

ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

MAY 2013

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This Very
Second
GREGORY WEILER



Queen of
the May
JOHN J. FLYNN III



June Lunch
Speaker
DR. ANDREW SEELEY



THIS VERY SECOND

GREGORY N. WEILER

My dear Brothers and Sisters in Christ:

We get so wrapped up in our careers, family lives, even our desire to integrate our Faith into these other areas of our lives that we forget:



Our loving God created the cosmos, then us, and then revealed Himself—His beauty, justice, mercy, generosity, magnificent infinite power, to us—in a virgin, to us in a Babe, to us in His passion and then ultimately in His invisible Spirit. This Spirit is invisible to the eye but felt by us all sometime (hopefully often) in our lives.

Pentecost: wind, tongues of fire, burning in our breasts, the daily desire for Him—His kingdom, His love, His righteousness, His justice, His mercy, HIM, I Am...

The feast of Pentecost—hmmm, 50 days after Easter. Big deal? Yup, a big deal, for His Church’s entire calendar is a reminder of His reality, now and forever.

He is not an abstraction. Pentecost is our celebration of God with us right this very second. PAX - GNW

SAVE THE DATE:

Red Mass

OCTOBER 7, 2013

The 2013 Red Mass will be held at Holy Family Cathedral in Orange at 6:00 p.m. Watch for more details coming soon in the Ad Veritatem and at www.stthomasmore.net!

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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

EDITOR@STTHOMASMORE.NET

QUEEN OF THE MAY

JOHN J. FLYNN III



The title is borrowed, from a song we sang as children at my Catholic grammar school, to celebrate the queenship of the Virgin Mary. Our May crowning of Mary was a big event, which took place in the open air of our athletic field, parents in attendance, and all of us dressed as if for a gala. We left our catechisms in the classroom; this was a moment of encounter, a serenade. We needed song sheets.

Faith is encounter, the meeting of persons who seek union, each the cause of the other's joy. Faith is not mere belief in facts, or a syllogism, deduction or inference, but trust, in a person in whom the trust is warranted by unfailing love. It engages the entire being, and not only the intellect. There is, in addition, a profound Marian aspect to the encounter, to the meeting place of which the Church is formed.

The memory of singing Mary's praises reminded me of a kind of song that first appeared many decades ago, authored by Thomas Merton. Merton was a Trappist monk who gained fame in his own lifetime (1915-1968) as a prolific and eloquent spiritual writer. His *The Seven Storey Mountain* was published in 1948, a fascinating and brilliantly written confessional, at one point of which he interjects an extravagant, heartfelt song of praise to the Virgin Mary:

Mother of God, how often in the last centuries have you not come down to us, speaking to us in our mountains and groves and hills, and telling us what was to come upon us, and we have not heard you. How long shall we continue to be deaf to your voice, and run our heads into the jaws of the hell that abhors us?

Lady, when on that night I left the Island that was once your England, your love went with me, although I could not know it, and could not make myself aware of it. And it was your love, your intercession for me, before God, that was preparing the seas before my ship, laying open the way for me to another country.

I was not sure where I was going, and I could not see what I would do when I got to New York. But you saw further and clearer than I, and you opened the seas before my ship, whose track lead me across the waters to a place I had

never dreamed of, and which you were even then preparing for me to be my rescue and my shelter and my home. And when I thought there was no God and no love and no mercy, you were leading me all the while into the midst of His love and His mercy, and taking me, without my knowing anything about it, to the house that would hide me in the secret of His Face.

Glorious Mother of God, shall I ever again distrust you, or your God, before Whose throne you are irresistible in your intercession? Shall I ever turn my eyes from your hands and from your face and from your eyes? Shall I ever look anywhere else but in the face of your love, to find out true counsel, and to know my way, in all the days and all the moments of my life?

These are the words of encounter, not theology. Still, the intellect too is engaged, as it must be: the Church is a meeting place of two hearts (divine and human), but it is also a teacher who must contend with sin, error, and the limitations of language. So, the Church speaks the language of both ideas and of encounter. There may be no 20th Century theologian who combined the idioms more skillfully than Henri de Lubac to express the theological implications of Mary's role in the Church, later so beautifully if more formally stated in Chapter VIII of *Lumen Gentium*. I have quoted this paragraph elsewhere, but it bears repeating now and, I suspect, it will in the future:

Catholic faith regarding Our Lady sums up symbolically, in its special case, the doctrine of human cooperation in the Redemption, and thus provides the synthesis, or matrix concept, as it were, of the dogma of the Church. . .

