

ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

JULY 2016

VOLUME 21 ISSUE 6

In Good Faith
CARLOS X. COLORADO



STMS
Pilgrimage to
Relic Tour



2016 RED MASS



The Place
Beneath
JOHN J. FLYNN III



The Legacy of
Junipero Serra,
Part III

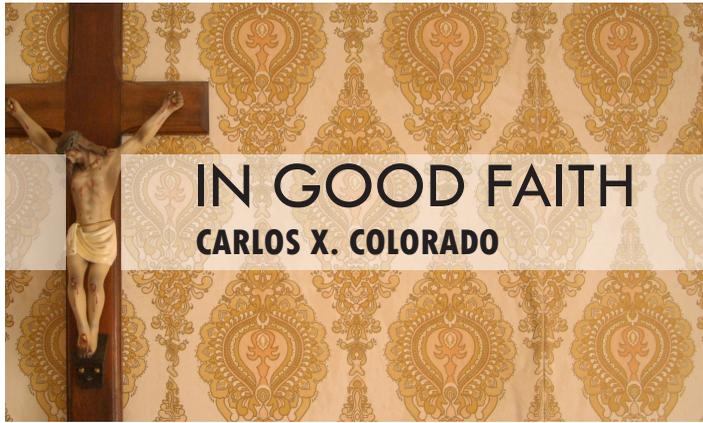
PATRICK LAURENCE



7 Questions
CARLOS X. COLORADO

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THE LAW IS A mentoring profession. It could not be otherwise, if you stop to think about it.

A law school education in the United States is a mere three years. In other places, lawyers receive a five year education. The American model has always supposed an apprenticeship period, though many of its components, such as internships or clerkships, are not mandatory and are not available to all young lawyers. Young lawyers are born almost like baby pandas: pink, blind, and helpless.

Law school offers a generic text book education that tells the young lawyer nothing about the actual law in the state where s/he will practice, precious little about the area of the law s/he will focus on, and next to nothing about how to manage their practice.

Moreover, the legal profession is always changing—both because of changes in the law, and changes in the legal market, the business of the law. Legal requirements that lawyers maintain a “continuing legal education” set up an expectation that all lawyers will be permanently dependent on more knowledgeable colleagues throughout their entire careers.

At the St. Thomas More Society, mentoring is in our DNA. It’s also in our mission statement, in which we pledge to mentor law students and new members of the bar “so as to promote civility and professionalism in the Orange County legal community.” See also *California Attorney Guidelines of Civility and Professionalism, Sec. 2.*

Importantly, mentoring is not simply a professional responsibility, it is also a Christian duty. If the practice of law is rooted on mentoring, so is Christian fellowship:

So I exhort the elders among you, as a fellow elder and a

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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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2016 RED MASS

THE 2016 ORANGE COUNTY Red Mass will be held at 6:00 pm on Monday, October 3, 2016 at Holy Family Cathedral.

The Red Mass is the preeminent annual liturgical event of the St. Thomas More Society of Orange County, bringing together judicial and legal professionals in worship and fellowship to celebrate the role of the law in God's plan.

We hope to welcome 500 members of the clergy, bench, bar, as well law faculty and most especially, their students, who are the future of the legal profession.

The Most Reverend Kevin Vann, DD, JCD, Bishop of the Roman Catholic Diocese of Orange, will preside at the Red Mass, along with the Rector of Holy Family Cathedral, Monsignor Douglas Cook. Bishop Vann will select a priest to serve the Homilist, whose name we will announce in *Ad Veritatem*, as well as on the STMS website in the near future.

The acclaimed de Angelis Vocal Ensemble will furnish the liturgical music for the Red Mass.

Each year, members of the clergy, bench and academic faculty from local law schools participate in the impressive opening procession at the Red Mass. The readings are proclaimed by judges and attorneys. The Annual St. Thomas More Society Attorney of the Year Award is presented at the conclusion of the liturgy. After the Mass, all join together in the fellowship of a complimentary catered buffet dinner in the Holy Family Cathedral Hall.

The Red Mass originated in Europe in the 13th century and gets its name from the brilliant scarlet vestments worn by the Mass celebrant and Lord High Justices in England. The



first Red Mass in the U.S. was celebrated in Detroit in 1877. Each year, the members of the United States Supreme Court join the President and members of Congress in celebration of the Red Mass at the Cathedral of St. Matthew in Washington, D.C. at the opening of the judicial year. The Red Mass is also celebrated in Sacramento and most other state capitals and major cities throughout the U.S.

The Red Mass was first held in Orange County in 1988, and with the widespread support of the bench and bar, became a regular annual event in 2001.

