

Ad Veritatem

Volume 13 Issue 3

St. Thomas More Society of Orange County

MARCH 2008

Until the time of his imprisonment, Thomas More started each day with private prayer, study and Mass.

Thomas More:
A Portrait of Courage

MARCH MEETING:

WEDNESDAY MARCH 19, 2008 NOON

SPEAKER: FR. DONALD CALLOWAY, MIC

TOPIC: MY JOURNEY FROM A DRUGGED-OUT DEAD-HEAD
AGNOSTIC TO THE PRIESTHOOD

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. ☩

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VISIT OUR WEBSITE at www.stthomasmore.net

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O. PRAEM, PH.D.
St. Michael's Abbey

AD VERITATEM EDITOR
ANNE LANPHAR

MARCH MEETING

FR. DONALD CALLOWAY, MIC
MY JOURNEY FROM DRUGGED-OUT DEAD-HEAD AGNOSTIC TO THE PRIESTHOOD



WHEN:
NOON
Wed. Mar 19th

WHERE:
First American Trust Bldg.
5 First American Way, Santa Ana

FOR DIRECTIONS
(714) 250-3000

COST:
Lunch: \$15

Donald Calloway was raised without any religion or a father figure to model. Finally baptized as a Protestant at the age of ten, he never received any formal Christian instruction. When his family moved to California, he slipped into the "MTV lifestyle" - sex, drugs and rock music. This pagan rebellion intensified to total mayhem when his family relocated to Japan and he ran away from home and became involved with a life of crime. During this time, Donald's mother became Catholic and fervently prayed for her fifteen-year-old prodigal son to return home. After many failures at drug rehab, Donald sought solace as a Grateful Dead groupie even as God was miraculously moving his entire family to convert to Catholicism! Resisting any attempts to be evangelized and turning once again to petty robbery in order to survive, in 1992 this rebel without a cause reached a breaking point in his life. Fortunately, he discovered a book on Marian apparitions and devoured its powerful message of repentance. The Blessed Virgin Mary had literally stolen his heart and introduced spiritual concepts like heaven, hell, repentance and sin.

Rev. Donald Calloway, M.I.C., is the assistant rector of the National Shrine of the Divine Mercy in Stockbridge, MA. As a convert to the Catholic Faith, Father Calloway left a rebellious life of wine, women and song to embrace God's saving truth. After studying at the Franciscan University in Steubenville, OH and the Dominican House of Studies in Washington, D.C., he was ordained to the sacred priesthood in 2003. †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- APRIL 19**
- MAY 21**
- JUNE 18**
- JULY 16**
- AUGUST 20 †**

SPECIAL DATES

- HOLY THURSDAY: March 20**
- GOOD FRIDAY: March 21**
- EASTER SUNDAY: March 23**



CALENDAR REMINDERS



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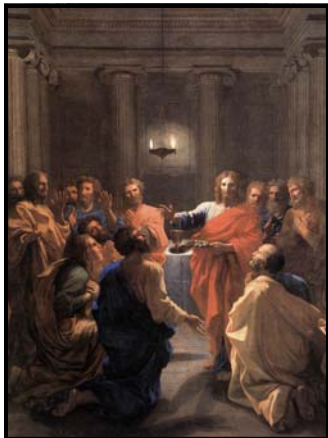
THE PRECIOUS BLOOD

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

A MESSAGE FROM OUR CHAPLAIN

QUESTION: *A couple of weeks ago in our parish Mass there was a large quantity of the Precious Blood remaining after Communion. Instead of drinking it, the leader of our squad of Eucharistic Ministers decided to pour it down a special sink in the sacristy which he said was made just for this purpose. Is this allowed? It seemed so irreverent to pour the Eucharist out like that.*

ANSWER: Although the extraordinary minister of the Eucharist may have had good intentions, objectively to treat the Precious Blood in that way is a terrible sacrilege. The bishops of the United States have established norms recognized by the Holy See which are the minimum to be followed in the reverent treatment of the sacrament of the Precious Blood. Their Directory for the Celebration and Reception of Communion Under Both Kinds, promulgated in 1984, states: "Ministers shall always show the greatest reverence for the Eucharistic species by their demeanor and in the manner in which they handle the consecrated bread or wine. Should there be any mishap, for example if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the sacrarium. After Communion, the Eucharistic bread that remains is to be stored in the tabernacle. Care should be taken in regard to any fragments remaining on the corporal or in the sacred vessels. In those instances when there remains more consecrated wine than was necessary, the ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward . . . It is strictly prohibited to pour the Precious Blood into the ground or into the sacrarium (paragraphs 34-36, 38, emphases added).



THE INSTITUTION OF
THE EUCHARIST

Nicolas Poussin

(1640)

The "*sacrarium*" is a special sink in the sacristy of most churches used for the disposal of sacred things that are no longer usable, for example, holy water, blessed ashes, and so on. The Blessed Sacrament is never "disposed" of. It must always be consumed (eaten or drunk) by a priest, deacon, an appointed minister, or one of the faithful.

In the introduction to the norms just quoted, the bishops give a clear and classical presentation of the Catholic dogma concerning the substantial and permanent presence of Our Lord in the Blessed Sacrament. Perhaps if we priests were as eager to give instruction in the sublime mysteries of the Faith as we are to involve the laity in various liturgical ministries, such horrible practices wouldn't occur nearly as often as they do. †

A EUCHARISTIC TRANSFORMATION

GREGORY WEILER, ESQ.

