

# PRESIDENT'S COLUMN

**GREGORY N. WEILER** 

I recently asked our firm administrator the date of our Christmas party, and I was quickly rebuked and corrected,

"You mean the tree trimming party?" To which I bravely replied, "Whatever." As we approach the "Holy Day" season, lawyers are confronted with an increasingly antagonistic post-Christian culture. The beautiful and mysterious paradoxes of our faith—life through death, strength through weakness, fulfillment through self-donation instead of self-assertion, maturity through



spiritual childhood, poverty, detachment, simplicity—are so foreign to our "reality show" culture, but they remain pivotal to the life of Christ's disciple.

As disciples, we must continually remind ourselves the cause of our celebration, the birth of our Savior. To do this we must leaven our environments with radical charity, not with slogans, and not just on one day out of the year. This type of Christian love is best evidenced by the authentic joy and peaceful happiness that arises from realizing that every breath and every heartbeat are gifts from the Father; that the incarnation of Our Dear Lord—first commemorated last March on the feast of the Annunciation and extending through the twelve days of Christmastide into the feast of the Epiphany—becomes manifest in a humble manger on Christmas, pointing to the source of ultimate Thanksgiving; and that we are eternal creatures with an eternal destiny, with the promise of an eternity in the kingdom of God. PAX •

## ad. veritatem

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.

## ST. THOMAS MORE SOCIETY BOARD OF DIRECTORS

#### PAST PRESIDENT

PRESIDENT

Gregory Weiler
PALMIERI TYLER WEINER
WILHELM & WALDRON

SE<u>CRETARY</u>
Fabio Cabezas

TREASURER

Michael Murphy, CPA

THE ACCOUNTANCY FIRM OF MURPHY, MURPHY & MURPHY, INC.

CHAPLAIN

Rev. Hugh C. Barbour, O. Praem, Ph.D. ST. MICHAEL'S ABBEY

PAST PRESIDENT

Hon. David Belz

Donald A. Hunsberger

THE LAW OFFICES OF DONALD A. HUNSBERGER

**WEBMASTER** 

Steven Cotugno
CONSULTING SOFTWARE
ENGINEER

Lydia Duynstee

John J. Flynn III

John L. Flynn III O.C. SUPERIOR COURT

Marv Howard SILVERBERG & COOK, INC.

Deborah Knefel LAW OFFICES OF DEBORAH PERNICE KNEFEL David Luke

William Malecki STATE COMPENSATION INSURANCE FUND

Ron Moore
THE LAW OFFICES OF VIRGINIA L. LANDRY, INC.

Judy Patno AW OFFICE OF JUDY PATNO

James L. Poth

Jake Vollebregt CAPTAIN, U.S. MARINE CORPS

David Werner
AW OFFICE OF DAVID WERNER, LLP

#### ADVISORY BOARD

Hon. Michael Brenner, Retired • Hon. David T. McEachen • Bishop Cirilo Flores Dean John Eastman • Hon. Andrew J. Guilford • Robert J. Spitzer, S.J.

#### 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.
- $\boldsymbol{\cdot}$  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

### **ALL THE SAINTS**

JOHN J. FLYNN III

November 1 was All Saints Day. It sometimes happens, in attempting to find the right words to express certain theological and spiritual realities, that we choose the words best designed to strip the rendering of all passion, out of concern that passion will obscure the reality. But it also sometimes happens that, in the effort to express ourselves as clinically as possible, we miss the totality of the matter, and a power that can be adequately expressed only in more poetic fashion. Henri de Lubac, writing in *The Splendor of the Church*, deferred to Paul Claudel to express more dramatically, and therefore more accurately, certain aspects of the Church that are too powerful for the theologian's conventional vocabulary. I likewise defer to Dr. Claudel the last word on the subject, as we begin our meditation on the communion of saints:

"... [W]e have at our disposal for loving, understanding and serving God not only our own powers but everything from the blessed Virgin in the summit of heaven down to the poor African leper, who bell in hand, whispers the responses of the Mass through a mouth half eaten away. The whole of creation, visible and invisible, all history, all the past, the present and the future, all the treasure of the saints, multiplied by grace—all that is at our disposal as an extension of ourselves, a mighty instrument. All the saints and the angels belong to us. We can use the intelligence of St. Thomas, the right arm of St. Michael, the hearts of Ioan of Arc and Catherine of Siena, and all the hidden resources which have only to be touched to be set in action. Everything of the good, the great and the beautiful from one end of the earth to the other—everything which begets sanctity (as a doctor says of a patient that he has got a fever)—it is as if all that were our work. The heroism of the missionary, the inspiration of the Doctors of the Church, the generosity of the martyrs, the genius of the artists, the burning prayer of the Poor Clares and Carmelites — it is as if all that were ourselves; it is ourselves. All that is one with us, from the North to the South, from the Alpha to the Omega, from the Orient to the Occident; we clothe ourselves in it, we set it in motion. All that is in the orchestral activity by which we are at one and the same time revealed and made as nothing. In the core of the vast gathering of Christianity there is to be found the equivalent of all that which, in the individual body, is entrusted to the choir of cells—nourishment, respiration, circulation, elimination, appetite. The Church transposes, and paints outside us on a vast scale, all that is in us almost without our knowing it. Our brief and blind impulses are



Albrecht Dürer, The Adoration of the Trinity, 1511.

wedded, taken up again, interpreted, developed, by vast stellar movements. Outside ourselves we can decipher at astronomic distances the text written on a microscopic scale in the further depths of the heart."

(Paul Claudel Interroge le Cantique des Cantiques, emphasis in original, quoted in Henri de Lubac, *The Splendor of the Church* (San Francisco: Ignatius Press, 1986), 239-240.) •

### SEEING CLEARLY

## MOST REV. CHARLES J. CHAPUT, O.F.M., CAP, D.D. ARCHBISHOP OF PHILADELPHIA (WRITTEN AS ARCHBISHOP OF DENVER)

... Who really owns Christmas? The pagans? The Christians? Toys-R-Us? The ACLU? Why are we supposed to be happy ... [a]nd what exactly are we celebrating? Let me answer the questions this way.

...[R]ecurring scenes in Medieval art are events like the Annunciation, the Visitation, the Birth of Christ, the Gift of the Magi, the Baptism in the Jordan, the Temptation in the Desert, Judas' Kiss, the Crucifixion and the Resurrection. The paintings had power not just because they were ways of teaching the faith. They had power because they connected the human condition with Christian hope and Christian purpose.

We're born, we grow, we suffer, we die. So do the people we love. Do our lives mean anything? And if they do, what do they mean? These are the questions that really matter to all of us. They mattered even more urgently to people with shorter life spans 700 years ago. Medieval art is about birth, growth, suffering, death and the hope of new life, all viewed through the person of Jesus Christ. It's about God. But it's also about us as human beings—because Jesus Christ is not only God, he's also human.

• • •

[Since the medieval period,] [o]ur perspective on the world has changed in fundamental ways. But is the soul of modern life any deeper or holier? Given the wars and injustices of the last century, we'd better think very carefully before we answer. I believe that Americans are a blessed people. Most of us believe in God. We go to church at higher rates than any other developed country. We still work hard. We still have a deep love of family and personal integrity. And most of the good things we have, we've labored honestly to earn. Americans enjoy more freedom, more mobility, better education, better career choices and better medical care than any other country in history. We have more personal wealth. We have more leisure time. We have a society genuinely based on law that at least tries to ensure justice for everybody. And in science, technology, commerce and military power, the United States has no equal...

