

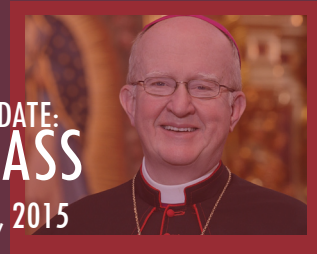
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ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

JULY 2015

VOLUME 20 ISSUE 6

SAVE THE DATE:
RED MASS
OCTOBER 5, 2015



What Romero's
Beatification Means
CARLOS COLORADO



7 Questions
WILLIAM MALECKI



Immaculate
Heart Radio

1000 AM
Immaculate
Heart Radio

You are invited.

RED MASS

Join us
October 5, 2015



We are honored to welcome Bishop Kevin Vann to his third Red Mass in Orange County and seek his blessing on the dedication and mission of our local legal community.

Red Mass begins at 6:00 p.m.
The complimentary dinner reception is at 7:00 p.m.

Holy Family Cathedral
566 S. Glassell St
Orange, CA 92866
(714) 639-2900

Questions about Red Mass should be directed to Bill Malecki at bmalecki@yahoo.com

Sponsorship opportunities for Red Mass should be directed to Fabio Cabezas at fabiocabezas@cox.net

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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



Yes, I'd like to support the 2015 Red Mass as a Red Mass Sponsor!

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Please direct any questions to:

Fabio Cabezas, President
fcabezas@bwslaw.com

Bill Malecki, Red Mass Chairperson
bemalecki@yahoo.com



WHAT ROMERO'S BEATIFICATION MEANS

CARLOS COLORADO

Photos courtesy of Carlos Colorado

Salvadoran Archbishop Oscar Romero, who was assassinated by a right-wing sniper while celebrating Mass in 1980, was raised to the altars in a magnificent beatification ceremony in San Salvador this May. Romero's beatification was full of notes of reconciliation, which seemed to mark the official end of the mourning for the Salvadoran civil war, officially unleashed by his assassination. The words of Psalm 125, intoned by the choir, seemed to sum up the day: "They that sow in tears shall reap rejoicing." Half a million gathered around a temporary altar upholstered in martyr's red and topped in Vatican yellow and white, on an iconic San Salvador plaza named after the World's Savior (*"El Salvador del Mundo"*, the country's namesake patron saint). Five Latin American presidents were in attendance, and both the Pope and the President of the United States issued statements for the occasion. Nearly 1,300 priests concelebrated; the opening procession took half an hour to complete. The temporary altar was

backed by an imposing volcano, and topped by an unexpected solar halo which appeared soon after Romero's beatification was proclaimed.

When Cardinal Angelo Amato, prefect of the Congregation for the Causes of Saints, the Vatican official in charge of the ceremony entered the square, he was smiling and waving, apparently partaking of the rapturous mood. The joyous tone of the 125-piece, four-part choir was reminiscent of an American Gospel group, and an unknowing observer could be forgiven for not realizing this was the beatification of a man who had been killed a mere 35 years before amidst widespread massacres and a fratricidal civil war. Everything about the scene stood in stark contrast to the dread of those years. Whereas Romero had previously been a divisive figure, he was now universally embraced. The sister and the son of the man accused of having ordered his murder had VIP seats to the ceremony. Where he had been rejected by his fellow Salvadoran bishops,

the approximately 100 bishops at the beatification all wore chasubles bearing Romero's episcopal shield, and Cardinal Amato wore a miter emblazoned with Romero's episcopal motto: *"Sentir con la Iglesia"* ("To Think and Feel With the Church").

"Following the event, watching the course of the Eucharistic celebration," said Luis Badilla, a Rome-based church-watcher, "I got the strong sense that Romero would be very happy. It seemed to me to be a very meek, very humble ceremony. It was splendid. Nothing was missing and nothing abounded. It was a ceremony about dignity in poverty, just like Romero." Attendance was at least equal to, and likely exceeded, that of the beatifications of Padre Pio, Mother Teresa and St. Josemaría Escrivá, yet everything went off without a hitch.