As Catholic lawyers and judges, we are faced with seemingly endless demands on our time, resources, energy and attention. We try to fit everything into our busy lives. The incessant pressure of our personal and professional lives tests our professed priorities. We often become true reactionaries as we go from fire to fire, leaving the remnants of our hectic schedules to our families and spiritual life.

A quick review of our day-timers and checkbooks easily identifies our priorities. You know, *"If you were charged with Christianity, would there be enough evidence to convict you?"*

A number of years ago I asked myself the critical question *"What is really important to me?"* *"Where do I spend most of my time, money and thoughts?"*

I found that the answer was quite disconcerting - notwithstanding my lovely wife and 4 children, respected position in our parish and professed Catholic faith, a majority of my time and thoughts were spent on career, money, ambition and the material world.

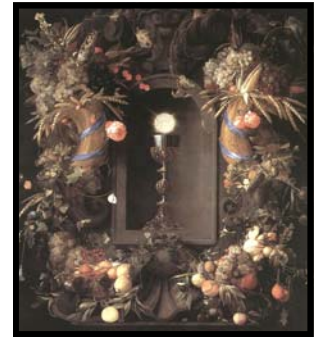
This midlife examination of the "business plan" led me to look closely at what I "professed." I am sure we have all stated the *"God first, family second, etc."* I went further and really examined my bedrock priorities. By the grace of God such search began and ended with our Catholic faith. "I believe in one God...Jesus came down from Heaven..." The creator of the universe came down from heaven for me (us); the Infinite One became incarnate for me (us); God loves me (us) enough to create us - knowing beforehand we will screw up, but created us anyway, and through His plan redeemed a corrupt world.

The words *"came down from Heaven"* haunted me. I know He lived for 33 years and died on Calvary. But we have been taught, and I know, that we do not worship a dead Jesus. *"Came down from Heaven...."* God Himself *"came down from Heaven."* The Infinite One of a million galaxies *"came down from Heaven."* Our loving Father, a wonderful savior, spirit of truth *"came down from Heaven."*

"Down from Heaven" - Well, did he have a nice visit? Catholics profess a basic belief in the "Real Presence" of Christ in the Eucharist, but do we really believe? Do we believe, trust and know that the God who manifested Himself in the spirit to Israel in the Old Testament and to the Church by His physical presence in the year *anno domini*, would **not** leave us alone after his ascension?

When I asked myself whether I really believed in the "real presence," I sheepishly answered, really whispered, "I believe." I then heard in my prayer a subtle *"Really? Show Me."*

These questions 10 years ago led me to the most sweet and sublime appreciation for the love Our Lord has for us. He gave us Himself in a Eucharist to sustain us, nourish us, to touch us, allow us to touch Him, love Him, concretely,



EUCHARIST IN FRUIT WREATH

Jan Davidsz de Heen
(1648)

***The Eucharist
will transform
every part of
your life and
your hectic
practice will still
be hectic but will
bear the mark of
a gracious joy
that will bear
fruit a
hundredfold.***

(Continued from page 5) *Eucharistic Transformation*

physically. The infinite, stepping out of time and eternity to now, for us.

Our Protestant brothers and sisters would assert that although they don't believe Jesus is physically here, He didn't leave us alone, but left us with His spirit. But the Church teaches that there was no such divine retraction from physical substantial presence to only spirit. Jesus promised: "*I will be with you always*" was no idle promise.

The mystery of the incarnation is so sweet and unfathomable that our response can only be a simple thank you, Jesus. We, the Church, have Jesus, Son of Mary, the Incarnate Third Person of The Holy Trinity, now, physically, substantially in the Eucharist.

So what? A look at the American Church today screams "Eucharist? No big deal." Given Mass attendance, our "casual" reception of Communion, welcoming of obstinate dissenters at Communion, and the seeming disappearance of our tabernacles, is it any wonder that those outside the Church don't know what we believe or don't believe that we really believe, what we profess? This hypothetical "So what?" question to lawyers and judges is not to single us out, but is a fire alarm, a life preserver to the most harried and distracted of professions.

I propose the Eucharist as the Means and End to our lives.

We know that we have been created as eternal creatures, designed by our Maker to love, honor and glorify God. Such is our ultimate purpose, design and end - our destiny. Yet we spend so much of our lives in anxiety, hurry and distraction pursuing lesser goods and all too often lesser evils.

The Church teaches with clarity that the Eucharist is the source and summit of our Catholic life. I know from actual experience that the Eucharist, received and adored, is the key, the answer to every need we have, every question in our lives, every longing in our hearts. He is the potter and we are the clay. We must only embrace the potter's wheel by frequent Communion, and hours spent with Our Lord in Adoration.

Do you want to change your life for the better; to be less anxious; to be a better spouse and parent; to find peace and contentment? The answer is so simple and clear: Attend Mass often and spend time with Jesus in person (no more telephone calls or emails) in Adoration. Then surrender and let Him do His thing (yes, no further effort by us is necessary or productive).

