the University of Alabama in the early 1970s. His goal was to become “fabulously rich.” He was “obsessed with making money.”

Fuller married his wife, Linda, in his senior year in college and they began a family immediately. His drive to become rich, however, took its toll on his family. He was spending all of his time at work and virtually no time with his family. It got to the point where Linda was seriously considering leaving him.

Then one night they sat down together and talked out their situation. The conclusion they came to bring us to today’s Gospel, where Jesus says, “If your hand makes you lose your faith, cut it off.” In other words, Jesus is saying: If money is keeping you from living the Gospel, then you’d better to make the changes now than lose your life in the world to come. And that’s exactly what Millard and Linda decided to do.

They were millionaires, but their wealth was destroying both of their lives. Worse yet, it was threatening to destroy their lives in the world to come. Incredibly—and you can check this out, if you doubt it—they decided to give away every cent of their millions. Their friends, families, and associates were shocked and disbelieving.

After giving away everything, Millard and Linda moved into an interracial community in Georgia, called Koinonia. It was founded by Clarence Jordan, author of the Cotton Patch Version of the New Testament.

To make the long story short, it was through his Koinonia experience that Fuller got the idea to begin building nonprofit homes with no-interest loans for and in partnership with the poor, who would occupy them. Thus, in 1976 the idea behind Habitat for Humanity was born. The idea captured the imagination of all kinds of concerned people. So much so that by the year 2000, Habitat was building 10,000 homes a year with volunteer help of many people and sources. For examples, four presidents—Carter, Reagan, Bush, and Clinton—have all spent time



**HABITAT FOR HUMANITY  
Founder  
Lawyer Millard Fuller**



**For the first few years  
Habitat's operations  
were run from Millard  
Fuller's law office on  
Church Street in  
Americus, GA**

*A Lawyer Who Took Jesus Literally* (Continued on page 14)

(Continued from page 13) **A Lawyer Who Took Jesus Literally**

working side by side with volunteers carrying lumber, sawing, and swinging a hammer. Others became involved, not only in contributing money but actually doing on-site work. Among those who undertook to sponsor homes by soliciting contributions are Oprah Winfrey, the United States Congress, Fortune 500 companies, college students, and high school students. Most recently, corporations like AT&T, McDonalds, Bell South, Maxwell House Coffee... have become involved.

This brings us back to Mark's Gospel. When we listen to it, it never fails to get our attention. To make his point, Jesus uses a shocking image. It is this: We must be prepared to take drastic measures to separate ourselves from whatever might be keeping us from living the Gospel. What Jesus has in mind is beautifully illustrated by the story behind Habitat for Humanity. When Millard Fuller saw what his obsession for money was doing to his life and his family, he performed the kind of radical surgery Jesus talks about in today's Gospel.

But the story behind Habitat goes even a step beyond that. It shows how the courageous decision of two people to live the Gospel can work miracles. Not only did Millard and Linda's decision change their lives, but it has since changed the lives of millions of others. Today, Habitat for Humanity is helping the poor in 40 different nations.

But it does not stop even here. Apart from the hope it gives the poor, it inspires those who get involved to change their own lives for better. It inspires them to begin living as Jesus taught us to live. Typical is the woman who said to Fuller: "Thank God for Habitat for Humanity. It brought my husband back to the Church. He hadn't been to church in twenty years. He started volunteering for Habitat for Humanity, and three months ago he woke up on Sunday morning and said, 'I want to go to church with you.'"

Mark's Gospel and the story of Habitat for Humanity are stories that we all need to hear. They illustrate that the miracle of the multiplication of the loaves and fishes continues to repeat itself whenever and wherever just one person decides to live the Gospel. Had Millard Fuller decided to pursue his obsession for money, everything we have been describing would never happen. And what a tragedy that would have been. ✚

**SIMPLE TRUTHS**



**Fulton J. Sheen**

**"Those who have to counsel other people should therefore never take too seriously the seeming wrath against goodness and morality. It may be only the swathing grave cloths out of which the new person is to rise.**

**The individual really does not hate goodness, but himself. But in his pride he will not admit it, until at last restlessness and uneasiness drive him to his knees for pardon and for light. When he begins to blame himself and not economic conditions, or his companions, or his grandmother, or his ductless glands, he finds the key to happiness." ✚**



## HOW TO OVERCOME IDOLATRY OF THE WEALTHY

**HIS HOLINESS POPE JOHN PAUL II**  
VATICAN CITY, OCTOBER 27, 2004

On October 27, 2004, John Paul II assailed the seduction of the “idolatry of wealth” and success, stressing that God alone can free man from the clutches of death.

