

## SEPTEMBER MEETING

### KYNDRA ROTUNDA: "FROM GUANTANAMO BAY MILITARY COMMISSIONS TO VETERANS' AFFAIRS: SERVING THOSE WHO SERVE"

Professor Rotunda will discuss her work with the AMVETS clinic at Chapman University and her book, *Honor Bound: Inside the Guantanamo Trials* (Carolina Academic Press).

1.0 MCLE credit to be offered for \$25.00. Attendees not seeking MCLE credit pay \$15.00 as usual. Lunch included.



**Kyndra Rotunda, Chapman University School of Law Visiting Professor**

### SERVING AMERICA'S VETERANS WILLIAM J. BROWN

There is a tremendous need for legal assistance for the poor, elderly and those suffering from medical conditions. Sadly, a large number of those who desperately need, but cannot afford, legal assistance are veterans, military members and military families. This is especially true for veterans and their

families who are dealing with the consequences of the wars in Iraq and Afganistan.

With an estimated 200,000 military families in California, there is a substantial need for specialized legal assistance for these deserving citizens.

The Chapman University School of Law launched a legal clinic in January 2009 that is dedicated to serving the

needs of military members, veterans, and their families. The Military Personnel Law Center and AMVETS Legal Clinic is funded by the AMVETS Department of California, a national non-profit veteran's service group who is committed to veterans' issues and community service. The AMVETS Legal Clinic's mission is two-fold: to provide

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### SEPTEMBER MEETING

**WHEN:** Wednesday, Sept. 15

**TIME:** 12:00 P.M.

**WHERE:** Jilio-Ryan Hunter & Olsen Court Reporters  
14661 Franklin, #150 (entrance at rear of building) Tustin, California

**FOR DIRECTIONS:** [www.jilioryan.com](http://www.jilioryan.com)  
(714) 424-9902

**COST:** \$25 offered for 1.0 MCLE credit, \$15 for attendees not seeking MCLE credit. Lunch included.

# SERVING AMERICA'S VETERANS

(CONTINUED)

**WILLIAM J. BROWN**

Clinic's mission is two-fold: to provide Chapman Law students with actual legal experience; and to provide much-needed legal representation to veterans and military families who, in many cases, have no access to legal resources.

The AMVETS Legal Clinic provides invaluable experience to students and pro bono legal representation to veterans, service members and their families. It further augments representation provided by the JAG Corps, which does not handle private disputes.

The Clinic was founded by Professor Kyndra Rotunda, who previously ran similar law clinics on the East Coast. The clinic is operated by Professor Rotunda and two visiting clinical professors, Margaret Thomas and William Brown. Professor Rotunda was previously a Major in the Army JAG Corps and Professor Thomas was a JAG officer in the United States Army. Professor Brown is an Air Force veteran, with experience handling veteran's disability claims. The faculty in the clinic is assisted by a full-time office manager, Kiana Boyce.

In the first year and a half of its program, the AMVETS Clinic has assisted 50 clients, handled over 330 calls requesting legal assistance and has recovered over \$4.3 million for military families. Although the clinic is located in Southern California, it currently has clients throughout the world, from Texas to Japan and Kansas to Germany.

Because of the significant shortage of legal assistance for military families and due to the high volume of inquiries, the AMVETS Legal Clinic has launched a Pro Bono Legal Network, a case-referral system for local practitioners who can help in the following areas:

- Family Law
- Debt-Related Matters
- Bankruptcy
- VA & Military Disability Claims
- Real Estate/Landlord-Tenant
- Miscellaneous Civil Litigation
- Consumer Protection

To join the AMVETS Legal Clinic Pro Bono Network, call (714) 628-2692 or email Director Kyndra Rotunda at [krotunda@chapman.edu](mailto:krotunda@chapman.edu) or Office Coordinator Kiana Boyce at [kboyce@chapman.edu](mailto:kboyce@chapman.edu). See also [www.chapman.edu/law/programs/clinics/amvets.asp](http://www.chapman.edu/law/programs/clinics/amvets.asp).

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# REMEMBERING THOSE WHO SERVE

**JOHN J. FLYNN III**

My wife, Susanne, and I were in France in 2006, and made a little pilgrimage to the home of St. Therese of Lisieux in Normandy. After I finished the tour of her home, I stepped into the backyard to look around. Only a few people were present, including a 92-year-old Frenchman.

When he heard that I was an American, he had beckoned his daughter to usher him over to me. As he approached, he had tears in his eyes. He spoke no English, and I spoke only very poor French. His daughter struggled to translate, but was soon overwhelmed by the task, so another of the pilgrims, a priest, stepped in.

For no other reason than that I am an American, the Frenchman called me, from the bottom of his heart, "my brother," and thanked me, as an American, for what our country had done for his six decades before. He was so emotional about it that everyone else

present gathered to see what was going on, and another priest there was so affected by what was happening that he asked to take a picture of the two of us together.

