

# ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

JUNE 2013

VOLUME 18 ISSUE 6

Fear Not  
JOHN J. FLYNN III



Exploring the  
Meaning of Being  
“Fully Present”  
ROBERT J. MATTHEWS



# PRO BONO OPPORTUNITY

## PLC PRO BONO CASE LIST

The Public Law Center (PLC) has an ongoing case list for individuals in need of pro bono representation. The PLC staff can answer any questions you may have related to your case to support you in your pro bono representation; locate a mentor to help you; supply you with samples and manuals (some case types excluded); provide translation support in Spanish and Vietnamese; and arrange for office space for you to meet with your client at PLC.

For questions contact: Kirsten Kreymann (714) 541-1010, extension 283, or visit [www.publiclawcenter.org](http://www.publiclawcenter.org). ♦

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The St. Thomas  
More Society of  
Orange County is  
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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

SAVE THE DATE:

*Red  
Mass*

OCTOBER 7, 2013

The 2013 Red Mass will be held at Holy Family Cathedral in Orange at 6:00 p.m. Watch for more details coming soon in the Ad Veritatem and at [www.stthomasmore.net](http://www.stthomasmore.net)!

# FEAR NOT

JOHN J. FLYNN III

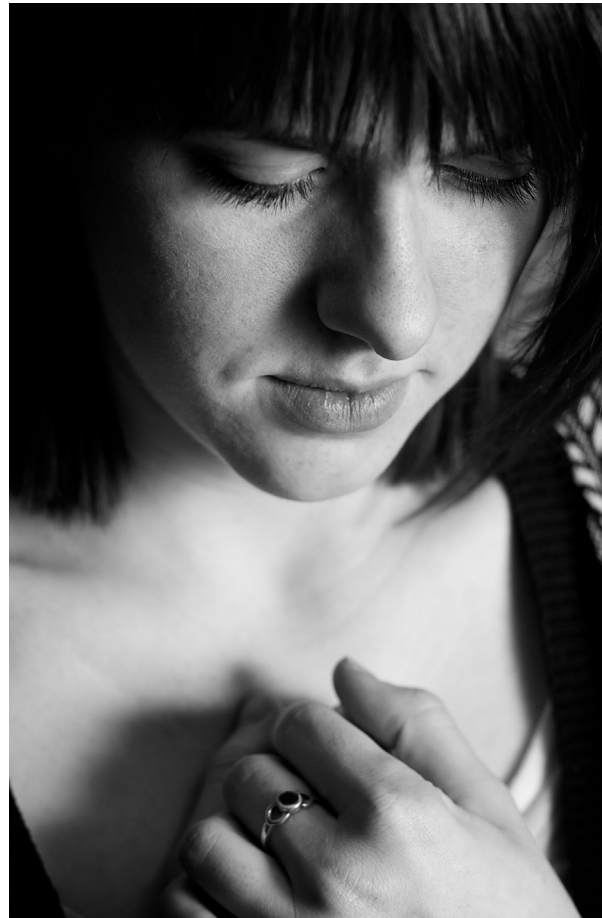
To fear a thing is to make it a kind of god, to give it godlike power and finality, and so it seems to have spiritual significance.<sup>1</sup> But why should fear be a spiritual problem for a person who obeys the commandments and submits to the authority of the Church? Is fear anything more than an autonomic response, in which volition plays no role? Fear, though, engages not only the body but the will. The Lord himself said not to be afraid, but only to have faith. And Jesus would not have commanded the rejection of fear, and its replacement with faith, if he did not also provide the grace to obey.

Our love is the proof of our faith, and the measure of our spiritual progress. St. John, in Chapter 4 of his first letter, says “perfect love casts out all fear.” He elaborates, saying, “fear has to do with punishment.” So, as we progress in faith, i.e., the practice of love, our motivation is transformed, no more fleeing from a threat, but now flying to the goodness of God. And as we love more perfectly, fear begins to lose its grip on the soul.

If fear has to do with punishment, what is the punishment we fear? Fear in the human person is aroused not only by the autonomic response we share with animals, but with every aspect of the human personality, a mystery as deep and complex as human history itself, involving every known form

**... AS WE LOVE  
MORE PERFECTLY,  
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LOSE ITS  
GRIP ON THE SOUL.**

of pain and sorrow. Perhaps all fear, as many have suggested, at its root is fear of death. But is death the punishment we fear, or loss? Fear of punishment is perhaps not merely fear of physical pain, but of loss, not the loss of the body in death, but the death of love, in this life, and in the next. And love, we are told, is a person (God is love, St. John says), so the punishment humans fear is not the pain of fire, but the burning of regret, of separation, of love lost by indifference, or worse, by sin.



