

# ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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President's  
Column  
**GREGORY WEILER**



Why Isn't  
Everybody Catholic?  
**JOHN J. FLYNN III**



Homily on the  
Assumption  
**POPE FRANCIS**



Professional  
Profile  
**MICHAEL OFFENHEISER**



# PRESIDENT'S COLUMN

**GREGORY N. WEILER**

In this “through the looking glass, down the rabbit hole” age, when a California governor signs a law burdening young children to choose their restroom facility and sports activities based on their own self-defined gender, after both houses of the legislature deemed such issue a priority among the significant problems facing California; where a Catholic member of the U.S. Supreme Court declares malicious animus in Congress for supporting traditional marriage; a time when the very concept of “morality” seems odd to the media; now, one is left to ponder the reality of SIN.

I was blessed to recently work a Cursillo retreat, a life-changing 3-day retreat. I call it a “spiritual earthquake,” because it has awakened the spirituality of so many dormant Catholics. One of Cursillo’s mainstays is a talk on “Obstacles to Grace”: Sin. Okay, sin-separation from God, blah, blah, blah-right? I have listened to the talk a dozen times, but this time it occurred to me: Sin is robbery.

We all fear sin in the abstract, the loss of Heaven and fear of Hell in the abstract. It is knowing Our Lord in a grey abstract instead of the reality of an encounter with the person of the living Christ, which fosters sin in our lives. Like the so called “fog of war”, we face an onslaught of things that can distort both the reality of God and the consequences of our sin.

All sin, even my private secret personal sin that no one knows about, deprives others, our spouses, kids, friends, the Church, and all mankind, of the Saints we should be, that we are created to be. The theory vanishes, and the problem becomes tangible. Instead of harmless self-indulgence (which I pray to work out before death with our merciful God), I am really stealing from my loved ones! My sin and its injuries take on a more sinister magnitude when viewed as theft from the Body of Christ. It is foolish enough to turn away from the Infinite one, who is deserving of all my love, but is it not also callous to short-change my loved ones, those who are closest to me?

Author Matthew Kelly describes Holiness as becoming the best versions of ourselves. To be Saints is our calling through Baptism and is our personal gift to His body. What good things do we deprive the world of with our robbery? The face of Christ our world so desperately needs to see? Perhaps it is the loving recognition of Christ disguised in the face of so many of our brethren?

As Catholic lawyers and judges, let us strive to stop stealing. St. Thomas More, pray for us. PAX ~ GNW

*Gregory N. Weiler is a partner at Palmieri, Tyler, Wiener, Wilhelm & Waldron LLP in Irvine.*

ad.  
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The St. Thomas  
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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



# WHY ISN'T EVERYBODY CATHOLIC?

JOHN J. FLYNN III



About 20 years ago, in a conversation about ecumenical dialogue, a good friend told me she had no interest in the subject: “They can all become Catholic.” Why had that never occurred to me?

So, why *isn't* everybody Catholic? There is, of course, our inborn and learned resistance to truth, creating a deficit shared by Catholics with the rest of the world. But there is another answer, less appealing to us as Catholics, which paraphrases Chesterton: “The only unanswerable argument to Catholicism is Catholics.” We resist Christ because of our resistance to truth, and our attachment to various falsehoods, attached by weakness perhaps more often than by malice. That is human nature. But some resist the Church because we as Catholics too often disfigure the face of the Lord. As Paul VI observed:

A vivid and lively self-awareness on the part of the Church inevitably leads to a comparison between the ideal image of the Church as Christ envisaged it, His holy and spotless bride, and the actual image which the Church presents to the world today. . .

*Hence the Church's heroic and impatient struggle for renewal: the struggle to correct those flaws introduced by its members which its own self-examination, mirroring its exemplar, Christ, points out to it and condemns.* (Paul VI, Encyclical, Ecclesiam Suam (1964), §§ 10-11, emphasis added.)

How then do we persuade the world to “all become Catholic”? Guided by the unity of truth and love, the Church strives to find the right modes of expression:

With regard to the study of areas of disagreement, the Council requires that the whole body of doctrine be clearly presented. At the same time, it asks that the manner and method of expounding the Catholic faith should not be a hindrance to dialogue with our brothers and sisters. Certainly it is possible to profess one's faith and to explain its teaching in a way that is correct, fair and understandable, and which at the same time takes into account both the way of thinking and the actual historical experiences of the other party. (John Paul II, Encyclical, Ut Unum Sint (1995) (“UUS”), § 36, emphasis added.)

...

