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ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

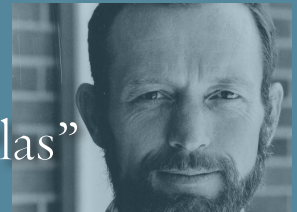
SEPTEMBER 2017

VOLUME 22 ISSUE 5

RED MASS

OCTOBER 2, 6:00 P.M.

First U.S.
Martyr:
"Padre A'Plas"



Vacation
Prayer
CARLOS X. COLORADO



New Chaplain
for STMS





“THE DOGMA lives loudly within you”—Senator Feinstein’s instantly infamous comment to 7th U.S. Circuit Court of Appeals nominee Prof. Amy Coney Barrett (Notre Dame Law) included an additional element that has been overlooked in the controversy.

“Whatever a religion is, it has its own dogma,” the Senator said. “The law is totally different.”

Feinstein’s analysis differs vastly from Justice William O. Douglas’ famous declaration: “We are a religious people whose institutions presuppose a Supreme Being.” *Zorach v. Clauson*, 343 U.S. 306, 313 (1952).

A recent Pew Research report bolsters Justice Douglas’ point. That study found that, notwithstanding Senator Feinstein’s differing take, God or the divine is referenced in every state constitution. All but four state constitutions explicitly use the word “God” at least once. And the constitutions in three of the four which do not specifically name God (Colorado, Iowa and Washington) refer to a “Supreme Being” or “Supreme Ruler of the Universe,” while the fourth (Hawaii) refers to the divine in its preamble, which states that the people are “grateful for Divine Guidance.”

Additionally, and more importantly, “the dogma” (or at least concepts intellectually derived from theological principles) also continues to reside in the law. Countless legal precepts originate in canon law or Church teachings. As a single case in point, the presumption of innocence, so frequently defined as distinctly Anglo-Saxon in origin, actually derives from canon law developments.

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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

2017 RED MASS

THE ORANGE COUNTY LEGAL Community is cordially invited to the annual celebration of the Red Mass, sponsored by the St. Thomas More Society. This year's liturgy will be held at 6:00 pm on Monday, October 2, 2017, at Holy Family Cathedral, 566 South Glassell Street, Orange, CA 92866.

The Most Reverend Kevin Vann, Bishop of Orange will be the Principal Celebrant and the Most Reverend Timothy Freyer, Auxiliary Bishop of Orange, will be the Homilist. Nearly fifty members of our judiciary are expected to enter the Cathedral in procession in their red robes, which are a sign of their unity as arbiters and protectors of justice and freedom, and the sacred principles on which our legal system is based. The robes harken back to the scarlet robes worn by royal judges that attended the Mass centuries ago.

In fact, the Red Mass is so-called because of the red vestments traditionally worn by attendees when the tradition arose in Europe during the High Middle Ages, which were symbolic of the tongues of fire (the Holy Spirit) that descended on the Apostles at Pentecost (Acts 2:1-4). The first recorded Red Mass was celebrated in the Cathedral of Paris in 1245. In the United States, the first Red Mass was held in 1877—one hundred and forty years ago, this year.

Each year, the Annual Red Mass brings together the legal community of Orange County in joyful faith, fellowship, and worship, to seek the guidance of the Holy Spirit and receive God's grace to strengthen our resolve as we face the ever-increasing challenges of our times.

The liturgy will be followed by a complimentary catered buffet dinner.

Please contact the Society for sponsorship and volunteer opportunities.

*You are
invited.*

RED MASS

Join us
**October 2,
2017**



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., followed by a complimentary catered buffet dinner.

Holy Family Cathedral

566 S. Glassell St

Orange, CA 92866

(714) 639-2900

IN GOOD FAITH

(CONTINUED FROM PAGE 2)

This concept is traced back to a commentary on a decretal by Pope Boniface VIII (1235-1303). Cardinal Jean Lemoine (1250-

1313) observed that the pope would need to provide notice before proceeding against any person based on his decretal. Providing notice presumed that a proceeding was required—

i.e., that the person might actually be innocent. And this was not just a procedural consideration; it was a theological teaching, based on God summoning Adam in Genesis 3:12.