For decades, while Romero's canonization cause was considered

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WHAT ROMERO'S BEATIFICATION MEANS

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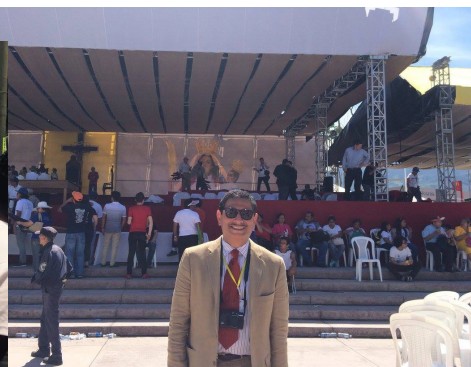
by the Vatican, a debate roiled over whether Romero had been killed because of his faith or strictly due to the political content of his preaching, which railed against army abuses and socioeconomic exclusion of the poor. The controversy was forgotten during the beatification ceremony. “His option for the poor was not ideological but Evangelical,” declared Cardinal Amato, to applause.

The debate over Romero stemmed from the fact that Romero does not fit the stock depiction of a martyr. In the idealized example, martyrdom occurs when a non-Christian persecutor asks a faithful Christian to renounce his faith in Christ on pain of execution. The hero refuses to do so, and is killed by the tyrant, following through on his threat. That scenario almost never happens anymore because, as Pope Benedict noted in a 2006 address to the Congregation for the Causes of Saints, modern persecutors “more and more seldom explicitly show their aversion to the Christian faith or to a form of conduct connected with the Christian virtues, but simulate different reasons, for example, of a political or social nature.”

Benedict should know: the vast majority of those recognized as martyrs during his pontificate (70 of the 82 individuals so recognized—and an even larger percentage, counting the hundreds of their “companions” so recognized) were killed during confusing social upheavals such as the Spanish Civil War, World War II and crackdowns in authoritarian Communist regimes. In these

situations, which—as the numbers show—have become the norm, the persecutor does not ask the victim to give up his faith. The tyrant may not even bring up the question of faith, or may feign a total lack of interest in his victims’ faith. But, the Church has come to recognize that letting the persecutors define their own motives would inappropriately result in a “Tyrant’s Veto” over the beatification process. The Church makes up her own mind as to whether or not a particular would-be martyr was killed “in hatred of the faith.”

The postulator of Romero’s beatification cause, Archbishop Vincenzo Paglia, calls Romero “the first of the New Martyrs.” In Church parlance, the “New Martyrs” are modern-day martyrs under the prevailing, contemporary standard. They began to be recognized in force during the twentieth century. “In our own century the martyrs have returned,” Saint John Paul II declared in his apostolic letter *Tertio Millennio Adveniente* (1994). When, in 1926, Pope Pius XI beatified 191 martyrs of the French Revolution who had been slain 134 years earlier (including the Archbishop of Arles), it was a preview of coming attractions. The *Cristero* martyrs in Mexico in the following



years ushered in the first wave of New Martyrs that lead directly to Archbishop Romero. Nor does the litany of martyrs end with Romero, as shown by the ongoing carnage of Christians in Africa, the Middle East, and other places, whether by ISIS or Boko Haram, or any number of modern persecutors.

I saw Romero up close during my childhood in El Salvador, and was later surprised both by the resistance to his beatification and by the impression among some that Romero was overly “political.” From my childlike vantage point, I saw only a reverent bishop with

(CONTINUED ON PAGE 6)

WHAT ROMERO'S BEATIFICATION MEANS

(CONTINUED FROM PAGE 5)

which were sumptuous affairs, in part because Romero married the pageantry of popular Latin American devotions with the drama of his own persecuted church. One week, one might be attending a Holy Week procession, and the next week it would be the funeral for an assassinated priest.

