

Ad Veritatem

Volume 14 Issue 7

St. Thomas More Society of Orange County

JULY 2009

"In believing the Church, we put not our trust in the men whom we believe, but we put our trust in God, for whom and by whom we believe the men."

A Book for All Seasons
E.E. Reynolds (Pg 109)

JULY MEETING:

WEDNESDAY JULY 15, 2009 NOON

SPEAKERS: RICHARD CANNON & JIM POLLOCK

**TOPIC: "Techniques and Ethical Considerations in
Electronic Discovery?"**

1 HR MCLE CREDIT AVAILABLE FOR \$25

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

Don Hunsberger at (714) 663-8000 or email to dah@hunsbergerlaw.com, or

Judy Patno at (714) 871-6655 or email to jpatno@patnolaw.com.

VISIT OUR WEBSITE at www.stthomasmore.net

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AD VERITATEM EDITOR
ANNE LANPHAR

JULY
MEETING

RICHARD CANNON & JIM POLLOCK
“Techniques and Ethical Considerations in Electronic Discovery”

WHEN:

NOON
Wed. July 15

WHERE:

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

FOR DIRECTIONS

(714) 250-3000

COST:

Lunch: \$15

Richard Cannon is a Certified Forensic Computer Examiner and a Certified Fraud Examiner. He received his Bachelor of Applied Arts and Science from Texas State University at San Marcos in 1995 graduation Magna cum Laude. Richard also served for many years in law enforcement.

Jim Pollock is a Certified Computer Examiner and is an active member of the Forensic Expert Witness Association and California Defense Investigators Associations. Jim received his Associate of Science degree in nursing from Regents College in 1992. He received his Bachelor of Science Degree in Organizational Management from the University of La Verne in 2003. Jim has also worked extensively with various law enforcement agencies including district attorneys officers.

Everyone is welcome!

For questions, call Don Hunsberger (714) 663-8000 or Anne Lanphar at (714) 250-1453 †

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3RD WEDNESDAY OF MONTH:

AUGUST 19
SEPTEMBER 16
OCTOBER 21
NOVEMBER 18 †

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RED MASS

MONDAY NOVEMBER 9, 2009
HOLY FAMILY CATHEDRAL
6:00 PM MASS

RECEPTION & DINNER FOLLOWING †

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**A
MESSAGE
FROM
OUR
CHAPLAIN**



**THE MASS OF
ST JOHN
OF MARTHA**

*Juan Carreno de
Miranda*

(1666)

MUST PRIESTS CELEBRATE DAILY MASS?

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

QUESTION: *I know the Church encourages daily Holy Communion for the faithful, but does the Church encourage priests to say Mass every day? One of the priests in my parish doesn't celebrate Mass on his "day off," and when I asked him why, he said it's forbidden for him to say Mass if it isn't a scheduled one that guarantees a congregation. That didn't sound right to me.*

ANSWER: Last June, I was happy to be present at the priestly ordination conferred by Cardinal Hickey in St. Matthew's Cathedral in Washington, D.C. In his exhortation to the ordinands, he encouraged them to celebrate Holy Mass every day of their lives, "even on your day off and on vacation." This shows the Cardinal recognizes that there is a problem here. Many priests in our country only celebrate if they are scheduled to say a public Mass. The law of the Church does not oblige priests to celebrate every day, but it earnestly encourages them to do so. Here are the words of the Code of Canon Law: "Remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice, priests are to celebrate frequently; indeed daily celebration is strongly recommended, since even if the faithful cannot be present it is the act of Christ and the Church in which priests fulfill their principal function" (Canon 904, emphasis added). The new Roman Missal published after Vatican II is the first in history which contains an "Order of Mass without a Congregation." It is true that canon 906 requires that at least one member of the faithful be present, but even this requirement may be waived "for a just and reasonable cause," among which canonists include the case when the priest wishes to follow the Church's strong recommendation to celebrate daily, but finds it genuinely inconvenient to arrange to have someone present. In the General Instruction to the Roman Missal, 211 even tells the priest what he is to do if no one at all is there. Of course, a priest could always concelebrate with another priest who has the scheduled Mass, or with another priest with whom he is spending his day off, but canon 902 makes it clear that he is always free to celebrate individually, based upon 57 of Vatican II's *Sacrosanctum Concilium*.

If we look at the canon which encourages daily celebration, we can see that the motivation is a very lofty one: the work of redemption and the priest's "principal function." This term comes from Vatican II's decree *Presbyterorum Ordinis* 13, where the celebration of the Holy Sacrifice is said to be the priest's highest office. How many priests would do well to arrange their priestly lives, both on days of activity and leisure, around this principle? They would then be more like Christ, Who "desired with a great desire" to celebrate the Holy Mass with His apostles. Today's priests should not so over-emphasize the importance of "the assembly" to the point where they lose sight of their own "principal function" as priests. The faithful, living and dead, always benefit from the celebration, whether they are present or not, as members of the mystical body whose Divine Head offers Himself in each Holy Mass.

On a personal note, I would like to add that if just one of my brother priests celebrates just one more Eucharist as a result of this question and answer, then all of the efforts (not just mine, but everyone's) which go into this magazine will have been amply repaid, for each Mass is an infinite act of praise and thanks, a bottomless treasury of graces, in comparison to which all our other efforts are very slight indeed.

