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ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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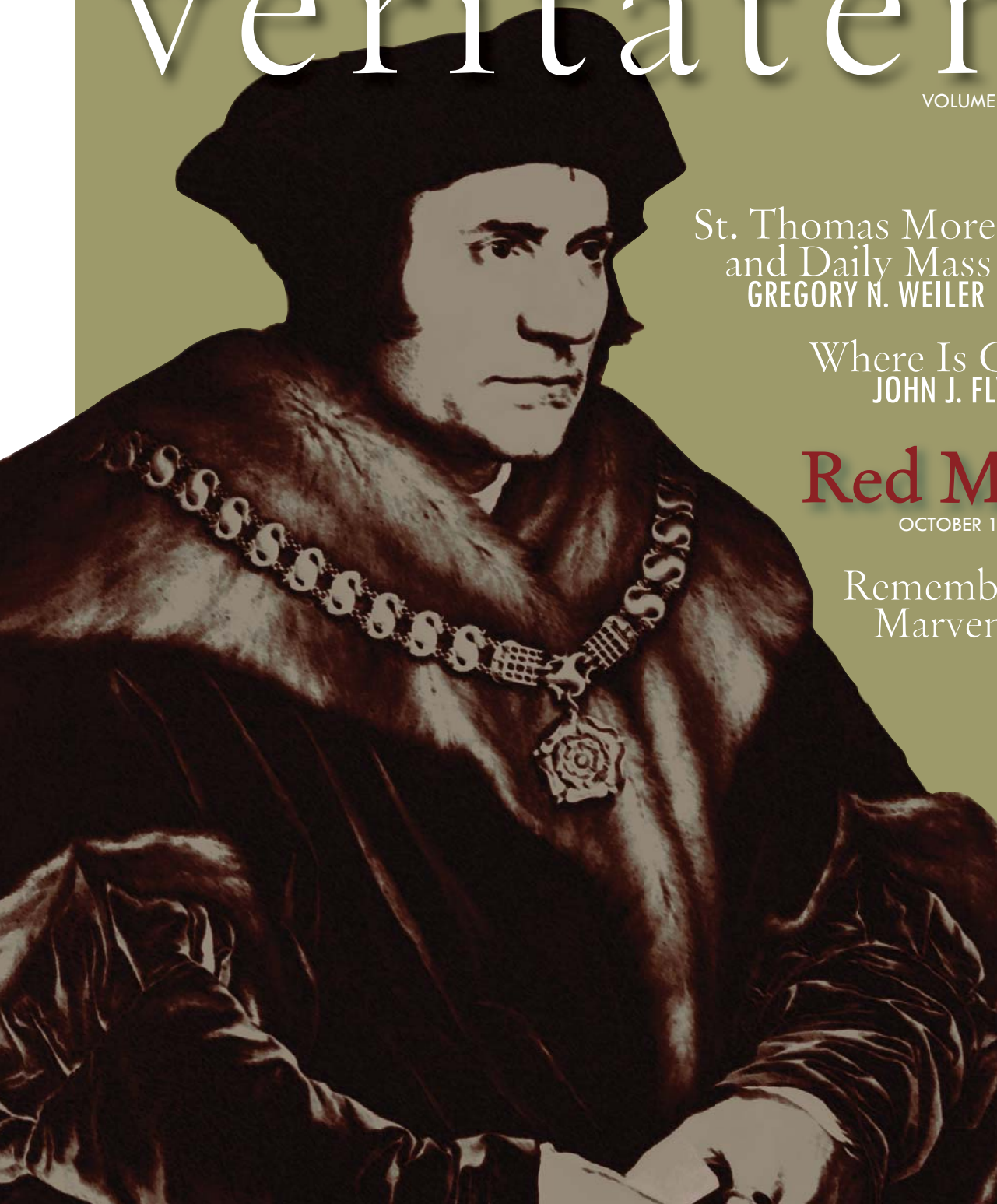
St. Thomas More
and Daily Mass
GREGORY N. WEILER

Where Is God?
JOHN J. FLYNN III

Red Mass

OCTOBER 1

Remembering
Marven Howard



ST. THOMAS MORE AND DAILY MASS

GREGORY N. WEILER

Logic, reason, faith. Why do we act and believe as we do? What beliefs, facts and psychological falderal animate our daily lives. These questions occurred to me as a Catholic lawyer when questioned why I attend Mass and receive the Blessed Sacrament daily. "Why" - that most damnable question for any person whose profession demands the constant exercise of clear-headed and cold-hearted logic.