Although many have tried to portray him as a radical who broke away from an overly rigid hierarchical line, Romero himself explained that any change in his pastoral style was

a beatific manner and principally spiritual disposition. I attended many of his masses in the Cathedral,

only “an evolution of the same desire that I have always had to be faithful to what God asks of me.” Romero was a faithful follower of the Second Vatican Council but there was not a rupture, a discontinuity between an old conservative (read: pre-conciliar) Romero and the new, radical (read: post-conciliar) Romero. This insight about Romero’s evolution offers us a key insight about the faith, and about Romero’s potential to be a unifying figure for the 21st Century Church. We don’t have to be divided. We don’t have to pick sides. In fact, in the essentials, we only have one choice: to be faithful. And we don’t get to pick our battles: we fight the battle we inherit, and we don’t compromise the faith.

In the end, that is very revolutionary. Just not for the reasons one might have thought. ♦

AUGUST MEETING

On August 19, 2015 at noon in the offices of Advanced Depositions, 17752 Skypark Circle, Suite 100, Irvine, CA 92614, our lunch speaker will be Mr. Gregory N. Weiler, immediate past president of the Society, author and commentator on all things Catholic, who will discuss if there is a Hole in Our Gospel, or is our Gospel message the WHOLE Gospel. The talk was triggered by Greg’s reading of Richard Stearn’s NY Times bestselling book *The Hole In Our Gospel* and its impact on so

many on the faith Journeys.

Greg notes, “What I found so interesting is the book is a story of Catholic Social teaching in practice, written by a non Catholic fortune 500 CEO who sort of stumbles upon his conversion and becoming a Doer of the Word.”

All lunch attendees will be given a complimentary copy of *The Hole In Our Gospel: What Does God Expect of Us?*

Please RSVP on the STMS website.

IMMACULATE HEART RADIO



Immaculate Heart Radio has launched AM 1000 to reach all of Orange County and continue the expansion of the Christ Cathedral Campus. In January, 2015, Bishop Kevin Vann flipped the switch alongside Doug Sherman, President of Immaculate Heart Radio at a luncheon dedicated to the launch.

This is an opportunity for the diocese

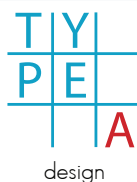
potentially to reach over 6 million people with the message of Christ’s love. The launch of the station was well received with parishioners from across the diocese tuning in daily. Much of the station’s programming has emphasized the universal Catholic Church while focusing on local parishes as well. ♦

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1. How did you come to the Legal profession?

I read *The Brethren* which was the 1979 Bob Woodward and Scott Armstrong book about the inner workings of the US Supreme Court and was fascinated by the descriptions of the law, the courts, the judges and lawyers.

2. Who had the most profound impact on the development of your Christian faith?

Mother Angelica. When I was living in Sacramento I saw her on EWTN and was fascinated with this funny, wisecracking nun who wasn't afraid to tell people the truth. My favorite clip is when a lady calls in and says "my husband got himself a new woman and they're living with me." Mother says "why don't you kick 'em out?" The caller says "they have no where to go." Mother says "they're going to Hell so tell them to go there!" I don't know where my faith life would be without EWTN and Catholic Radio.

3. What is your favorite book?

Benjamin Franklin: Young Printer from the *Childhood of Famous Americans* series. Through a series of scenes from Franklin's childhood, this book shows how an energetic, intellectually curious child, raised by a hardworking, loving family became one of the most accomplished, respected and iconic figures in American history.



4. Who is your favorite saint?

St. Dismas, The "Good Thief." His witness of complete faith, trust and hope in Our Lord's great mercy on the cross next to him has inspired me ever since he was the main character in Bishop McFarland's inspiring presentation "The Hound of Heaven" at the March 20, 2002 STMS lunch.

5. Do you have a favorite verse or story from scripture?

John 4: "The Woman at the Well." In particular, verse 14: "whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." Without the life-giving grace of Baptism, the Sacraments and the Church we'd be lost sheep with no one to guide us through the struggles of our lives.

6. What do you appreciate most about the faith?

The Sacrament of Reconciliation. Christ didn't need to act through the sacraments, but He knew we needed to experience His grace in a substantial, material way.

7. What advice can you give to a young lawyer on living the Catholic faith in the legal profession?

Remember the Holy Family. Joseph was a carpenter by profession, but his vocation was to be the husband of Mary and the earthly father of Jesus. No career is ever more important than your family.