

# ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

JULY 2012

VOLUME 17 ISSUE 7

Red Mass  
Sponsorship Details

Carmelized  
JOHN J. FLYNN III

August Lunch  
Speaker  
DAWN EDEN



# ANNUAL RED MASS

The entire legal community is cordially invited to the St. Thomas More Society of Orange County's Annual Red Mass, scheduled for Monday, October 1, 6:00 p.m. The Most Reverend Tod David Brown, Bishop of Orange, will celebrate the Mass at Holy Family Cathedral.

With your help, we will join jurists, clergy, legal professionals, their families and friends and clergy from throughout Southern California in prayer and worship, featuring the de Aneglis Vocal Ensemble. Mass will be followed, as always, by a delicious catered buffet dinner, at no charge to those attending. All are welcome! We will once again offer sponsorships at the Gold (\$1000), Silver (\$500) and Bronze(\$250) levels. For those able to provide a higher level of support we also offer the Platinum (\$2500) sponsorship and a single Event (\$5000+) sponsorship.

Benefits of sponsorship, depending on the date confirmed, may include recognition in the Orange County Lawyer, OC Catholic, the Ad Veritatem newsletter, stthomasmore.net, event signage, mailed invitations, Mass worship aid, STMS meetings, and a sponsor plaque. The St. Thomas More Society of Orange County is a California Non-Profit Corporation (ID# 33-0915452) tax exempt per IRS code 501(3). Please consult your tax advisor. A receipt will be provided to all sponsors. Please mail your check, payable to St. Thomas More Society to: William E. Malecki, 74 Salton, Irvine, CA 92602. Please also indicate how you would like your sponsorship to be recognized. One or two lines are available; you may list your individual name and your firm name.



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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

# CARMELIZED

JOHN J. FLYNN III

July 16, the feast day of Our Lady of Mt. Carmel, is a day of great celebration in the Carmelite Order. This is a very brief account of the mysterious role the Carmelites have played in my adult life.

I was married to my wife, Susanne, on October 15, 1977. I was at that time practicing no faith; neither was Susanne. We decided to marry in the Church only so as to appease our parents, and somehow managed to persuade a priest to marry us, despite the fact that we had no faith, participated in none of the preparations for a Catholic wedding, and could not promise to raise our children in the Church, should we ever have any children. Congratulations if you are a devout Catholic and have managed to read this far without losing consciousness.

We did not know it then, but the date we chose for our wedding day was the feast day of St. Teresa of Avila, the great reformer of the Carmelite Order.

Because we had, as students at Berkeley, spent a few days in Carmel, and because Susanne had wonderful childhood memories of the place, we decided to marry there, at the Mission Carmel. So, we were married in the City of Carmel, at the Mission Carmel, on the feast day of the Mother of the Carmelite Order, utterly unaware of these possible convergences.

Years later, after I returned to the Church in 1992, I developed a kind of spiritual infatuation with St. Therese of Lisieux, another justly celebrated Carmelite. How the infatuation originated and developed is still something of a mystery, to me anyway, since I did not especially like her autobiography, *The Story of a Soul*. There is a sweetness to Therese's mode of expression that can be hard to take. She had a love for suffering, too, that I found disturbing, even slightly repellent. It is precisely that professed love for suffering that had diverted me earlier from a more careful study of the writings of St. John of the Cross (another Carmelite) and St. Teresa of Avila. I had no wish to understand the meaning of suffering, or even whether it had a meaning. Each time I reached a point of impasse, and found a detour, only to face another Carmelite, renewing the challenge. Each time I fled, without hesitation or regret.

As my friendship with Therese deepened, though, it became increasingly evident that suffering could no longer be regarded as a mere aspect of truth, but as a key



The Church celebrates the feast day of St. Teresa of Avila, also known as St. Teresa of Jesus, on October 15.

to understanding. Every act of love is an act of suffering, of self-denial, however great or slight. It is the outward movement of the self, seeking the good of the other, love's authentication, its proof. John Paul II, in his 1994 book, *Crossing the Threshold of Hope*, with characteristic boldness said: "If the agony on the Cross had not happened, the truth that God is Love would have been unfounded." In the suffering of Christ, one finds the revelation of the Father's love. All that had for centuries been obscured was stripped bare and nailed to a cross; so the Temple veil was torn in two.

It is this very reality, suffering as acting love, that defines the faith, and answers the sense of futility that burdens the experience of suffering. In the willingness to suffer for the sake of love, one rejects the finality of suffering:

*"Suffering seems to belong to man's transcendence: it is one of those points in which man is in a certain sense 'destined' to go beyond himself and he is called to this in a mysterious way."<sup>1</sup>*

Thus, suffering itself, endured for the sake of love, shatters

**(CONTINUED ON PAGE 4)**

<sup>1</sup> John Paul II, Apostolic Letter, *Salvifici Doloris* (1984), § 2.