Because by its nature the content of faith is meant for all humanity, it must be translated into all cultures. Indeed, the element which determines communion in truth is the meaning of truth. *The expression of truth can take different forms. The renewal of these forms of expression becomes necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning*” (UUS, § 19, first emphasis in original, second emphasis added.)

(CONTINUED ON PAGE 7)

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!)

## CALENDAR OF EVENTS

| MONTH     | DATE                              | DESCRIPTION   | LOCATION   |
|-----------|-----------------------------------|---|--|
| September | Wed., Sept. 18, 12:00 p.m.        | Lunch meeting with Professor Anthony Caso, speaking on the court cases of Hobby Lobby and Conestoga Wood.   | Jilio Ryan<br>14661 Franklin, #150<br>Tustin, California<br><a href="http://jilioryan.com">jilioryan.com</a> |
|           | Sun., Sept 22,<br>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<br>316 S. Cypress Avenue<br>Santa Ana, CA 92701<br>(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<br>566 South Glassell Street<br>Orange, CA 92866                                       |

## SEPTEMBER LUNCHEON MEETING

### ANTHONY CASO: HOBBY LOBBY AND CONESTOGA WOOD COURT CASES

Wednesday, Sept. 22, 2013

11:45 a.m. – 1:00 p.m.

Offices of Jilio-Ryan Court Reporters, 14661 Franklin Ave,  
Tustin, California



Anthony T. Caso earned his J.D. from University of the Pacific, McGeorge School of Law and M.B.A. from Golden Gate University. Professor Caso joined the Chapman faculty in 2008 as a Visiting Associate Clinical Professor and Director of the Constitutional Jurisprudence Clinic.

Prior to joining the faculty Professor Caso held a variety of positions at Pacific Legal Foundation, including service as its Senior Vice President and Chief Counsel. Professor Caso's litigation experience includes successful cases at every level of the state and federal court system, including the California Supreme Court and the United States Supreme Court. Professor Caso has taught as an Adjunct Professor of State Constitutional Law at McGeorge School of Law and an adjunct professor at the University of San Francisco, College of Professional Studies. In addition to directing the Constitutional Jurisprudence Clinic, Professor Caso teaches Administrative Law.

*The St. Thomas More Society meets for lunch at 11:45 a.m. on the third Wednesday of the month at the offices of Jilio-Ryan Court Reporters, 14661 Franklin Ave, Tustin, California.*

# HOMILY FOR THE HOLY MASS ON THE SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

**POPE FRANCIS  
CASTEL GANDOLFO, AUGUST 15, 2013**

Dear Brothers and Sisters!

At the end of its Constitution on the Church, the Second Vatican Council left us a very beautiful meditation on Mary Most Holy. Let me just recall the words referring to the mystery we celebrate today: “the immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things” (no. 59). Then towards the end, there is: “the Mother of Jesus in the glory which she possesses in body and soul in heaven is the image and the beginning of the church as it is to be perfected in the world to come. Likewise, she shines forth on earth, until the day of the Lord shall come” (no. 68). In the light of this most beautiful image of our Mother, we are able to see the message of the biblical readings that we have just heard. We can focus on three key words: struggle, resurrection, hope.

The passage from Revelation presents the vision of the struggle between the woman and the dragon. The figure of the woman, representing the Church, is, on the one hand, glorious and triumphant and yet, on the other, still in travail. And the Church is like that: if in heaven she is already associated in some way with the glory of her Lord, in history she continually lives through the trials and challenges which the conflict between God and the evil one, the perennial enemy, brings. And in the struggle which the disciples must confront – all of us, all the disciples of Jesus, we must face this struggle – Mary does not leave them alone: the Mother of Christ and of the Church is always with us. She walks with us always, she is with us. And in a way, Mary shares this dual



PALMA VECCHIO, "ASSUMPTION OF MARY" 1512-14

condition. She has of course already entered, once and for all, into heavenly glory. But this does not mean that she is distant or detached from us; rather Mary accompanies us, struggles with us, sustains Christians in their fight against the forces of evil. Prayer with Mary, especially the rosary – but listen carefully: the Rosary. Do you pray the Rosary every day? But I'm not sure you do [the people shout "Yes!"]... Really? Well, prayer with Mary, especially the Rosary, has this "suffering" dimension, that is of struggle, a sustaining prayer in the battle against the evil one and his accomplices. The Rosary also sustains us in the battle.

