

# ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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Vintage Veritatem:  
To Be Catholic is  
to be Pro-Life



An Inverse Prop 8  
PETE PETERSON  
& MARIO MAINERO

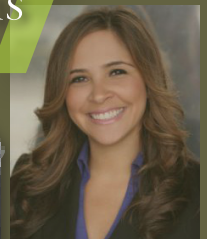


Strange Love: the  
Romero Chaplet  
CARLOS X. COLORADO



7 Questions  
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## The Holy Father's Prayer Intentions for the Month of October 2016

### UNIVERSAL: JOURNALISTS

That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.

### Evangelization: World Mission Day

That World Mission Day may renew within all Christian communities the joy of the Gospel and the responsibility to announce it.

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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

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# Vintage Veritatem

AD VERITATEM IS CELEBRATING ITS 20TH YEAR



## TO BE CATHOLIC IS TO BE **PRO-LIFE**

**GREGORY WEILER**

*Originally published in 2008*

OUR CURRENT WILDLY POPULAR Governor of California and his equally popular TV Star/Kennedy wife have stated their affiliation with the Catholic Church but have touted their “moderate” “pro-choice” position on abortion. Similarly, popular retired New York mayor and Presidential candidate Rudy Guliani actually touts his pro abortion stance in his campaign. Numerous “Catholic” senators voted against the recently adopted of the ban on Partial Birth Abortion. The platforms of the State and National Democratic Parties, voted upon by teams of ostensible Catholics, establish as a bedrock principle a woman’s unfettered “right” to terminate a pregnancy.

The point of the story is that Arnold Schwarzenegger, Rudy Guliani, these U.S. senators and large segments of an entire political party consider themselves Catholic and yet believe, preach and presumably act contrary to Church teaching.

Let there be no mistake, misunderstanding, or even polite legal sophistry on the issue of abortion: If you are Catholic,

you are by definition against all procured abortion (the death of an unborn when attempting to save the life of a mother is not an abortion exception, but rather has never been defined as an abortion). The Church has been unwavering and crystal clear on the issue of abortion since the first century (*Catechism of the Catholic Church* hereafter “CCC” § 2270, et seq.):

“Since the First Century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion either as an end or a means, is gravely contrary to the moral law....” (CCC § 2271.)

“The inalienable rights of the person must be recognized and respected by civil society and political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the

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## TO BE CATHOLIC IS TO BE PRO-LIFE



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person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

"The moment the positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law..." (CCC § 2273)

You cannot be Catholic and support abortion as either lawful or just. Such positions are irreconcilable, like being Catholic and anti-Eucharist. A person is either Catholic and opposed to abortion, or in favor of "abortion rights" and not Catholic. On the issue of abortion, you can't have it both ways—we have for too long allowed such confusion to erode the consciences of the faithful. The propriety of procured abortion is simply not debatable within the context of communion with the Catholic Church.

"The deliberate decision to deprive an innocent human being of his life is always morally evil and

can never be licit either as an end in itself or as a means to a good end... Nothing and no one can in any way permit the killing of an innocent human being, whether fetus or embryo, an infant or adult, an old person, or one suffering from an incurable disease..." (Pope John Paul II - *Evangelium Vitae* §57).

The merits of abortion as birth control, population control, sex selection, economic efficiency, and myriad of other "societal goals" is certainly debatable. However, such debate must be outside the moral constraints incumbent upon us who profess a radical commitment to the good news, both cross and empty tomb. It is our very identity as Catholic Christians which is under assault when the "Pro-Choice Catholic" nonsense is promulgated.

Critics will argue that such position is outside the openness encouraged by Vatican II, simply not Big Tent Catholicism, or just plain unchristian. Neither the author nor the Church seeks to make the Church some exclusive club (I'm in and you can't join). The Catholic Church is the most non-exclusive club in the world, all of mankind is joyfully invited but not on our terms but HIS; alas still the narrow gate.

Other critics argue that on the issue of abortion the Church is improperly impinging on our right to follow our conscience. Without belaboring this point, one may support and defend abortion on grounds of conscience, but in light of the inherent barbarity of abortion and the crystalline nature of Church teaching regarding abortion, it is difficult to conceive of a well formed

conscience taking such a stand—be my guest but be prepared for very warm weather.

Our response as Catholics to abortion proponents must be the most simple yet profound available: Jesus would never harm these little harmless innocents. Yes, Our Blessed Lord will forgive post-abortive women. Yes, Our Lord will take the aborted little ones to His bosom. But His Church has for 2,000 years stood as a bulwark against the exploitation of the helpless, innocent and oppressed and such position will not change to conform to a quite dubious 1973 U.S. Supreme Court opinion and its silly progeny.

