

# Ad Veritatem

Volume 13 Issue 7

St. Thomas More Society of Orange County

JULY 2008

*"Only in God is my soul at rest... He is my rock and my salvation, my stronghold; I shall not be disturbed."*

Thomas More: A Portrait of Courage

## JULY MEETING:

WEDNESDAY JULY 16, 2008 NOON

SPEAKER: FATHER LEO CELANO, O. PRAEM

TOPIC: "WHEN I WAS IN PRISON...."

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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**ANNE LANPHAR**



## JULY MEETING

## FATHER LEO CELANO, O. PRAEM “WHEN I WAS IN PRISON....”



### WHEN:

NOON

Wed. July 16

### WHERE:

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

**FOR DIRECTIONS**  
(714) 250-3000

### COST:

Lunch: \$15

Fr. Leo John Celano is a member of the Norbertine Order (O.Praem) at St. Michael's Abby in Orange County, California. Father was a successful real estate professional when he felt God's call to enter the priesthood. After his theological studies and subsequent ordination in England at the age of 39, he returned to the United States to teach Apologetics at Mater Dei high School in the Diocese of Orange.

Fr. Celano did his graduate studies in medical ethics at the Kennedy Institute of bio-ethics at Georgetown University in Washington D.C. After his experiences at Georgetown, he returned to California and has been involved in the Pro-Life movement including being a founding member of Mary's Shelter, a home for pregnant teenage girls. Mary's Shelter was established approx. 12 years ago in Santa Ana, California and has helped more than 350 pregnant teenage girls have healthy babies.

Fr. Leo has also been involved in many other apostolates including working as a pastoral assistant, high school teacher, chaplain for a hospital.

For many years Father served as the Catholic Chaplain with California Youth Authority facilities both in Norwalk and Camarillo bring Christ to those who are most lost.

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

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

AUGUST 20  
SEPTEMBER 17  
OCTOBER 15  
NOVEMBER 19  
DECEMBER 17 †

### RESERVE THE DATE! RED MASS

MONDAY OCTOBER 6, 2008

HOLY FAMILY CATHEDRAL

6:00 PM MASS

RECEPTION & DINNER FOLLOWING †

### CALENDAR REMINDERS



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## IMMORAL VS ILLEGAL BEHAVIOR?

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

### A MESSAGE FROM OUR CHAPLAIN



SCENES FROM  
THE LIFE OF  
ST THOMAS AQUINAS

*Filippino Lippi*  
(1489-91)

**QUERY:** *I know there's a distinction between immoral and illegal behavior. At what point is it appropriate to make an immoral behavior also illegal? Is there some teaching of Catholic moral theology about this?*

**ANSWER:** The Holy Father's Congregation for the Doctrine of the Faith, in its weighty and well-written declaration *Quaestio de abortu* published in 1984, gives us an example of the Catholic understanding of the relation between the moral order and the positive law:

*"The law is not required to punish every wrong, but it may not itself go against a law which is more profound and more lofty than any human law: the natural law which is written by the Creator in the heart of Man as a norm which his reason discovers, seeks to formulate, and always must make the effort of understanding better, but which it is always evil to contradict. The human law can decide not to punish a particular wrong, but it cannot make morally right that which is contrary to the natural law, since such an opposition suffices to make a law no longer a law."* (*Quaestio de abortu*, 21)

It's not at all Catholic to hold that everything which is wrong should be illegal. St. Thomas Aquinas points out that the human law should require and forbid only matters which fit the degree of virtue possessed by the general run of the citizens, and which serve the common good. Thus laws would not be formed which concern only individual goods, or degrees of virtue which exceed that which is ordinarily reached in a given society. This is because they would not be possible to observe or enforce, and so law would not be taken seriously. In his *Summa Theologiae*, Aquinas says:

*"Human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid vices from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain, and chiefly those which are to the hurt of others, without the prohibition of which a human society could not be maintained: thus human law prohibits murder, theft, and suchlike."* (S.T. I-II, p.96, a. 2)

In our culture, we have a mentality which determines the morality of a thing by its legality: if it's legal, it's morally okay; if it's illegal, it's morally wrong. Morality is thus strongly influenced by human law, much more than it should be. This attitude is called "legal positivism" in philosophy. This legalistic view of morals is the result of two things: the impact of the Protestant refusal to distinguish between mortal and venial sins, and the false conception of human freedom which was inherited from the so-called "Enlightenment" of the 18<sup>th</sup> century.

For the classical Protestant, there is no inner, theological or philosophical basis for determining the seriousness of a sin, because all sins are of equal malice in the eyes of God. Thus the civil law must serve as a practical guide. That is

*Immoral vs Illegal Behavior* (Continued on page 20)

# THE CAUSES OF YOUTH VIOLENCE

BY FR. LEO CELANO, O.PRAEM

CATHOLIC CHAPLAIN AT CALIFORNIA YOUTH AUTHORITY 1994-2000

## PRESENTATION GIVEN IN 1997

Good evening! Thank you for the invitation and the opportunity to share with you tonight a few thoughts that I have managed to gather, mainly, in the past three years that I have been in full-time prison ministry. I am employed by the State of California as a Catholic Chaplain, assigned specifically to the CALIFORNIA YOUTH AUTHORITY- - My office (that is my cell, literally) is located in Norwalk at the Southern California Reception Center and Clinic. By its name alone, one might be misled to believe that its the name of a Country Club ... or possibly an expensive Fat Farm where you would like to spend a week or even more.... i.e., if you could afford it.

The fact is, however, that the Southern California Reception Center and Clinic is one of two diagnostic institutions in the State of California (the other being in the North, the City of Sacramento), institutions that test and assess youths who have committed very serious crimes, felonies: assault with a deadly weapon, grand theft, rape, murder. They are tested psychologically, physically and intellectually. They are with us for approximately, 30 to 90 days, then transferred to any one of 11 institutions in the State where they will serve their given time,

There is approx. 250 short of 10,000 youths in the System, 4% of whom are females. Of the nearly 10,000, 15% are classified as "white", 30% are classified as "black", and 45% Hispanic. Our annual budget is 1/2 Billion Dollars. That breaks down to approx. \$31,000 annual cost to house each ward. I think we can still get into USC or even Harvard or Yale for that amount of money, can't we? Enough for statistics.... though only God knows how many have been compiled over the last two decades in this ever-growing problem.