“This is one of the constant temptations of humanity: attaching oneself to money, regarding it as endowed with an invincible force; it deludes one into thinking that death can also be bought, removing it from oneself,” the Pope said today in his address to the general audience.

The Holy Father was commenting on the second part of Psalm 48(49), before some 20,000 faithful who defied the rain that drenched St. Peter’s Square.

“In reality, death breaks in with its capacity to demolish all illusions, sweeping away every obstacle, humbling all self-confidence, and sending rich and poor, sovereigns and subjects, the foolish and wise to the next world,” the Pope said. Because of his health, he read only a few passages of his written address.

According to John Paul II, a “realistic and severe” meditation on death, the “inescapable end of human existence,” can be of great help for all, in a society that tries “in every way to ignore this reality, removing it from the horizon of our thought.”

To reflect on death “relativizes so many secondary realities which, unfortunately, we have absolutized, as is, precisely, the case of wealth, success, power,” he continued, quoting the biblical Book of Sirach: “In whatever you do, remember your last days, and you will never sin.”

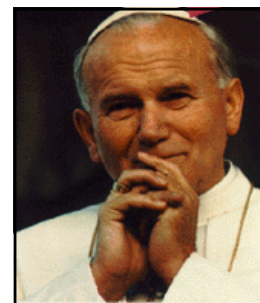
“If money does not succeed in ransoming us from death, there is one” -- God -- “who can redeem us from that dark and tragic horizon,” the Pope said.

“Thus, a horizon of hope and immortality opens for the just man,” he added. “The just man, poor and humiliated in history, when he reaches the last frontier of life, is without goods, has nothing to give as ransom to stop death and remove himself from its cold embrace.”

“But then the great surprise comes: God himself offers the ransom and snatches his faithful one from the hands of death, as he is the only one who can conquer death, inexorable for human creatures.”

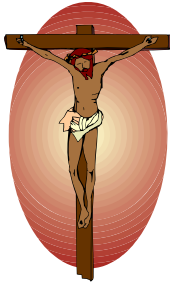
The Holy Father concluded the meditation quoting Jesus’ words in the Gospel according to St. Matthew, when he says, “Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal,” adding “where your treasure is, there also will your heart be.”

With his address, the Pontiff continued with his commentaries on the Psalms and canticles that are part of vespers, the evening prayer of the Church. ☩



**FRANK & ERNEST**

## PRAYER PETITIONS



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

- ♦ Kathy Todd (cancer)
- ♦ Susan Keenan (serious illness)
- ♦ Melissa DiFelice (serious illness)
- ♦ Fr. George M. Luznicky (deceased)
- ♦ Madeline McKimmey (birth problems)
- ♦ Ellie Shonefelt & Her Children (divorce)
  - ♦ Janet Prael (illness)
  - ♦ Lindsay Stevens (illness)
  - ♦ Douglas Kniec (illness)
- ♦ Anne Lanphar (special intention)
- ♦ Eleanor Kott & Family (illness)
  - ♦ Jeff Weber (serious illness)
  - ♦ David Macdonald (illness)
  - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness)
  - ♦ Kevin Guice (serious illness)
  - ♦ Julia Nelson (serious illness)
  - ♦ Sean Nelson (illness)
- ♦ Kallie Townsend-3yr old (serious illness)
- ♦ Mary Keelan (illness)
- ♦ Karl Abeyta (serious illness)
- ♦ Lauri B Kalinowski (serious illness)
  - ♦ John Thompson (employment)
  - ♦ Duain Cruzat (serious disease)
  - ♦ Keith Wilson (serious illness)
- ♦ Milos & Edith Myrik (serious illness)
  - ♦ Scott Smith (illness)
  - ♦ Ryan Ronk (serious injury)
  - ♦ 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)
  - ♦ Joan Hansen (conversion) †