The American Catholic bishops in their statement "Living The Gospel of Life: A Challenge to American Catholics," wholeheartedly adopted their pastoral responsibility under *Evangelium Vitae*. "As chief teachers in the Church, we must therefore explain, persuade, correct and admonish those in leadership positions who contradict the Gospel of Life through their actions and policies. Catholic public officials who disregard Church teaching on the inviolability of the human person directly collude in the

**YOU CANNOT  
BE CATHOLIC  
AND SUPPORT  
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## TO BE CATHOLIC IS TO BE PRO-LIFE



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taking of innocent life....they do not do this [open their hearts] by unthinking adherence to public opinion polls or by repeating empty pro choice slogans, but by educating and sensitizing themselves and their constituents to the humanity of the unborn child.” (Section 29)

For those public officials, judges and lawyers reading these remarks who are troubled by their oath to support and defend the Roe v. Wade Constitution—be troubled. It is a clear teaching of the Church and also our founding fathers that a positive law which conflicts with

the natural law need not be complied with, and indeed should be opposed. “Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection [emphasis added].” (Evangelium Vitae §73) So much for our “personally opposed, but...” politicians.


Hmmm... A “grave and clear obligation to oppose{such laws}.” Like St. Thomas More, who was saddened to see his young protege betray his integrity “for Wales {perjury in exchange for an appointment as Attorney General of Wales}”, the Church is wounded to watch political leaders exchange the eternal for some petty political office. Blasé Pascal, the author of the “great wager” would certainly speculate that such politicians wager unwisely.

But lest we forget, the actions of these “pro-choice” Catholic opinion

leaders and politicians result in the brutal deaths of millions of innocents. They are morally complicit in these crimes against humanity, man’ war on himself, as are we who sit idly by like German civilians during the Holocaust.

In the words of Our Lord “It does a man no good to gain the whole world and lose his soul”. As we continue to test the infinite mercy and tremendous love of our Heavenly Father, may He grant each of us the courage and wisdom to speak out for the weak, helpless and oppressed, especially the unborn in their time of brutal persecution. ♦

*Greg Weiler is married, dad to four kids, is a founding member of the St. Thomas More Society, and a partner of the Irvine law firm Palmieri Tyler Wiener Wilhelm and Waldron.*



# AN “INVERSE PROP 8” FOR CALIFORNIA?

**PETE PETERSON & MARIO MAINERO\***

WHEN ASKED WHAT MADE HIM GREAT, hockey legend Wayne Gretzky replied, “I skate to where the puck is going to be, not where it’s been.” Of course, it is necessary to know where that hard rubber disk is moving. It’s not enough to look ahead, but to look in the right direction, and act.

As contentious as any measure this past session, the California Legislature passed and Governor Brown recently signed Senate Bill 1146, written by State Senator Ricardo Lara (D–Bell Gardens). The original premise of the bill was to equalize the treatment of same-sex married and transgendered students, faculty, and staff in the use of facilities on private, religious California colleges and universities who admitted students using state educational grants. The bill was amended before final passage to require certain disclosures related to the religiously-based policies for these private universities.

In the bill’s previous versions, if a California college offered married campus housing to heterosexual students or staff, they would have to do the same for same-sex married couples. Similarly, if faith-based colleges with on-campus chapels offered them to heterosexual couples for wedding services,

they’d have to do the same for same-sex couples — no matter what the religious principles of the institution.

At first glance, the original bill appears to be a logical next step in policy-making as we enter a “Post-Obergefell World” — referencing the Supreme Court decision making same-sex marriage a right.

Clashing with this new right is the foundational constitutional First Amendment right of religious freedom. On a federal level, churches and faith-affiliated institutions have received Title IX exemptions for their hiring and access policies that are demonstrably consistent with their long-standing teachings. For many faith-based organizations, there can hardly be a longer-standing tradition of considering marriage the joining of one woman and one man.

For his part, Senator Lara appeared to discount the legitimacy and sincerity of the Religion clauses. In announcing his motivation behind writing SB 1146, the senator declared, “universities should not be able to use faith as an excuse to discriminate.” The statement raises disturbing questions for people of faith in California.

First, regarding Senator Lara’s assertion, is religion an

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## AN “INVERSE PROP 8” FOR CALIFORNIA?



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“excuse to discriminate” or a reason to discriminate? While the world’s great religions invite all prospective adherents, they at some point offer a choice to step into affiliation that is inherently discriminatory in what is asked only of its members. Like that old American Express tagline, “Membership has its privileges,” but particularly for people of faith, it also has its commitments.

This right to “freedom of religion” and related faith-inspired obligations have provided the basis for the world’s most deferential civil society in terms of protection of religious association. From soup kitchens to parish schools, from hospitals to adoption agencies, America has — and protected the rights of — religiously-affiliated groups and institutions.