Preparation for life's works, especially one's particular vocation, can and should start at very early ages. For example, in Pope John Paul's encyclical, Familiaris Consortio, the Role of the Christian Family in the Modern World, he writes that preparation for marriage has to be seen and put into practice as a gradual and continuous process. He suggests three main stages: remote, proximate, and immediate preparation.

**REMOTE** begins in early childhood, in that wise family training which leads children to discover themselves as being endowed with a rich and complex psychology and with a particular personality with its own strengths and weaknesses.

**PROXIMATE** preparation begins to be built up at the suitable age and with adequate catechesis, such as one of our Norbertine Priests, Fr. Robert Hodges, offers to the seniors in their required Marriage Preparation Course at Mater Dei.

**THE IMMEDIATE** preparation for the celebration of the Sacrament takes place in the months and weeks immediately preceding the wedding, during which time there is offered a deeper knowledge of the mystery of Christ, and His Bride, the Church, to which each of us has the joy and privilege of being a member.

My preparation for this particular apostolate started at least 15 years ago, that I can recall.... and possibly long before that ... that I cannot recall. It was in 1974 that my Superior asked me to do full-time parish work. After one of my morning Masses at St.

***(W)e need not ask the question as to just WHO it is in society that has the innate right and primary function to teach their children, to form character, to develop virtues, to instill values, to give direction, discipline and devotion. But, what if the parent is not around, available, attending to the primary and basic needs of child?***

(Continued from page 5) Causes of Youth Violation

Polycarp in Stanton, I walked into the sacristy to find a parishioner drenched in tears, so much so that both sides of the front of her nylon parka were well whetted. I asked if I could be of some help. She informed me that her son would be appearing in court that morning and she expected that they would put him in jail. As she finished her short story, she leaned over, placed her hand on my forearm and said what only a mother who knows and loves her son can say, "But Father, he's such a good boy." But not only a mother! Wasn't it a Father, a man by the name of Father Flanagan, who once wrote what has become so famous since, "I've never met a bad boy."?

We can well ask.... and, indeed, should ask, "How is this possible?" How can a mother or a father who admits to her or his son's criminally or tragically foolish or violent actions or conduct make such a statement?

In his Modern Catholic Dictionary, Father John Hardon, S.J., defines violence as physical or psychological force used to compel one to act against one's choice, or against an inclination to choose in a certain way. He goes on to say that violence may be absolute or relative. Absolute violence done to a person demands resistance by all possible means. It destroys free will, and all imputability of the act is then attributed to the violator (p. 563).

But the more recently published Catechism of the Catholic Church goes on to inform us that the imputability and responsibility of the violator for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.

Could this be why our Lord was able to say as He is being crucified, 'Father, forgive them, they know not what they do' (Lk 23:34a)?

Preparation for life's work begins --- or should begin --- at early ages. God created us as rational beings, conferring on us the dignity of a person who can initiate and control his own actions. It was the Early Church Father, St. Irenaeus, who wrote that "Man is rational and therefore like God; he is created with free will and is master over his acts."

A word about **Freedom and Responsibility** is called for. Freedom is the power, stated in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions and under one's own responsibility. By **free will**, one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed towards God, our beatitude, directed normally by our parents.

As long as freedom has not bound itself definitively to its ultimate good -- which is God, there is a possibility of choosing, between good and evil, and thus of growing in perfection or failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach.

The more one does that is good, the freer one becomes. Conversely, the less one does that is good, the less free he becomes. There is no true freedom except in the service of what is good and just. Do you think my boys are aware of these truths? Do you think that they realize that the choice to disobey and do evil is an abuse of freedom and leads to the "slavery of sin"? Do you believe that they have knowledge of just what sin or evil truly is?

It is FREEDOM that makes man responsible for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.

Again I quote the CCC, p. 431, pars. 1735 & 1736: Every act directly willed is imputable to its author (1736). Imputability and responsibility for an action can be **diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.**



ST JOSEPH & THE  
CHRIST CHILD

*El Greco*  
(1597)



(Continued from page 6) ***Causes of Youth Violation***

Gentlemen and Ladies, we need not ask the question as to just **WHO** it is in society that has the innate right and primary function to teach their children, to form character, to develop virtues, to instill values, to give direction, discipline and devotion.

But, what if the parent is not around, available, attending to the primary and basic needs of child?

What if Dad is in jail? What if Mom is not home to monitor the visits of one's children who come home to an empty house and then choose to do therein that which is not safe, healthy, or holy?

One question I ask the boys when they request an interview is "What kind of relationship do you have with your Dad?" I would expect that about 80% of those boys I interview respond with "Father, I've never met the man!" If God describes Himself as our Father—a personification to help us understand the depth and strength of His love for us—how can these young men understand this analogy if their own father is not around?

Is it about time that we review the laws in our society relating to divorce?

Separation?

Is it about time that we review those requirements for receiving a marriage license?

Do our laws have any effect on the values we live?

Is it time to question what courses are mandatory in the School of Laws?

St. Joseph, the foster father of Jesus, and the loving husband of the Blessed Virgin Mary, has long been revered and honored as the patron of families and the protector of the Church. God gave Joseph all the graces necessary to be a worthy head of the holiest family on earth. The Holy Family is, indeed, an excellent example of a prayerful family—that all fathers, as well as mothers can well afford to imitate.

Please pray for my boys who have such a need for our Lord in their lives! ✚

## **FROM A FEDERAL PRISON WARDEN WHO WITNESSED A BISHOP MINISTER TO INMATES\***

He stood barely five feet tall and was slight of stature, very quiet, and humble. When as part of his tour he asked to visit the segregation unit at the Miami Federal Metropolitan Correctional Center in 1988, I hesitated. After nearly twenty years in prison work I knew that segregation units could be dangerous, loud, and often depressing places. This was where we placed those who couldn't or wouldn't, behave in the general inmate population. Here were the predators, the malcontents, those who threatened authority, as well as those...who were the victims...unwilling or unable to live with other inmates. Such units are usually terribly noisy, and the air is often filled with threats, cursing, and, at times, crying.

Augustin Roma, the auxiliary bishop of Miami, was at the center fulfilling his pastoral duties. As warden I was responsible for his safety and would never forgive myself if he were embarrassed, abused, or hurt. It would be better, I tried to explain to him, if he bypassed the unit. He looked up at me with gentle dark eyes and pleaded that he must tour the unit, for there were those most in need of God's care.