Countless other principles deeply seeded (and indeed “living loudly”) in the law derive from canon law or theology (and, sometimes, dogma). To pretend otherwise is a disservice—not just to religious tradition, but to the historic and actual nature of the law. ♦



ONE MINUTE WITH FRANCIS

The Pope’s Prayer Intention for the month of September is:

“That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.”

What If We Treated the Bible Like We Treat Our Mobile Phones?

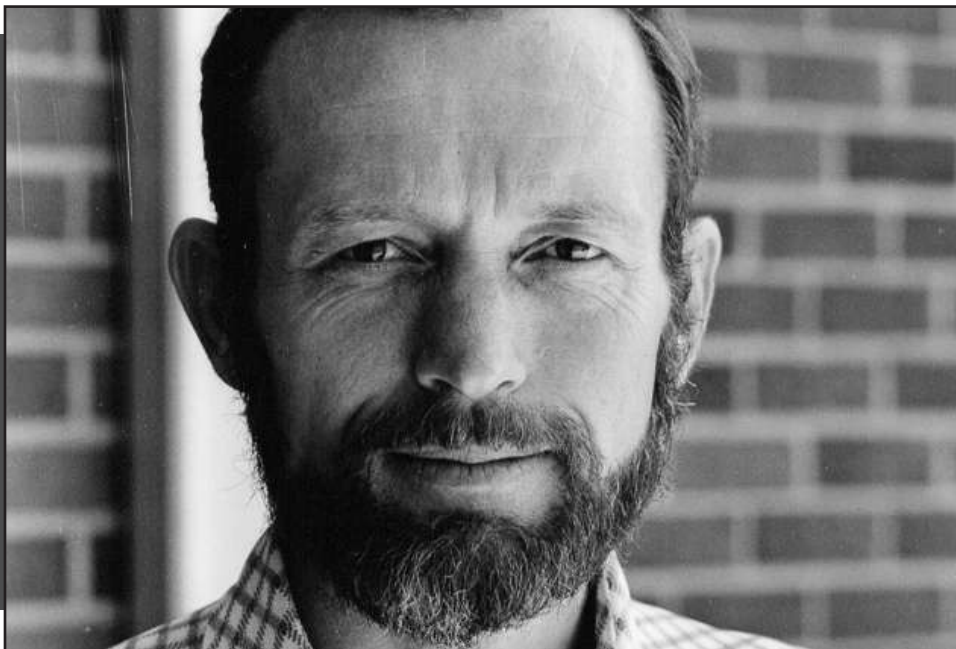
What would happen were we to treat the Bible as we treat our mobile phone?; were we to always carry it with us, or at least a small, pocket-sized Gospel, what would happen?; were we to turn back when we forget it: you forget your mobile phone — ‘oh! I don’t have it, I’m going back to look for it’; were we to open it several times a day; were we to read God’s messages contained in the Bible as we read telephone messages, what would happen?

Clearly the comparison is paradoxical, but it calls for reflection.

Indeed, if we had God’s Word always in our heart, no temptation could separate us from God, and no obstacle could divert

us from the path of good; we would know how to defeat the daily temptations of the evil that is within us and outside us; we would be more capable of living a life renewed according to the Spirit, welcoming and loving our brothers and sisters, especially the weakest and neediest, and also our enemies.

(By His Holiness Pope Francis, March 5, 2017 General Audience)



first
u.s.
martyr:

“Padre
A’Plas”

via

FR. STANLEY ROTHER (1935-1981), A PRIEST from the Archdiocese of Oklahoma City killed in Guatemala where he had been assigned as a missionary, is the first American to be recognized as a martyr by the Church, and beatified for being killed in hatred of the faith.

Fr. Rother was assassinated in the context of the political upheaval that roiled Central American countries during the 1980s, whose toll also included Blessed Oscar Romero in neighboring El Salvador the year before.