Why the fatigue? Why awaken an hour earlier? Why give up three or four billable hours each week? More importantly for me, why leave my family every morning earlier than I could or want to?

Both the questions and answers to such questions resound, for they out to the core of my being, my beliefs, my ideals. Why indeed would I subordinate (real estate lawyer jargon) my most important worldly concerns, my family ministries and my profession to my desire to attend daily Mass? After all, we are not required by any stricture of the Church to attend Mass daily. Getting up early or getting to work late, or missing lunch are all a pain. Won't we run our faith into the ground by attending the same Mass with the same words day in and day out? Won't we be bored?

I haven't always been a daily communicant. In fact, like many, I didn't attend Mass regularly at all during my post adolescence. However, after my marriage, the Holy Spirit began to work on me big time. A holy priest by the name of Thomas O'Malley (God rest his soul) became our family's spiritual director. We would travel far to attend Sunday Mass with my in-laws in a small ghetto church in "the bad part of town" read by Monsignor O'Malley.

The written word cannot adequately describe the reverence or beauty of the Mass read by this old Irish priest. I had never heard prayers read at Mass with actual inflection (fancy that) and there was absolutely no doubt that Christ himself was making a personal appearance at the consecration.

One day Monsignor handed me a biography of a lawyer saint, Thomas More. The book was old, circa 1920 and was not an easy read. After many months and quite a little bit of prodding I finished the book. I was not bowled over, but one theme stood out: St. Thomas' reason led him to live the life he led. His reason led him to the faith of a martyr. What good does it do a man to be chancellor of England and lose

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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.

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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

WHERE IS GOD?

JOHN J. FLYNN III



On September 14, we exalt again the stumbling block, the Cross of Christ, the very image of ruin and failure, and also of solidarity and hope. The suffering of God is the answer to the worst of human suffering, to the cry of pain and despair that cannot bear another moment of life, when faith hangs in the balance.

A former law partner once told me why he did not believe in God. His lack of faith had less to do with incredulity than with defiance: his mother had been sexually abused as a child for years by her own father, who had committed atrocious crimes against his daughters. Because of the evils inflicted on his mother, the son declared that God could not exist, or, to express it in words that perhaps do greater justice to his intent, he believed that God did not deserve to exist.

Not very long afterward, I attended his wedding, at which his mother read from Scripture. She read, as it often is at weddings, Chapter 13 of Paul's First Letter to the Corinthians. The mother's face bore an expression of serene faith, and she read the passage with deep feeling, as if she had written it herself. The victim, to all appearances, was a believer; her son, who loved his mother, could only ask, as it were, Where is God?

In *Night*, Elie Wiesel, the Nobel laureate and survivor of the Auschwitz horror, tells another story of shocking evil, the challenge to faith, and the answer of heaven:

One day when we came back from work, we saw three gallows rearing up in the assembly place, three black crows. Roll call. SS all around us, machine guns trained: the traditional ceremony. Three victims in chains—and one of them, the little servant, the sad-eyed angel.

The SS seemed more preoccupied, more disturbed than usual. To hang a young boy in front of thousands of spectators was no light matter. The head of the camp read the verdict. All eyes were on the child. He was lividly pale, almost calm, biting his lips. The gallows threw its shadow over him.

This time the Lagerkapo refused to act as executioner. Three SS replaced him.

The three victims mounted together onto the chairs.

The three necks were placed at the same moment within the nooses.

“Long live liberty!” cried the two adults.

But the child was silent.

“Where is God? Where is He?” someone behind me asked.

At a sign from the head of the camp, the three chairs tipped over.

Total silence throughout the camp. On the horizon, the sun was setting.

“Bare your heads!” yelled the head of the camp. His voice was raucous. We were weeping.

“Cover your heads!”

Then the march past began. The two adults were no longer alive. Their tongues hung swollen, blue-tinged. But the third rope was still moving; being so light, the child was still alive...

For more than half an hour he stayed there, struggling between life and death, dying in slow agony under our eyes. And we had to look him full in the face. He was still alive when I passed in front of him. His tongue was red, his eyes were not yet glazed.

Behind me, I heard the same man asking:

“Where is God now?”

And I heard a voice within me answer him:

“Where is He? Here He is—He is hanging here on this gallows...”

God is on the gallows, on the streets, in the prisons and cancer wards. Where is God? In the whisper, not the quake; in the emptiness and the weariness; in the pain and suffocation; in the sorrow and despair; in all the times and places where we are tempted to ask this question of questions.