As we entered the unit, it was more raucous than usual, and I was concerned that the bishop would become a target of vulgar verbal abuse. Unfazed by the noise, he went to the first cell. He visited there briefly with the inmates, blessed them, and moved on. As he moved down-range, the unit became increasingly silent. I followed him and saw inmates I knew to be violent street thugs with tears in their eyes, kneeling, blessing themselves, and asking for his prayers. As we left, the unit was as silent as a tomb. The bishop's face was radiant as he smiled and thanked me. I thanked him, for I had been a witness to God's work.

\* Responsibility, Rehabilitation, & Restoration: A Catholic Perspective on Crime & Criminal Justice  
(A Statement of the Catholic Bishops of the U. S.) December 2000, Page 38 ✚

# Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

## DIVINE ADVICE

A businessman was in a great deal of trouble. His business was failing, he had put everything he had into the business, he owed everybody - it was so bad he was even contemplating suicide. As a last resort he went to a priest and poured out his story of tears and woe.

When he had finished, the priest said, "Here's what I want you to do: Put a beach chair and your Bible in your car and drive down to the beach. Take the beach chair and the Bible to the water's edge, sit down in the beach chair, and put the Bible in your lap. Open the Bible; the wind will rifle the pages, but finally the open Bible will come to rest on a page. Look down at the page and read the first thing you see. That will be your answer, that will tell you what to do."

A year later the businessman went back to the priest and brought his wife and children with him. The man was in a new custom-tailored suit, his wife in a mink coat, the children shining. The businessman pulled an envelope stuffed with money out of his pocket, gave it to the priest as a donation in thanks for his advice.

The priest recognized the benefactor, and was curious.

"You did as I suggested?" he asked.

"Absolutely," replied the businessman.

"You went to the beach?"

"Absolutely."

"You sat in a beach chair with the Bible in your lap?"

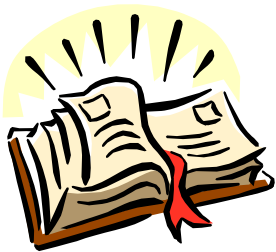
"Absolutely."

"You let the pages rifle until they stopped?"

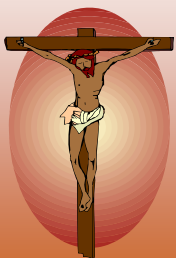
"Absolutely."

"And what were the first words you saw?"

"Chapter 11." ✚



## 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*

*If you have a special need for  
prayer, please let us know so by  
emailing your request to  
[alanphar@firstam.com](mailto:alanphar@firstam.com)*

- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
  - ◆ Carol Flynn (illness)
- ◆ Branden 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)
- ◆ Ellie Shonafelt & Her Children
  - ◆ David Macdonald (illness)
  - ◆ Eric & Marie Bessem
- ◆ Julia Nelson (serious illness)
  - ◆ Sean Nelson (illness)
  - ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention) ✚



## GOD'S MERCY & FORGIVENESS OF SIN

BY FR ROBERT ALTIER

CHURCH OF ST. AGNES, ST PAUL, MINNESOTA

In the first reading today, we hear the tragic story of David's adultery and then his murder of Uriah, the Hittite. When we consider what it is that David did and just how heinous this crime is that he committed against this woman and her husband, then we look at God's response. Tomorrow, I suspect, we will see more clearly the response of the Lord; but the fact is that God forgives David. When Nathan the prophet comes and confronts him, he says to David, "God on His part has forgiven you."

Now, of course, there are going to be consequences to his sin; we have to be very clear about that. The forgiveness of sin does not imply that the effects of the sin are taken away or that there are no consequences for our actions. It would be as if we were to say, "Well, if I take enough drugs, let me see what will happen to my brain and I'll just repent of it afterwards." You are still going to have brain damage. The fact that you have destroyed some cells in your brain is not going to go away because you went to confession. This sin itself will be forgiven, assuming that you are truly repentant for what it is that you have done, but the physical effects that it has upon you and the spiritual effect – that is, how far backwards in the spiritual life you have placed yourself because of putting yourself into serious sin – those effects are not taken away by the fact that your sin is forgiven.

Also, we need to be very clear that when we talk about sin being forgiven and the effects remaining, the weaknesses that follow from it remain as well. For instance, if we give in to some point along the same line as David, some point of impurity of whatever variety it might be, and then we realize that what we did was a foolish thing and we get to confession, the memories of what we have done would still be there, certain fantasies or images might still plague us because of what it is that we were willfully giving into. The sin itself is gone, but, once again, the effects remain. We need to be very clear about that distinction between the sin and its effects. Some people assume that because they still struggle with the weaknesses that are remaining due to their sinfulness that their sin has not been forgiven. That is simply not true. If you have been to confession and you are truly sorry for your sin, it is gone; it is no longer on your soul. Now what needs to happen is that through prayer and hard work you need to overcome the effects of the sin. You need to be able to overcome whatever weaknesses are there.

And some effects will never go away. If we go back to the drug idea, your brain cells (unless God works some kind of miracle) are simply not going to reproduce. If you have done something to harm your body, it is not necessarily going to get better if it is a permanent kind of thing. Those effects will be there. God actually allows those things to happen in order to remind us that we can really mess ourselves up badly. It reminds us of our own foolishness, our own weaknesses. So it is not necessarily a bad thing that those effects remain; they can actually become the means to our salvation. For instance, if you think of somebody who is hot-rodding around and gets themselves into an accident and winds up being paralyzed, it is precisely the paralysis which is keeping them from committing a whole lot of other mortal sins. And if they had their ability to walk returned to them, it may well be that they would lose their salvation because of the foolish things that they would be out committing. So, in God's mercy, He spared them that. He keeps them in a very difficult position, but it is precisely by accepting that and working with it that they become saints. That is how they will save their souls.



DAVID & BATHSHEBA

Jan Massys

(Date Unknown)

***The means to the forgiveness of sin is so simple. God did not want us to have to go through anything too extraordinarily difficult, and He wanted it to be very clear for us that indeed our sins are gone.***

(Continued from page 9) God's Mercy

We need to be very careful when it comes to these areas of sin to keep the proper distinctions and always to have that complete reliance on God, that no matter how awful the sin might have been – think of the worst thing that you can possibly imagine; it probably is not going to relate quite to what David did, but perhaps some of us have done even worse – you can trust in the mercy of God. When David wrote Psalm 51 and he begged God for mercy, he received it. God on His part had forgiven David his sin; and God, in His mercy, will do the same for us.



