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ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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DUPLICITY

**REFLECTIONS ON EVERYTHING
(ANYTHING LESS THAN
EVERYTHING IS NOT ENOUGH)**

GREGORY N. WEILER



I'm 58 years old, my kids are grown, I've been working for 34 years and what I strive for now is not retirement or the good life. Rather, I strive to be Nathaniel.

Remember Nathaniel, otherwise known as Bartholomew. Our Lord pointed to him and said of the Apostle, who was one of the first to identify him as the Son of God: "There is no duplicity (or guile) in him."

To be single-minded for God was Nathaniel. Oh to be single-minded toward our creator and directed to that which we know will lead us to ultimate peace and happiness. It seems I'm the King of Duplicity, always straddling—one foot in the world and one foot in the spirit. It seems that I cannot even pray the Our Father in Mass without my mind wondering "give us this day our daily bread—I hope that problem at work is okay or there may be no bread," or "what a pious woman, how pretty she is..."

Now I'm no dummy and I fully appreciate that everything I have comes from God, every heartbeat, every breath, and it only makes sense to be God-focused. But then I am always dealing with some bill, some demand or worldly problem.

It seems that the irresistible force (solidarity and the common good) meets the immovable object (how much money do we need if we lived to be 90?). The transient versus the eternal. It seems that there is a constant call to build bigger barns.

What does God want, how much? The answer is clear that he wants all of me, us. So we're left to fight against duplicity, strive to be Nathaniel, no matter how dumb it looks to the world around us.

Funny: When my prayer life is good, when I participate in the sacraments often and when I serve the least of our brethren, duplicity is not so much a problem.

PAX ~ GNW

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The St. Thomas More Society of Orange County is an independent organization sponsored by lawyers and judges who are practicing members of the Roman Catholic Church.

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IDEALS OF ST. THOMAS MORE

The legal profession is a high calling with corresponding responsibilities to society. The principal objective of every lawyer is to promote and seek justice. Catholic Lawyers pursue the truth in both their spiritual and professional lives. The duty of a Catholic lawyer is to remain faithful to Jesus Christ, His Church and its teachings at all times despite the personal consequences.

THE OBJECTIVES OF STMS

- encouraging its members to live a Christian life and apply the principles and ideals exemplified by St. Thomas More in their lives and encourage same in the legal profession.
- promoting and foster high ethical principals in the legal profession generally and, in particular, in the community of Catholic lawyers.
- assisting in the spiritual growth of its members.
- encouraging interfaith understanding and brotherhood.
- sponsoring the annual Red Mass for elected and appointed officials and

members of the legal profession.

MEMBERSHIP IN STMS

- Each member of the Society is committed to:
- strive to live an exemplary Christian life and apply the principles and ideals exemplified by St. Thomas More in their daily lives and encourage same in the legal profession.
 - attend monthly meeting of the Society and provide personal support to the St. Thomas More Society.
 - attend and support the Red Mass.

LAWYER'S PRAYER

Give me the grace, Good Lord, to set the world at naught; to set my mind fast upon thee and not to hang upon the blast of men's mouths; to be content to be solitary; not to long for worldly company but utterly to cast off the world and rid my mind of the business thereof.

- ST. THOMAS MORE

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THE WEIGHT OF LOVE

JOHN J. FLYNN III

The Church has been countercultural from the beginning, yet at the same time evangelical. Can it really be both? The Church must be all things to all, so that at least some might be saved, desiring with God that all will be saved. It can seem very strange, not to say impossible, that the love of God could ever crush with its weight, but the love of God is expressed in truth, and sometimes the truth is a very heavy cross. It is our duty as Christians engaging the world to uncover the heart that beats in every law and every truth, a task that we can accomplish by changes in our mentality and our vocabulary, in all our modes of expression and dialogue. Our mentality must be that of humility and unfailing foolish charity, the foolishness of God himself, to whose perfection we are commanded to aspire. That there is a negative aspect to the love of God can hardly be denied: Love does not

say yes to everything we desire, no matter how sincere the desire, and no matter the good will of the one who seeks the Church's assent. And what great pain it can cause to be told "no" by the Church, who is Mother.