We encourage the financial participation of sponsors, especially law firms and individual attorneys who wish to support us. Unlike the various galas and golf tournaments that charge a fee, the Red Mass and Dinner Reception is provided at no cost to our guests. We depend solely on the generosity of the members of our legal community to support this event with their time, talent and treasure. ♦

IN GOOD FAITH

(CONTINUED FROM PAGE 2)

witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but

willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.

1 Peter 5:1-5. See also Titus 2:3-8 (encouraging male and female mentor and role modeling).

Mentoring will make you a better lawyer. Mentoring will make you a more committed Christian.

To explore mentoring opportunities with the St. Thomas More Society, please contact the STMS directly. ♦

A delegation of board members of the St. Thomas More Society joined hundreds of faithful at the Los Angeles Cathedral on Friday, July 1 to venerate the relics of a quartet of saints from England and the Americas:

- Saint Thomas More, the Lord Chancellor of England executed by King Henry VIII in 1535 for his opposition to the British rupture with the Catholic Church;

- Saint John Fisher, English archbishop and Cardinal killed weeks before St. Thomas, for the same reasons;

- Saint Junipero Serra, the missionary of California from the 1700s, on the first ever liturgical celebration of his feast day following his canonization by Pope Francis last year; and

- Blessed Oscar A. Romero, the Salvadoran martyr-bishop killed in 1980 and beatified last year.

Los Angeles Archbishop Jose H. Gomez gave the homily at the well-attended Friday lunchtime Mass. “These four saints had challenges with



STMS PILGRIMAGE TO VENERATE PATRON'S RELICS

the authorities where they lived,” said the archbishop. “All of them! It’s interesting, isn’t it?”

Then he proposed the explanation for the fact and its consequences: “Following Jesus means that we are going to come in conflict with the authorities in society, just as Jesus did

and just as the saints and martyrs did.”

Following the Mass, the STMS delegation had lunch with the curator of the English saints’ relics and enjoyed an informal discussion regarding the role of saints’ relics in fortifying the resolve of the faithful, especially during times of political hostility towards people of faith. ♦



JOHN J. FLYNN III

WE LIVE in the place beneath, to use Portia's phrase, the place where the rain falls and the sun shines, on the just and the unjust alike. Julien Green called Francis of Assisi "God's fool," but is there any foolishness greater than that of God himself? The mercy of God cannot be accounted. It is unconstrained by any human concepts of justice, perhaps even offensive to our miserly sensibilities.

By words was Creation first spoken into existence, a single word, really, the word for which we live, the heart of our faith, but just as surely the word that animates every human act in history that has ennobled us. It is the one word that makes sense of existence, the word that all men know, to paraphrase slightly the mother of Stephen Dedalus in *Ulysses*: "The word is love." But at the first promise of a savior, even before the closing of Eden, the word took a new form. Human history became the history of salvation, and a new word was spoken, that of "mercy". It was the word spoken to Abraham, to Moses, to David, and to the prophets, the word spoken in the whispering wind, and the thunder and lightning, in the smoke, in the stable, at the Cross and in the tomb. We have known love as mercy since the moment of the first sin. And the engine of mercy has driven salvation history, each age discovering another depth, increasing in wisdom, beating swords into plow shares, moved by visions of lions and lambs,

and peace between them, the lambs untouched.

Then Christ was born, and God was fully revealed as one who desires mercy. Yet despite this fulfillment, another age-long period of self-discovery began, a purification of all that is merely human and that seeks to usurp the prerogatives of God, denying mercy though mercy had been ours by grace alone.

The only dialectic that has driven human history is that of sin and grace, the opposition yielding mercy, each age struggling to apprehend, in increments so small at times that they could barely be measured, the meaning of the words, "I desire mercy, not sacrifice." This is the reason for our hope. By this hope alone is every letter of the law fulfilled, as the complexity of the oak fulfills the simplicity of the acorn. And by this hope has the world been conquered.

Our need for mercy is the ground on which we stand with all the world, all of us debtors and in that sense all equals. It is on this ground that mercy falls like rain, on which it shines like the sun, on all who inhabit the place beneath. ♦



PATRICK LAURENCE*

[In May, Part I of this series considered the controversies some have stirred up against our California apostle. Last month, we looked at the missionary legacy he left to us. In this final piece, we take stock of the balance of the Saint's overall contributions.]

