

❖ Ad Veritatem ❖

Volume 2 Issue 4

Official Publication of the St. Thomas More Society

April 1997

Honorable Warren J. Ferguson to receive the St. Thomas More Award at Reception Following RED MASS

“NOT TO WORRY” AND EVEN IF YOU AREN’T A GOOD PERSON, YOU SOON WILL BE!

***By: Fr. Hugh Barbour, O. Praem, Ph.D
Our Chaplain***

The Most Reverend Norman J. MacFarland, Bishop of the Diocese of Orange, will celebrate the Red Mass on Sunday May 4, 1997 at 2:30 p.m. at Holy Family Cathedral in Orange. Bishop MacFarland will also deliver the homily at this special Eucharist celebration that will celebrate and bless the entire legal profession.

In accordance with this seven hundred year tradition, judges from both the Superior and Municipal Courts will participate in this special event. Some of the Judges that plan to attend include: Superior Court Judges William Monroe, Richard Aronson, Francisco Firmat, William McDonald, Richard Toohey, Michael Brennan and David McEachen and Municipal Court Judges Bobby Galavon, Frances Munoz, Ron Cribber and Michael Leverson. All judges are invited to attend and to be part of the entrance procession.

Following the Mass, there will be a reception in the Holy Family Cathedral Hall where the First Annual St. Thomas More Award will be presented to the Honorable Warren J. Ferguson, Senior Judge of the U. S. Court of Appeals, as the person voted by the Society who best exemplifies the spirit and ideals of St. Thomas More.

Please bring your family. If you plan to attend, please R.S.V.P. to David Belz by April 22nd by leaving a message on voice mail at (714) 459-1310.

“Do good and avoid evil.” This is the most fundamental principle of the moral life. No attempts to produce a more universal or succinct principle have ever succeeded. Even the Golden Rule is a few steps farther along in moral complexity. Not that we would like a different or more general principle of moral life. Attempts to replace this simple principle have turned out to be too demanding in the concrete for mere mortals such as we are. Kant’s categorical imperative comes to mind, or Calvin’s intrinsically impossible Divine precepts. The elegant but unbreakable generality of the norm “Do good and avoid evil” includes the most morally sophisticated among us, say, cloistered nuns or Trappists, as well as the most morally primitive, say, inmates of the kindergarten. Let’s face it, as much as we recognize how morally confused and lacking in basic formation men and women are becoming, it still remains true that the vast majority of us, in our quiet moments know whether our actions are seeking good and avoiding evil. We know when we are—to use an impolite word—sinning. There may be some need for in-

*(Continued on page 6) **Not to Worry***



St. Thomas More pointed out that tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions.

Thomas More: A Portrait of Courage

Editor’s Note:
“Ad Veritatem” is Latin for “toward the truth.”

APRIL MEETINGS:

**EVENING MEETING: 7 p.m. on Monday,
April 21st.**

**DAYTIME MEETING: Noon on Thursday,
April 17th.**

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The Causes of Youth Violence

By: Fr. Lou Celano, O. Praem, Catholic Chaplain at the California Youth Authority

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

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

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

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

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

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

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

My preparation for this particular apostolate started at least 15 years ago, that I can recall.... and possibly long before that ... that I cannot recall. It was in 1974 that my Superior asked me to do full-time parish work. After one of my morning Masses at St. Polycarp in Stanton, I walked into the sacristy to find a parishioner drenched in tears, so much so that both sides of the front of her nylon parka were well whetted. I asked if I could be of some help. She informed me that her son would be appearing in court that morning and she expected that they would put him in jail. As she finished her short story, she leaned over, placed her hand on my forearm and said what only a mother who knows and loves her son can say, "But Father, he's such a good boy." But not only a mother! Wasn't it a Father, a man by the name of Father Flanagan, who once wrote what has become so famous since, "I've never met a bad boy."?

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

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

But the more recently published Catechism of the Catholic Church goes on to inform us that the imputability and responsibility of the violator for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inor-

(Continued on page 5) The Causes of Youth Violence

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*Special Thanks to Tim Busch of The Busch Firm
for underwriting the Reception*

St. Thomas More Society Retreat

“And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit is willing but the flesh is weak.” (Mark 14:37-38)

When: Friday evening, June 6, 1997 (check-in 7:30 - 8:30 p. m.) through 3 p.m. on Sunday, June 8, 1997

Where: Marywood Retreat Center, 2811 Villa Real, Orange

Cost: \$125 (includes food and lodging)

Summary: The retreat will be a traditional, silent retreat with conferences and meditations taken from the writings of our patron, St. Thomas More, especially his writings on prayer, personal love for Jesus Christ in His Passion, and his famous writings to his daughter, Margaret entitled “Last Things.” There will be opportunities for the Sacrament of Penance, Eucharistic Adoration and quiet time with the Lord.