Pray that priests may think with Christ and his Church on this point, and not with today's neo-Jansenist liturgical "experts," whose opinions and legal interpretations would restrict access to the means of grace for priest and people alike. ☩



MEDIOCRITY WON'T CUT IT

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JULY 2003

“We hold these truths to be self-evident,” wrote the author of the Declaration of Independence, “that all men are created equal ...

“The only problem,” a professor of mine was fond of saying, “is that most of them stay that way.”

Thomas Jefferson, I feel, would have appreciated the laconic observation. While directing his enormous talents and energies to the cause of freedom and the proposition that “all men are created equal, that they are endowed by their Creator with certain inalienable rights,” he nevertheless would not have been inclined to confuse the ethic of equal opportunity with an ethic of equal results. Not with his intellect, and certainly not from his experience.

For the history of the American Revolution – in which Jefferson played so large a role – was not written by your average run-of-the-mill taxpayer. It was the unusual coming together of a few men of broad vision and extraordinary genius, of masterful and articulate leadership, that gave expression and direction to the ideals and principles of a new American identity. And insofar as this new identity has, during the ensuing two and a quarter centuries, achieved the promise of its noble conception, we can be grateful for the dedication, inspiration and leadership of men and women of like stature. In a word: the greatness of this Country did not derive from a well of mediocrity. If America is a haven for the common man, it is only because distinctly uncommon men and women have made it so.

This is, of course, a truism – but a truism that perhaps is in danger of being forgotten. There is a certain unhealthy tendency in American life today that would seek to erase the difference between equality of opportunity and equality of results, that would seem to confuse the right to pursue happiness with the right to happiness itself. Or else, how do we account for such nonsense as a group of students staging a sit-in at a college dean’s office demanding that he denounce plans for a literacy test as a requirement for *graduation* from the college?

I am sure that those deluded young people had some bright things to say about their rights. But I cannot help contrasting their foolishness with the expression of another youngster: “The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the hand of divinity itself, and can never be erased by mortal power.” Nineteen-year-old Alexander Hamilton, who wrote those lines, would obviously not fear a literacy test. But he probably would fear for the future of America if he thought that future rested on a pseudo-democracy that sought to reduce its citizens to the least common denominator, and refused to recognize the patent fact that not all men are equal, that there are such things as relative degrees of intelligence, skill and competence – not to mention industry and virtue.

For that is the plain truth of the matter. To pretend that all people are equally gifted, equal in force of character, equal in abilities and talents and contribution, equally deserving of esteem, respect, admiration and reward – this is irrational nonsense and carries within itself the seeds of destruction for any society. If all people are equal, why do we spend so much money, time and effort in electing government officials? Why not just put



The ideals of excellence and merit must once again be revived and encouraged in American life. It is for the truly gifted, recognizing the responsibility that their God-given talents impose upon them, to come to the fore and to be willing to shoulder the burden of leadership.

Mediocrity (Continued on page 6)

(Continued from page 5) **Mediocrity**

a bunch of names in a hat and pull one out? For the very obvious reason, of course, that not all are equally prepared to deliver. The ordinary man or woman simply will not do; we want extraordinary men and women, uncommon men and women, to lead us in these days of uncommon dangers, uncommon problems, uncommon needs. These are not the times for mediocrity.



MONUMENT AT
ARLINGTON
NATIONAL CEMETERY

The ideals of excellence and merit must once again be revived and encouraged in American life. It is for the truly gifted, recognizing the responsibility that their God-given talents impose upon them, to come to the fore and to be willing to shoulder the burden of leadership. It is for the greater number of us to recognize singular talent where it exists – and it does exist – and to promote and encourage it to become operative in all sectors of life. Only then, perhaps, will our Founding Fathers' dream of liberty and justice for all become an actuality. †

SIMPLE TRUTHS



Fulton J. Sheen

"Perhaps it is the very burden of responsibility which flows from free choice that makes so many human beings ready to surrender their great gift of freedom. This also explains the search for someone to whom they can commit their choice, who will do their thinking for them and relieve them of the awful burden of the consequences of their free decisions. This search for someone to whom neurotic minds can commit themselves explains the comparatively facile surrender of so many to totalitarianism in our day and age." †

Ad Risum Vertere Veritatem*



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

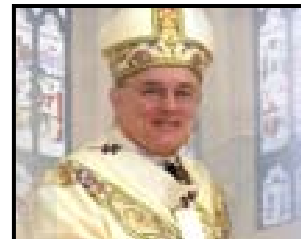
ALL I NEEDED TO KNOW I LEARNED FROM NOAH'S ARK



1. Don't miss the boat.
2. Remember that we are all in the same boat.
3. Plan ahead. It wasn't raining when Noah built the Ark.
4. Stay fit. When you're old, God may ask you to do something really big.
5. Don't listen to critics, just get on with the job that needs to be done.
6. Build your future on high ground.
7. For safety's sake, travel in pairs.
8. Speed isn't always an advantage: the snails were on board with the cheetahs.
9. When you're stressed, float awhile.
10. Remember the Ark was built by amateurs, the Titanic by professionals.
11. No matter the storm, there's always a rainbow waiting. †

CHURCH AND STATE TODAY: WHAT BELONGS TO CAESAR, AND WHAT DOESN'T*

**Most Reverend Charles J. Chaput, O.F.M. Cap.
Archbishop of Denver**



I always enjoy being with friends like tonight because I can leave my Kevlar vest in Denver. I do a lot of speaking, and while most of the people I meet are wonderful folks, not everyone is always happy to hear what I have to say.