Can it be that the law of love could inflict a lifelong sorrow? It can, and this grim truth must surely be placed alongside every other suffering that challenges our faith in God, yet always with the same answer: That the love of God, however obscure or even hidden, hidden even to his own Son, nevertheless lies at the heart of every word he speaks. Yet if the truth that issues from God's own heart produces for some a hardship that seems to crush, then we are charged by the good God himself to make him visible to those who suffer the burdens of truth. ♦

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PATRICK E. WHALEN



"Chartres - Vitrail de la Vie de Joseph" by MOSSOT - Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons

St. Paul wrote to the Thessalonians concerning not only their times but also the violent end times:

“...For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God, claiming that he is a god— do you not recall that while I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his time. For the mystery of lawlessness is already at work. But the one who restrains is to do so only for the present, until he is removed from the scene...” 2 Thessalonians 2: 3-7

Even though the first few lines of this passage refer to the end times and the unpredictable Anti-Christ, it is remarkable St. Paul says that the “mystery lawlessness” was already at work. Paul points out that the Holy

Spirit who restrains it will eventually be removed.

Looking at the human condition over the centuries, it is hard to imagine how things could get worse. But they will. Even looking at just our own repeated sins, it is a wonder that we still try to obey the commandments of Christ: Love the Lord your God and love your neighbor as yourself. What is at the heart of the communal and individual tendency toward sin?

Is our faith asking too much of us? Or is it simply that our pride exceeds our faith?

It is pride that ultimately motivates intentional violation of God’s law. We often want to be prosecutor, judge and executioner- all in one. Pride prods us to think that we are above the humility and mercy that Christ showed us all. Pride is self righteousness, anger and revenge. This is the heart of the mystery lawlessness that St. Paul wrote about for the Thessalonians!

For our education as Christians, the

divinely inspired scriptures state this about the first “lawless one” who coaxes us to imitate him:

“...What, fallen from heaven, thou Lucifer, that once didst herald the dawn? Prostrate on the earth, that didst once bring nations to their knees? *I* will scale the heavens (such was thy thought); *I* will set *my* throne higher than God’s stars, take my seat at his own trysting-place, at the meeting of the northern hills; *I* will soar above the level of the clouds, the rival of the most High...” (Emphasis added) Isaiah 14: 12-14

With the sacrifice of Christ and with the grace of the Holy Spirit, we can still obtain forgiveness and give forgiveness to those who trespass against us before it is too late. Jesus came as a lamb before he comes again as a lion. But we can humbly persevere to end and be saved- not by our own works, but by sacramental grace. ♦

7 QUESTIONS

1. How did you come to the Legal profession?

I have been fascinated with being a lawyer since I was age 12, and my father used to speak about his lawyer advising him on business matters. I have never desired to be in litigation so I gravitated to business and tax law.

2. Who had the most profound impact on the development of your Catholic faith?

My parents formed me but I would say the Adrian Dominican nuns as a child who educated me and Tom Monaghan as an adult, the founder of Legatus.

3. What is your favorite book?

What Your Money Means by Frank Hanna. It is practical spiritual and temporal text about giving and balancing resources.

4. Who is your favorite saint?

St. Augustine. He was an orator, he could persuade people. He was a great sinner but thru conversion did great good for the benefit of all mankind for centuries ahead. It shows the value of redemption.



**Timothy
Busch**
Busch Group

5. Do you have a favorite verse or story from scripture?

The story of Jesus defending the prostitute from capital punishment by the Chief Priests, The first one who has not sinned throw the first stone.

This is critical in our daily life as we find people who don't agree with us, or who do things differently, we avoid casting judgment.

6. What do you appreciate most about the faith?

A reliance on Jesus Christ to transcend the problems of today and look to a spiritual end. We cannot rely on temporal knowledge to see what is possible.

7. What advice can you give to a young lawyer on living the Catholic faith in the legal profession?

It is important to balance your life with the demands of the practice. Prayer is essential. They should consult a spiritual director monthly. ♦