

ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

MAY 2017

VOLUME 22 ISSUE 3

Mother's Day



Fatima

ST. JOHN PAUL II



ONE MINUTE WITH
POPE FRANCIS



7 Questions
SEAN MURRAY

7





“AT THE LEFT of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand ... Pointing to the earth with his right hand, the Angel cried out in a loud voice: ‘Penance, Penance, Penance!’.” [From the “Third Secret” of Fatima.]

Nothing in the ethical obligations of a lawyer translate to “penance” as much as self-reporting: having to turn yourself in, as the ultimate sign of a contrite heart.

But lawyers are only required to self-report his or her own misconduct in certain, specific instances enumerated in Business and Professions Code sec. 6068(o):

- An attorney must notify the State Bar if three or more lawsuits dealing with malpractice issues are filed against him or her in a 12-month period. B&P §6068(o)(1).
- Attorneys must self-report an entry of judgment in a civil action for fraud, misrepresentation, breach of fiduciary duty or gross negligence committed in a professional capacity. B&P §6068(o)(2).
- Attorneys are required to self-report the imposition of judicial sanctions (\$1,000 or more). B&P §6068(o)(3).
- Attorneys are required to self-report felony charges by indictment or information, as well as all felony convictions and certain misdemeanor convictions as specified in the statute. B&P §6068(o)(4).
- Attorneys must self-report any convictions involving improper conduct, dishonesty or other moral turpitude, or an attempt or a conspiracy or solicitation. B&P §6068(o)(5).
- Attorneys must self-report any discipline imposed against the attorney by a professional or occupational

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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

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MOTHER'S DAY

There is a vision in the heart of each,
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure;
And these embodied in a woman's form
That best transmits them pure as first received
From God above her to mankind below!

- ROBERT BROWNING

IF WE COULD GAZE AT THE BLESSED Mother—the Catholic reference point for motherhood—and cut through the cliché and sentimentality, the layers of cultural bias, and the distortions of this world, we would recognize that motherhood is martyrdom.

But self-denial is problematic in our day and age. The idea that we should ask women to deny themselves personal freedom and professional opportunities seems cruel and perverse to our culture, as martyrdom and Christian self-denial often seems sadistic to the secular world.

There is also the danger that we will take advantage of mothers and, as a society, dump on them burdens and responsibilities that we should bear. That would be sinful.

There is, however, a great resemblance between the natural instincts of motherhood—some of which are hardwired into the DNA of our species and other creatures—and the supernatural requirements of Christianity, which are by no means automatic or built-in. We have to work hard at being good Christians! Yet, being a good mother and being a good Christian both call for putting yourself second.

Such abnegation responds to a higher calling. If we turn back to the Madonna, we discover the reason for a mothers'

self-denial: to “magnify the Lord” (Luke 1:46) and, in so doing, to elevate herself by becoming a reflection of the divine.

This is why motherhood is a metaphor (but only a metaphor) for the divine in Scripture. As Pope Benedict tells us (as Joseph Ratzinger): “The womb is the most concrete expression of the intimate relationship between two beings and the delicate attention to the weak and dependent creature. Body and soul is fully guarded in the womb of the mother; therefore, figurative language and our own body give us an understanding of the deep love of God for man.” [God and the World: A Conversation with Peter Seewald (Ballantine Books, 2002)].

All mothers, like Mary, create, nourish, protect and give form to their children so they can be shown to the world. The Church, also our “mother,” forms us so we can be presented to the world and found blameless, a tribute to our Father in Heaven.

This is not self-neglect, but true martyrdom, the greatest witness, to the greatest Truth. ♦

IN GOOD FAITH

(CONTINUED FROM PAGE 2)

disciplinary agency or licensing board in any state. B&P §6068(o)(6).

- Finally, attorneys are required to self-report the reversal of

a judgment based on misconduct, gross incompetence or willful misrepresentation. B&P §6068(o)(7).

These are the wrongs in which attorneys are called on to police themselves and, whenever falling short, to self-report.

Catholic lawyers have added incentive to comply with this obligation. For as Our Lady told the newly-sainted Jacinta, “Confession is a sacrament of mercy and we must confess with joy and trust.” ♦



ONE MINUTE WITH FRANCIS

For the month of May, the Holy Father's Prayer Intention is "that Christians in Africa, in imitation of the Merciful Jesus, may give prophetic witness to reconciliation, justice, and peace."

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 sustains us in the battle.

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 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...