In fact, one of the distinguishing marks of debate both outside and within the Church over the last 40 years is how uncivil the disagreements have become. Being a faithful Catholic leader today — whether you're a layperson or clergy — isn't easy. It requires real skill, and in that regard, I've admired the great ability and good will of Bishop Murphy for many years. So it's a special pleasure to be with him tonight. New York's Cardinal Edward Egan is another leader who's given extraordinary and sometimes difficult service to the Church.

I'm not really surprised by the environment in our country or in our Church because Msgr. George Kelly saw it coming 30 years ago. I read his great book, "[The Battle for the American Church](#)," as a young Capuchin priest when it first came out in 1979. I remember being struck immediately by George's very Irish combination of candor, scrappiness, clarity, intelligence and also finally charity — because everything he wrote and said and did was always motivated by his love for the Church.

I also remember George's sense of humor, which was vivid and healthy, and which probably kept him so generous and sane. He was a man's man and a priest's priest — and his commitment to Catholic family life, Catholic education and Catholic scholarship has remained with me as an example throughout my priesthood. George and I became friends through our mutual friend Father Ronald Lawler, O.F.M. Cap., and after I became a bishop in South Dakota, he would often call me or write me with his advice — and I was always happy to get it, because it was always very good. So I'm grateful for a chance to acknowledge my debt to him.

We have a full evening, so I'll be very brief. I want to quickly sketch for you the picture of an anonymous culture. But everything I'm about to tell you comes from the factual record.

This society is advanced in the sciences and the arts. It has a complex economy and a strong military. It includes many different religions, although religion tends to be a private affair or a matter of civic ceremony.

This particular society also has big problems. Among them is that fertility rates remain below replacement levels. There aren't enough children being born to replenish the current adult population and to do the work needed to keep society going. The government offers incentives to encourage people to have more babies. But nothing seems to work.

Promiscuity is common and accepted. So are bisexuality and homosexuality. So is prostitution. Birth control and abortion are legal, widely practiced, and justified by society's leading intellectuals.

Every now and then, a lawmaker introduces a measure to promote marriage, arguing that the health and future of society depend on stable families. These measures typically go nowhere.

***“If pagan Rome
could be won
for Jesus
Christ, surely
we can do the
same in our
own world.
What it takes is
the zeal and
courage to live
what we claim
to believe.”***

* First appeared in the
[National Catholic Register](#)
in May, 2004.

(Continued from page 7) *Church & State*

Ok. What society am I talking about? Our own country, of course, would broadly fit this description. But I'm not talking about us.

I've just outlined the conditions of the Mediterranean world at the time of Christ. We tend to idealize the ancients, to look back at Greece and Rome as an age of extraordinary achievements. And of course, it was. But it had another side as well.

We don't usually think of Plato and Aristotle endorsing abortion or infanticide as state policy. But they did. Hippocrates, the great medical pioneer, also famously created an abortion kit that included sharp blades for cutting up the fetus and a hook for ripping it from the womb. We rarely connect that with his Hippocratic Oath. But some years ago, archeologists discovered the remains of what appeared to be a Roman-era abortion or infanticide "clinic." It was a sewer filled with the bones of more than 100 infants.

If you haven't done so already, I'd encourage you to pick up a little book written about 10 years ago, "The Rise of Christianity" by the Baylor University scholar Rodney Stark. You'll find all of this history in its pages and more.

But what does ancient Rome have to do with my topic tonight, the relationship of Church and state today?

Let me explain it this way: People often say we're living at a "post-Christian" moment. That's supposed to describe the fact that Western nations have abandoned or greatly downplayed their Christian heritage in recent decades. But our "post-Christian" moment actually looks a lot like the pre-Christian moment. The signs of our times in the developed nations — morally, intellectually, spiritually and even demographically — are uncomfortably similar to the signs in the world at the time of the Incarnation.

Drawing lessons from history is a subjective business. There's always the risk of oversimplifying.

But I do believe that the challenges we face as American Catholics today are very much like those faced by the first Christians. And it might help to have a little perspective on how they went about evangelizing their culture. They did such a good job that within 400 years Christianity was the world's dominant religion and the foundation of Western civilization. If we can learn from that history, the more easily God will work through us to spark a new evangelization.

I'm not a historian or a sociologist, so I'll leave it to others to fully evaluate Rodney Stark's work. But Stark does address a couple of key questions: How did Christianity succeed? How was it able to accomplish so much so fast? Stark is not only a social scientist, but also a self-described agnostic. So he has no interest in talking about God's will or the workings of the Holy Spirit. He focuses only on facts he can verify.

Stark concludes that Christian success flowed from two things: first, Christian doctrine, and second, people being faithful to that doctrine. Stark writes: "An essential factor in the [Christian] religion's success was what Christians believed. ... And it was the way those doctrines took on actual flesh, the way they directed organizational actions and individual behavior, that led to the rise of Christianity."