Fr. Rother was not a political activist. Nor was he swayed by liberation theology, a movement catching hold in Latin America in the early 1980s.

In the highly charged climate, anyone involved in social promotion was targeted. “Anyone who has made an advancement at all is being pursued,” wrote to his archbishop in the U.S. Fr. Rother was guilty of acts of charity. He had set up a fund for the widows and orphans of the disappeared men in his village, knowing the danger of such a charitable deed. “Shaking hands with an Indian has become a political act,” he wrote home.

“I still don’t want to abandon my flock when the wolves are making random attacks,” he wrote home. So he stayed and died for the love of Christ and the Indians, who affectionately called him “Padre A’Plas,” which means Father Francis in the native Tz’utuhil language spoken in the area he served.

Santiago Atitlán was the site of considerable state-sponsored violence during the country’s civil war. It is one of several picturesque towns nestled around a scenic lake. I was granted

the grace of touring the area for Holy Week with my family in 2015.

Nearby Chichicastenango is known for its traditional K’iche’ Maya culture. As of 2012, 98.5% of the municipality’s population is indigenous Mayan K’iche. 92% of the municipality’s population speaks the K’iche language, with the remaining 8% being monolingual Spanish speakers. 71% of the municipality’s population was bilingual, speaking both K’iche and Spanish, and an additional 21% were monolingual K’iche speakers. The K’iche people and language dominate the municipality.

The local market is a dizzying whirl of colors, sounds and scents that overwhelm the senses. Next door is the 400-year old church of Santo Tomás, built atop a Pre-Columbian temple platform. K’iche’ Maya priests still use the church for their rituals, burning incense and candles on its steps, which originally led to a pre-Hispanic Maya temple.

In Santiago Atitlán, we came across the shrine where Fr. Rother’s heart is buried. Although the rest of his remains were flown to Oklahoma City for interment, his Guatemalan flock begged to be allowed to keep a part of him to venerate and remember him.

Both figuratively and literally, Blessed Stanley, the first U.S.-born martyr, left his heart in the Guatemalan highlands. ♦

The photos on the next page are from the region in Guatemala where Blessed Stanley Rother ministered, taken by the author during his vacation there.

vacation prayer

CARLOS X. COLORADO

STARING INTENTLY AT THE SUN SETTING behind Molokai, from Maui, when my family and I vacationed there, was, for me, a religious experience.

The sunset has since time immemorial been a spiritual hour for Christians: the Vespers have been recited at this time since at least the 4th century; the glorious refraction of the sun's light across the sky creates a natural stained glass window, and the fall of darkness recalls the hour of Jesus' death on the Cross.

Going on vacation can take us out of our normal schedule, threatening to disrupt our prayer life. But powerful moments such as the sunset—which happens every day, and being on vacation may leave us more at liberty to observe—can provide an opportunity to keep up our prayer life and indeed enrich it.

Summertime can and should be a time for extra prayer, a moment of peace that allows Christians to savor the joy of their relationship with Jesus and find new strength to reach out with love to others, Pope Francis told pilgrims at the Angelus prayer on Aug. 6, this year.

“When we put ourselves in this situation, with the Bible in hand, in silence, we begin to feel this interior beauty, this joy that the word of God generates in us,” the pope said.



Pope Francis said he knew the students in the square were in the midst of their summer holidays and many of the other people in the square were on vacation. “It’s important that in the period of rest and breaking away from daily concerns, you restore the energies of your body and soul, deepening your spiritual journey,” the Pope said.

One way to seize upon the unplanned and unexpected

opportunities for prayer such as the sunset is meditation—that “freestyle” form of conversation with God, which differs from regular prayer in that prayer attempts to articulate in words our needs and praise, while meditation “engages thought, imagination, emotion, and desire.”

[Catechism of the Catholic Church, §2708.]