Faith is a response to love. It is not God’s power that captures faith, but his goodness. Only in God is power joined perfectly to goodness. Humanity comes with indebtedness because of the price paid on our behalf by Christ, but it is not for the sake of justice alone that God demands our faith, and therefore commands us, Be not afraid! This commandment has a characteristic like all the others: that it is not only for satisfaction of a debt, and not merely for justice, but for mercy, for peace, a foretaste of Heaven.

A commandment of God can seem like a restriction or a thing taken from a person, like a king collecting a tax. The commandments indeed take from us, but as the sculptor takes in order to create, or as any one of us might take from a vessel the dirt and debris that fills it, in order to fill it with water. Fear, like sin, obstructs the flow of grace. When fear is aroused (or its child, anger), whatever its source or cause, it must be consciously opposed, even, as it were, banished, by an act of faith, by an act of the will, itself assisted by grace. Love will then cast out fear, and we can know the peace that surpasses all understanding. ♦

<sup>1</sup> By “fear,” I do not mean reverential awe, but dread, worry, anxiety, etc.



## CALENDAR OF EVENTS

MONTH	DATE	DESCRIPTION	LOCATION
July	Wed., July 19, 12:00 p.m.	Lunch meeting featuring Dr. Aaron Kheriaty speaking on his book <i>The Catholic Guide to Depression</i> .	Jilio Ryan 14661 Franklin, #150 Tustin, California <a href="http://jilioryan.com">jilioryan.com</a>
	Sun., July 28, 8:30-11:30 a.m.	Help feed the hungry at Isaiah House. We do our work as a gift, and share the gifts we receive directly with the poor. We offer good food, over 3000 meals each week. We offer our home as a place where all can be transformed by serving those in need. We offer an open door to those most at risk on the streets. We offer clothes and other necessities to those facing homelessness. <a href="http://www.occatholicworker.org">www.occatholicworker.org</a>	Isaiah House 316 S. Cypress Avenue Santa Ana, CA 92701 (714) 835-6304
October	Mon., Oct. 7, 6-9:00 p.m.	25th Annual Red Mass at Holy Family Cathedral in Orange. <a href="#">Click here for details.</a>	Holy Family Cathedral 566 South Glassell Street Orange, CA 92866

## JULY LUNCH MEETING

### DR. AARON KHERIATY: THE CATHOLIC GUIDE TO DEPRESSION

On Wednesday, July 17, Dr. Aaron Kheriaty will speak about his new book, *The Catholic Guide to Depression*. Countless Christians - including scores of saints - have suffered profound, pervasive sorrow that modern psychiatrists call "depression." Then, as now, great faith and even fervent spiritual practices have generally failed to ease this wearying desolation of soul. In this recently published book, Catholic psychiatrist Aaron Kheriaty reviews the effective ways



that have recently been devised to deal with this grave and sometimes deadly affliction - ways that are not only consistent with the teachings of the Church, but even rooted in many of those teachings.

## JUNE LUNCH MEETING RECAP

Dr. Andrew Seeley, Tutor at Thomas Aquinas College and co-author of *Declaration Statesmanship: A Course in American Government*, addressed some common misunderstandings about the historical, philosophical and religious background of the American revolution.