Let's put it in less academic terms: The Church, through the Apostles and their successors, preached the Gospel of Jesus Christ. People believed in the Gospel. But they weren't just agreeing to a set of ideas. Believing in the Gospel meant changing their whole way of thinking and living. It was a radical transformation. So radical they could not go on living like the people around them anymore.

Stark shows that one of the key areas in which Christians rejected the culture around them was marriage and the family. From the start, to be a Christian meant believing that sex and marriage were sacred. From the start, to be a Christian meant reject-

Church & State (Continued on page 9)



**APOSTLE PETER
PREACHING**

Lorenzo Veneziano

(1370)

(Continued from page 8) *Church & State*

ing abortion, infanticide, birth control, divorce, homosexual activity and marital infidelity — all those things widely practiced by their Roman neighbors.

Athenagoras, a Christian layman, told the Emperor Marcus Aurelius in the year A.D. 176 that abortion was "murder" and that those involved would have to "give an account to God." And he told the emperor the reason why: "For we regard the very fetus in the womb as a created being, and therefore an object of God's care."

As this audience already knows, Christian reverence for the unborn child is no medieval development. It comes from the very beginnings of our faith. The early Church had no debates over politicians and communion. There wasn't any need. No persons who tolerated or promoted abortion would have dared to approach the Eucharistic table, let alone dared to call themselves true Christians.

And here's why: The early Christians understood that they were the offspring of a new worldwide family of God. They saw the culture around them as a culture of death, a society that was slowly extinguishing itself. In fact, when you read early Christian literature, practices like adultery and abortion are often described as part of "the way of death" or the "way of the [devil]."

There's an interesting line in a Second Century apologetic work written by Minucius Felix. He was a Roman lawyer and a convert. He's talking about a birth-control drug that works as an abortifacient. He describes its effects this way: "There are women who swallow drugs to stifle in their own womb the beginnings" of a person to be.

That's what the first Christians saw around them in their world. They believed the world was snuffing out its own future. It was stifling future generations before they could come to be. It was slowly killing itself.

Since we see similar signs in our own day, we need to find the courage those first Christians had in challenging their culture. We need to believe not only what they believed. We need to believe those things with the same deep fervor.

The early Christians staked their lives on the belief that God is our Father. They respected Caesar, but they didn't confuse him with God, and they put God first. They believed the Church is our mother. They believed their bishops and priests were spiritual fathers and that through the sacraments they were made children of God, or "partakers of the divine nature," as Peter said.

It's time for all of us who claim to be "Catholic" to recover our Catholic identity as disciples of Jesus Christ and missionaries of his Church. In the long run, we serve our country best by remembering that we're citizens of heaven first. We're better Americans by being more truly Catholic — and the reason why, is that unless we live our Catholic faith authentically, with our whole heart and our whole strength, we have nothing worthwhile to bring to the public debates that will determine the course of our nation.

Pluralism in a democracy doesn't mean shutting up about inconvenient issues. It means speaking up — respectfully, in a spirit of justice and charity, but also vigorously and without apologies. Jesus said that we will know the truth, and the truth will make us free. He didn't say anything about our being popular with worldly authority once we have that freedom. In the end, if we want our lives to be fruitful, we need to know ourselves as God intends us to be known — as his witnesses on earth, not just in our private behavior, but in our public actions, including our social, economic and political choices.

If pagan Rome could be won for Jesus Christ, surely we can do the same in our own world. What it takes is the zeal and courage to live what we claim to believe. All of us here tonight already have that desire in our hearts. So let's pray for each other, and encourage each other, and get down to the Lord's work. †

***“The early Christians staked their lives on the belief that God is our Father. They respected Caesar, but they didn't confuse him with God, and they put God first. They believed the Church is our mother.*”**

MATTHEW 22: 17-22



¹⁷“Tell us, then what you think. Is it lawful to pay taxes to Caesar, or not?”
¹⁸But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites?”¹⁹Show me the money for the tax.” And they brought him a coin.²⁰And Jesus said to them, “Whose likeness and inscription is this?”²¹They said, “Caesar’s.” Then he said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”²²When they heard it they marveled; and they left him and went away.

COMMENT FROM THE NAVARRE BIBLE:*

SCRIPTURAL CORNER

Our Lord’s answer is at once so profound that they fail to grasp its meaning, and it is also faithful to his preaching about the Kingdom of God: give Caesar what is his due, but no more, because God must assuredly be given what *he* has a right to (the other side of the question, which they omitted to put. God and Caesar are on two quite different levels, because for an Israelite God transcends all human categories. What has Caesar a right to receive? Taxes, which are necessary for legitimate states expenses. What must God be given? Obviously, obedience to *all* his commandments—which implies personal love and commitment. Jesus’ reply goes beyond the human horizons of these temptors, far beyond the simple yes or no they wanted to draw out of him.



The teaching of Jesus transcends any kind of political approach, and if the faithful, using the freedom that is theirs, chose one particular method of solving temporal questions, they “ought to remember that in those cases no one is permitted to identify the authority of the Church exclusively with their own opinion.” (Vatican II, *Gaudium et spes*, 43).

TRIBUTE TO CAESAR

*Valentin
de Boulogne
(1620)*

Jesus’ words show that he recognized civil authority and its rights, but he made it quite clear that the superior rights of God must be respected (cf. Vatican II, *Dignitatis humanae*, 11), and pointed out that it is part of God’s will that we faithfully fulfill our civic duties (cf. Rom 13:1-7). †

**The Navarre Bible, a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries.*

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ONE NATION UNDER GOD

MICHAEL J. GAYNOR, ESQ.