It is often said that meditation in the Christian

sense involves an active process—engaging the mind through thought, imagery, reflection, etc.—whereas “eastern” forms of meditation often involve “emptying” oneself of these. Catholics may turn to these other techniques for “a path to interior peace and psychic balance,” but they are not effective substitutes for prayer. [Letter to the Bishops on

(CONTINUED ON PAGE 8)

VACATION PRAYER

(CONTINUED FROM PAGE 7)

Some Aspects of Christian Meditation, Congregation for the Doctrine of the Faith, J. Ratzinger, Prefect, 1989.] “Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with Him.” [Catechism, supra.]

In my meditation as I marveled at the miraculous sunset over Molokai, my thoughts turned of course to St. Damien, the Belgian priest who ministered to the leper colony that was once established there, and his unconditional commitment to Christ through the lepers. So great was his submission that he was known as “the Martyr of Molokai,” in no small measure because of the fact that Father Damien ended up contracting leprosy himself and dying.

An encounter with the Lord, Pope Francis said at the Angelus, should inspire further steps of conversion

and a greater witness of charity. “Transformed by the presence of Christ and by the warmth of his words, we will be a concrete sign of the life-giving love of God for all our brothers and sisters, especially those who suffer, find themselves alone and abandoned, are sick, and for the multitude of men and women who, in different parts of the world, are humiliated by injustice, abuse and violence.” In St. Damien his commitment to Christ was expressed through service to the outcasts of his day.

“My greatest pleasure is to serve the Lord in his poor children rejected by other people,” said St. Damien.

In nineteenth century Molokai, legislation made it a crime to be a leper and consigned those poor wretches suspected of having the disease to banishment upon a thin strip of land nestled between the Pacific Ocean and the tallest sea cliffs in the world—which Robert Louis Stevenson called “a prison fortified by nature.” Those confined there lost all legal rights and were considered legally dead to the world. Father Damien went to the lepers

because he wanted to win their souls for the Kingdom: “The harvest appears to be ripe here.”

Meditation, a method of encountering God that is more flexible and adaptable because it engages the imagination rather than the deliberate word, can be an important way of keeping our channels of communication with God open while we are on vacation. In fact, the opportunities presented during these moments of leisure can provide unexpected little epiphanies and revelations that may flourish from the everyday picture cards of nature—for the aides to Christian meditation include “the great book of creation, and that of history the page on which the ‘today’ of God is written.” [Catechism, supra, §2705.]

My meditation as I beheld the magnificent sunset over Molokai was a precious opportunity to pray with St. Damien. As I contemplated the celestial spectacle, my thoughts were able to, like rays of the one sun, converge upon a singular focus: Christ Jesus. As all Christian meditation does. ♦

NEW CHAPLAIN FOR THE STMS



The President of the St. Thomas More Society of OC, Bill Malecki, announced the appointment

of a new chaplain for the STMS. “I’m pleased to announce that His Excellency, Bishop Kevin Vann, with the gracious consent of The Rt. Rev. Eugene Hayes, O.Praem. has appointed Rev. Sebastian Walshe, O.Praem. to be the Chaplain of the St. Thomas More Society of Orange County,” Malecki said.

Father Sebastian will take over from

Founding Chaplain, Fr. Hugh Barbour, O. Praem., who has served in that capacity since the inception of the STMS.

The chairperson of the Society’s Spirituality Committee, Greg Weiler remarked that “It’s exciting...that Bishop Vann and Abbot Eugene have recommended Father Sebastian Walshe to be our new STMS Chaplain /Spiritual Director.

“For those of you who do not know Father Sebastian from our Lunch meetings and his writing/speaking throughout the Diocese,” Weiler said, “you might know him from his appearances on EWTN and Immaculate Heart Radio. We are blessed to have a new Chaplain worthy of following in the footsteps of Father Hugh Barbour, a STMS founder and spiritual leaders whose contribution to us individually and corporately can’t be adequately described by words. Father Hugh has agreed to continue to provide us retreats in his STMS Chaplain Emeritus position.”

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If you or someone you know might be interested, please contact Clare Venegas at cvenegas@omcsocal.org or (949) 916-0763.



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