*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) 250-8605 or email your request to  
[alanphar@firstam.com](mailto:alanphar@firstam.com)*



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THOMAS MORE ON THE RELATION OF  
LAW AND POLITICS:  
*THE HISTORY OF KING RICHARD THE THIRD*  
OR  
*IS LAW POWERLESS BEFORE TYRANNY?*



Friday,

Nov. 3, 2006

4:00 – 5:30 pm

**MORE'S POLITICAL THOUGHT: A HUMANIST REALISM**

**Dr. George Logan**, editor of *The History of King Richard III* (Indiana UP, 2005); principal editor of the Cambridge *Utopia*; co-editor of the *Norton Anthology of English Literature* (5<sup>th</sup>-8<sup>th</sup> editions); author of *The Meaning of More's "Utopia"* (Princeton UP); Professor, Queen's University, Canada

6:00 -7:30 pm

Reception & dinner, Haggar Dining Room, University of Dallas

7:30 pm

**ANNUAL THOMAS MORE LECTURE: Differing Designs, Differing Rhetorics: Why Two Versions of More's *Richard III*?** **Dr. Elizabeth McCutcheon**, author of numerous articles on More (esp. his rhetoric) and *My Dear Peter: The Ars Poetica and Hermeneutics for More's Utopia*; editorial board member of *Moreana* since 1976; Prof. Emerita and former chair of Graduate Studies, English Dept., University of Hawaii.

Saturday,

Nov. 4, 2006

9:00 – 10:30 am

**CLASSICAL PERSPECTIVES ON LAW & TYRANNY: MORE'S MODELS FOR *RICHARD III***

**Dr. Joseph Koterski**, SJ, Fordham Univ., Philosophy Depart.; editor-in-chief of the *International Philosophical Quarterly* since 1994, prolific in publications dealing with his expertise in the areas of natural law theory and conscience.

**Dr. Gerard Wegemer**, director of Center for Thomas More Studies; author of *Thomas More on Statesmanship*; co-editor of *A Thomas More Source Book*; Professor, University of Dallas.

11:00am - 12:30 pm

**PANEL OF SCHOLARS: "CRITICAL ISSUES IN *RICHARD III*."**

1:00 pm

Lunch, Haggar Dining Room

2:00–3:30 pm

**JUDGING THOMAS MORE ON LAW AND LIBERTY: A Panel of Lawyers & Judges Give Their Readings of *Richard III***

**Organizers:**

**Judge Jennie D. Latta**, U.S. Bankruptcy Judge, Memphis, TN

**Louis Karlin**, Research Attorney, Court of Appeal, Los Angeles, CA

4:00–5:30 pm

**CONFLICTING READINGS OF *RICHARD III*: Speakers, Panelists and Audience Discuss and Cross-Examine Each Other**

6:00 pm

**ANNUAL THOMAS MORE BANQUET**

Sunday,

Nov. 5, 2006

9:15-10:45 am

**ACADEMIC SEMINARS**

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

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





**REGISTRATION FORM – 3-5 NOV 2006**  
**THOMAS MORE STUDIES CONFERENCE**

Name.....

Please specify name for name tag (if different) .....

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**Please select the category that best matches you:**

- ☐ Academic, ☐ Lawyer, ☐ High School Teacher, ☐ Law Student, ☐ Graduate Student,  
☐ Undergraduate Student, ☐ Religious, ☐ Other

Institutional Affiliation.....

Special Diet .....

**CONFERENCE HOTEL:** *Wyndham Las Colinas Garden Hotel* (\$70 per night/\$9.95 for breakfast – plus tax. Please ask for reservations under “Thomas More Conference.”).