(By His Holiness Pope Francis, August 15, 2013 in Castel Gandolfo)

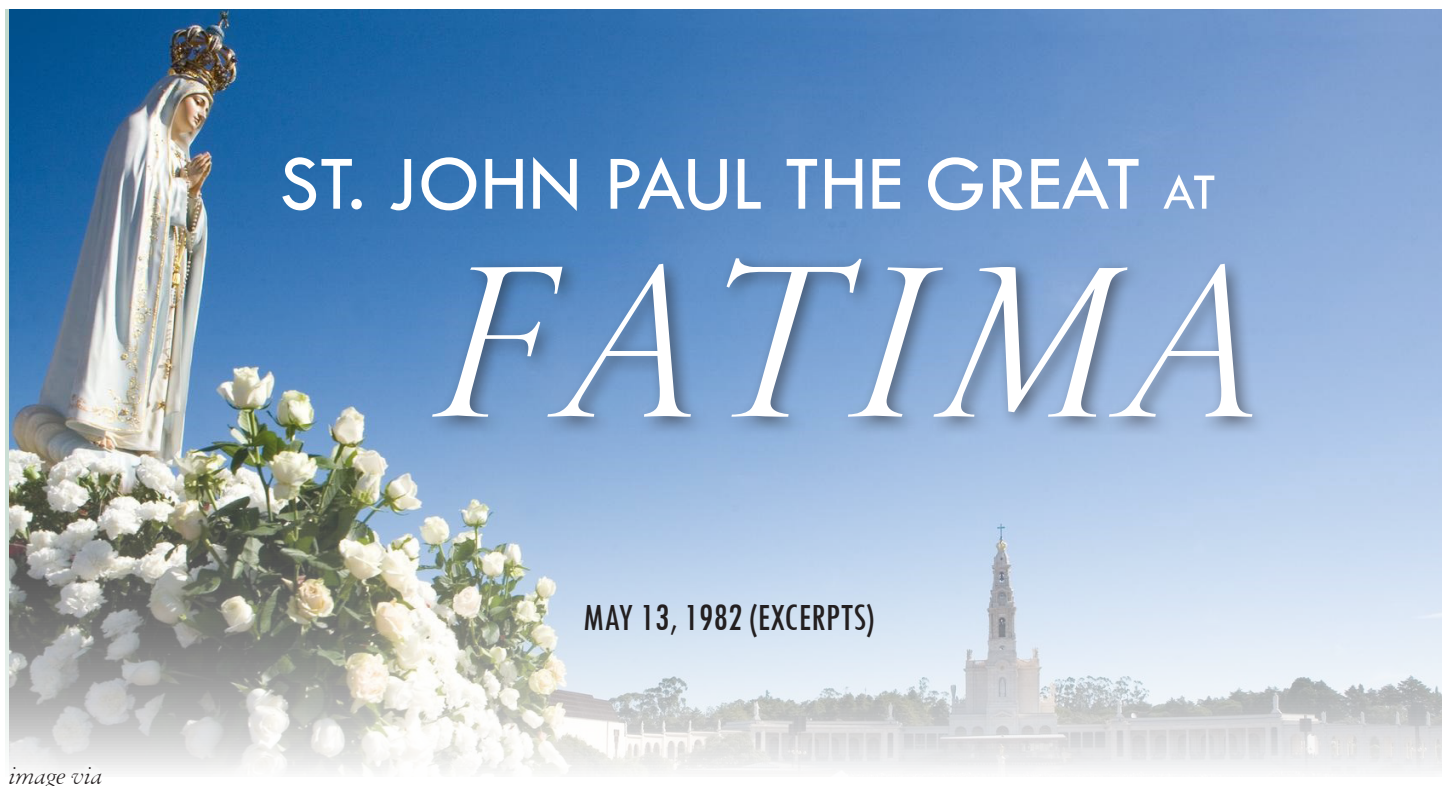


image via

“**R**EPENT, AND BELIEVE IN THE GOSPEL.” (Mk 1:15): these are the first words that the Messiah addressed to humanity. The message of Fátima is, in its basic nucleus, a call to conversion and repentance, as in the Gospel. This call was uttered at the beginning of the twentieth century, and it was thus addressed particularly to this present century. The Lady of the message seems to have read with special insight the “signs of the times”, the signs of our time.

The call to repentance is a motherly one, and at the same time it is strong and decisive. The love that “rejoices in the truth” (cf. 1 Cor 13:) is capable of being clear-cut and firm. The call to repentance is linked, as always, with a call to prayer. In harmony with the tradition of many centuries, the Lady of the message indicates the Rosary, which can rightly be defined as “Mary’s prayer”: the prayer in which she feels particularly united with us. She herself prays with us. The rosary prayer embraces the problems of the Church, of the See of Saint Peter, the problems of the whole world. In it we also remember sinners, that they may be converted and saved, and the souls in Purgatory.