**KING DAVID  
IN PRAYER**

*Pieter de Grebber*  
(1635)

The means to the forgiveness of sin is so simple. God did not want us to have to go through anything too extraordinarily difficult, and He wanted it to be very clear for us that indeed our sins are gone. All He is asking is that we would repent, which is to be truly sorry for what we have done with the intention that we will never do it again, and to come before His priest like all of those of old who had to go before the priest with whatever affliction they may have had (their leprosy, physically) and the priest is the one who had to declare them to be clean. So now we come with our spiritual leprosy before the priest, and it is a priest and a priest alone who is able to declare that we have been made clean. We confess our sin to the priest. Just as the people of old had to show their spots on their bodies to the priest, so now we show the spots on our soul to the priest. He is the one and the only one who can remove it; he alone then declares that we are clean. It is the Lord Who speaks at that moment. And when we leave the confessional, we must never ever doubt that indeed our sins have been forgiven, that God in His mercy has removed those sins from our soul. True, the effects remain and we have to work through those, but the sin itself is gone.

It is in that that we must have complete and absolute trust in God. No matter what it is that we have done – no matter how big it is or how bad it is, it does not matter – if you have repented of your sin and you have confessed it in the confessional, it is gone forever. That is the promise of Jesus Christ, and it is a promise that is firm. For our part, even in our weakness, we must trust completely in the promise of God that our sins will be forgiven. †

SIMPLE TRUTHS



Fulton J. Sheen

**Saints love sinners - not because they share developed qualities of soul, but because the saint is able to apprehend the possible virtue in the sinner.**

**It was thus that the Son of God Himself became the Son of man: He loved what man might be and, in the words of St. Augustine, 'He became man that man might become like God.' †**

## GOD'S CALLS WITH A GENTLE NUDGE...

BY ANNE LANPHAR, ESQ.

My husband Bob and I are very involved with Catholic detention ministry. We volunteer about 10 hours a week. Ten years ago, if you had told me I would be involved with this ministry, I would have laughed and said "Not me!"

So, how did I get here?

It started about 12 years ago with Fr Leo Celano and his gentle persistent ways....

Father Leo was serving as the Catholic chaplain at California Youth Authority facility in Norwalk. Over the years he had recruited a number of Catholic lay people to help with services in CYA. He asked Bob and me to participate. So we agreed to come and talk with him and to tour the facility.

I was scared and went reluctantly...to say the least.

As we went into the facility a group of about 12 teenage boys walked by escorted by two guards. They were all dressed alike (of course) and wearing handcuffs. I was shocked. They were so young. They looked like our sons and the boys in our Scout troop. One boy's eyes reflected total fear. My heart went out to them...reluctantly...as I was still very afraid.

Father showed us around the facility and talked about how lost these kids really were...how much they lacked parents, much less parenting. We saw the kids watching us closely as we walked by. We agreed to help with Father.

However, shortly after that visit, Father was transferred to CYA at Camarillo...so I was off the hook and quite relieved.

Guilt hit me occasionally and I asked Bob to follow up with contacting the other volunteers and the current chaplain to follow through with our commitment to Father but no one called us back. Again, I was relieved...

But God has a way of gently nudging us to do His work.

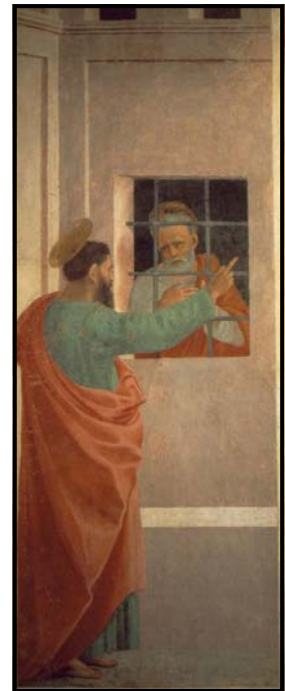
I would be driving and think about the prison work and wonder if I could handle it. But I would shove the thought to the back of my mind and go on with daily life....*God started his gentle persuasion.*

Once when crossing the street in Santa Ana, I had to wait for a bus to go by. It was a bus containing kids being transported from the courts back to Juvenile Hall. The windows were open and a young boy looked at me...I reflectively smiled at him and said "Hi!" He lit up like a Christmas tree smiling and saying "Hi" back. *Another nudge...*

We ran into Father Celano occasionally who would gently encourage us to become involved with the juveniles telling us that our background as parents, CCD teachers and Scout leaders would make us very well prepared to handle it. *And another gentle push...*

Years went by....and simple little reminders kept happening.

God's Call (Continued on page 12)



ST PAUL VISITING  
ST PETER IN PRISON

*Filipinno Lippi*

(1481)



(Continued from page 11) God's Call

One day I was driving down the Santa Ana freeway to work saying the rosary and that gentle nudging thought came again. I literally threw up my hands and said "OK, I give up...I will go." When I arrived at work I went onto the Diocesan website and down loaded the application and faxed it in. That was the start of the process....

I still didn't really want to be there but truly believed that Christ meant the words in Matthew 24: 34-46 **literally** and at the last judgment we will each be faced with the questions about our acts or our failure to act:

*"Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'"*

So I have to do these things in order to get to heaven? OK, fine, I will do it...for me.

The first time I went to help with a communion service in Juvenile Hall I was still very nervous and apprehensive. I was with a Deacon and his wife who were regularly scheduled to handle the Communion Service for a large group in the "trailer" which serves also as the visiting room. The kids came in from various portions of the facilities - some in handcuffs, forced to walk with their heads down and silent. When they arrived, they had to keep their heads down while the other group arrived. I was most surprised with the groups of young girls and even more surprised to see a group of boys who looked to be ages 10 to 12. I was shocked.

Again I saw children....who needed direction from adults and especially needed to be told about God and His love and the faith.

The next time I went into Juvenile Hall, I accompanied Deacon Tony into the highest security unit. He conducted four separate communion services as the kids had to be kept separate for security reasons.

Each group had between 8 to 12 kids. This time I was closer to the kids so I could see their faces... and their eyes which were the eyes of the young. None of them looked evil or hateful and, of course, by now they were off the drug and alcohol which is one of the underlying problems. They looked curious and open - listening closely to what Deacon said. They thanked us for coming.