You will discover that what started as a selfish motive of seeking happiness through Christ will end with yet another sweet Christian paradox. Eucharistic intimacy will lead to a longing for God which is the essence of true liberty, a compulsion to be with Him which frees rather than enslaves. To come full circle and discover that it is not about us, but about Him.

The Eucharist will transform every part of your life and your hectic practice will still be hectic but will bear the mark of a gracious joy that will bear fruit a hundredfold.

Nothing ventured, nothing gained - take a chance on the Eucharist. Our Lord never disappoints. †



**THE INSTITUTION OF
THE EUCHARIST
(DETAIL)**

*Joos
van Wassenhoove
(1473-75)*

EUCCHARISTIC PIETY: A STRONG RECOMMENDATION

FR. REGIS SCANLON, O.F.M., CAP.

The doctrine of the Real Presence of Jesus Christ in the Eucharist is one of those wonderful truths by which Christianity shines forth as a religion of mysteries far exceeding the capacity of the human mind. The Catholic Church has defined the dogma of the Real Presence by stating that Jesus Christ is present whole and entire under the appearances of bread and wine following the words of consecration at the Eucharist.

This sacred dogma of the Catholic Faith accounts for the tremendous reverence and solemnity which has traditionally accompanied the celebration of the Eucharist, reception of Holy Communion, and Benediction of the Most Blessed Sacrament. One has only to recall the ringing of the bells, the kneeling and incense in the presence of the Eucharistic Lord, along with the meditative and reverential silence which pervaded most Catholic churches and chapels. These symbols communicated in a practical manner, even to the unschooled and to children, what words often failed to make clear to students of Sacred Studies.

A piety void has set in.

Today, the toning down, and in some cases the deletion, of these symbols and signs of adoration and reverence regarding the Eucharist has resulted in a piety void in the life of a number of Catholics. This lessening or absence of concrete symbols of adoration is no doubt also retarding the transmission of the dogma of the Real Presence among Catholics. In places where these concrete symbols have been diminished, the Church has been left with merely a theoretical approach to teaching the doctrine of the Real Presence. Tremendous mysteries are difficult to communicate even to the scholarly by means of precise terminology, and nearly impossible to the theologically uneducated and children.

Recovery from this piety void and from youth's doctrinal haziness about the Real Presence will hopefully come about with the full and complete implementation of the Eucharistic doctrine of the Second Vatican Council. One document, issued on May 25, 1967, by the Sacred Congregation of Rites, which was intended to implement the Conciliar decree on the Liturgy and Worship of the Eucharist, is *Eucharisticum Mysterium*. In this document is found a recommendation which has since been repeated on April 3, 1980, in *Inaestimabile Donum*, a document by the Sacred Congregation for Sacraments and Divine Worship, the publication of which was ordered by John Paul II himself. The recommendation is:

“When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration.

“When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Blessed Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion should not be disrupted.”

The act of reverence strongly recommended by the Sacred Congregations here appears to be more than a mere reverential act toward holy things like bowing the head, folding of the hands, or the sign of the Cross. It seems most likely that what is being recommended here is the traditional form of worship or adoration called *latria*



**THE MASS OF
ST GILLES
MASTER of
Saint Gilles
(1500)**

(Continued from page 7) *Eucharistic Piety*

reserved to God alone. In the Latin Rite the traditional act of latria is the genuflection, and similar to it is the profound bow of the Eastern Rites. That the Congregations are recommending a genuflection can be argued from the context of the recommendation, which has previously referred to kneeling as a sign of adoration, and from the caution that this act of reverence not be done out of place or at the wrong time, to interfere with the free flow of communicants, which caution would be meaningless if a simple bow of the head, folding of the hands, or sign of the Cross were meant.

A more immediate act is desired

The interpretation of this strong recommendation as a request for a genuflection prior to the reception of Holy Communion would also receive support from both Sacred Tradition and Holy Scripture. The fifth-century Doctor of the Church, St. Augustine, clearly expressed the necessity of making an act of adoration prior to the reception of the Eucharist when he stated:

While it is true that the communal act of worship at the “Lord, I am not worthy” minimally fulfills this act of faith, there is such a great lapse between this act and the individual reception of the Eucharist due to the number of communicants, that an individual act of adoration, more personal and more immediate to the reception, is desired. It is also true that a private interior act of worship would suffice to fulfill this act of faith, but good liturgy by its very nature should be a public expression of one's Faith.

If one grants the desire for public, individual acts of latria prior to the reception of the Eucharist, then there is no more appropriate clear symbol of adoration than the genuflection for the Latin Rite Catholic today. While powerful monarchs often welcomed kneeling in the past as a sign of fealty, I doubt whether even the Pope wants to promote this symbol of reverence to his person today. Few would deny that the traditional sign of Eucharistic adoration in the Latin Rite has been kneeling or the genuflection. However, “the bending of the knee” is also the most Scripturally appropriate gesture to be made to both God the Father and our Lord Jesus Christ. The Lord God, speaking through Isaiah the prophet, says: “To Me every knee must bend” (Isaiah 45:23). And St. Paul points out that “at Jesus’ name every knee must bend in the heavens, on the earth, and under the earth” (Phil. 2:10). Even when Scripture records a mockery of Christ’s divine Person, it records the act of a mock bending on the knee. “They genuflected before Him and pretended to pay Him homage” (Mark 15:19). Undoubtedly, there is no other sign today for the Latin Rite Catholic that conveys so clearly adoration toward the Eucharist or is more scripturally and Traditionally appropriate than the “bending of the knee.”