Certain beliefs have always held Americans together as a people. Christianity and its Jewish roots have always provided the grounding for our most important national principles, like inalienable rights and equality under the law. But as a country, we're losing the Founders' perspective on the meaning of our shared public life. We have wealth and power and free time and choices and toys-- but we no longer see clearly who we



are. Material things don't give us meaning. We're in danger of becoming the "men without chests" that C.S. Lewis talked about in The Abolition of *Man*—people sapped of their heart, energy, courage and convictions by the machinery they helped to create. And if we can't find a way to heal that interior emptiness, then as an experiment in the best ideals of human freedom, America will fail.

I began by talking about Christmas. Who owns it? Why are we supposed to be happy? What are we really celebrating? Good will, joy, peace, harmony, the giving of gifts—these are beautiful and holy things deeply linked to Christmas.

But not to Santa Claus. And especially not to a politically correct, secular Santa Claus. Joy is not generic.

Good will needs a reason. We don't suddenly become generous because the radio plays Jingle Bells.

Christmas is about the birth of Jesus Christ. We believe that Jesus is the messiah of Israel, the only Son of God, the Word of God made flesh. We believe that He was born in poverty in Bethlehem in order to grow and preach God's kingdom, and suffer, die and rise from the dead—all for the sake of our redemption, because God loves us. Christmas is a feast of love, but it's God's love first that makes it possible. Christmas begins our deliverance from sin and death. That's why St. Leo the Great called it the "birthday of joy." What begins in the stable ends in our salvation. That's why we celebrate Christmas, and it's the best and only reason the human heart needs.

Catholics observe these last few weeks every year before Christmas as the season of Advent. It's a time when the Church asks us to prepare our lives to receive Jesus the child at Christmas, and Jesus the king at the end of time.

How can we best do that? The tradition of the Church tells us by vigil and by prayer. The season of Advent is a vigil. The word "vigil" means to keep watch during normal sleeping hours, to pay attention when others are sleeping. It comes from a very old Indo-European word "weg," which means "be lively or active."

So to keep vigil or to be vigilant does not mean passive waiting but active, restless waiting, expectant waiting for the Lord. It means paying attention to what is going on in the world around us, and not being asleep. It means acting, living out our mission to be God's agents in the world. •

### CALENDAR OF EVENTS

#### MONTH DATE **DESCRIPTION** LOCATION Jilio-Ryan Hunter & Olsen Lunch meeting. Fr. Hugh Barbour, O. Praem, November Wed., Nov 16, 12:00 p.m. Ph.D: "Male and Female He Created Them: 14661 Franklin, #150 Tustin, California Catholic Teaching on the Sexuality of Men and Women Made in God's Image." jilioryan.com Isaiah House Isaiah House will be serving a Thanksgiving Wed., Nov 23 316 Cypress Ave. Feast for the homeless. They'd be grateful for your help or your donations of turkeys, pies, Santa Ana, CA coffee, hams, hygiene materials, monetary gifts and prayers. Isaiah House Pro bono volunteer opportunity at Isaiah Sun., Nov 27, (same as above) 8:30-11:30 a.m. House. Jilio-Ryan Hunter & Olsen MCLE Event (3 hours: ethics, bias and **January** Sat., Jan 28, 8:00 a.m. (same as above) substance abuse). Mass at 8:00 a.m., program and discussion 8:30 a.m. - 12:30 p.m. 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. Jilio-Ryan Hunter & Olsen Wed., March 21, 12:00 p.m. Astrid Bennett Gutierrez, M.E.V., Executive (same as above) Director for Los Angeles Pregnancy Services.

#### The Law Offices of Deborah Pernice Knefel

- Labor and Employment Law
- Municipal and Admin. Law
- Tort/Business Litigation

333 City Blvd. West, 17th Floor Orange, Calif. 92868 (714) 937-2035 dpknefelesq@gmail.com



WEALTH MANAGEMENT Silverberg & Cook, Inc.