Several years ago I saw death all around me at the municipal cemetery in Lisieux, France. For reasons known only to God, it was there and then that I understood for the first time in my life, at spiritual depths that had never before been reached, that the power of death could not be broken, and that the death of Christ had broken it. Where is God? Here He is, hanging here on this Cross, now become the Tree of Life. ♦

RED MASS - OCTOBER 1



THE MOST REVEREND TOD DAVID BROWN
BISHOP OF THE DIOCESE OF ORANGE AND THE
ST. THOMAS MORE SOCIETY OF ORANGE COUNTY
CORDIALLY INVITE YOU TO CELEBRATE THE

2012 *Red Mass*

AND DINNER RECEPTION
MONDAY, OCTOBER 1ST
EUCCHARISTIC CELEBRATION AT 6:00 PM
Hosted Dinner reception to follow
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HOLY FAMILY CATHEDRAL
566 SOUTH GLASSELL STREET, ORANGE, CA 92866

JURISTS PARTICIPATING IN THE PROCESSION,
PLEASE CONTACT THE HON. WILLIAM MONROE

History of the Red Mass

THE FIRST RECORDED RED MASS, A SPECIAL MASS FOR MEMBERS OF THE LEGAL PROFESSION, WAS CELEBRATED IN PARIS IN 1245. FOR MANY CENTURIES IT WAS HELD IN THE CHAPEL OF THE ORDER OF ADVOCATES, LA SAINTE CHAPELLE. IN CERTAIN LOCALITIES OF FRANCE, THE RED MASS WAS CELEBRATED IN HONOR OF ST. IVES, THE PATRON SAINT OF LAWYERS.

IN ENGLAND, THE TRADITION BEGAN AROUND 1310 DURING THE REIGN OF KING EDWARD II. THE ENTIRE BENCH AND THE BAR ATTENDED THE RED MASS AT THE OPENING OF EACH TERM OF COURT. THE PRIESTS AND THE JUDGES OF THE HIGH COURT WORE RED ROBES; THUS, THE EUCCHARISTIC CELEBRATION BECAME POPULARLY KNOWN AS THE RED MASS.

IN KEEPING WITH OUR COUNTRY'S RICH TRADITION OF RELIGIOUS FREEDOM AND DIVERSITY, THE RED MASS HAS CONTINUED IN THE UNITED STATES. THE FIRST RED MASS WAS HELD AT SAINTS PETER AND PAUL CHURCH IN DETROIT IN 1877. EACH YEAR IN WASHINGTON, D.C., THE MEMBERS OF THE UNITED STATES SUPREME COURT JOIN THE PRESIDENT AND MEMBERS OF CONGRESS IN THE CELEBRATION OF THE RED MASS AT THE CATHEDRAL OF ST. MATTHEW THE APOSTLE. THE RED MASS IS ALSO CELEBRATED IN SACRAMENTO AND MANY OTHER STATE CAPITALS AND MAJOR CITIES THROUGHOUT THE UNITED STATES.

THE ST. THOMAS MORE SOCIETY OF ORANGE COUNTY CELEBRATED ITS FIRST RED MASS IN ORANGE COUNTY IN 1988 WITH MANY JURISTS AND MEMBERS OF THE BAR ACTIVELY PARTICIPATING. THE RED MASS HAS BECOME AS MUCH A TRADITION HERE AS IT IS THROUGHOUT THE UNITED STATES AND OTHER PARTS OF THE WORLD.



THE RED MASS IS A LITURGICAL CELEBRATION
TO RECOGNIZE THE ROLE OF THE LAW IN GOD'S PLAN

PLEASE EXTEND THIS INVITATION TO ALL MEMBERS OF THE LEGAL COMMUNITY

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SEPTEMBER LUNCH MEETING

THE RIGHT REVEREND EUGENE J. HAYES, O.PRAEM., J.C.D., S.T.L., ABBOT



Abbot Eugene Hayes was ordained a priest by Bishop William Johnson, first bishop of Orange in 1977.

After teaching at St. Michael's and Mater Dei, he obtained a doctorate in Canon Law from the Catholic University of America in Washington, D.C. He then served for 11 years in Rome as the Norbertine Order's representative to the Holy

See. In 1995 he was elected abbot by his confreres for a life term, and was blessed as abbot by the second bishop of Orange, Norman Mc Farland.

Abbot Eugene is widely consulted in juridical matters by religious of his own order as well as of other congregations in the U.S. and around the world.