As this strong recommendation of the Church gradually becomes implemented, it will have to be done in a true response of the Spirit. It must not be forced upon anyone! If this act of reverence is interpreted as a genuflection, care must be taken that those who do not make this exterior sign of adoration are not judged as less holy. First of all, there are elderly and injured people for whom a genuflection may be difficult. Secondly, the genuflection, as a sign, demonstrates the holiness of the Eucharist and not the sanctity of the communicant. Today, however, a possibility far greater than these is that this sign of reverence strongly recommended by the Church will not be implemented by pastors and congregations, out of a false respect for the feelings of those who cannot or will not make this recommended act of homage to the Eucharistic Lord. Care must especially be taken, therefore, that the faithful are told clearly what the Church prefers. †



**ST NORBERT BEFORE
THE EUCHARIST**

Marten Pepijn

(1637)

THE SEARCH FOR THE FOURTH CUP

DAVID BELZ, ESQ.

I had a conversation recently while attending a dinner for religious education teachers at our parish. During the course of a conversation with one of the CCD teachers, I commented on the pre-confirmation class my wife and I had just recently finished teaching. The class was entitled "*Catholicism and the Sacraments*." I told this teacher that we had approached the course from an apologetics standpoint by covering the early history of the Church and tracing that history to the present sacramental Church.

This teacher's comment was, "*Why is the early Church relevant to us today?*" Recognizing I had struck a sensitive nerve, I simply responded that Divine Revelation can best be understood by a discovery process that examines its roots. For it is in the exploration of those roots that we can best appreciate the wonder of the divine plan. He gave me a blank look that told me he wasn't sure what I was getting at.

I then asked if he had ever considered what Jesus meant by His last words, in John 19:30, "*It is finished*". What does '*It*' refer to? Sensing his curiosity, I asked him if he had ever heard of the search for the fourth cup of the Last Supper. His response was '*no*', but it was obvious he was intrigued by the question.

The search begins by comparing the Old Testament Jewish feast of the Passover with the Lord's '*Last Supper*' which was celebrated on the feast of the Passover (Mark 14:12-16). The ancient ritual meal commemorated God's deliverance of the Jewish nation from captivity at the hands of the Egyptian Pharaoh. By comparison, the Lord's Last Supper initiated the events of deliverance from sin by the sacrifice of Christ on the cross.

At the time of the original Passover, God instructed Moses that during the night every firstborn son in Egypt would be slain by an angel of death. Only those households were spared where a Lamb (unblemished and without broken bones), was sacrificed and eaten and where the doors were sprinkled in the Lamb's blood with the branch of a hissoop (Exodus 12). The Lamb that was eaten was referred to as the Passover Lamb.

After being released by the Pharaoh, Moses led the nation of Israel out of Egypt to Mount Sinai, where the Law (Ten Commandments) and the Old Testament covenant was sealed between God and His people. This covenant relationship was a sacred flesh and blood bond between God and Israel. In scripture a familial bond is expressed in relational terms of father and son (Ex 4:22; Deut 1:31;8:5; 14:1) and husband and wife (Jer 31:32; Ezek 16:8; Hos 2:18).

In the books of the New Testament, it is important to note that Jesus used the word '*covenant*' only once. This was in conjunction with the Jewish Passover and the Eucharistic meal celebrated in the upper room. "*And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, 'This is my blood of the new covenant, which is poured out for many'*" (Mark 14:23-24). Jesus own words suggest His understanding of a connection between the sacrificial Passover meal of the Old Testament and the sacrificial meal by which the new covenant was to be established.

The connections become clearer when we take a look at the liturgy of the Passover meal. The structure of the ancient Jewish Passover seder, known as the "*Haggadah*," appears to have been part of the liturgy at the time of Jesus. The Passover meal was divided into four parts or cups.

First, the preliminary course consisted of the blessing of the festival day (*kiddush*)



THE LAST SUPPER

Otto van Veen

(1592)

The Fourth Cup (Continued on page 10)

(Continued from page 9) **The Fourth Cup**

spoken over the first cup of wine, followed by the serving of a dish of herbs.

The second course included a recital of both the Passover narrative and the "*Little Hallel*" (Psalm 113). This was followed by the drinking of the second cup of wine.

The third course was the main meal. Grace was spoken over unleavened bread and bitter herbs and lamb, after which was drunk the third cup of wine, known as the "*cup of blessing*".

The Passover ritual consummated with the singing of a hymn, the "*Great Hallel*" (Psalm 114 - 118). The Passover meal ended with the drinking of a fourth cup of wine.

In the New Testament narrative on the Last Supper, there is a significant omission in the order of Jesus' last Passover meal with His disciples. The cup blessed and distributed to the Apostles by Jesus is identified as the third cup in the Passover rite. This is apparent from the singing of the Great Hallel: "*And when they had sung a hymn...*" (Mark 14:26). Paul later identified this "*cup of blessing*" with the Eucharistic cup (1 Cor. 10:16).

At Mark 14:25 Jesus says, "*Truly, I say to you, I shall never again drink of the fruit of the vine until the day when I drink it new in the kingdom of God*". Jesus is telling us that He knows He is not drinking that last cup at that time.