The priest who translated while this old gentleman poured out his heart in gratitude? A German. When it became clear what the old Frenchman had to say, the German and I looked at each other in recognition of the irony: A German had placed himself at the service of a Frenchman, who otherwise may not have been able to express his thanks to America for the liberation. How long had this Frenchman waited to say "thank you"?



**At St. Therese of Lisieux's home, a Frenchman, his daughter, and the German Norbertine priest reflect on the sacrifices of American warriors.**

I met others in Normandy who say they consider themselves the sons and daughters of the young Americans who lost their lives in the liberation. You never forget moments like that.

To all who sleep in Flanders Fields, to all who have served, may your sacrifices never be forgotten.



**Normandy American Cemetery and Memorial**

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**Q. The whole “gay marriage” thing nowadays has me confused on a number of points. How did we get to this point that it’s being viewed as a human right? I’ve got both colleagues and cousins who are involved in it, and I know as a Catholic I’m supposed to be opposed to it, but what am I to do as now these unions are socially acceptable and it’s becoming really, really socially unacceptable to be against them?**

A. First off, any Catholic professional, especially those in whose work has to do with public life and law, attorneys, educators, politicians, government officials ought to read the Holy See’s very clear and very comprehensive statement *Considerations Regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons*. The statement was written by the present Holy Father, then Cardinal Ratzinger and published by order of John Paul II in the summer of 2003. Take up and read! Here is the link: [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20030731\\_homosexual-unions\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_en.html)

This document gives the clear rationale of the Church’s Magisterium for defending marriage as a natural institution, a sacrament, and as a civil contract, as well as providing guidance for the formation of the consciences of Catholics in public life.

So much for the authentic, official ecclesiastical response. Now for a few thoughts somewhat outside the box. Put your seatbelt on, and just hear me out. “Gay marriage” is becoming acceptable for the same reason that multiple marriages and divorces and contraception have become socially acceptable. It is no accident that divorce became more and more acceptable when contraception did. Society had an interest in the stability of marriage when marriage was understood as predominantly procreative, since children flourish in a stable environment. With the Planned Parenthood ideology came a view of sexual relations which

allowed for the active thwarting of the procreative end of sex by contraception, which turned married intercourse into what even George Bernard Shaw, an atheist, called “mutual masturbation.” You see, our society redefined marriage a long time ago as having nothing essentially to do with procreation, and so it is no wonder that “gay marriage” has become acceptable, just like multiple marriages and no-fault divorces.

One wonders what is so “heterosexual” about many “heterosexual” marriages other than an erotic preference for the opposite sex, a statistically more common preference, but after all, just a preference? Children become simply lifestyle choices, a kind of accessorization of life. At this point our society concludes that it does not matter if a child has two mommies or two daddies, it’s all been reduced to an exercise of individual choice. So why shouldn’t they marry as well?

As for those of us who don’t go along with this, we are going to have to show a little courage and a lot of patience and charity. Courage, because we will inevitably be called hateful or bigoted, and charity because those around us are so misled and often so well meaning. Devout Catholics manage to deal with friends and relatives who are in other kinds of irregular relationships, so too, we will have to deal with these as well. There is no universal formula except that we must never give up our profession of the truth, but we must also pray for and be patient with those whose manner of living is not compatible with the law of Christ.

We have to draw the line clearly, though, when it comes to our own children and their moral formation. We are never to allow our children to be led into error whether at school or in our extended family. These contexts require tact and attention, and they differ widely from household to household. If our children see that we maintain our Catholic faith and morals without becoming bitter or anxious, they will

## Q&A

**HUGH BARBOUR, O. PRAEM**



trust us more and more easily follow our example and teaching.

This being said, it is undoubtedly true that there are many persons of a homosexual tendency who think as the Church does, that is, who view a family with a father and a mother as the best place to rear children. There are many gays who would openly oppose these “marriages,” even though they have adopted the gay lifestyle, but their opposition would gain them a pretty hysterical reaction from the increasingly aggressive proponents of same-sex unions.

It is already the case in our public schools that speech which assumes the normative status of marriage between a man and a woman is regarded as offensive and insensitive. The sweet names of Father and Mother are becoming politically incorrect when used as correlatives. Is this the society we want?

We have Our Lord’s guarantee that “the meek will inherit the earth.” So much of the Brave New World moral engineering we see today can only subsist with technologically high standard of living, and a declining population. The overwhelmingly greater part of the human race has no share in these concerns of decadence, and they are not going to disappear the way the affluent, auto-genocidal West seems to want to disappear. “Nature and Nature’s God” will have the final say, a God Christians and Jews call “The Bridegroom” as they call their people “The Bride.”

At the end of summer, we are being pounded by electioneering and the constant assaults on our Catholic sensibilities.

On the one hand, Judge Walker strikes down Proposition 8, and on the other hand is a constant drumbeat regarding illegal immigration. We must remember that each immigrant is a person. Thankfully, Catholics can hit equally well from the left and the right because of a moral code based on truth and reason that transcends politics and petty self-interest.

The Saint Thomas More Society must vigorously resist the movement in the legal community to divorce morality from both the law and public policy. This trend is based upon the fallacy that morality is driven by an “irrational animus.”