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

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

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

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

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

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

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

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

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

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

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

July 30, 2005

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

One Nation Under God (Continued on page 12)

(Continued from page 11) **One Nation Under God**

establish this Constitution for the United States of America.

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

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

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

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

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

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

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

Who was the Lord? Jesus Christ, of course.

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

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



**EXECUTION OF THE
US CONSTITUTION**

(Continued from page 13) **The Three Red Marbles**

Eyes glistening she took my hand and led me to the casket. "Those three young men, that just left, were the boys I told you about. They just told me how they appreciated the things Jim 'traded' them. Now, at last, when Jim could not change his mind about color or size...they came to pay their debt."

"We've never had a great deal of the wealth of this world," she confided, "but, right now, Jim would consider himself the richest man in Idaho." With loving gentleness she lifted the lifeless fingers of her deceased husband. Resting underneath were three, magnificently shiny, red marbles.

We will not be remembered by our words, but by our kind deeds. †

THE THREE RED MARBLES



During the waning years of the depression in a small south eastern Idaho community, I used to stop by Mr. Miller's roadside stand for farm-fresh produce as the season made it available. Food and money were still extremely scarce and bartering was used, extensively. One particular day Mr. Miller was bagging some new potatoes for me. I noticed a small boy, delicate of bone and feature ragged but clean, hungrily apprising a basket of freshly picked green peas.

I paid for my potatoes but was also drawn to the display of fresh green peas. I am a pushover for creamed peas and new potatoes. Pondering the peas, I couldn't help overhearing the conversation between Mr. Miller and the ragged boy next to me.

"Hello Barry, how are you today?"

"H'lo, Mr. Miller. Fine, thank ya. Jus' admirin' them peas ...sure look good."

"They are good, Barry. How's your Ma?"

"Fine. Gittin' stronger alla' time."

"Good. Anything I can help you with?"

"No, Sir. Jus' admirin' them peas."

"Would you like to take some home?"

"No, Sir. Got nuthin' to pay for 'em with."

"Well, what have you to trade me for some of those peas?"

"All I got's my prize marble here."

"Is that right? Let me see it."

"Here 'tis. She's a dandy."

"I can see that. Hmmm, only thing is this one is blue and I sort of go for red. Do you have a red one like this at home?" "Not 'zackley' but, almost."

"Tell you what. Take this sack of peas home with you and next trip this way let me look at that red marble."

"Sure will. Thanks, Mr. Miller."

Mrs. Miller, who had been standing nearby, came over to help me. With a smile she said: "There are two other boys like him in our community, all three are in very poor circumstances. Jim just loves to bargain with them for peas, apples, tomatoes or whatever. When they come back with their red marbles, and they always do, he decides he doesn't like red after all and he sends them home with a bag of produce for a green marble or an orange one, perhaps."

I left the stand, smiling to myself, impressed with this man. A short time later I moved out of state but I never forgot the story of this man, the boys and their bartering. Several years went by each more rapid than the previous one.

Just recently I had occasion to visit some old friends in that Idaho community and while I was there learned that Mr. Miller had died. They were having his viewing that evening and knowing my friends wanted to go, I agreed to accompany them. Upon our arrival at the mortuary we fell into line to meet the relatives of the deceased and to offer whatever words of comfort we could. Ahead of us in line were three young men.

One was in an army uniform and the other two wore nice haircuts, dark suits and white shirts ... very professional looking. They approached Mrs. Miller, standing smiling and composed, by her husband's casket.

Each of the young men hugged her, kissed her on the cheek, spoke briefly with her and moved on to the casket. Her misty light blue eyes followed them as, one by one, each young man stopped briefly and placed his own warm hand over the cold pale hand in the casket. Each left the mortuary, awkwardly, wiping his eyes. Our turn came to meet Mrs. Miller. I told her who I was and mentioned the story she had told me about the marbles.

**THOUGHT
FOR
THE
DAY**



MORE ON STANDING FOR THE TRUTH



THE WRITINGS OF THOMAS MORE

From Thomas More:
A Portrait of Courage
Gerald B. Wegemer
Scepter Publishers (p. 98)

One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that *“neither pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter’s consent.”* Any such imposition would constitute tyranny.

The lawyer in More was quick to draw out the absurdity of this position. *“Happy, therefore,”* he retorted, *“are thieves and murderers, who will never be so insane as to agree to law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen.”*

More went on to show the extreme political danger of Luther’s position. Without the guidance of good law, he pointed out, a country *“would rush forth into every kind of crime.”* Indeed, if Luther’s teaching about law were to be widely accepted, it would result in *“the utter and inescapable destruction of all peoples.”*

Closely associated with this complete disregard for law was Luther’s position that the believing Christian *“cannot lose his salvation by any sins, however, great.”* As More saw it, this teaching served to *“invite the whole world to security in sinning.”* It would *“add spurs to those who rush toward all the worst actions”* by *“promising them impunity through faith alone...for the worst crimes.”* It would also *“destroy the possibility of all human endeavor and all attempts at virtue.”* By *“raging against good works,”* Luther would only *“lure people to vice and unteach virtue.”* †