**HOTEL RESERVATIONS NOT GUARANTEED AFTER OCTOBER 3, 2006.**

Phone and address of hotel for you to contact:

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

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

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

**CONFERENCE FEES: DEADLINE FOR EARLY REGISTRATION: August 31, 2006**

Early Registration (\$65) Students (\$15) \$ \_\_\_\_\_

Regular Registration (\$75) Students (\$20) \$ \_\_\_\_\_

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

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

Dinner, Saturday night (\$35) \$ \_\_\_\_\_

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

**TOTAL** \$ \_\_\_\_\_

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

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

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I authorize payment of the above total.

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(signature)

\_\_\_\_\_  
(date)

**SEND THIS FORM TO:** Hilary Brink, Univ. of Dallas, 1845 E. Northgate Dr. #475, Irving, TX 75062

## “IN HER FACE WE CAN TRULY PERCEIVE THE DIVINE LIGHT”

*Pope Benedict XVI's Homily on the  
Feast of the Holy Name of Mary\**

### EUCCHARISTIC CELEBRATION

*Islinger Feld, Regensburg  
Tuesday, 12 September 2006*

*Dear Brothers in the episcopal and priestly ministry!  
Dear Brother and Sisters!*

We are gathered for a celebration of faith. But the question immediately arises: What do we actually believe? What does it mean to have faith? Is it still something possible in the modern world? When we look at the great *Summae* of theology compiled in the Middle Ages, or we think of the number of books written each day for or against faith, we might lose heart and think that it is all too complicated. In the end, we can no longer see the forest for the trees. True enough: faith's vision embraces heaven and earth; past, present and future; eternity - and so it can never be fully exhausted. And yet, deep down, it is quite simple. The Lord himself tells us so when he says to the Father: “you have revealed these things to the simple - to those able to see with their hearts” (cf. Mt 11:25). The Church, for her part, has given us a tiny *Summa* in which everything essential is expressed. It is the so-called “Apostles’ Creed,” which is usually divided into twelve articles, corresponding to the number of the twelve Apostles. It speaks of God, the creator and source of all that is, of Christ and his work of salvation, and it culminates in the resurrection of the dead and life everlasting. In its basic structure, the Creed is composed of only three main sections, and as we see from its history, it is merely an expansion of the formula for Baptism which the same Lord entrusted to his disciples for all time when he told them: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mt 28:19).

Once we realize this, two things become clear. First, faith is simple. We believe in God - in God, who is the Beginning and End of human life. We believe in a God who enters into a relationship with us human beings, who is our origin and our future. Consequently, faith is, always and inseparably, hope: the certainty that we have a future and will not end up as nothing. And faith is love, since God's love is “contagious.” This is the first thing: we simply believe in God, and this brings with it hope and love.

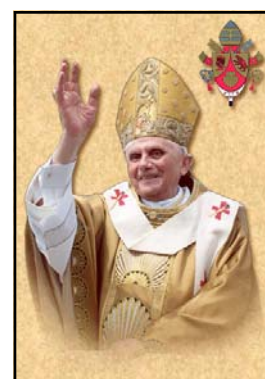
A second thing also becomes clear: the Creed is not a collection of propositions; it is not a theory. It is anchored in the event of Baptism - a genuine encounter between God and man. In the mystery of Baptism, God stoops to meet us; he comes close to us and in turn brings us closer to one another. Baptism means that Jesus Christ adopts us as his brothers and sisters, welcoming us as sons and daughters into God's family. He thus makes us one great family in the universal communion of the Church. Truly, those who believe are never alone. God comes to meet us. Let us go out to meet God and thus meet one another! To the extent we can, let us make sure that none of God's children ever feels alone!