# CARMELIZED

(CONTINUED FROM PAGE 3)

the finality and futility of suffering. God immersed himself in the mystery of suffering; the abyss now was filled with light, and suffering itself has broken the power of death.

It is natural to regard suffering as no more than an ugly adversary, a thing to be feared and avoided, a purely oppositional reality. But with the death of Christ, what had meant to us only darkness and extinction became a passage, not merely a way out, but in, to life. It is impossible for us

to imagine the power exerted in this reversal of the order of our existence, a power yielded only by an act of love by which omnipotence empties itself and submits to utter weakness.

Perhaps later than most, I understood that my Carmelite friends had not been drawn to suffering for its own sake. Only in the suffering of Christ was the love of God revealed, as a kind of flame. This is the reality to which the saints have been irresistibly drawn for centuries. Until I encountered Therese, this daughter of Carmel, I had not understood that the mystery of suffering would lead, in the most unexpected way, into the garden of God's own heart. ♦

## CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
August	Wed., Aug. 15, 12:00 p.m.	Lunch meeting. Author Dawn Eden will discuss her new book, "My Peace I Give You: Healing Sexual Wounds with the Help of the Saints."	Jilio-Ryan Hunter & Olsen 14661 Franklin, #150 Tustin, California <a href="http://jlioryan.com">jlioryan.com</a>
	Sun., Aug. 19, 8:30-11:30 a.m.	Come to help cook and serve breakfast to the homeless of the community at Isaiah House. <a href="http://www.occatholicworker.org">www.occatholicworker.org</a>	Isaiah House 316 S. Cypress Avenue Santa Ana, CA 92701 (714) 835-6304
September	Wed., Sept. 19, 12:00 p.m.	Lunch meeting.	Jilio-Ryan Hunter & Olsen (same as above)
October	Mon., Oct 1	St. Thomas More Society Orange County Annual Red Mass; 6-7 p.m. Mass (Cathedral); 7-8 p.m. dinner buffet reception (Cathedral Hall). Contact: William E. Malecki, Esq. (714) 310-7745, or <a href="mailto:bemalecki@yahoo.com">bemalecki@yahoo.com</a>	Holy Family Cathedral

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# AUGUST LUNCH MEETING

## INTERNATIONAL SPEAKER AND BESTSELLING AUTHOR DAWN EDEN



Dawn Eden, internationally known speaker and author of the bestselling *The Thrill of the Chaste*, shows how the lives of the saints have given her hope and aided her journey of spiritual healing after childhood sexual abuse. One in four American women and one in six American men report having been sexually abused during childhood and *My Peace I Give You: Healing Sexual Wounds with the Help of the Saints* provides a much-needed resource for spiritual healing from the isolating effects of these wounds.

Dawn uses her own story as a backdrop to introduce numerous holy

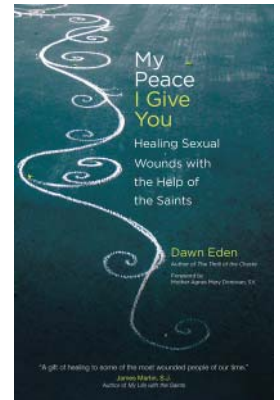
people—like Laura Vicuña, Thomas Aquinas and Bernard of Clairvaux—who suffered sexual abuse or sexual inappropriateness, as well as saints such as Ignatius of Loyola who suffered other forms of mistreatment and abandonment. Readers seeking wholeness will discover saints with wounds like their own, whose stories bear witness to the transforming power of grace. Dawn explores different dimensions of divine love—sheltering, compassionate, purifying, etc.—to help those sexually wounded in childhood understand their identity in the abiding love of Christ.

Born into a Jewish family in New York City, Dawn lost her faith as a teenager and became agnostic. During her twenties, in the 1990s, she was a rock historian, interviewing artists such as Elton John, Brian Wilson, and Del Shannon. She went on to work on the editorial staff for New York City newspapers, including the *New York Post* and the *Daily News*.

When Dawn was thirty-one, she experienced a dramatic conversion to Christianity that ultimately led her to enter the Catholic Church. Her first

book, *The Thrill of the Chaste* (2006), became a surprise hit, published in four languages and earning her speaking invitations throughout North America, as well as in England, Ireland, Poland, and at World Youth Day Sydney. (She holds the honor of being the only chastity speaker ever to have been invited back to speak for a second time at Georgetown University.)

In her new book *My Peace I Give You*, which carries an Imprimatur from Donald Cardinal Wuerl, Dawn offers a Catholic spirituality of healing for adult victims of childhood sexual abuse. She holds a master's degree in theology from the Pontifical Faculty of the Immaculate Conception at Dominican House of Studies in Washington, D.C., and is currently continuing her studies toward a doctorate.



*Ms. Eden will be speaking to the St. Thomas More Society on Wed., Aug. 15 at 12:00 p.m. at Jilio-Ryan Hunter & Olsen. ♦*