The words of the message were addressed to children aged from seven to ten. Children, like Bernadette of Lourdes, are particularly privileged in these apparitions of the Mother of God. Hence the fact that also her language is simple, within the limits of their understanding.

In the light of a mother’s love we understand the whole message of the Lady of Fátima. The greatest obstacle to man’s journey towards God is sin, perseverance in sin, and, finally, denial of God. The deliberate blotting out of God from the world of human thought. The detachment from him of the whole of man’s earthly activity. The rejection of God by man.

And so, while the message of Our Lady of Fátima is a motherly one, it is also strong and decisive. It sounds severe. It sounds like John the Baptist speaking on the banks of the Jordan. It invites to repentance. It gives a warning. It calls to prayer. It recommends the Rosary.

The message is addressed to every human being. The love of the Saviour’s Mother reaches every place touched by the work of salvation. Her care extends to every individual of our time, and to all the societies

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1. How did you come to the Legal profession?

When I was a student at Thomas Aquinas College in the mid-1990s, I attended a speech by David Link, the dean of the law school at Notre Dame. At the time I was leaning toward studying philosophy or history in graduate school, so I suspect I attended Dean Link's speech mostly for the hors d'oeuvres and beverages at the post-talk reception. When you're a starving student, desperate times call for desperate measures. But Dean Link painted the legal profession in such bright tones, and with such high-minded language about good to be done and injustice to be prevented, that I began to consider the profession more seriously. He was an inspiring speaker, and I ultimately did become an attorney. But I'm afraid the role of the reception in this story does not reflect well on me. It suggests that I, like too many attorneys, was led to the profession by purely material considerations.

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

I think our parents almost always impact our faith more than anyone else. Our parents are how we first come to know and understand God. As small children, they are the vehicles by which all good things come to us. They are the only ones who see us at our worst yet love us unconditionally. And they create the physical and social context in which our lives play out. That's exactly what God does for all of us. I was very fortunate as a child to have parents who were both good and good to me. It predisposed me to understand and accept the notion of a just and loving god, and to embrace the Catholic faith in which they raised me.



3. Favorite book?

I couldn't possibly select just one book that I prefer to all others. But my favorite book that relates to the law is *Bleak House* by Charles Dickens. It contains much humor, both comic and darkly critical, as well as a healthy dollop of nobility and self-sacrifice. Dickens's fundamental optimism about the human race is a good counter to the cynicism that is, unfortunately, an occupational hazard of practicing law.

4. Favorite saint?

I'm a big fan of St. John the Evangelist. The opening passage of his gospel could hardly be more profound. I also really like St. Therese of Lisieux, St. Thomas Aquinas and, of course, St. Thomas More.

5. Favorite verse or story from scripture?

The story of Job is one that has always interested me. It helps keep me from feeling sorry for myself whenever I begin to dwell on my first-world problems.

6. What do you appreciate most about the faith?

One thing I appreciate is its universality. I like the fact that I attend essentially the same mass that others are attending throughout the world and that my ancestors attended for millennia.

7. Advice for a young Catholic lawyer?

Attorneys are often under pressure by colleagues and clients to do things that are morally ambiguous or worse. I'd recommend letting colleagues and clients know right away that you are Catholic and doing your best to live according to a moral and ethical code. That can be communicated without being preachy, often with a few casual remarks. If someone knows you are trying your best to do what's right, they won't expect you to do otherwise. But this is much easier to communicate early on, before a questionable decision presents itself and a client has formed an expectation that you will do anything and everything to further its interests.

JPII AT FATIMA

(CONTINUED FROM PAGE 7)

nations and peoples. Societies menaced by apostasy, threatened by moral degradation. The collapse of morality involves the collapse of societies.

Today John Paul II, successor of Peter, continuer of the work of Pius,

John, and Paul, and particular heir of the Second Vatican Council, presents himself before the Mother of the Son of God in her Shrine at Fátima. In what way does he come?

The successor of Peter presents himself here also as a witness to the immensity of human suffering, a witness to the almost apocalyptic menaces looking over the nations and mankind as a whole. He is trying to embrace these sufferings with his own weak human heart, as he places himself

before the mystery of the Heart of the Mother, the Immaculate Heart of Mary.

What an immense grace was granted to us human beings when, in the midst of our pilgrimage, there shone forth on the horizon of the faith of our times this “great portent, a woman” (cf. Rev 12:1).

Here and throughout the Church, in the heart of every individual and in the world as a whole, may you be blessed, O Mary, our sweet Mother. ♦