PART III: SAINT JUNIPERO'S GREAT CONTRIBUTION

According to Los Angeles Archbishop Jose H. Gomez, the critique of Serra is often rooted in a “deep skepticism about the Church’s missionary project”. Some mistakenly believe that, after Vatican II, the missions are no longer necessary, as if the heroic sacrifices of Serra and other missionaries are ultimately moot. It is of course true that, in paragraph 16 of *Lumen Gentium*, the Fathers of the Second Vatican Council taught that certain individuals can attain to salvation who, through no fault of their own, do not know the Gospel yet sincerely seek God and strive by their deeds to do His will as it is known to them through the dictates of conscience. But in

an oft-neglected portion of the same paragraph—what I refer to as the “Keeping It Real” Clause—the Council Fathers also issued a stern warning:

But often men, deceived by the Evil One, have become vain in their reasoning and have exchanged the truth of God for a lie, serving the creature rather than the Creator. Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these, and mindful of the command of the Lord, “Preach the Gospel to every creature”, the Church fosters the missions with care and attention.

There is very little reason to believe that the native peoples of California had somehow escaped the common tendency of men to serve the creature rather than the Creator. The missionaries reported that “there are very few who have the faintest idea of Eternity, Hell, and Heaven. In their pagan state, they appear to be materialists.” The missionaries also reported that some of the natives worshipped birds and other animals. One missionary advised that “the father of lies has

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JUNIPERO SERRA, PART II

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dominated over them for so many centuries, he has imbued them with the habit of lying to such a degree they cannot say the truth without first lying; for almost always they say the opposite of what they have in mind.”

Father James McDermott, S.J.,

writing for *America* magazine, claims that “no matter what good Serra and other missionaries to North America did, it is without question that native people would have been far better off had Europeans never shown up in the first place.” While there is a kind of earthly sense in which this statement might ring true, it is difficult to fathom how it could be true in the only sense that really matters. The bottom line is that, due to the apostolic efforts of Father Serra and the other Franciscan missionaries, the Gospel was preached to the natives of California. It is virtually certain that many of them, especially the baptized who died in infancy and childhood, were spared eternal separation from God. This does not justify the evils that were ushered in by the missionary project nor does it bring back what was

lost. But the tremendous good which was accomplished through Serra’s efforts is the ultimate trump card. As Serra himself once wrote, “Should we lose heaven, all the rest will be of no profit.” ♦

* *Patrick Laurence, an attorney, writes frequently on legal, cultural, and philosophical issues from Orange County, California. He and his wife, Kristen, are the proud parents of three children. This material is reprinted with permission.*



The Holy Father’s Prayer Intentions for the Month of July 2016

UNIVERSAL: INDIGENOUS PEOPLES

That indigenous peoples, whose identity and very existence are threatened, will be shown due respect.

Evangalization: Latin America and the Caribbean

That the Church in Latin American and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigor and enthusiasm.

7 QUESTIONS

with **Carlos X. Colorado**

A portrait of Carlos X. Colorado, a man with short dark hair, wearing a dark pinstriped suit jacket, a light-colored striped shirt, and a red tie. He is smiling slightly and looking towards the camera. The background is a blurred outdoor scene with buildings and trees.

1. How did you come to the Legal profession?

I was first bitten in high school, when I belonged to the Mock Trial Team. I went to college to study journalism but I had to drop out due to financial hardship. I got a job at the mailroom of a big firm and, after 8 years working various jobs at law firms, I decided to go to law school instead.

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

Blessed Oscar Romero was Archbishop of San Salvador the last couple of years before I left El Salvador, my native country. He towered over my childhood and his shadow has loomed over my life ever since.

3. What is your favorite book?

I have to go with *The Canterbury Tales*. Because it dates from the 15th century, this book is both history and escapism. The pilgrims' stories provide entertainment, social commentary, and expose a cut-away view of the Middle Ages (I'm a closet Medievalist) and the secret life of the Church. Not to mention its importance to the history of English as a literary language.

4. Who is your favorite saint?

St. Martin de Porres, who rose above racial discrimination in 17th century South America to become a symbol of charity, and a prodigious miracle-worker. Often portrayed with a broom, he symbolizes the sanctification of one's station no matter how menial or undignified one's work may seem. When I was a child, I slept through a strong earthquake in El Salvador. A little statue of St. Martin on my bed fell near my pillow but missed my head. I have always remained grateful for that!

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

It's a tie between the Beatitudes in the Gospel of St. Matthew and the fourth Song of the Suffering Servant in the Book of Isaiah, and I am not worthy to say a thing more about either one.

6. What do you appreciate most about the faith?

Our liturgy is a force to be reckoned with. Good Christians are shaped and taught through good liturgy—*lex orandi, lex credendi*, the saying goes—and our tradition works in our favor to make this a powerful weapon in our armory.

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

Carve out some space within the practice of law for being Catholic. Whether it is the quiet time driving to meetings when you leave the radio off to find quiet sanctuary, or learning your ethical obligations, or joining the St. Thomas More Society—you will be a better lawyer if you live up to your true nature, living in this world but not being “of this world” (John 17:14-15). Or as Sting puts it, (dating myself through my 80s upbringing now), being a “spirit in the material world.”