After the first service, I started to cry...not because I was scared but because these kids were so young and so needy....how could this be? This was a sad and total waste of human life.

I am not forgetting that these kids had been involved in serious crimes but they cannot possibly be hopeless especially at this age. After all the most basic of our Christian beliefs teaches us that no matter how terribly we have sinned, we can find Christ's forgiveness....that the human heart can change with the grace of God. Now I was confronted with reality - did I **really believe** these teachings? If so, my course of action was staring me in the face.

By the end of the four services, I knew I had found my calling and it was in this Unit with these kids.

I started conducting Communion Services, then progressed to weekly Bible Study and Sacramental Preparation. Somewhere along the line, I dragged Bob with me...and we are a great team. Most of these kids have never seen a couple who has been married for as long as we have. They watch us interact which alone gives good example as sometimes we fuss at each other but with respect and love.

Most of these kids lack any responsible parental interaction and guidance. They certainly lack the most basic understanding of the Faith and are fascinated as we teach and answer their questions.

Most of these kids are kept in their cells for up to 22 hours a day. So initially a lot of them come out

God's Call (Continued on page 13)

(Continued from page 12) God's Call

to the Catholic services just to get out of their cells. Gradually we watch them change...and see a smile and a light in their eyes that is the presence of God.

I have had some incredible experiences....

- ✠ Once a young boy (age 15) came out and wanted to ask a question...He started slowly struggling to find the words. He said that before he was in here, he once went near a church and felt that he was not wanted and should not go near it. I assured him that such a feeling came from the Evil One, not God. He then started struggling with the next question...he said he had done some terrible things and now that he was in jail, would God really want to hear from him? I was shocked...grabbed his hand and said "Absolutely! God loves you! There is more celebration in heaven over you coming to God than me...." This gang member started to cry....
- ✠ One Sunday after the regular communion services, one of the staff came over and said that one young man was having a really hard time and could I stop by his cell and give him a blessing. I said sure. I asked what had happened and he said the boy had learned that the charges against him had been increased. When the door was unlocked, the boy was sobbing uncontrollably but agreed to receive a blessing. He came over to me and bowed his head, still crying. I couldn't help it...I hugged him and held him and whispered in his ear that "Don't be afraid, God is with you." After a minute, I gave him a formal blessing placing the sign of the cross on his forehead.

God was clearly present in that jail, in that cell. It was a privilege and honor to stand there in His name and tell these children that God loved them and was with them, no matter what they had done. He was ready to forgive them. The privilege of bringing God's love to them brought me a joy I cannot fully describe.

These are just a few of many stories of our experiences from this ministry. Bob and I could talk for hours about what we have learned, the changes we have seen in some of these kids, the joy of being there with them and with God. I can honestly say that I am totally and completely in love with this ministry more than anything I have ever done and would be completely broken-hearted if I had to stop. I have never walked out of Juvenile Hall feeling anything but total joy at having served God and helping His children.

So if Fr Leo starts to talk to you about prison ministry, be prepared....and be not afraid.... ✠



Our hearts are restless  
until they rest in Thee.

St Augustine

# Protect Teen Girls from Abortion & Sex Abuse

## **Support Sarah's Law**

"Sarah" was 15 when she died from complications of an abortion. Her parents didn't know she was pregnant. Her parents did not know that Sarah was having an abortion.  
Sarah's parents could have saved her.....if they had known.



### **The Problem:**

**Did you know?** In California, a girl under 18 yrs can't get a flu shot, a cavity filled, or an aspirin dispensed by the school nurse without a parent knowing.

**BUT** a doctor **can** perform a surgical or chemical abortion on a minor girl (under 18) without informing her parents.

### **The Solution: "Family Notification"**

**Sarah's Law will require that a physician notify a Parent or Adult Family Member\* at least 48 hours before performing an abortion on a minor girl under the age of 18.**

- Over 16,000 abortions are performed yearly in California on teens under age 18 years (according to AGI). These teens suffer emotional and medical consequences as a result of abortion, including an increased risk of breast cancer. During 2005-2006 Planned Parenthood performed over 264,000 abortions.
- On a daily basis, older men impregnate teen girls and pressure them (without their parents' knowledge and protection) to have secret abortions to cover up crimes of statutory rape.
- More than 30 states currently have Parental/Family Notification Laws in place. These states have experienced significant reductions in pregnancies and abortions among teen girls.
- Parents know their daughters' needs best. They know her medical and mental history. Shouldn't a parent, or adult family member, be involved when a young teen girl is facing an unplanned pregnancy? If you say YES!.....

## **VOTE for Sarah's Law**

**The Child & Teen Safety and Stop Predators Act of 2008**

November '08 California Election

### **How can you help now?**

*Volunteer Your Time...Collect Petition Signatures...*

*Spread the Word.....Raise Funds...You Can Make a Difference!*

[www.friendsofsarah.com](http://www.friendsofsarah.com)

**Call Toll Free: (866) 828-8355**

**Friends of Sarah, 8130 La Mesa Blvd. #202, La Mesa, CA 91941**

\*In the case of an abusive parent, an adult family member, such as an aunt, grandparent or adult sibling over 21, may be notified in place of a parent.





## Protect Teen Girls from Abortion & Sex Abuse

# Support **Sarah's Law**

The Child & Teen Safety and Stop Predators Act  
November 2008 California Election

Call Toll Free **(866) 828-8355** [www.friendsofsarah.com](http://www.friendsofsarah.com)

A father in California came home early from work one day to find his 15 year old daughter had tried to commit suicide by drug overdose. He learned that his daughter had been impregnated by her 33 year old karate instructor who said he'd commit suicide if she didn't have an abortion. So, against her wishes and her deeply held belief that abortion was murder, she had the abortion. Because of the grief and guilt, she attempted suicide, had her father not come home early that day, she would have succeeded.

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A Planned Parenthood affiliate in Arizona was found civilly liable for failing to report the fact that the clinic had performed an abortion on a 13 year old girl who had been impregnated by her 23 year old foster brother. The abortion provider did not report the crime and the young girl was returned to the foster home where she was raped and impregnated a second time.

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A Kansas man sexually assaulted his stepdaughter, age 11, and then took her for an abortion at Central Women's Services, which did not report the rape but then sent the girl home in the care of her stepfather, where she and her 12 year old sister continued to be abused, resulting in three pregnancies and another abortion, which also was not reported.