It is here that the sequence for the Passover meal does not conform with the ancient liturgy. Instead of proceeding immediately to the climax of the Passover, the drinking of the fourth cup, we read: "*And when they had sung a hymn (The Great Hallel), they went out to the Mount of Olives*" (Mark 14:26). This presents a problem because it appears they did not complete the Passover meal because the fourth cup was not consumed.

We again see reference to the cup when Jesus is in the Garden of Gethsemane: "*And going a little farther, he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but thou wilt*" (Mark 14:36).

If we move ahead to the narrative at Calvary, we see that just before He dies Jesus cries out "*I thirst*" (Jn 19:28). This undoubtedly was not the first time He was thirsty during His passion. According to John, this was said to fulfill scripture as if it were a part of the divine plan (Jn 19:28). Then we see what the Roman guards did next. "*A bowl of sour wine stood there; so they put a sponge full of the vinegar on a hyssop branch and held it to His mouth*" (Jn 19:29). This is the same hyssop used in the Passover rite for sprinkling the blood of the Lamb to save God's people from the angel of death (Ex. 12:22). Again the imagery of the first Passover is apparent.

Earlier at Calvary, Jesus refused a drink (Mark 15:23) just before being nailed to the cross. Then at the end He was offered '*sour wine*' and according to John, He said, "*It is finished; and He bowed His head and gave up His spirit*" (Jn 19:30).

The "**It**" that Jesus is referring to at Calvary is the Passover meal. It was there at Calvary that the ritual meal that began in the upper room was completed.

The ancient ritual celebrated the deliverance of the people of God from the bondage of captivity. The new Passover meal begins in the upper room with the Lamb of God taking the Old Testament Passover and deliberately transforming it into a new divine sacred bond (covenant) that would make us children of God. One family, united in one body of Christ. Jesus had transformed the paschal sacrifice of the Old Covenant into a Eucharistic sacrifice completed on Calvary. In Jesus' mind, it was a Eucharistic sacrifice that He instituted in the upper room but the meal was not completed until He had been sacrificed as the paschal lamb on Calvary.

But if this is really the Old Testament Passover transformed and perfected in Christ's sacrifice on Calvary then there is still something missing. In the Old Testament ritual you had to eat the lamb to avoid the death of the anointed first born.

John completes this link in the 6th chapter of his Gospel narrative. Jesus words in verses 53 - 56 are hard for His disciples to understand. It is presented as a test of faith for them. Those that did not accept these '*hard words*' left Him (Jn 6:66). Jesus says: "*This is the bread that comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven. If anyone eats this bread, he will live forever; and the bread that I shall give is His flesh, which I shall give for the life of the world.*"

The Fourth Cup (Continued on page 11)

(Continued from page 10) **The Fourth Cup**

The Jews therefore quarreled among themselves, saying, "How can this man give us His flesh to eat?" Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood dwells in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven, not as your fathers ate the manna, and are dead. He who eats this bread will live forever." (Jn 6:51-58).

Paul tells us in 1 Cor.5:7-8, "*Christ, our Passover, was sacrificed for us, let us therefore celebrate the feast.*"

In the time of Paul a feast was a banquet celebration that involved a great meal. It was in the eating of the meal and drinking the wine that the feast was truly celebrated. Paul understood that the Eucharistic meal was a true sacrificial celebration that required the eating of the body and blood of the sacrificial victim. You had to actually eat the Lamb to complete the Passover. There is nothing symbolic in the words and images of sacred scripture or sacred tradition.

In the new Passover celebration, instituted by Christ at the Last Supper, the Lamb has to be eaten in order for the celebration to be complete. And it is by this careful examination of scripture and tradition that we can fully appreciate and come to understand the wonder of the divine plan.

My friend the religious education teacher was very surprised by my explanation for the origins of our belief in the real presence of Christ in the Eucharist. He admitted that he had not really considered the history and foundations of the Church as important. I told him I had also not considered this important until I was likewise introduced to the writings and teachings of the early Church. We both agreed that study was necessary if we were to fully understand how to be effective teachers of the Faith. †

MORE ON COURAGE

In one of his last letters to Meg, Sir Thomas responds to his daughter's concern over her lack of courage. Sympathizing with her, he confesses his own lack of courage when confronted with the trials of life. "*Surely, Meg,*" he says to her, "*a fainter heart than thy frail father has can you not have.*" He then gives one of his most fundamental counsels—a counsel he gave many times, over many years, in many different ways, going back to the earliest of his poems. In these words can be discovered the ultimate foundation of that courage which so many have admired in the life of Sir Thomas More:

That you fear your own frailty, Margaret, does not displease me. May God give us both the grace to despair of our own self, and wholly to depend and hang upon the hope and strength of God. The blessed Saint Paul found such a lack of strength in himself that in his own temptation he was twice obliged to call and cry out unto God to take that temptation from him. And yet he did not attain his prayer in the manner that he requested. For God in His high wisdom, seeing that it was (as he himself said) necessary for him to keep him from pride...answered, "My grace is sufficient for you." ...And our Lord said further, "Virtue is perfected in weakness." The more weak that man is, the more is the strength of God in his safeguard declared. And so Saint Paul said, "All is possible in Him who strengthens me."



