

St. Thomas' heroic sacrifice of life for fidelity distinguishes him as our patron, and martyrdom is a theme of our mission. Generally, martyrdom is defined

PRESIDENT'S COLUMN

GREGORY N. WEILER

as the sacrifice of one's life for fidelity to one's religious faith. It is the product of a radical fidelity to principle – true giving of all for one's belief.

"Would you give up your life, now, for your faith?" I always prayed that I would have the courage to say yes, like so many canonized. Like the Mexican martyrs, deny the church, deny your faith and live. Like the martyrs depicted in Endo's *Silence*, step on this cross and your family will live – a martyr's loved ones also suffer for fidelity. My fear is that I would give in for the sake of expediency, crossing my fingers behind my back and without genuinely betraying my belief. I sometimes envy the saints who may have had a one-time yes or no to fidelity. Yes, and boom it was over. Mission accomplished – heaven.

Most Christians, on the other hand, have to say thousands of daily "Yes's" to fidelity over the course of our long lives. In many respects, our life-long daily martyrdoms may be more difficult, more challenging, and perhaps more glorious. The universal call to holiness is a universal call to sainthood, a call to martyrdom of giving our entire lives to Christ. The St. Thomas More Society is a support group for pilgrims in the process of giving our all for the Kingdom.

St. Thomas, pray for us, because all types of martyrdom are by the grace of God. •

JULY LUNCH MEETING: PERSECUTION FOR LIVING THE CATHOLIC FAITH

Dr. John Eastman is the Henry Salvatori Professor of Law & Community Service, and former dean, at Chapman University School of Law. A former law clerk to Supreme Court Justice Clarence Thomas, he is also the founding director of the Center for Constitutional Jurisprudence, a public interest law firm affiliated with The Claremont Institute, on whose behalf he has participated in more than 50 cases before the Supreme Court over the past

decade. He was a candidate for California Attorney General in 2010, is the Chairman of the Federalist Society's Federalism & Separation of Powers practice group, the recipient of the 2010 Catholic Lawyer of the Year award from the St. Thomas More Law Society of Orange County, an Assistant Scoutmaster in his son's Boy Scout troop, and the proud father of an Air Force Academy cadet (his son) and an award-winning violinist (his daughter).

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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

COR UNUM

JOHN J. FLYNN III

There is a mysterious elasticity to ideas and language. So, we have metaphor, double meaning, layers of meaning, etc., and relation is found in words and ideas that seem otherwise unrelated. It is as if human reason is driven to find a kind of unity at the deepest possible layers of thought and experience.

"Martyrdom" has a very specific meaning, at least in the language of Christian history: Blood spilled and lives lost, and all of it finding meaning in the crucifixion, every death, every drop, finding common ground at Calvary. All things are then drawn to Christ.

There is perhaps a fear that the sacrifice of the martyrs might be in some way devalued by using the idea too expansively. It is a needless

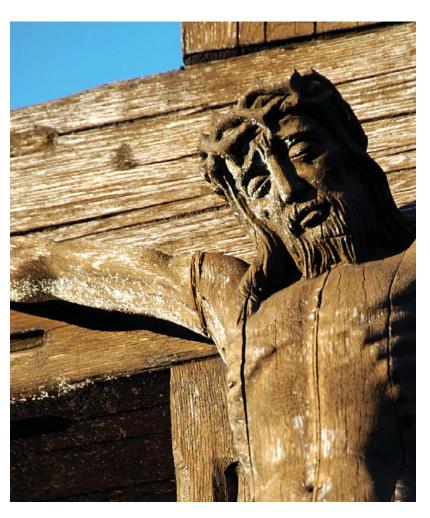
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fear. Martyrdom is the central idea of Christianity, the death that opens one to life, that saves, reveals, and frees, restores hope and wipes away every tear.

Just as the death of Christ has divinized the world of suffering, and made it a doorway, Christ's death has opened itself, as John Paul II said, to every sacrifice endured, however great or small, for the sake of truth and for a just cause, even by those who did not know Christ. He said it this way in his apostolic letter, Salvifici Doloris:

The sufferings of Christ created the good of the world's redemption. This good in itself is inexhaustible and infinite. No man can add anything to it. But at the same time, in the mystery of the Church as his Body, Christ has in a sense opened his own redemptive suffering to all human suffering. Insofar as man becomes a sharer in Christ's sufferings - - in and part of the



world and at any time in history - - to that extent he in his own way completes the suffering through which Christ accomplished the Redemption of the world.

Does this mean that the Redemption achieved by Christ is not complete? No. It only means that the Redemption, accomplished through satisfactory love, remains always open to all love expressed in human suffering.

The heroism of the martyrs does not seek distinction, but unity, in the communion of saints. Surely, the martyrdom of the saints is no less open to human suffering than is the suffering of Christ.

Every act of love is an act of self-denial, and therefore suffering. It may be no more, figuratively speaking, than a tiny drop of blood, but even that minute, unsung act of love has earned a place among the sacrifices of the martyrs. •

CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
July	Wed, July 20, 12:00 p.m.	Dr. John Eastman: Persecution for Living the Catholic Faith	Jilio-Ryan Hunter & Olsen 14661 Franklin, #150 (entrance at rear of building) Tustin, California
August	Wed, Aug. 17, 12:00 p.m.	Fr. Hugh Barbour: Changes in the Liturgy	Jilio-Ryan Hunter & Olsen (same as above)
September	Wed, Sept. 21, 12:00 p.m.	Lea Smith: Catholic Education and Formation	Jilio-Ryan Hunter & Olsen (same as above)
	Wed, Sept. 21, 6:30 p.m.	El Sol clinic	El Sol Academy, 1010 N. Broadway Santa Ana, CA
October	Mon, Oct. 3, 6:00 p.m.	Annual Red Mass & Dinner	Holy Family Cathedral 566 South Glassell Street Orange, CA 92866
November	Nov. 1-12	Pilgrilmage to Lourdes and Spain, led by spiritual director Fr. Michael McKiernan. Contact Pete Callahan for more information: (949) 261-2872.	
March	March 5-16, 2012	Pilgrimage to the Holy Land, led by spiritual director Fr. Hugh Barbour. Contact Greg Weiler or Hon. David Belz for more information.	

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