We believe in God. This is a fundamental decision on our part. But again the

Papal Message (Continued on page 20)



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





(Continued from page 19) Papal Message

question has to be asked: is this still possible today? Is it reasonable? From the Enlightenment on, science, at least in part, has applied itself to seeking an explanation of the world in which God would be unnecessary. And if this were so, he would also become unnecessary in our lives. But whenever the attempt seemed to be nearing success - inevitably it would become clear: something is missing from the equation! When God is subtracted, something doesn't add up for man, the world, the whole universe. So we end up with two alternatives. What came first? Creative Reason, the Creator Spirit who makes all things and gives them growth, or Unreason, which, lacking any meaning, yet somehow brings forth a mathematically ordered cosmos, as well as man and his reason. The latter, however, would then be nothing more than a chance result of evolution and thus, in the end, equally meaningless. As Christians, we say: "I believe in God the Father, the Creator of heaven and earth" - I believe in the Creator Spirit. We believe that at the beginning of everything is the eternal Word, with Reason and not Unreason. With this faith we have no reason to hide, no fear of ending up in a dead end. We rejoice that we can know God! And we try to help others see the reasonableness of faith, as Saint Peter in his *First Letter* explicitly urged the Christians of his time to do, and with them, ourselves as well (cf. 3:15)!

We believe in God. This is what the main sections of the Creed affirm, especially the first section. But another question now follows: in what God? Certainly we believe in the God who is Creator Spirit, creative Reason, the source of everything that exists, including ourselves. The second section of the Creed tells us more. This creative Reason is Goodness, it is Love. It has a face. God does not leave us groping in the dark. He has shown himself to us as a man. In his greatness he has let himself become small. "Whoever has seen me has seen the Father," Jesus says (Jn 14:9). God has taken on a human face. He has loved us even to the point of letting himself be nailed to the Cross for our sake, in order to bring the sufferings of mankind to the very heart of God. Today, when we have learned to recognize the pathologies and the life-threatening diseases associated with religion and reason, and the ways that God's image can be destroyed by hatred and fanaticism, it is important to state clearly the God in whom we believe, and to proclaim confidently that this God has a human face. Only this can free us from being afraid of God - which is ultimately at the root of modern atheism. Only this God saves us from being afraid of the world and from anxiety before the emptiness of life. Only by looking to Jesus Christ does our joy in God come to fulfillment and become redeemed joy. During this solemn Eucharistic celebration, let us look to the Lord lifted up before us on the Cross and ask him to give us the immense joy which, at the hour of his farewell, he promised to the disciples (cf. Jn 16:24)!

The second section of the Creed ends by speaking of the last judgment and the third section by speaking of the resurrection of the dead. Judgment - doesn't this word also make us afraid? On the other hand, doesn't everyone want to see justice eventually rendered to all those who were unjustly condemned, to all those who suffered in life, who died after lives full of pain? Don't we, all of us, want the outrageous injustice and suffering which we see in human history to be finally undone, so that in the end everyone will find happiness, and everything will be shown to have meaning? This triumph of justice, this joining together of the many fragments of history which seem meaningless and giving them their place in a bigger picture in which truth and love prevail: this is what is meant by the concept of universal judgment. Faith is not meant to instill fear; rather it is meant to call us to accountability. We are not meant to waste our lives, misuse them, or spend them simply for ourselves. In the face of injustice we

Papal Message (Continued on page 21)



THE LAST  
JUDGMENT

Jan van Eyck

(1420)



(Continued from page 20) ***Papal Message***

must not remain indifferent and thus end up as silent collaborators or outright accomplices. We need to recognize our mission in history and to strive to carry it out. What is needed is not fear, but responsibility - responsibility and concern for our own salvation, and for the salvation of the whole world. Everyone needs to make his or her own contribution to this end. But when responsibility and concern tend to bring on fear, then we should remember the words of Saint John: "My little ones, I am writing this to keep you from sin. But if anyone should sin, we have an advocate with the Father, Jesus Christ the righteous one" (1 Jn 2:1). "No matter what our hearts may charge us with - God is greater than our hearts and all is known to him" (*ibid.*, 3:20).