THE WRITINGS OF THOMAS MORE

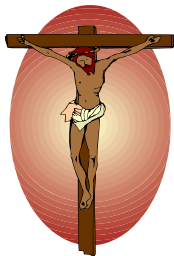
SIMPLE TRUTHS



Fulton J. Sheen

"In our days when some politicians prostitute public office or else ally themselves with evil forces, they justify their wickedness on the ground that, 'they did nothing against the law.' The only law for them becomes civil law, and their individual interpretation of it; never do they think of the moral law in their conscience, or the Ten Commandments. Even men who in their own personal lives are moral will nevertheless condone and even approve anything their party does even when manifestly dishonest or immoral. It is for such subservience to the trivialities of petty parties that the number of true patriots in public office steadily declines, leaving the real patriots to the battlefields." †

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*

- ◆ Brandon Jackson (Iraq)
- ◆ Carli Whittemore
- ◆ Mike Quigley (illness)
- ◆ Jean Howard
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
- ◆ Kathy Todd (cancer)

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prayer, please let us know so by
emailing your request to
alanphar@firstam.com*

- ◆ Ellie Shonafelt & Her Children
- ◆ David Macdonald (illness)
- ◆ Eric & Marie Bessem
- ◆ Julia Nelson (serious illness)
- ◆ Sean Nelson (illness)
- ◆ Scott Smith (illness)
- ◆ Ron Gable (special intention)
- ◆ Anne Lanphar (special intention) †

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1 CORINTHIANS 11: 27-29

²⁷*Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.*

²⁸*Let a man examine himself, and so eat of the bread and drink of the cup.*

²⁹*For any one who eats and drinks without discerning the body and eats and drinks judgment upon himself.*



SCRIPTURAL CORNER

**The Navarre Bible, a renowned 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.*

Comment from the Navarre Bible:*

These words are an unambiguous assertion of the real presence of Jesus in the Eucharistic species. There Jesus is present, really, truly and substantially, whole and entire—with his body, blood, soul and divinity—in each and every part of the consecrated species.....

This real presence of the Lord in the Eucharist explains why one needs to be prepared in body and soul to receive it, and why receiving it unworthily has grave consequences (vv. 27-29). The Council of Trent, recalling what St Paul says in vv. 27-28, teaches that “no one who has a mortal sin on his conscience shall dare to receive the Holy Eucharist before making a sacramental confession, regardless how contrite he may think he is. This holy Council declares that this custom is to be kept forever.” (De SS Eucharistia, chap. 7; cf. Code of Canon Law, can. 916).

The Church also recommends careful preparation for Holy Communion, by acts of faith, hope and charity, contrition, adoration and humility, made with a fervent desire to receive Jesus Christ (cf. St Pius V Catechism, 639), and also that communicants spend some time in thanksgiving after Communion (cf. *ibid.*, 640). †

Ad Risum Vertere Veritatem*



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

MOTHER SUPERIOR

The wise old Mother Superior from Ireland was dying. The nuns gathered around her bed trying to make her comfortable. They gave her some warm milk to drink, but she refused it.

Then one nun took the glass back to the kitchen. Remembering a bottle of Irish whiskey received as a gift the previous Christmas, she opened and poured a generous amount into the warm milk.

Back at Mother Superior's bed, she held the glass to her lips. Mother drank a little, then drank a little more. Before they knew it she had drunk the whole glass down to the last drop.

"Mother," the nuns asked earnestly, "please give us some wisdom before you die."

She slowly raised her head up and with a pious look on her face and whispered, "...Don't sell that cow." †



THE NECKLACE



THOUGHT FOR THE DAY



The cheerful little girl with bouncy golden curls was almost five. Waiting with her mother at the checkout stand, she saw them, a circle of glistening white pearls in a pink foil box.

"Oh Mommy please! Can I have them? Please, Mommy, please?"

Quickly the mother checked the back of the little foil box and then looked back into the pleading blue eyes of her little girl's upturned face.

"A dollar ninety-five. That's almost \$2.00. If you really want them, I'll think of some extra chores for you and in no time you can save enough money to buy them for yourself. Your birthday's only a week away and you might get another crisp dollar bill from Grandma."

As soon as Jenny got home, she emptied her penny bank and counted out 17 pennies. After dinner, she did more than her share of chores and she went to the neighbor and asked Mrs. McJames if she could pick dandelions for ten cents. On her birthday, Grandma did give her another new dollar bill and at last she had enough money to buy the necklace.

Jenny loved her pearls. They made her feel dressed up and grown up. She wore them everywhere, Sunday school, kindergarten, even to bed. The only time she took them off was when she went swimming or had a bubble bath. Mother said if they got wet, they might turn her neck green.

Jenny had a very loving father and every night when she was ready for bed, he would stop whatever he was doing and come upstairs to read her a story. One night as he finished the story, he asked Jenny, "Do you love me?"

"Oh yes, Daddy. You know that I love you."

"Then give me your pearls."

"Oh, Daddy, not my pearls! But you can have Princess, the white horse from my collection, the one with the pink tail. Remember, Daddy? The one you gave me. She's my very favorite."

"That's okay, Honey, Daddy loves you. Good night." And he brushed her cheek with a kiss.

About a week later, after the story time, Jenny's Dad asked again, "Do you love me?"