The second reading speaks to us of resurrection. The Apostle Paul, writing to the Corinthians, insists that being Christian means believing that Christ is truly risen from the dead. Our whole faith is based upon this fundamental truth which is not an idea but an event. Even the mystery of Mary's

(CONTINUED ON PAGE 6)



## HOMILY FOR THE HOLY MASS ON THE SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN

(CONTINUED FROM PAGE 5)

Assumption body and soul is fully inscribed in the resurrection of Christ. The Mother's humanity is "attracted" by the Son in his own passage from death to life. Once and for all, Jesus entered into eternal life with all the humanity he had drawn from Mary; and she, the Mother, who followed him faithfully throughout her life, followed him with her heart, and entered with him into eternal life which we also call heaven, paradise, the Father's house.

Mary also experienced the martyrdom of the Cross: the martyrdom of her heart, the martyrdom of her soul. She lived her Son's Passion to the depths of her soul. She was fully united to him in his death, and so she was given the gift of resurrection.

Christ is the first fruits from the dead and Mary is the first of the redeemed, the first of "those who are in Christ". She is our Mother, but we can also say that she is our representative, our sister, our eldest sister, she is the first of the redeemed, who has arrived in heaven.

The Gospel suggests to us the third word: hope. Hope is the virtue of those who, experiencing conflict – the struggle between life and death, good and evil – believe in the resurrection of Christ, in the victory of love. We heard the Song of Mary, the Magnificat: it is the song of hope, it is the song of the People of God walking through history. It is the song many saints, men and women, some famous, and very many others unknown to us but known to God: mums, dads, catechists, missionaries, priests, sisters, young people, even children and grandparents: these have faced the struggle of life while carrying in their heart the hope of the little and the humble. Mary says: "My souls glorifies the Lord" – today, the Church too sings this in every part of the world. This song is particularly strong in places where the Body of Christ is suffering the Passion. For us Christians, wherever the Cross is, there

is hope, always. If there is no hope, we are not Christian. That is why I like to say: do not allow yourselves to be robbed of hope. May we not be robbed of hope, because this strength is a grace, a gift from God which carries us forward with our eyes fixed on heaven. And Mary is always there, near those communities, our brothers and sisters, she accompanies them, suffers with them, and sings the Magnificat of hope with them.

Dear Brothers and Sisters, with all our heart let us too unite ourselves to this song of patience and victory, of struggle and joy, that unites the triumphant Church with the pilgrim one, earth with heaven, and that joins our lives to the eternity towards which we journey. Amen. ♦

*His Holiness, Pope Francis, is the 266th and current pope of the Catholic Church. Jorge Mario Bergoglio was born in Buenos Aires and served as Argentina's Provincial superior for the Society of Jesus and later as Archbishop of Buenos Aires before his election as pontiff on March 13, 2013.*

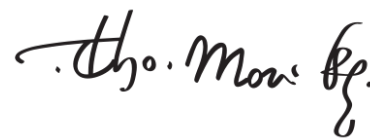
## QUOTE FROM ST. THOMAS MORE

"They marveled that I should stake so much on my conscience, while at the uttermost I was not sure therein.

I said that I was very sure that my own conscience, as informed as it is by such diligence as I have so long taken therein, may stand with my own salvation.

I meddle not with the conscience of them that think otherwise...I am no man's judge."

*From Thomas's letter to his daughter Margaret on June 3, 1535.*



## WHY ISN'T EVERYBODY CATHOLIC?

(CONTINUED FROM PAGE 3)

Not only can truth be expressed in different forms, the truths of the Church do not all have equal stature, a reality that likewise makes way for dialogue:

The decree *Unitatis Redintegratio* also indicates a criterion to be followed when Catholics are presenting or comparing doctrines: 'They should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith. Thus the way will be opened for this kind of fraternal rivalry to incite all to a deeper realization and a clearer expression of the unfathomable riches of Christ'. (UUS, § 37.)

The conscious effort to respond to the demands of love and truth draws the Church inward for self-discovery and self-awareness, revealing with greater and greater clarity that the truth we seek at the heart of the Church propels us outward into the world:

The Council documents give us clearly to understand that this is an attitude based on a relationship to truth. It is an attitude, as we saw in the previous chapter, that, far from avoiding the 'test' of dialogue manifests in dialogue its own spiritual maturity. We have to do here not only with an examination of the truths of faith and our minds' assent to them, *but an examination concerning our love towards men and especially those of different beliefs and convictions - - an examination that we undergo on the basis of faith, and not an easy*

*one*. Faith without dialogue would certainly be less exacting, but the Council cannot exempt us from it, concerned as it is to answer the question as to what it means to be a believing member of the Church. (Karol Cardinal Wojtyla (Pope John Paul II), *Sources of Renewal: The Implementation of the Second Vatican Council* (San Francisco: Harper & Row, Publishers, 1980), 31-32.)