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*

- ◆ Patricia Goethels (sick)
- ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
- ◆ Carol Flynn (illness)
- ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAFA (special intention)
- ◆ John Flynn IV USNA (special intention)
- ◆ Kathy Todd (cancer)
- ◆ Julia Nelson (serious illness)
- ◆ Sean Nelson (illness)
- ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention)
- ◆ Children in Juvenile Hall
- ◆ Homeless and Isaiah House †

MESSAGE OF HIS HOLINESS BENEDICT XVI

Meeting with the Bishops of the United States of America

Responses of His Holiness Benedict XVI to the Questions Posed by the Bishops Wednesday April 16, 2008

1. The Holy Father is asked to give his assessment of the challenge of increasing secularism in public life and relativism in intellectual life, and his advice on how to confront these challenges pastorally and evangelize more effectively.

I touched upon this theme briefly in my address. It strikes me as significant that here in America, unlike many places in Europe, the secular mentality has not been intrinsically opposed to religion. Within the context of the separation of Church and State, American society has always been marked by a fundamental respect for religion and its public role, and, if polls are to be believed, the American people are deeply religious. But it is not enough to count on this traditional religiosity and go about business as usual, even as its foundations are being slowly undermined. A serious commitment to evangelization cannot prescind from a profound diagnosis of the real challenges the Gospel encounters in contemporary American culture.

Of course, what is essential is a correct understanding of the just autonomy of the secular order, an autonomy which cannot be divorced from God the Creator and his saving plan (cf. *Gaudium et Spes*, 36). Perhaps America's brand of secularism poses a particular problem: it allows for professing belief in God, and respects the public role of religion and the Churches, but at the same time it can subtly reduce religious belief to a lowest common denominator. Faith becomes a passive acceptance that certain things "out there" are true, but without practical relevance for everyday life. The result is a growing separation of faith from life: living "as if God did not exist". This is aggravated by an individualistic and eclectic approach to faith and religion: far from a Catholic approach to "thinking with the Church", each person believes he or she has a right to pick and choose, maintaining external social bonds but without an integral, interior conversion to the law of Christ. Consequently, rather than being transformed and renewed in mind, Christians are easily tempted to conform themselves to the spirit of this age (cf. *Rom* 12:3). We have seen this emerge in an acute way in the scandal given by Catholics who promote an alleged right to abortion.

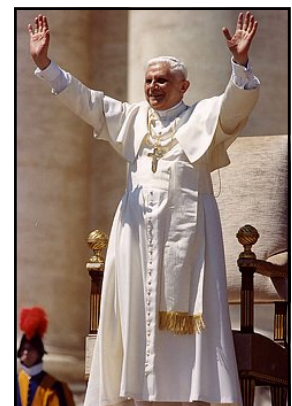
On a deeper level, secularism challenges the Church to reaffirm and to pursue more actively her mission in and to the world. As the Council made clear, the lay faithful have a particular responsibility in this regard. What is needed, I am convinced, is a greater sense of the intrinsic relationship between the Gospel and the natural law on the one hand, and, on the other, the pursuit of authentic human good, as embodied in civil law and in personal moral decisions. In a society that rightly values personal liberty, the Church needs to promote at every level of her teaching – in catechesis, preaching, seminary and university instruction – an apologetics aimed at affirming the truth of Christian revelation, the harmony of faith and reason, and a sound understanding of freedom, seen in positive terms as a liberation both *from* the limitations of sin and *for* an authentic and fulfilling life. In a word, the Gospel has to be preached and taught as an integral way of life, offering an attractive and true answer, intellectually and practically, to real human problems. The "dictatorship of relativism", in the end, is nothing less than a threat to genuine human freedom, which only matures in generosity and fidelity to the truth.

Much more, of course, could be said on this subject: let me conclude, though, by saying that I believe that the Church in America, at this point in her history, is faced with the challenge of recapturing the Catholic vision of reality and presenting it, in an engaging and imaginative way, to a society which markets any number of recipes for human fulfillment. I think in particular of our need to speak to the hearts of young people, who, despite their constant exposure to messages contrary to the Gospel, continue to thirst for authenticity, goodness and truth. Much remains to be done, particularly on the level of preaching and catechesis in parishes and schools, if the new evangelization is to bear fruit for the renewal of ecclesial life in America.

Papal Message (Continued on page 16)



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



(Continued from page 15) Papal Message

2. The Holy Father is asked about “a certain quiet attrition” by which Catholics are abandoning the practice of the faith, sometimes by an explicit decision, but often by distancing themselves quietly and gradually from attendance at Mass and identification with the Church.

Certainly, much of this has to do with the passing away of a religious culture, sometimes disparagingly referred to as a “ghetto”, which reinforced participation and identification with the Church. As I just mentioned, one of the great challenges facing the Church in this country is that of cultivating a Catholic identity which is based not so much on externals as on a way of thinking and acting grounded in the Gospel and enriched by the Church’s living tradition.

The issue clearly involves factors such as religious individualism and scandal. Let us go to the heart of the matter: faith cannot survive unless it is nourished, unless it is “formed by charity” (cf. *Gal* 5:6). Do people today find it difficult to encounter God in our Churches? Has our preaching lost its salt? Might it be that many people have forgotten, or never really learned, how to pray in and with the Church?