The second question is the “Gretzky Question”: If millennia-old religious tenets practiced by California faith-based colleges and universities are merely “excuses for discrimination,” then where is this puck going? Will California’s many Catholic hospitals be ordered to provide abortifacients or abortions, or otherwise face closure for discriminating on the basis of sex?

Will Catholic or Christian schools be ordered to extol same-sex marriage in their curriculum even if it violates the tenets of their faith?

As two concerned Californians of faith, we propose here a genuinely California solution — one that is in keeping with our state’s progressive culture, our long-standing support of faith-based organizations, specifically, and the freedom to associate, more broadly.

In light of the Obergefell ruling, states from Georgia to Utah have wrestled over the development of their own RFRAs (Religious Freedom and Restoration Acts), but by permitting individuals to discriminate — especially in the private sector — those measures provoked business community lobbying against them, citing legitimate concerns about creating discriminatory business climates.

Rather than a state RFRA, we propose an amendment to the California State Constitution that would guarantee the rights of churches and faith-based organizations to continue practicing their long-held beliefs, so long as the organization meets the Federal Title IX requirements for exemption as a religiously-affiliated organization. Doubtful that our state legislature would take up this measure, we further propose that it be considered in a genuinely California way — through the initiative process.

In effect, we are suggesting an “Inverse Prop 8” — one that seeks to protect all people of faith as they practice their beliefs in the most important way: caring for those in need, doing good works, and providing guidance in meeting life’s challenges through the principles of their faith tradition.

Wherever the puck is going, we believe most Californians can agree that the goal should be creating a new balance among religious liberty, our right to associate freely, and personal freedom. To borrow from our State Motto: We can find it. ♦

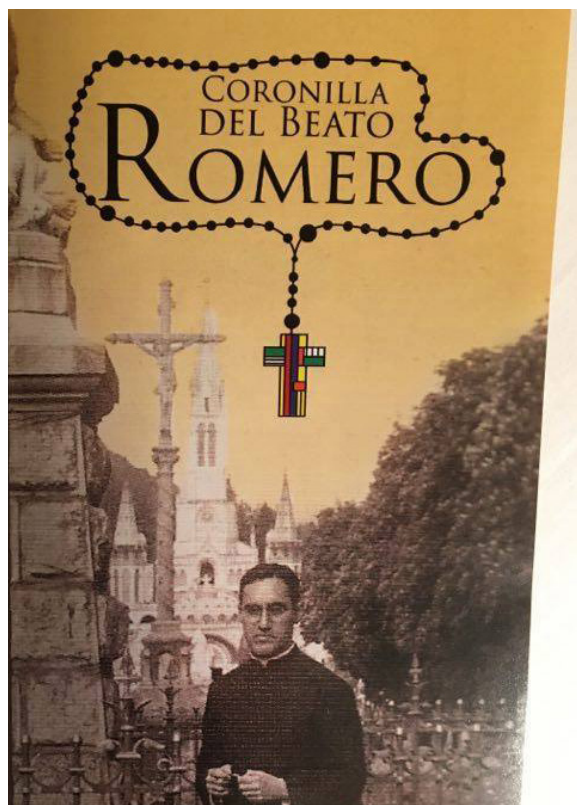
*\*Pete Peterson is dean of Pepperdine’s School of Public Policy, and Mario Mainero is a Professor at Chapman University’s Fowler School of Law and a member of the Board of Directors of the St. Thomas More Society of Orange County.*



# STRANGE LOVE:

HOW I LEARNED TO STOP  
WORRYING AND ACCEPT  
THE FACT THAT I CREATED  
THE ROMERO CHAPLET

**CARLOS X. COLORADO**



ON THIS OCTOBER, MONTH OF THE Rosary, I wanted to reflect on my role in developing the Blessed Oscar Romero Chaplet, a devotional prayer based on the Holy Rosary consisting of Eucharistic episodes from the life of the Salvadoran martyr beatified last year. I developed it and presented it to the Salvadoran Church, which gave it its seal of approval at the end of the summer.

The Chaplet's approval has been a lesson in humility and self-effacement. From the outset, I was very self-conscious about my role in the creation of the Chaplet. If you study the origin of similar prayers, you find that many such devotions were created by saints, sometimes through miraculous revelations. That is certainly the case for the Chaplet of Divine Mercy, revealed to the great Polish saint Faustina Kowalska; the Chaplet of St. Michael, revealed to Portuguese Carmelite nun Antonia d'Astonac; and the Servite Rosary, revealed in visions to members of a confraternity. Other devotions were at least created by saints, such as the Chaplet of the Five Wounds of Jesus written by St. Alphonsus Liguori.