Today we celebrate the feast of the "Most Holy Name of Mary." To all those women who bear that name - my own mother and my sister were among them, as the Bishop mentioned - I offer my heartfelt good wishes for their feast day. Mary, the Mother of the Lord, has received from the faithful the title of *Advocate*: she is our advocate before God. And this is how we see her, from the wedding-feast of Cana onwards: as a woman who is kindly, filled with maternal concern and love, a woman who is attentive to the needs of others and, out of desire to help them, brings those needs before the Lord. In today's Gospel we have heard how the Lord gave Mary as a Mother to the beloved disciple and, in him, to all of us. In every age, Christians have received with gratitude this legacy of Jesus, and, in their recourse to his Mother, they have always found the security and confident hope which gives them joy in God and makes us joyful in our faith in him. May we too receive Mary as the lodestar guiding our lives, introducing us into the great family of God! Truly, those who believe are never alone. Amen! ✚



**THE BEAUTIFUL  
VIRGIN OF  
REGENSBURG**

***Albrecht Altdorfer***  
**(1519–20)**

**Ad Risum Vertere Veritatem\***



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

## **THE BURGLAR AND JESUS**

A burglar broke into a house one night. He shined his flashlight around, looking for valuables; and when he picked up a CD player to place in his sack, a strange, disembodied voice echoed from the dark saying, "Jesus is watching you."

He nearly jumped out of his skin, clicked his flashlight off, and froze. When he heard nothing more after a bit, he shook his head, promised himself a vacation after the next big score, then clicked the light on and began searching for more valuables.

Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, "Jesus is watching you."

Freaked out, he shined his light around frantically, looking for the source of the voice.

Finally, in the corner of the room, his flashlight beam came to rest on a parrot.

"Did you say that?" he hissed at the parrot.

"Yep," the parrot confessed, then squawked, "I'm just trying to warn you."

The burglar relaxed. "Warn me, huh? Who in the world are you?"

"Moses," replied the bird.

"Moses?" the burglar laughed "What kind of people would name a bird 'Moses'?"

"The kind of people that would name a Rottweiler 'Jesus.'" ✚



# THE CATECHISM OF THE CATHOLIC CHURCH

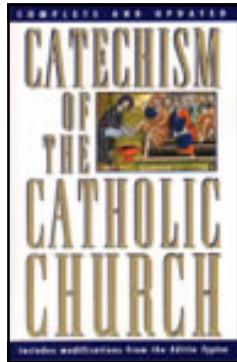
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### SECTION TWO: THE TEN COMMANDMENTS

#### CHAPTER TWO: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

#### ARTICLE 10: THE TENTH COMMANDMENT

#### III. POVERTY OF HEART



## CATECHISM CORNER

**2544** Jesus enjoins his disciples to prefer him to everything and everyone, and bids them "renounce all that [they have]" for his sake and that of the Gospel. Shortly before his passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on. The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven.

**2545** All Christ's faithful are to "direct their affections rightly, lest they be hindered in their pursuit of perfect charity by the use of worldly things and by an adherence to riches which is contrary to the spirit of evangelical poverty."

**2546** "Blessed are the poor in spirit." The Beatitudes reveal an order of happiness and grace, of beauty and peace. Jesus celebrates the joy of the poor, to whom the Kingdom already belongs:

The Word speaks of voluntary humility as "poverty in Spirit"; the Apostle gives an example of God's poverty when he says: "For your sakes he became poor."

**2547** The Lord grieves over the rich, because they find their consolation in the abundance of goods. "Let the proud seek and love earthly kingdoms, but blessed are the poor in spirit for theirs is the Kingdom of heaven." Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow. Trust in God is a preparation for the blessedness of the poor. They shall see God. ✠



**CHRIST CHASING THE  
MONEYLENDERS  
FROM THE TEMPLE**

*Giovanni Benedetto  
Castiglione*

(Date Unknown)

**EXPULSION OF THE  
MONEYCHANGERS  
FROM THE TEMPLE**

*Giotti di Bondone*

(1304)



**CHRIST DRIVING THE  
MONEYCHANGERS  
OUT OF THE TEMPLE**

*Valentin de Boulogne*

(1618)

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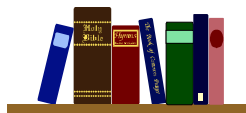
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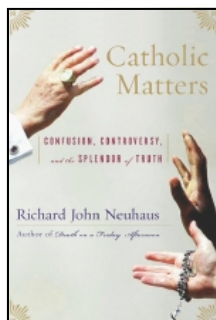
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★ TOPIC: “*The Psalms: Cries from Man’s Heart to God’s Ear*”

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