The totality of the Church encompasses the vertical and the horizontal dimensions represented by the Cross:

The Church is itself a truth of faith and is the subject of an article in the Creed: 'I believe in one holy, catholic and apostolic Church.' If the Council's approach had been 'purely doctrinal', its teaching concerning the truth of faith as regards the Church might have taken a different form; but on this very point it had to be pastoral first and foremost. It was impossible to treat the Church merely as an 'object': it had to be a 'subject' also. This was certainly the intention behind the Council's first question: *Ecclesia, quid dicis de te ipsa?* Church, what do you say of yourself? This direct question to the Church as a subject was also addressed to all the individuals of whom the Church is composed. The entity known as the Church is in fact a community unique in its kind. It is undoubtedly a community of faith, a community returning a continuous answer to the Word of God, a community of men and women united and bound together by that answer. The community formed by that answer, by the dialogue with God, in a certain sense determines the vertical dimension of the Church

and is at the same time open to all men. Faith together with dialogue constitutes the Church's horizontal dimension, which is not solely a 'humanistic' one. The horizontal dimension derives from the vertical one and corresponds to the reality of revelation, from which we know that 'God desires all men to be saved and to come to the knowledge of the truth' (1 Tim. 2:4). The mind of the Church must not be restricted, but must correspond to the universality of the divine plan of salvation and the work of redemption. For its part, the horizontal dimension penetrates the vertical one. The Council rightly discerns the foundation of this latter in every human being:

"GS 76 The Church, by reason of her role and competence, is not identified with any political community . . . It is at once the sign and the safeguard of the transcendental dimension of the human person."

The transcendent character of the person, together with man's responsibility to the truth, not only constitutes the basis of the dialogue but also defines the subjective range of the Church's consciousness, in which the Church in a sense discovers itself.

This range is wider than that defined by membership of any religion, inasmuch as the spiritual link and the possibility of dialogue are instituted by a ray of that 'light which enlightens every man', to use the words quoted in the Declaration on relations with non-Christian religions. The Council here voices the conviction that 'The private and public acts of religion by which men direct

(CONTINUED ON PAGE 8)

## WHY ISN'T EVERYBODY CATHOLIC?

(CONTINUED FROM PAGE 7)

themselves to God according to their convictions transcend of their very nature the earthly and temporal order of things'. The conviction concerning the transcendent character of religion and the religious act is closely

linked with the conviction of the transcendency of the human person, which is indeed the proper characteristic of a human being. If the Church, as we read in the Pastoral Constitution, is the sign and safeguard of the transcendent character of the human person, this means that the mind of the Church is open not merely to every man but, even more, that it cannot be rightly formed except in relation to man and in union with him. (*Sources of Renewal*, 35-37.)

Our openness to dialogue reveals the depth of our faith, and the progress of our conversion. Who can evangelize without dialogue, and who can evangelize successfully who conceals, by his or her thoughts, words, actions and even styles of expression, the face of the Lord? The object of our faith is decrease, transparency. When the world's eyes are laid upon us, of the poor, the sick, the friendless, the unbeliever, whose face will they see? ♦

## PROFESSIONAL PROFILES

# Michael Offenheiser, Esq.

**SAINT THOMAS MORE SOCIETY BOARD MEMBER  
JOINS BROWN & STREZA, LLP**



Michael J. Offenheiser has joined the law firm of Brown & Streza, LLP, located in Irvine. Michael has practiced as an estate planning attorney for eight years and is now one of seven attorneys in Brown & Streza's robust estate planning department. Michael plans for estates of all sizes, including drafting revocable and irrevocable trusts, powers of attorney, advance health care directives, and special needs trusts. He also encourages clients to consider that their legacy consists not only of their property, but also of family stories, wisdom acquired during their lifetime, and their personal spiritual journey.

Michael is a graduate of the Catholic University of America and the Ave Maria School of Law. He currently serves the

Orange Catholic Foundation as a planned giving committee member and has given numerous presentations on the subject of estate planning at churches throughout the Diocese of Orange. Michael is also a member of the Board of Directors of the St. Thomas More Society of Orange County.

Brown & Streza LLP is a law firm providing integrated estate, business, and charitable planning from a tax perspective. It serves individuals, businesses, entrepreneurs, philanthropists, and charitable organizations both locally and nationally. It provides caring service, deep expertise, and innovative solutions that are responsible, while embracing and communicating that life is more than wealth.

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