> Marven Howard, JD

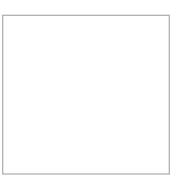
(714) 939-1113 office (714) 401-8996 cell

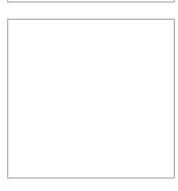
Securities and Investment Advisory services offered through Girard Securities, Inc. - Member FINRA, SIPC











# UPCOMING 2012 HOLY LAND PILRIMAGE

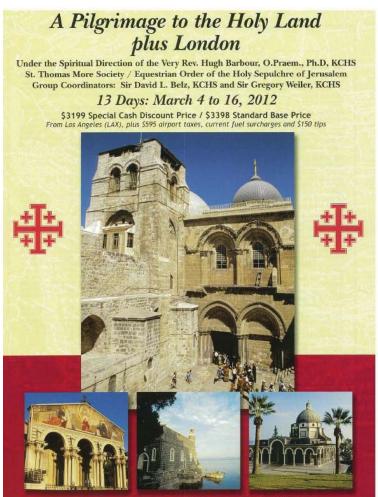
FR. HUGH BARBOUR, O.PRAEM, Ph.D

Jerusalem was from its beginning a place of pilgrimage. King David sings in the psalms "It is there the tribes go up, the tribes of the Lord." The Lord Jesus with His Blessed Mother and Saint Joseph went on pilgrimage every year to the Holy City, at least for the Passover, and for other feasts as well. In fact, the Savior's glorious death and victorious resurrection occurred on the occasion of a pilgrimage. So it is that Christians have been following the example of the Holy Family and the Lord and His apostles for two thousand years. The Holy Land, and its Holy City of Jerusalem with Calvary and the Holy Sepulchre have most of all over the years been the goal of those men and women, clergy, religious, and layfolk who have received the special mission of supporting the Christians who live in the Holy Land, and the holy places they serve. As a knight or lady of the Equestrian Order of the Holy Sepulchre of Jerusalem you have a calling from the Vicar of Christ on earth, Pope Benedict XVI to come to the holy places and support the Christians who live there in increasingly difficult circumstances.

How happy I am then, as your chaplain, that you are joining this pilgrimage to the Holy Land and so able to fulfill this special vocation once again or for the first time. The spiritual benefits of this pilgrimage are incalculable: Holy Mass at the various shrines, including the Holy Sepulcher, Nazareth, and Bethlehem, walking the way of the Cross in the streets of Jerusalem, going down to Qumran and praying at so many other places made holy by the words and deeds of the Lord and His saints. Then there is the bestowal of the pilgrim's shell at the Latin Patriarchate, and the many indulgences granted by our Church for venerating the holy places, and which can help so much our dear departed loved ones. All this will be during the great season of Lent, which will guarantee the most beautiful Easter you have celebrated in your life, once you return home, full of the memories of your pilgrimage.

So that you can concentrate on enjoying the spiritual benefits of your journey, all our accommodations will be first rate. You will be comfortable, and able to enjoy the good company of your fellow pilgrims, without having to worry about anything, since our guides and pilgrimage operators are experts, chosen for their knowledge and experience.

I know you will find the information you are receiving very



helpful. Please contact me or N. N. if you have any concerns, questions, or suggestions.

Here are the words of Pope Benedict from his pilgrimage in May of 2009. They are directed to me and to you as pilgrim members of the Equestrian Order:

"Here in the Holy Land, with the eyes of faith, you, together with the pilgrims from throughout the world who throng its churches and shrines, are blessed to "see" the places hallowed by Christ's presence, his earthly ministry, his passion, death and resurrection, and the gift of his Holy Spirit. Here, like the Apostle Saint Thomas, you are granted the opportunity to "touch" the historical realities which underlie our confession of faith in the Son of God. My prayer for you today is that you continue, day by day, to "see and believe" in the signs of God's providence and unfailing mercy, to "hear" with renewed faith and hope the consoling words of the apostolic preaching, and to "touch" the sources of grace in the sacraments, and to incarnate for others their pledge of new beginnings, the freedom born of forgiveness, Pilgrim Shell the interior light and peace which can bring healing and hope to even the darkest of human realities." I remain. •