A 13 year old Ohio girl was impregnated by her coach who then persuaded her to have an abortion. Planned Parenthood did not report the abuse nor did they comply with the States own Parental Notification law. Three days after the abortion, the coach resumed having sex with the girl and then abandoned her. Only months later did her parents learn what had happened. The coach is now serving a prison term. Planned Parenthood denies any wrong doing and is fighting against the parents lawsuit,

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A 36 year old Nebraska man impersonated the father of a 16 year old girl that he impregnated in an attempt to obtain an abortion, and thus hide any evidence of statutory rape of the girl.

A 12 year old, mentally challenged girl was repeatedly sexually assaulted by her mother's live-in boyfriend. Twice these assaults resulted in the girl becoming pregnant. Both times, the boyfriend forced the girl to have an abortion. Finally, after the second abortion, the clinic reported the crime and the boyfriend was sentenced to thirty years in prison.

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An Oregon abortion clinic provided an abortion on an 11 year old girl, yet failed to report the sexual abuse as required by law. The abuse was disclosed to authorities only because the abortion was incomplete and the girl was taken to the hospital where a doctor reported the abortion and abuse.

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In Connecticut the case of a 10 year old girl being impregnated by a 75 year old man went unreported. The child was examined by two physicians, but neither reported the sexual abuse to the authorities. Instead they referred the little 10 year old girl to an abortion clinic.

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Kevon Walker, 22, impregnated his 14 year old girlfriend three times in six months, resulting in three abortions. The clinic never notified the authorities.

**Sarah's Law will amend the California Constitution and require a doctor to notify a parent 48 hours prior to an abortion on their minor daughter under 18 years old.**

How can you help now? **Collect Petition Signatures, Spread the Word, Raise Funds**

**Friends of Sarah** 8130 La Mesa Blvd #202 La Mesa, Ca. 91941

## MATTHEW 25: 34-46



### SCRIPTURAL CORNER

<sup>34</sup>“Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup>for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup>I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. <sup>37</sup>Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? <sup>38</sup>And when did we see thee a stranger and welcome thee, or naked and cloth thee? <sup>39</sup>And when did we see thee sick or in prison and visit thee?’ <sup>40</sup>And the King will answer them, ‘Truly I say to you, as you did it to one of the least of my brethren, you did it to me.’ <sup>41</sup>Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; <sup>42</sup>for I was hungry and you gave me no food; I was thirsty and you gave me no drink, <sup>43</sup>I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ <sup>44</sup>Then they also will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ <sup>45</sup>Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ <sup>46</sup>And they will go away into eternal punishment, but the righteous into eternal life.”

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

All the various things listed in this passage (giving people food and drink, clothing them, visiting them) become works of Christian charity when the person doing them sees Christ in these “least” of his brethren.

Here we can see the seriousness of sins of omission. Failure to do something which one should do means leaving Christ unattended.

“We must learn to recognize Christ when he comes out to meet us in our brothers, the people around us. No human life is ever isolated, It is bound up with other lives. No man or woman is a single verse; we all make up one divine poem which God writes with the cooperation of our freedom” (Bl. J. Escriva, *Christ is passing by*, 111).

We will be judge on the degree and quality of our love (cf. St John of the Cross, *Spiritual Sentences and Maxims*, 57). Our Lord will ask us to account not only for the evil we have done but also for the good we have omitted. We can see that sins of omission are a very serious matter and that the basis of love of neighbor is Christ’s presence in the least of our brothers and sisters.

St. Teresa of Avila writes: “Here the Lord asks only two things of us: love for his Majesty and love for our neighbor. It is for these two virtues that we must strive, and if we attain them perfectly we are doing his will [...]. The surest sign that we are keeping these two commandments is, I think, that we should really be loving our neighbor; for we cannot be sure if we are loving God, although we may have good reasons for believing that we are, but we can know quite well if we are loving our neighbor. And be certain that, the farther advanced you find you are in this, the greater the love you will have for God; for so dearly does his Majesty love us that we will reward our love for our neighbor by increasing the love which we bear to himself, and that in a thousand ways: this I cannot doubt” (*Interior Castle*, V, 3) ✠



THE SEVEN WORKS  
OF MERCY

*Master of Alkmaar*  
(1504)

\*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.



Thomas More Studies Conference  
at the University of Dallas, [www.udallas.edu](http://www.udallas.edu),  
[www.thomasmorestudies.org](http://www.thomasmorestudies.org)

## THOMAS MORE ON TRIAL:

Law and Conscience in More's  
Last Letters and Trial Accounts

– 10.5 CLE Credits approved–

### 7-8 November 2008

**Friday, Nov. 7, 2008** [4.5 CLE credits, ethics & participatory, possible for this afternoon and evening]  
10:00-11:30 a.m. **Academic Papers – Seminar**

2:00 – 3:30 p.m. **Oaths, Conscience, and Bad Faith in More's Prison Letters**  
**Dr. Stephen Foley**, Brown Univ; Editor, *Yale Complete Works of Thomas More*  
**Thomas More as Witness in the Prison Letters**  
**Dr. Katherine G. Rodgers**, ARC; Editor, *Yale Complete Works of Thomas More*  
**Chair: Dr. Clarence Miller**, Executive Editor, *Yale Complete Works of Thomas More*

4:00 – 5:30 p.m. **Counsel, Comfort, & Conscience in More's Letters to Fellow-Prisoner Wilson**  
**Dr. John F. Boyle**, Professor, Theology Dept., U of St. Thomas  
**Investigating More's Three Prison Letters Reporting on His Interrogations**  
Emerita Professor **Dr. Elizabeth McCutcheon**, University of Hawaii

7:30 – 9:00 p.m. **Prison Writings of Thomas More: Tracing Changed Assessments & Strategy**  
**Dr. Seymour Baker House**, Professor and Dean, Mount Angel, OR

**Saturday, Nov. 8, 2008** [6 CLE credits, ethics & participatory, possible for this day]  
9:00 – 10:30 a.m. **Thomas More's Trial by Jury: A Procedural Review**  
Emeritus Professor **Henry A. Kelly**, UCLA

10:45 – 11:45 a.m. **Dramatic Reading of More's Trial** (based on official texts, newly translated)