Here I am not speaking of people who leave the Church in search of subjective religious “experiences”; this is a pastoral issue which must be addressed on its own terms. I think we are speaking about people who have fallen by the wayside without consciously having rejected their faith in Christ, but, for whatever reason, have not drawn life from the liturgy, the sacraments, preaching. Yet Christian faith, as we know, is essentially ecclesial, and without a living bond to the community, the individual’s faith will never grow to maturity. Indeed, to return to the question I just discussed, the result can be a quiet apostasy.

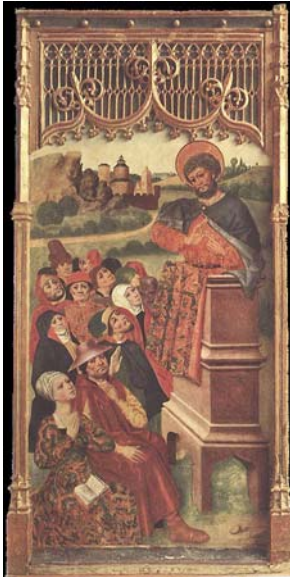
So let me make two brief observations on the problem of “attrition”, which I hope will stimulate further reflection.

First, as you know, it is becoming more and more difficult, in our Western societies, to speak in a meaningful way of “salvation”. Yet salvation – deliverance from the reality of evil, and the gift of new life and freedom in Christ – is at the heart of the Gospel. We need to discover, as I have suggested, new and engaging ways of proclaiming this message and awakening a thirst for the fulfillment which only Christ can bring. It is in the Church’s liturgy, and above all in the sacrament of the Eucharist, that these realities are most powerfully expressed and lived in the life of believers; perhaps we still have much to do in realizing the Council’s vision of the liturgy as the exercise of the common priesthood and the impetus for a fruitful apostolate in the world.

Second, we need to acknowledge with concern the almost complete eclipse of an eschatological sense in many of our traditionally Christian societies. As you know, I have pointed to this problem in the Encyclical *Spe Salvi*. Suffice it to say that faith and hope are not limited to this world: as theological virtues, they unite us with the Lord and draw us toward the fulfillment not only of our personal destiny but also that of all creation. Faith and hope are the inspiration and basis of our efforts to prepare for the coming of the Kingdom of God. In Christianity, there can be no room for purely private religion: Christ is the Savior of the world, and, as members of his Body and sharers in his prophetic, priestly and royal *munera*, we cannot separate our love for him from our commitment to the building up of the Church and the extension of his Kingdom. To the extent that religion becomes a purely private affair, it loses its very soul.

Let me conclude by stating the obvious. The fields are still ripe for harvesting (cf. *Jn* 4:35); God continues to give the growth (cf. *1 Cor* 3:6). We can and must believe, with the late Pope John Paul II, that God is preparing a new springtime for Christianity (cf. *Redemptoris Missio*, 86). What is needed above all, at this time in the history of the Church in America, is a renewal of that apostolic zeal which inspires her shepherds actively to seek out the lost, to bind up those who have been wounded, and to bring strength to those who are languishing (cf. *Ez* 34:16). And this, as I have said, calls for new ways of thinking based on a sound diagnosis of today’s challenges and a commitment to unity in the service of the Church’s mission to the present generation.

3. The Holy Father is asked to comment on the decline in vocations despite the growth
Papal Message (Continued on page 17)



SAINT PREACHING

Jorge Ingles

(1455)

(Continued from page 16) *Papal Message*

ing numbers of the Catholic population, and on the reasons for hope offered by the personal qualities and the thirst for holiness which characterize the candidates who do come forward.

Let us be quite frank: the ability to cultivate vocations to the priesthood and the religious life is a sure sign of the health of a local Church. There is no room for complacency in this regard. God continues to call young people; it is up to all of us to encourage a generous and free response to that call. On the other hand, none of us can take this grace for granted.

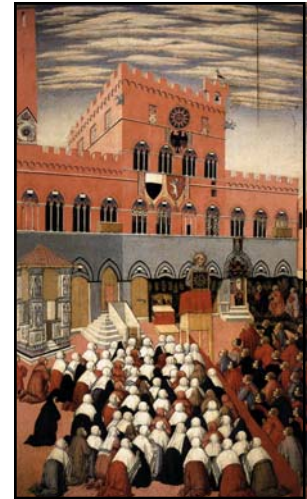
In the Gospel, Jesus tells us to pray that the Lord of the harvest will send workers. He even admits that the workers are few in comparison with the abundance of the harvest (cf. Mt 9:37-38). Strange to say, I often think that prayer – the *unum necessarium* – is the one aspect of vocations work which we tend to forget or to undervalue!

Nor am I speaking only of prayer *for vocations*. Prayer itself, born in Catholic families, nurtured by programs of Christian formation, strengthened by the grace of the sacraments, is the first means by which we come to know the Lord's will for our lives. To the extent that we teach young people to pray, and to pray well, we will be cooperating with God's call. Programs, plans and projects have their place; but the discernment of a vocation is above all the fruit of an intimate dialogue between the Lord and his disciples. Young people, if they know how to pray, can be trusted to know what to do with God's call.