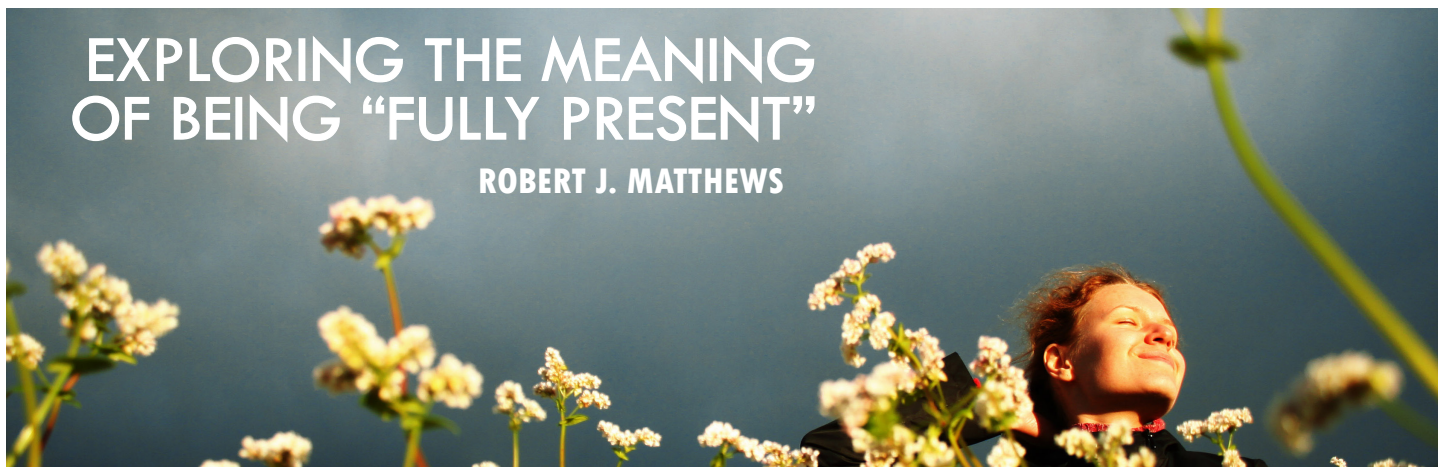
For 20 years, Dr. Seeley has been a tutor at Thomas Aquinas College in California, where his love has been teaching and learning with his fellow faculty and students from the greatest minds of Western Civilization. A 1987 graduate of Thomas

Aquinas, Dr. Seeley received his Licentiate from the Pontifical Institute in Medieval Studies (Toronto) and a Ph.D. in Medieval Studies from the University of Toronto (1995). His dissertation was a study in St. Thomas's teaching about the Gifts of the Holy Spirit.

Desiring to share his love of learning, in 2005 Dr. Seeley became Executive Director at the Institute for Catholic Liberal Education. He has spoken at conferences, led in-service workshops, offered consultations to schools and colleges and directed the Institute's Annual Academic Retreat for Teachers.

# EXPLORING THE MEANING OF BEING “FULLY PRESENT”

ROBERT J. MATTHEWS



Catholics believe that Jesus Christ is “fully present” in the consecrated host and wine of the chalice – that these are not symbols of Jesus, but are, in fact, through the miracle of transubstantiation that is reenacted in every daily Mass said around the world, the actual body and blood of Jesus. Recalling the words of the consecration, “This is my body ... This is my blood,” the bread and wine are not symbols of Christ’s body and blood, nor reminders, *but His true presence*.

What might it look like for a person to imitate Christ, in His fullest personhood, by being “*fully present*” in the here and now of our lives? Not a spiritual or theoretical, but a tangible and real presence.

Full Presence would include being fully cognizant to the realities of a person’s faith and personal relationship with God, and that that of the men and women we share our lives with, but may or may not know personally. Full presence would include sustained devotion to the poor, and consciousness of the fact that every individual endures poverty in some aspect of life, materially, spiritually, emotionally, bodily or otherwise. The Full Presence of other members of the mystical living Body of Christ would be the answer to Christ’s call to honor our obligations to the poor.

Francis Cardinal George, Archbishop of Chicago, writing in the Summer 2013 edition of “*Extension*,” commented on the relationship between faith and charity: “Faith without love is dead. It’s just a set of ideas. But, love without faith is undirected [as it is with those who love but do not love

Christ]. It’s just a feeling or maybe it’s generosity, but it has no focus. You need faith and charity together – that’s what the Church has always been about. It’s about a living faith as opposed to a dead faith, because even Satan has faith, and he knows the truth, but he has no love. And there are people who have a generosity and a love, which is admirable, but it might be directed toward the wrong thing.”

Continuing, the Archbishop wrote, “You need faith and love to go together, and that’s what we do in preaching to the world about who Christ is. He tells us who He is, which is a matter of faith, and then He shows us who He is by going to His death on the cross out of love for us.” Love, then, is the manifestation of the Full Presence of God.

One way to model the perfect love of Jesus Christ is for a person to be Fully Present to his neighbors, because in so doing, he serves as a conduit to Christ’s true presence, will then become fully present to the rest of humanity. In this way, individuals become “living stones,” instruments of the peace of Christ. Like St. Francis of Assisi, “Lord, make me an instrument of your peace!” Help me to be Fully Present to God and to all of creation. ♦

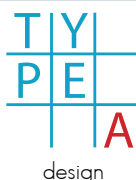
*Robert J. Matthews has practiced law in the areas of business and real estate for over thirty years. His offices are in Costa Mesa, California.*

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