12:00 – 12:30 p.m. **Review of Major Legal Issues**  
**Louis Karlin**, Research Attorney, California Court of Appeal, Los Angeles  
**David Oakley**, Private Practice, Criminal Defense, Princeton, NJ

2:00-3:30 p.m. **Thomas More's Trial and the Law of Nature**  
Professor **Richard Helmholz**, University of Chicago Law School

4:00-5:30 p.m. **Assessing More's Trial**  
**Judge Edith Jones** – Chief Judge, US Court of Appeals, Fifth Circuit  
**Judge Sidney Fitzwater** – Chief Federal Judge, N. District of Texas  
**Judge Jennie Latta** – Bankruptcy Judge, W. District of Tennessee at Memphis  
**Judge of the High Court, England**, - Sir Michael Tugendhat



## MORE ON HIS IMPRISONMENT



### THE WRITINGS OF THOMAS MORE

Throughout the time of his imprisonment, More's greatest sufferings did not come from his poverty or his poor health or his weak-willed friends. They came from his own family. Having taken such great care to educate his children, More now found that none of them supported him in his decision of conscience. Nor did his wife.....

Lady Alice was especially opposed. Son-in-law Roper tells us that when she was finally able to see her husband for the first time, she "bluntly" greeted him thus: "Master More, I marvel that you, who have always been taken for such a wise man, should now play such a fool as to lie here in this tiny, filthy prison and be content to be shut up with rats and mice when you could be about and at your liberty..." After quietly listening to her long reproof, More "with a cheerful expression said to her, 'I pray you, good Mistress Alice, tell me one thing.'" Roper continues:

"What is that?" She said.

"Is not this house as close to heaven as my own?"

To which she, after her accustomed fashion, not liking such talk, answered, "Tilly-vally, tilly-vally!"

"But what do you say, Mistress Alice?" he asked. "Is it not so?"

"Good God, good God, man, will you never stop repeating the same things?" she said.

"But, Mistress Alice, if they are true, it is very well [that I say them]."

At this point Lady Alice "kept on pleading and harping on a long life," so Thomas finally interrupted her.

"How long, my Alice, shall I be able to enjoy this life?"

"A full twenty years, if God so wills."

"Do you wish me, then, to exchange eternity for twenty years? Here, good wife, you do not bargain very skill fully."

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

**Pg171-2    †**

## SOCIAL JUSTICE

**VOLUNTEER WITH OTHER MEMBERS OF THE LEGAL  
COMMUNITY TO HELP SERVE BREAKFAST**

**FOURTH SUNDAY OF EACH MONTH**

**BREAKFAST 8:30-10:30 AM**

**FOLLOWED BY MASS**



**OC CATHOLIC WORKER  
316 Cypress, Santa Ana, CA  
(714) 558-7478    †**

For more information, contact  
Greg Weiler (949) 851-7238 or [gweiler@ptwww.com](mailto:gweiler@ptwww.com) or  
Leia or Dwight Smith (714) 558-7478

**ADDRESS OF HIS HOLINESS BENEDICT XVI  
TO THE PARTICIPANTS IN THE  
TWELFTH WORLD CONGRESS  
OF THE INTERNATIONAL COMMISSION  
OF CATHOLIC PRISON PASTORAL CARE**

*Castel Gandolfo  
Thursday, 6 September 2007*

*Dear Friends,*

I am pleased to welcome you as you gather in Rome for the Twelfth World Congress of the International Commission of Catholic Prison Pastoral Care. I thank your President, Doctor Christian Kuhn, for the kind words expressed on behalf of the Executive Board of the Commission.

The theme of your Congress this year, “Discovering the Face of Christ in Every Prisoner” (*Mt 25:36*), aptly portrays your ministry as a vivid encounter with the Lord. Indeed, in Christ the “love of God and love of neighbour have become one”, so that “in the least of the brethren we find Jesus himself, and in him... God” (*Deus Caritas Est*, 15).

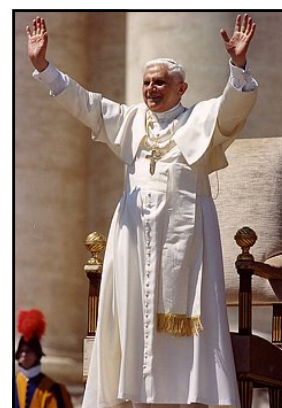
Your ministry requires much patience and perseverance. Not infrequently there are disappointments and frustrations. Strengthening the bonds that unite you with your bishops will enable you to find the support and guidance you need to raise awareness of your vital mission. Indeed, this ministry within the local Christian community will encourage others to join you in performing corporal works of mercy, thus enriching the ecclesial life of the diocese. Likewise, it will help to draw those whom you serve into the heart of the universal Church, especially through their regular participation in the celebration of the sacraments of Penance and the Holy Eucharist (cf. *Sacramentum Caritatis*, 59).

Prisoners easily can be overwhelmed by feelings of isolation, shame and rejection that threaten to shatter their hopes and aspirations for the future. Within this context, chaplains and their collaborators are called to be heralds of God’s infinite compassion and forgiveness. In cooperation with civil authorities, they are entrusted with the weighty task of helping the incarcerated rediscover a sense of purpose so that, with God’s grace, they can reform their lives, be reconciled with their families and friends, and, insofar as possible, assume the responsibilities and duties which will enable them to conduct upright and honest lives within society.

Judicial and penal institutions play a fundamental role in protecting citizens and safeguarding the common good (cf. *Catechism of the Catholic Church*, 2266). At the same time, they are to aid in rebuilding “social relationships disrupted by the criminal act committed” (cf. *Compendium of the Social Doctrine of the Church*, 403). By their very nature, therefore, these institutions must contribute to the rehabilitation of offenders, facilitating their transition from despair to hope and from unreliability to dependability. When conditions within jails and prisons are not



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



(Continued from page 19) **Papal Message**

conducive to the process of regaining a sense of a worth and accepting its related duties, these institutions fail to achieve one of their essential ends. Public authorities must be ever vigilant in this task, eschewing any means of punishment or correction that either undermine or debase the human dignity of prisoners. In this regard, I reiterate that the prohibition against torture “cannot be contravened under any circumstances” (*Ibid.*, 404).