It has been noted that there is a growing thirst for holiness in many young people today, and that, although fewer in number, those who come forward show great idealism and much promise. It is important to listen to them, to understand their experiences, and to encourage them to help their peers to see the need for committed priests and religious, as well as the beauty of a life of sacrificial service to the Lord and his Church. To my mind, much is demanded of vocation directors and formators: candidates today, as much as ever, need to be given a sound intellectual and human formation which will enable them not only to respond to the real questions and needs of their contemporaries, but also to mature in their own conversion and to persevere in life-long commitment to their vocation. As Bishops, you are conscious of the sacrifice demanded when you are asked to release one of your finest priests for seminary work. I urge you to respond with generosity, for the good of the whole Church.

Finally, I think you know from experience that most of your brother priests are happy in their vocation. What I said in my address about the importance of unity and cooperation within the presbyterate applies here too. There is a need for all of us to move beyond sterile divisions, disagreements and preconceptions, and to listen together to the voice of the Spirit who is guiding the Church into a future of hope. Each of us knows how important priestly fraternity has been in our lives. That fraternity is not only a precious possession, but also an immense resource for the renewal of the priesthood and the raising up of new vocations. I would close by encouraging you to foster opportunities for ever greater dialogue and fraternal encounter among your priests, and especially the younger priests. I am convinced that this will bear great fruit for their own enrichment, for the increase of their love for the priesthood and the Church, and for the effectiveness of their apostolate.

Dear Brother Bishops, with these few observations, I once more encourage all of you in your ministry to the faithful entrusted to your pastoral care, and I commend you to the loving intercession of Mary Immaculate, Mother of the Church. †



**SAN BERNARDINO
PREACHING IN
THE CAMPO**
Sanno di Pietro

(1445)



**FRANK
ERNEST**

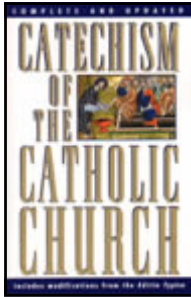
THE CATECHISM OF THE CATHOLIC CHURCH

PART THREE: THE LIFE OF CHRIST

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

CHAPTER TWO: THE DIGNITY OF THE HUMAN SPIRIT

ARTICLE 2: PARTICIPATION IN SOCIAL LIFE



CATECHISM CORNER



**TRIUMPH OF ST
THOMAS AQUINAS**

Benozzo Gozzoli

(1471)

II. THE COMMON GOOD

1905 In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person:

Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.

1906 By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of *three essential elements*:

1907 First, the common good presupposes *respect for the person* as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."

1908 Second, the common good requires the *social well-being* and *development* of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

1909 Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the *security* of society and its members. It is the basis of the right to legitimate personal and collective defense.

1910 Each human community possesses a common good which permits it to be recognized as such; it is in the *political community* that its most complete realization is found. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.

1911 Human interdependence is increasing and gradually spreading throughout the world. the unity of the human family, embracing people who enjoy equal natural dignity, implies a universal *common good*. This good calls for an organization of the community of nations able to "provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . and certain situations arising here and there, as for example . . . alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families."

1912 The common good is always oriented towards the progress of persons: "The order of things must be subordinate to the order of persons, and not the other way around." This order is founded on truth, built up in justice, and animated by love. †

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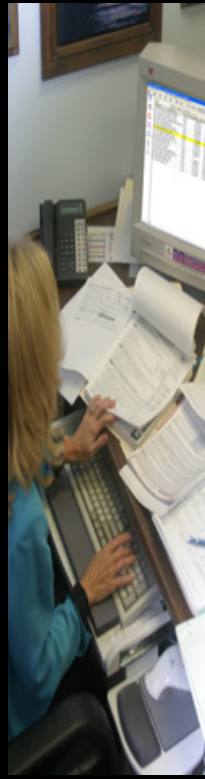


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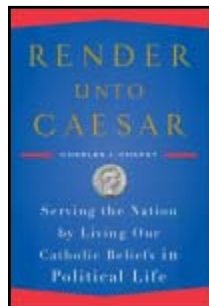
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**RENDER UNTO CAESAR:
SERVING THE NATION BY LIVING OUR
CATHOLIC BELIEFS IN POLITICAL LIFE
ARCHBISHOP CHARLES J. CHAPUT**

“People who take God seriously will not remain silent about their faith. They will often disagree about doctrine or policy, but they won’t be quiet. They can’t be. They’ll act on what they believe, sometimes at the cost of their reputations and careers. Obviously the common good demands a respect for other people with different beliefs and a willingness to compromise whenever possible. But for Catholics, the common good can never mean muting themselves in public debate on foundational issues of human dignity. Christian faith is always personal but never private. This is why any notion of tolerance that tries to reduce faith to private idiosyncrasy, or a set of opinions that we can indulge at home but need to be quiet about in public, will always fail.”
—From the Introduction.

“Using arguments from history as well as the wisdom of the world’s greatest thinkers, Archbishop Chaput urges Catholics to live our faith without compromise and to use our faith as the foundation for renewing American society in the twenty-first century. His tone is one of ‘now or never,’ and his presentation is crisp, intelligent, and accessible to a wide audience. This is an important book for Catholics to read and consider if we are truly to make a difference in the public square. Archbishop Chaput has made a unique and significant contribution to the Church and the nation at a time when voices like his are needed to be raised and heard.”
—Very Reverend David M. O’Connell, C.M., President, The Catholic University of America

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