Retreat Master: Fr. Hugh Barbour, O. Praem (our Chaplain)



Please register me for the St. Thomas More Retreat for the weekend of June 6 - 8, 1997

Name: _____ Telephone: _____

Address: _____

City: _____ State: _____ Zip: _____

Make check payable to: St. Joseph Radio (St Thomas Retreat) for \$125. Cancellations subject to a \$20 fee. Mail to: Greg Weiler c/o Palmeri Tyler Wiener Wilhelm & Waldron 2603 Main St, East Tower, Suite 1300, Irvine, CA



(Continued from page 2) **Perils**

dinate attachments, and other psychological or social factors.

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

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

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

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

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

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

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

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

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

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

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

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

Separation?

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

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

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

St. Joseph, the foster father of Jesus, and the loving husband of the Blessed Virgin Mary, has long been revered and honored as the patron of families and the protector of the Church. God gave Joseph all the graces necessary to be a worthy head of the holiest family on earth. The Holy Family is, indeed, an excellent example of a prayerful family—that all fathers, as well as mothers can well afford to imitate. Please pray for my boys who have such a need for our Lord in their lives!

THOUGHT FOR THE DAY:

**Freedom of religion
is man's creation,
not God's!**

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(Continued from page 1) **Not to Worry**

struction or clarification on some detail, large or small, of the moral life. But whether we are seeking to do the good which is in our power and avoiding doing evil is at least as clear to us as whether we are happy, or successful, or in love. The morality of our actions is no more vague and imperceptible than these other things.

Well, if the moral sense is so basic to us as to be obvious after a bit of reflection, how is it that we so very often fail in doing the good we know we ought to do, and avoiding the evil we know we ought to spurn? It doesn't seem reasonable that the answer should be the sheer malice of sinning in order so sin, Nietzsche's "evil be thou my good." That might be true for some few very scary people, whom we may have been so unfortunate as to encounter. The explanation of most of our moral failures might surprise us, but this writer at least can guarantee its truth from the experience of dealing with all sorts of people.

Worry is the principal cause of most of our active moral failures. Avoidance of pain and self denial, fear of uncertainty emotionally or financially, the desire to forget the worry which troubles the mind, the lack of courage to stand up for what is right, the suspicion that others may harm us, anxiety about what others may think: all of these are the stuff of that worrying which stifles our serene awareness of what is good and what is evil, and move us to act for motives which are sinful. Saint Francis de Sales, another saint who studied and practiced law, had this to say about worry:

"With the single exception of sin, worry is the greatest evil that can happen to a soul. Just as sedition and internal disorders bring total ruin on a state and leave it helpless to resist a foreign invader, so also if our heart is inwardly disturbed and troubled it loses both the strength necessary to maintain the virtues it had acquired and the means to resist the temptations of the enemy. He (the devil) then uses his utmost efforts to fish in troubled waters, as they say...There is nothing that tends more to increase evil and prevent good than to be disturbed and anxious."

All the popular talk of stress and stress management adds nothing to the analysis of the saints. What to do? Saint Francis de Sales gives us his advice. There are three things we can do: PRAY, WAIT, TALK. Lift up your heart to God and ask for His help while you entrust your cares to Him sincerely. Wait as long as you reasonably can (this is the hardest part for many of us) and do not act from your worries, but from reason and faith. Find a confidant you can trust and talk about your worries just as you perceive them. In a while you will find that your moral life has improved a great deal, just by eliminating worry, if only a little bit.

At the beginning of this article we said that the first and universal moral norm could not be improved upon: "Do good and avoid evil." But—move over Kant—perhaps there is a close second as a practical corollary to our axiom: "Not to worry!"

From St. Thomas More's Writings:

More lived up to Bishop Tunstall's expectations, even when Tunstall himself would have preferred otherwise. Towards the end of More's life, for example, Tunstall and two other bishops lent him twenty pounds, asking him to accept the money for a gown and then to join them in attending Anne Boleyn's coronation. The response he gave them shows how forcefully and yet humorously he could express himself in an effort to get others to face the full truth of a situation. A brilliant piece of rhetoric, this response was designed to shock through its earthy directness while appealing to reason through its comic vividness. It runs as follows: "My lords, in the letters which you lately sent me, you asked two things of me. Since I am so well content to grant you the one, therefore I thought I might be the bolder to deny you the other. As for the first, because I took you for no beggars, and myself I knew to be no rich man, that one I thought I might fulfill. But the other reminded me of an emperor that had decreed a law that whoever committed a certain offense (which I now do not remember) should suffer the pains of death—unless the person were a virgin, since he had such a reverence for virginity. Now it so happened that the first offender was indeed a virgin. When the emperor heard this, he was greatly perplexed since he wanted an opportunity to have that law executed. When his council had sat and solemnly debated this case, suddenly there arose one of his council, a good plain man, who said, 'Why make so much ado, my lords, about so small a matter? Let her first be deflowered, and then after may she be devoured.'"