I am confident that your Congress will provide an opportunity to share your experiences of the mysterious countenance of Christ shining through the faces of the imprisoned. I encourage you in your efforts to show that face to the world as you promote greater respect for the dignity of the detained. Finally, I pray that your Congress will be an occasion for you yourselves to appreciate anew how, in attending to the needs of the imprisoned, your own eyes are opened to the marvels God does for you each day (cf. *Deus Caritas Est*, 18).

With these sentiments I extend my heartfelt wishes to you and all the participants in the Congress for the success of your meeting and willingly impart my Apostolic Blessing to you and your loved ones. †



(Continued from page 4) **Immoral vs Illegal Behavior**

why Protestants are more likely to desire to outlaw various kinds of sins for the purpose of moral instruction than are Catholics generally. The lax Protestant cultural attitude is, “Well, it may be wrong, but at least it’s not illegal.” The lax Catholic, on the other hand, is more likely to say: “Even if it’s illegal, it’s no sin.”

The “Age of Reason” made human freedom the most fundamental principle of society, and thus the attitude arose that anyone is free to do whatever he is not forbidden to do by law, which exists simply as a restraint on his individual liberty. Thus there’s the tendency to legalize everything which an individual finds necessary for his personal “happiness,” even if it’s against the natural law.

The result of these tendencies is the type of relation between morality and law we see in America, where many states made practically unenforceable and surprisingly detailed laws against various unchaste actions committed in private, and now seek to show their approval of individual liberty by “legalizing” these same actions. The Catholic principle given above is more sensible: the law does not have to punish every vice, but it cannot make right those acts which are contrary to the natural law.

To sum up, it might be said that three principles govern the Catholic approach to human law: conformity to the natural law, possibility of observance, and enforceability. A law is no law if it does not conform to the natural law, and it is harmful to law generally if it cannot be observed or enforced. This is a view which strikes a modern American as both more “conservative” and more “liberal” than the Protestant and positivist approach he is used to. †



## DOES EVIL EXIST?

The university professor challenged his students with this question: "Did God create everything that exists?"

A student bravely replied, "Yes, he did!"

"God created everything?" the professor asked.

"Yes, sir," the student replied.

The professor answered, "If God created everything, then God created evil since evil exists, and according to the principal that our works define who we are then God is evil." The student became quiet before such an answer.

The professor was quite pleased with himself and boasted to the students that he had proven once more that the Christian faith was a myth.

Another student raised his hand and said, "Can I ask you a question professor?"

"Of course," replied the professor.

The student stood up and asked, "Professor, does cold exist?"

"What kind of question is this? Of course it exists. Have you never been cold?"

The students snickered at the young man's question.

The young man replied, "In fact, sir, cold does not exist. According to the laws of physics, what we consider cold is in reality the absence of heat. Every body or object is susceptible to study when it has or transmits energy, and heat is what makes a body or matter have or transmit energy. Absolute zero (-460 degrees F) is the total absence of heat; all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat."

The student continued, "Professor, does darkness exist?"

The professor responded, "Of course it does."

The student replied, "Once again you are wrong sir. Darkness does not exist. Darkness is in reality the absence of light. Light we can study, but not darkness. In fact we can use Newton's prism to break white light into many colors and study the various wavelengths of each color. You cannot measure darkness. A simple ray of light can break into a world of darkness and illuminate it. How can you know how dark a certain space is? You measure the amount of light present. Isn't this correct? Darkness is a term used by man to describe what happens when there is no light present."

Finally the young man asked the professor, "Sir, does evil exist?"

Now uncertain, the professor responded, "Of course, as I have already said. We see it every day. It is in the daily example of man's inhumanity to man. It is in the multitude of crime and violence everywhere in the world. These manifestations are nothing else but evil."

To this the student replied, "Evil does not exist sir, or at least it does not exist unto itself. Evil is simply the absence of God. It is just like darkness and cold, a word that man has created to describe the absence of God. God did not create evil. Evil is not like faith or love that exist just as does light and heat. Evil is the result of what happens when man does not have God's love present in his heart. It's like the cold that comes when there is no heat or the darkness that comes when there is no light."

The professor sat down.

The young man's name was Albert Einstein. †



**THOUGHT  
FOR  
THE  
DAY**



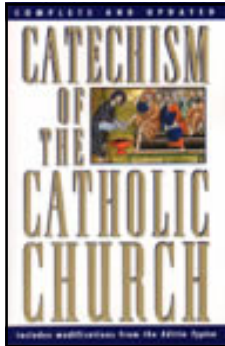
## THE CATECHISM OF THE CATHOLIC CHURCH

### PART THREE: LIFE OF CHRIST

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

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

#### ARTICLE 7: VIRTUES



## CATECHISM CORNER



### SEVEN ACTS OF MERCY

*Caravaggio*  
(1607)

### CHARITY

**1822** Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

**1823** Jesus makes charity the *new commandment*. By loving his own "to the end," he makes manifest the Father's love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." And again: "This is my commandment, that you love one another as I have loved you."

**1824** Fruit of the Spirit and fullness of the Law, charity keeps the *commandments* of God and his Christ: "Abide in my love. If you keep my commandments, you will abide in my love."

**1825** Christ died out of love for us, while we were still "enemies." The Lord asks us to love as he does, even our enemies, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself.

*The Apostle Paul has given an incomparable depiction of charity: "charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things."*

**1826** "If I . . . have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I . . . have not charity, I gain nothing." Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But *the greatest of these is charity*."

**1827** The practice of all the virtues is animated and inspired by charity, which "binds everything together in perfect harmony"; it is the *form of the virtues*; it articulates and orders them among themselves; it is the source and the goal of their Christian practice. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love.

**1828** The practice of the moral life animated by charity gives to the Christian the spiritual freedom of the children of God. He no longer stands before God as a slave, in servile fear, or as a mercenary looking for wages, but as a son responding to the love of him who "first loved us":

*If we turn away from evil out of fear of punishment, we are in the position of slaves. If we pursue the enticement of wages, . . . we resemble mercenaries. Finally if we obey for the sake of the good itself and out of love for him who commands . . . we are in the position of children.*

**1829** The fruits of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion:

*Love is itself the fulfillment of all our works. There is the goal; that is why we run: we run toward it, and once we reach it, in it we shall find rest. †*

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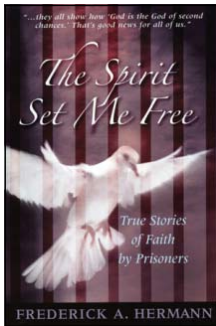
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