The Romero Chaplet did not come to me in a spectacular

revelation—and I certainly am no saint. Therefore, I've had to come to terms with the fact that I, a poor sinner, created the Chaplet and I know better than anyone that it came into being from an imperfect creation.

The revelation of the Chaplet did not involve apparitions or voices, but came to me gradually over several days, in moments of contemplation and meditation in 2005. I wished there was a way to show that Archbishop Romero had not been driven by political motives to take up the defense of the poor, but had been inspired by the encounter with Christ to try to convert the world to a more Christian place.

Five Eucharistic episodes in Romero's life which illustrate that came to me, one by one:

*First*, Romero, the new priest, celebrated his first Solemn Mass. He commissioned prayer cards that record his intention: "Govern with constant protection your servant, the Roman Pontiff" (at the time, Pius XII). This shows Romero's fidelity to the hierarchy and the magisterium.

*Second*, Romero, the new Archbishop, ordained a Single Mass for his whole Archdiocese after a priest was killed, to dramatize the tragedy of

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priest killing, which is not only in the loss of the priest, but of the loss of the Eucharist to the community left without a priest to celebrate it.

*Third*, Romero reclaimed an occupied church where soldiers had defiled the Blessed Sacrament, to recover the consecrated Hosts and to reclaim the dignity of the offended parishioners—drawing a direct connection between liturgical abuse and social injustice.

*Fourth*, Romero held Holy Hours in the cancer hospital where he lived, asking the faithful to perform an act of faith by visiting Jesus in the Sacrament and an act of charity by visiting Jesus in the sick and the suffering—the terminally ill cancer patients in the hospital.

*Finally*, Archbishop Romero suffered his martyrdom while offering Mass on March 24, 1980, during the consecration—as Cardinal Angelo Amato said at Romero’s beatification, “His blood commingled with the redemptive blood of Christ.”

In approving the Chaplet, the Salvadoran Church recognized that these five episodes will help the faithful to understand what Archbishop Romero was doing. In essence, Romero’s energetic defense of human rights and the social doctrine of the Church was nourished and powered by Romero’s frequent recourse to the Eucharist, and this is what the Chaplet

teaches.

In the end, the Chaplet taught me a powerful lesson, too, as I intimated in the introduction to this piece, about keeping my ego in check. After the Chaplet was approved, it has been taken up by a group of faithful who recites the prayers every Sunday at Romero’s grave in the Crypt of the San Salvador Metropolitan Cathedral.

Through social media, I have been able to follow these prayer sessions each Sunday, and I have been flabbergasted at the humility and purity of heart of those who attend. They are, in the words of Catholic Encyclopedia, “the humble poor who with infinite patience drag out their wretched existence to do the will of God and to reap their reward hereafter.” These are, the text goes on to say, “the heroes of the faith.” Wilhelm, J. (1910). “Heroic Virtue,” in *The Catholic Encyclopedia*, available online at [newadvent.org](http://newadvent.org).

My concern that I might not be a worthy vessel for the transmission of this special prayer were assuaged when they became involved and I realized and I was only the courier who delivered it to them, who are much more worthy than I am to validate and sanctify it.

As Pope Benedict said, the Lord can work even through imperfect instruments. ♦



## 1. How did you come to the Legal profession?

When I was around 3 or 4 years old my father had an accident at work. I remember him coming home from work with an eye patch. I recall my mother and him discussing what happened and how unfairly he was treated by his employer. Since that very day I knew that I wanted to fight for justice. That is why I became an attorney.

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

Really it was both my parents. I was born into a Catholic family. We went to mass when I was little, but we were not as involved until my grandmother died from cancer when I was in middle school. During that difficult time I saw my parents turn to God and ask for help. I saw the need for him and it inspired me to build a closer relationship with our Lord. This also led me to teach confirmation for 6 years.

## 3. What is your favorite book?

*Finding True Happiness* by Father Robert J. Spitzer. You learn a lot about yourself from this book and it is a great guide on how to truly be happy. I recommend this book to everyone.

# 7 QUESTIONS



**Kathya  
Firlik**

## 4. Who is your favorite saint?

St. Joseph. He is a wonderful example of what a father should be.

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

I love the parable of the mustard seed: "He said to them, "Because of your little faith. Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you"." (Matthew 17:20.)

It motivates me to always have faith, especially in difficult times.

## 6. What do you appreciate most about the faith?

It brings me peace. One of the best things a person can have is peace. God is peace.

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

No matter how busy you are make time for God. Go to weekly mass and pray every day. God blesses you every day by just allowing you to wake, breath, see, the list goes on and on. God is necessary to a healthy life.