Morality is, fundamentally, not an irrational animus (see Judge Walker’s opinion on Proposition 8), but rather the quintessential rational animus, the *sin qua non* of self government - a basic principle of this Republic’s founding - and well-demonstrated by history itself: Only a moral citizenry can govern itself.

The secular institutions of western civilization have been informed by a Judeo-Christian majoritarian morality, a morality so ingrained in our culture that it has carried us through the self-correction of the end of slavery, the civil rights movement, and the reevaluation of all aspects of our society which degrade the human person. It is no coincidence that every departure from Christian ethics in our jurisprudence has

## PRESIDENT’S COLUMN

### GREG WEILER



manifest itself in grave degradation of the human person.

Consider abortion and the approbation of homosexual conduct. St. Thomas More vigorously argued, and showed by example of his own behavior, that Christianity is not irrational and its abandonment in the adoption and administration of the law is the greatest threat to this: “*new nation, conceived in liberty and dedicated to the proposition that all men are created equal.*”

Let us inform our every action as lawyers and judges with the relentless charity of Our Lord, not theocracy but rather justice in law in the American tradition. -GNW

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Monthly distribution includes the Catholic legal community of Orange County (**over 1,000 members**), select local parishes, and state and federal judges sitting in Orange County.

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The St. Thomas More Society of Orange County is a California Non-Profit Corporation and tax exempt under IRS 501(c)(3). Donations are tax deductible.

## CORRECTION

The column “Vocations” on page 2 of our August issue was incorrectly credited to John L. Flynn, III. The article was written by John J. Flynn III.

The President of the United States in the name of The Congress takes pride in presenting the MEDAL OF HONOR posthumously to

LIEUTENANT  
VINCENT ROBERT CAPODANNO  
NAVAL RESERVE

For service as set forth in the following:

CITATION:

For The President of the United States of America, in the name of Congress, takes pride in presenting the Medal of Honor (Posthumously) to Lieutenant (Chaplain) Vincent Robert Capodanno (NSN: 0-656197), United States Naval Reserve, for conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty as Chaplain of the Third Battalion, Fifth Marines, THIRD Marine Division (Reinforced), Fleet Marine Forces, in connection with operations against enemy forces in Quang Tri Province, Republic of Vietnam, on 4 September 1967. In response to reports that the 2d Platoon of M Company was in danger of being overrun by a massed enemy assaulting force, Lieutenant Capodanno left the relative safety of the company command post and ran through an open area raked with fire, directly to the beleaguered platoon. Disregarding the intense enemy small-arms, automatic-weapons, and mortar fire, he moved about the battlefield administering last rites to the dying and giving medical aid to the wounded. When an exploding mortar round inflicted painful multiple wounds to his arms and legs, and severed a portion of his right hand, he steadfastly refused all medical aid. Instead, he directed the corpsmen to help their wounded comrades and, with calm vigor, continued to move about the battlefield as he provided encouragement by voice and example to the valiant marines. Upon encountering a wounded corpsman in the direct line of fire of an enemy machine gunner positioned approximately 15 yards away, Lieutenant Capodanno rushed in a daring attempt to aid and assist the mortally wounded corpsman. At that instant, only inches from his goal, he was struck down by a burst of machinegun fire. By his heroic conduct on the battlefield, and his inspiring example, Lieutenant Capodanno upheld the finest traditions of the U.S. Naval Service. He gallantly gave his life in the cause of freedom.



**Fr. Capodanno was killed in combat while administering last rites to Marines in Vietnam September 4, 1967.**

## CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
September	Wed, Sept 15, 12:00 pm	Lunch Meeting ft. Professor Kyndra Rotunda of Chapman University School of Law	Jilio-Ryan Hunter & Olsen Court Reporters, 14661 Franklin, #150 Tustin, California (714) 424-9902
	Sun, Sept 26, 8:30 am	Catholic Worker (cooking and serving breakfast to needy families in Santa Ana)	Isaiah House, 316 South Cypress Ave, Santa Ana, CA 92701, (714) 835-6304
October	Wed, Oct 20, 12:00 pm	Lunch Meeting ft. Ruben Quezada on Persecution of the Church in Mexico.	Jilio-Ryan Hunter & Olsen (same as above)
	Wed, Oct 24, 8:30 am	Catholic Worker (same as above)	Isaiah House (same as above)
November	Mon, Nov 8, 6:00 pm	Red Mass	Holy Family Cathedral, 566 S. Glassell Street Orange, CA 92835
	Wed, Nov 17, 12:00 pm	Lunch Meeting ft. Rev. Robert J. Spitzer, S.J., PhD, former president of Gonzaga University.	Jilio-Ryan Hunter & Olsen (same as above)
	Sun, Nov 28, 8:30 am	Catholic Worker (same as above)	Isaiah House (same as above)
January	Mon, Jan 15	Annual MCLE with Justice Eileen Moore, "Elimination of Bias in Film and in the Courts."	TBD