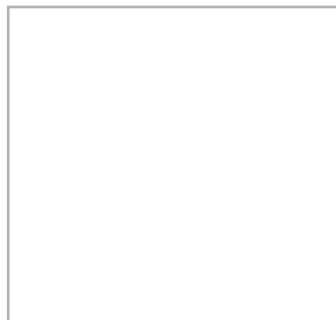
CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
September	Wed., Sept. 19, 12:00 p.m.	Lunch meeting. Abbot Eugene Hayes: An Abbot's Reflections on the Pope's Year of Faith.	Jilio Ryan 14661 Franklin, #150 Tustin, California jilioryan.com
	Sun., Sept. 23, 8:30-11:30 a.m.	Come to help cook and serve breakfast to the homeless of the community at Isaiah House. www.occatholicworker.org	Isaiah House 316 S. Cypress Avenue Santa Ana, CA 92701 (714) 835-6304
October	Mon., Oct 1	St. Thomas More Society Orange County Annual Red Mass; 6 p.m. Details on page 5.	Holy Family Cathedral
	Wed., Oct. 17, 12:00 p.m.	Lunch meeting. Fr. Chris Heath will speak on faithful citizenship.	Jilio Ryan (same as above)
	Sun., Oct. 28, 8:30-11:30 a.m.	Come to help cook and serve breakfast to the homeless of the community at Isaiah House. www.occatholicworker.org	Isaiah House (same as above)

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REMEMBERING MARVEN HOWARD

The St. Thomas More Society of Orange County mourns the passing of our long-time friend and Board Member, Marven Howard.

Marv was born on February 6, 1932 in Reno, Nevada. He was married to his wife Joanie for 53 years, with whom he had three daughters and two grandchildren, all of whom were with him at his passing. Marv and Joanie resided and practiced in Tustin, where he was a founding partner of Cooksey, Howard, Martin and Toolen.

He was a faithful member of St. Cecilia's Parish, where he was both an Altar Server and a Eucharistic Minister. He completed the The Spiritual Exercises of St. Ignatius, as well as a Cursillo Weekend; he faithfully continued with both an Ignatian Group and a Cursillo group throughout his life. Marv



St. Thomas More Society members Fabio Cabezas, Marv Howard, Mike Murphy, Greg Weiler and Steve Cotugno.

also served the Kairos Prison Ministry program in Terminal Island Federal Correctional Institute.

Marv served in the Navy and was a loyal member of the American



Legion. He was a Rotarian, an Elk, a First Friday Friar, which he served as a board member and president, a Fourth Degree Knight of Columbus, and a member of the ORCO Roller Club, which was an RV organization. Marv served for over 20 years as the Chairman of the Western Med Foundation, and was a Board Member for the St. Thomas More Society.

Shortly before his passing, Marv was named not only the Catholic Lawyer of the Year by the Thomas More Society, he was given the Society's first (and only) Lifetime Commitment Award for his outstanding perseverance as a Catholic Community Leader. The St. Thomas More Society will present his award at our annual Red Mass to be held on October 1 at Holy Family Cathedral in Orange.

Marv is deeply mourned by a loving family and a very large group of long-time friends. ♦

ST. THOMAS MORE AND DAILY MASS

(CONTINUED FROM PAGE 2)

union with Christ, then ...?

I began to wander into Serra Chapel for 7:00 a.m. Mass about once a week. I was being spiritually nourished. Over the years, I attended weekday Mass more regularly but still intermittently. There came a point of confluence of St. Thomas' logic and my faith.

If my relationship with Jesus is the most important thing in my life; if Jesus is truly present at Mass each morning; if I can be with my Lord as surely as the apostles were 2000 years ago; if I can have Him and He can have me each day; if I can partake in His sacrifice each day, participate with Him in the redemption of the human race, then where better to be, what

his soul? If Christ is God, and God is all, and prayer, the sacraments and selflessness all provide the grace necessary to be in

better expenditure of my time? It became clear to me that comparing daily Mass and communion with any other worldly endeavor showed utter folly.

Let there be no mistake. I receive far more from Christ than I can ever hope to offer our Lord. But my participation in daily Mass is much more than self-indulgence in His infinite grace and love. I try to offer myself fully, the good, the bad and the ugly, but everything to Him. Is this a fair exchange? No way—but Christ offers the infinite for our meager offering. What a deal! Who could logically and reasonably turn down such an offer? Not St. Thomas and not me!

What better illustrates the love of our Father than His willing participation in such a one-sided transaction: love in exchange for us, the transaction of the cross. I am compelled by my reason and my heart to participate in this one-sided transaction daily. Why daily Mass? How can we not? ♦