(CONTINUED ON PAGE 5)

CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
June	Wed., June 19, 12:00 p.m.	Lunch meeting featuring Dr. Andrew Seeley, speaking on "Rights, Rebellion, Religion: Some Misconceptions About the American Founding."	Jilio Ryan 14661 Franklin, #150 Tustin, California jilioryan.com
	Sun., June 23, 8:30-11:30 a.m.	Come to help cook and serve breakfast to the homeless of the community at Isaiah House. www.occatholicworker.org	Isaiah House 316 S. Cypress Avenue Santa Ana, CA 92701 (714) 835-6304

JUNE LUNCH MEETING

DR. ANDREW SEELEY: RIGHTS, REBELLION, RELIGION: SOME MISCONCEPTIONS ABOUT THE AMERICAN FOUNDING

Dr. Andrew Seeley, Tutor at Thomas Aquinas College and co-author of *Declaration Statesmanship: A Course in American Government*, will address some common misunderstandings about the historical, philosophical and religious background of the American revolution.

For 20 years, Dr. Seeley has been a tutor at Thomas Aquinas College in California, where his love has been teaching and learning with his fellow faculty and students from the greatest minds of Western Civilization. A 1987 graduate of Thomas Aquinas, Dr. Seeley received his Licentiate from the Pontifical Institute in Medieval Studies (Toronto) and a Ph.D. in Medieval Studies from the University of Toronto (1995). His dissertation was a study in St. Thomas's teaching about the Gifts of the Holy Spirit. His teaching experience includes courses in Biblical Studies; Patristics; Logic; Natural Philosophy; Geometry; Cartesian Algebra; Differential Calculus; Ancient, Medieval and Modern Philosophy and Literature; Classical Physics and Relativity; and Music Theory.



Desiring to share his love of learning, in 2005 Dr. Seeley became Executive Director at the Institute for Catholic Liberal Education. He has spoken at conferences, led in-service workshops, offered consultations to schools and colleges and directed the Institute's Annual Academic Retreat for Teachers. Dr. Seeley is co-author of *Declaration Statesmanship: A Course in American Government*.

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QUEEN OF THE MAY

(CONTINUED FROM PAGE 3)

. . . But as long as we stop short at positing a functional analogy between the two, and a more or less exterior one at that, we have not fully grasped the reason for it. The links between Our Lady and the Church are not only numerous and close; they are essential, and woven from within. These two mysteries of the faith are not just solidary; we might say that they are ‘one single and unique mystery.’¹

De Lubac’s formulation of the essentially Marian aspect of Christianity finds a complement in the Catechism’s articulation of the Church’s nature:

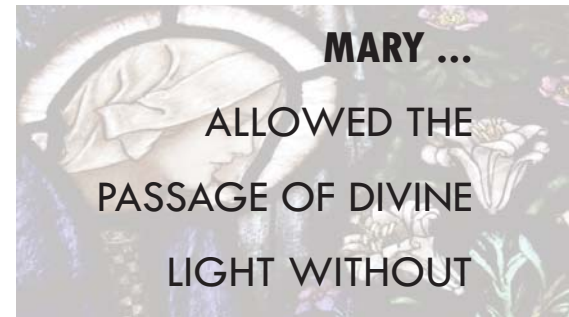
These dimensions together constitute ‘one complex reality which comes together from a human and a divine element’: The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim,

so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.²

Mary’s constitutive, representative role in the Church, to borrow from yet another passage I have quoted elsewhere, is even more poetically expressed in a summary of the Marian thought of St. Maximilian Kolbe:

In the Holy Spirit’s union with Mary we observe more than the love of two beings: in one there is all the love of the Blessed Trinity; in the other all of creation’s love. So it is that in this union heaven and earth are joined; all of heaven with all the earth, the totality of eternal love with the totality of created love. It is truly the summit of love.³

The life of every saint reveals yet another aspect of divine love, every saint allowing the passage of Light, however slightly bent. Mary, according to the plan of God, allowed the passage of divine light without the slightest obstruction; she is, mysteriously, the



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very embodiment of the Church’s maternity. Her essential role has undeniably increased the joy of our faith. It is Mary’s role not merely to transmit, communicate, or mirror, but to magnify. ♦

¹ Henri de Lubac, *The Splendor of the Church* (San Francisco: Ignatius Press, 1986), 317, footnotes omitted..

² *Catechism*, § 771.

³ Fr. H. M. Manteau-Bonamy, O.P., *Immaculate Conception and the Holy Spirit: The Marian Teachings of St. Maximilian Kolbe* (Libertyville: Franciscan Marytown Press, 1977), 5, quoting St. Maximilian Kolbe.