"Daddy, you know I love you!"

"Then give me your pearls."

"Oh, Daddy! Not my pearls. But you can have my baby doll. The brand new one I got for my birthday. She is beautiful and you can have the yellow blanket that matches her sleeper."

"That's okay. Sleep well. God bless you, Little One. Daddy loves you."

And as always, he brushed her cheek with a gentle kiss.

A few nights later when her Daddy came in, Jenny was sitting on her bed with her legs crossed Indian style.

As he came close, he noticed her chin was trembling and one silent tear rolled down her cheek.

"What is it, Jenny? What's the matter?"

Jenny didn't say anything but lifted her little hand up to her Daddy. And when she opened it, there was her little pearl necklace. With a little quiver, she finally said, "Here, Daddy; this is for you."

With tears gathering in his own eyes, Jenny's Dad reached out with one hand to take the dime store necklace, and with the other hand he reached into his pocket and pulled out a blue velvet case with a strand of genuine pearls and gave them to Jenny.

He had them all the time. He was just waiting for her to give up the dime-store stuff so he could give her the genuine treasure.

So it is with our Heavenly Father. He is waiting for us to give up the cheap things in our lives so that He can give us truly beautiful treasures that can never be destroyed. ✚

MESSAGE FROM HIS HOLINESS BENEDICT XVI**Lenten Message****“Christ made Himself poor for you” (2 Cor 8,9)**

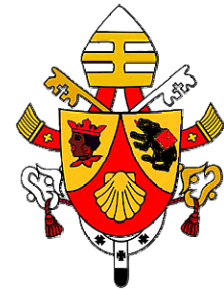
Dear Brothers and Sisters!

1. Each year, Lent offers us a providential opportunity to deepen the meaning and value of our Christian lives, and it stimulates us to rediscover the mercy of God so that we, in turn, become more merciful toward our brothers and sisters. In the Lenten period, the Church makes it her duty to propose some specific tasks that accompany the faithful concretely in this process of interior renewal: these are *prayer, fasting and almsgiving*. For this year’s Lenten Message, I wish to spend some time reflecting on the practice of almsgiving, which represents a specific way to assist those in need and, at the same time, an exercise in self-denial to free us from attachment to worldly goods. The force of attraction to material riches and just how categorical our decision must be not to make of them an idol, Jesus confirms in a resolute way: “You cannot serve God and mammon” (*Lk 16,13*). Almsgiving helps us to overcome this constant temptation, teaching us to respond to our neighbor’s needs and to share with others whatever we possess through divine goodness. This is the aim of the special collections in favor of the poor, which are promoted during Lent in many parts of the world. In this way, inward cleansing is accompanied by a gesture of ecclesial communion, mirroring what already took place in the early Church. In his Letters, Saint Paul speaks of this in regard to the collection for the Jerusalem community (cf. *2 Cor 8-9; Rm 15, 25-27*).

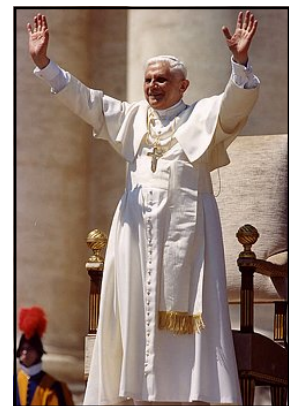
2. According to the teaching of the Gospel, we are not owners but rather administrators of the goods we possess: these, then, are not to be considered as our exclusive possession, but means through which the Lord calls each one of us to act as a steward of His providence for our neighbor. As the *Catechism of the Catholic Church* reminds us, material goods bear a social value, according to the principle of their universal destination (cf. n. 2404)

In the Gospel, Jesus explicitly admonishes the one who possesses and uses earthly riches only for self. In the face of the multitudes, who, lacking everything, suffer hunger, the words of Saint John acquire the tone of a ringing rebuke: “How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses to help?” (*1 Jn 3,17*). In those countries whose population is majority Christian, the call to share is even more urgent, since their responsibility toward the many who suffer poverty and abandonment is even greater. To come to their aid is a duty of justice even prior to being an act of charity.

3. The Gospel highlights a typical feature of Christian almsgiving: it must be hidden: “Do not let your left hand know what your right hand is doing,” Jesus as-



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



(Continued from page 15) *Papal Message*

serts, “so that your alms may be done in secret” (*Mt* 6,3-4). Just a short while before, He said not to boast of one’s own good works so as not to risk being deprived of the heavenly reward (cf. *Mt* 6,1-2). The disciple is to be concerned with God’s greater glory. Jesus warns: “In this way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven” (*Mt* 5,16). Everything, then, must be done for God’s glory and not our own. This understanding, dear brothers and sisters, must accompany every gesture of help to our neighbor, avoiding that it becomes a means to make ourselves the center of attention. If, in accomplishing a good deed, we do not have as our goal God’s glory and the real well being of our brothers and sisters, looking rather for a return of personal interest or simply of applause, we place ourselves outside of the Gospel vision. In today’s world of images, attentive vigilance is required, since this temptation is great. Almsgiving, according to the Gospel, is not mere philanthropy: rather it is a concrete expression of charity, a theological virtue that demands interior conversion to love of God and neighbor, in imitation of Jesus Christ, who, dying on the cross, gave His entire self for us. How could we not thank God for the many people who silently, far from the gaze of the media world, fulfill, with this spirit, generous actions in support of one’s neighbor in difficulty? There is little use in giving one’s personal goods to others if it leads to a heart puffed up in vainglory: for this reason, the one, who knows that God “sees in secret” and in secret will reward, does not seek human recognition for works of mercy.