Lest the bishops miss the point of this little tale, More went on to draw out its meaning. "And so," he continued, "although your lordships have in the matter of the King's marriage so far kept yourselves pure virgins, yet take good heed, my lords, that you continue to keep your virginity. For some there are who, by first getting your lordships to be present at the coronation, will then get you to preach for its legitimacy, and finally will get you to write books to all the world in defense of it. These desire to deflower you, and when they have deflowered you, then will they not fail soon after to devour you. Now, my lords, it lies not in my power if they devour me, but God being my good Lord, I will provide that they shall never deflower me."

Wegemer, Gerard B. Thomas More: A Portrait of Courage* Scepter Publishers (1995) page 52-53

*Available through Paulist Press (Costa Mesa) and St. Joseph Radio (Orange)

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The Honorable Ted Millard, Honorable David McEachen, Honorable Nancy Stock, Honorable Claude Owens, Honorable Wendy Lindley, Gary Chambers, David Brobeck and David Bergland

Date/Time: Saturday, April 19, 1997 8:30 am to 1:30 pm

Location: Double Tree Hotel, Orange (Corner of City Drive & Chapman Ave)
Hotel Phone: 714-634-4500

Cost: \$45.00/Includes breakfast and gourmet lunch

Information: Call Terri at Beam, Brobeck & West **714-558-3944**

DANIEL'S INN

SERVING GOD IN A SECULAR SYSTEM

ABOUT OUR MEETINGS...Choose one or both!

Daytime Meetings:

On the Third Thursday of every month, the St. Thomas More Society meets at Noon. This year we will meet at Rutan & Tucker 611 Anton Blvd, 12th Floor, Costa Mesa (just north of the 405 Frwy at Bristol). **PARKING IN STRUCTURE AT REAR.** For information, call Dave Belz @ 347-0447 or Anne Lanphar @ 990-8775.

Evening Meetings:

On the Third Monday of every month, the St. Thomas More Society meets at 7 p.m. at Saint John Neumann parish in Irvine. The Church is located at 5101 Alton Parkway (take Jeffery off-ramp north from the 405 Frwy). For information, please call John Getz @ 653-0259 or John Flynn @ 833-7800.

Scriptural Corner:

One of the multitude said to him, "Teacher, bid my brother divide the inheritance with me." But he said to him, "Man, who made me a judge or divider over you?" And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possession." And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be? So is he who lays up treasure for himself and is not rich toward God.'"

Luke 12: 13-21

Comment from the Navarre Bible:* "This man's stupidity consisted in making material possession his only aim in life and his only insurance policy. It is lawful for a person to want to own what he needs for living, but if possession of material resources becomes an absolute, it spells the ultimate destruction of the individual and of society., "Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to strife and disunity. The exclusive pursuit of possessions thus becomes an obstacle to individual fulfillment and to man's true greatness. Both for nations and for individuals, avarice is the most evident form of moral underdevelopment." (Paul VI, *Populorum Progressio*, 19).

* *The Navarre Bible is a renowned edition of Sacred Scripture prepared by*

From The Library:**THE SADNESS OF CHRIST****By St. Thomas More**

Sir Thomas More was a lawyer and judge in Renaissance England who rose to the office of Chancellor, the highest in England. He served under King Henry VIII in a time of turmoil and transition, and eventually died in allegiance to his conscience in defending the liberty of the Church and the unity of Christendom.

Thomas More is recognized as one of the great lawyers, writers, judges, educators, and diplomats of his day. He has become a symbol of integrity and a patron for those in the law and public life.

The Sadness of Christ is the last book More wrote. In it he gives his lifelong reflections on such topics as the nature of prayer, the basis of courage, the demands of true friendship, and the requirements of statesmanship.

The introduction is by Gerard Wegemer, a More scholar and as associate professor of English at the University of Dallas.

Scepter Publishers, Inc.

Cost: Approximately \$11.00

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Next DAYTIME Meeting:

DATE: Thursday, April 17, 1997
PLACE: Rutan & Tucker, Costa Mesa
TIME: Noon
FOR INFORMATION: Anne Lanphar

Next EVENING Meeting:

DATE: Monday, April 21, 1997
PLACE: St. John Neumann Parish
TIME: 7 PM
FOR INFORMATION: John Getz
653-0259