**THE MADONNA
OF CHARITY**

El Greco
(1603-05)

4. In inviting us to consider almsgiving with a more profound gaze that transcends the purely material dimension, Scripture teaches us that there is more joy in giving than in receiving (cf. *Acts* 20,35). When we do things out of love, we express the truth of our being; indeed, we have been created not for ourselves but for God and our brothers and sisters (cf. *2 Cor* 5,15). Every time when, for love of God, we share our goods with our neighbor in need, we discover that the fullness of life comes from love and all is returned to us as a blessing in the form of peace, inner satisfaction and joy. Our Father in heaven rewards our almsgiving with His joy. What is more: Saint Peter includes among the spiritual fruits of almsgiving the forgiveness of sins: “Charity,” he writes, “covers a multitude of sins” (*1 Pt* 4,8). As the Lenten liturgy frequently repeats, God offers to us sinners the possibility of being forgiven. The fact of sharing with the poor what we possess disposes us to receive such a gift. In this moment, my thought turns to those who realize the weight of the evil they have committed and, precisely for this reason, feel far from God, fearful and almost incapable of turning to Him. By drawing close to others through almsgiving, we draw close to God; it can become an instrument for authentic conversion and reconciliation with Him and our brothers.

5. Almsgiving teaches us the generosity of love. Saint Joseph Benedict Cottolengo forthrightly recommends: “Never keep an account of the coins you give, since this is what I always say: if, in giving alms, the left hand is not to know what the right hand is doing, then the right hand, too, should not know what it

Papal Message (Continued on page 17)

(Continued from page 16) Papal Message

does itself" (*Detti e pensieri*, Edilibri, n. 201). In this regard, all the more significant is the Gospel story of the widow who, out of her poverty, cast into the Temple treasury "all she had to live on" (*Mk 12,44*). Her tiny and insignificant coin becomes an eloquent symbol: this widow gives to God not out of her abundance, not so much what she has, but what she is. Her entire self.

We find this moving passage inserted in the description of the days that immediately precede Jesus' passion and death, who, as Saint Paul writes, made Himself poor to enrich us out of His poverty (cf. *2 Cor 8,9*); He gave His entire self for us. Lent, also through the practice of almsgiving, inspires us to follow His example. In His school, we can learn to make of our lives a total gift; imitating Him, we are able to make ourselves available, not so much in giving a part of what we possess, but our very selves. Cannot the entire Gospel be summarized perhaps in the one commandment of love? The Lenten practice of almsgiving thus becomes a means to deepen our Christian vocation. In gratuitously offering himself, the Christian bears witness that it is love and not material richness that determines the laws of his existence. Love, then, gives almsgiving its value; it inspires various forms of giving, according to the possibilities and conditions of each person.

6. Dear brothers and sisters, Lent invites us to "train ourselves" spiritually, also through the practice of almsgiving, in order to grow in charity and recognize in the poor Christ Himself. In the Acts of the Apostles, we read that the Apostle Peter said to the cripple who was begging alms at the Temple gate: "I have no silver or gold, but what I have I give you; in the name of Jesus Christ the Nazarene, walk" (*Acts 3,6*). In giving alms, we offer something material, a sign of the greater gift that we can impart to others through the announcement and witness of Christ, in whose name is found true life. Let this time, then, be marked by a personal and community effort of attachment to Christ in order that we may be witnesses of His love. May Mary, Mother and faithful Servant of the Lord, help believers to enter the "spiritual battle" of Lent, armed with prayer, fasting and the practice of almsgiving, so as to arrive at the celebration of the Easter Feasts, renewed in spirit. With these wishes, I willingly impart to all my Apostolic Blessing. †



**THE INFANT JESUS
DISTRIBUTING BREAD
TO PILGRIMS**

*Bartolome Esteban
Murillo*

(1678)



**FRANK
ERNEST**

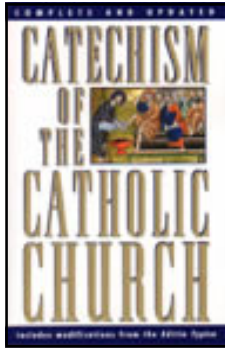
THE CATECHISM OF THE CATHOLIC CHURCH

PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY

SECTION TWO: THE SEVEN SACRAMENTS OF THE CHURCH

CHAPTER ONE: THE SACRAMENTS OF CHRISTIAN INITIATION

ARTICLE 3: THE SACRAMENT OF THE EUCHARIST



CATECHISM CORNER

IN BRIEF

1407 The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

1408 The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.

1409 The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

1412 The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you.... This is the cup of my blood...."

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1417 The Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, MF 66).

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints. ✠



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Marco Marziale

(1506)

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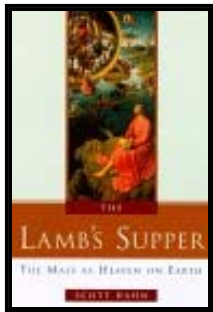
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