

ad. veritatem

ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

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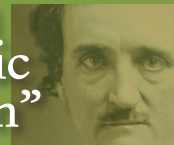
In Good Faith
CARLOS X. COLORADO



Vintage Veritatem
Red Mass 1996



Edgar Allan
Poe's "Catholic
Hymn"



"It Matters How
This Ends"
ROBERT J. MATTHEWS



7 Questions
PROF. MARIO MAINERO





“FOR THE GLORY of God is man fully alive, and the living man is the vision of God”, said St. Irenaeus of Lyons in a celebrated passage. *Adversus haereses*, Book IV.

Two Catholic feasts last month help us to focus on the vision of the healthy, living person as the glory of God. In the Feast of the Transfiguration we see Jesus’ body set on high, radiant in glory; and in the Feast of the Assumption we see Mary taken up body and soul into heavenly glory.

On a more secular note, the Olympic games held in Rio de Janeiro also helped us to see the human body, in the words of Bl. Paul VI, as “the gymnasium of the spirit” (Address to cyclists, May 30, 1964).

This is why it is an unnatural, moral failure to poison the body through substance abuse and dependence on addictive, mind altering substances.

For us lawyers, the moral quagmire leads to greater ethical failings, not the least of which is the possible violation of our Rules of Professional Conduct. A 2008 study by the California bar found that 75 percent of the attorneys who sought help for substance abuse were also involved in disciplinary proceedings.

One of the main areas affected by substance abuse issues is competence. California Rule of Professional Conduct (CRPC) Rule 3-110(A) requires that “a member shall not intentionally, recklessly, or repeatedly fail to perform legal services with competence.” Rule 3-110 (B) describes “Competence” to mean “to apply the 1) diligence, 2) learning and skill, and 3) mental, emotional, and physical ability reasonably necessary for the performance of such service.”

Yet we know that substance abuse can and does diminish

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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



**RED MASS:
MAY 5,
1996**

*Originally published
in Vol. 1, No. 2,
March 1996*

THE FIRST RECORDED RED MASS, a special Mass for the Bench and Bar, was celebrated in Paris in 1245. For many centuries, it was held in the chapel of the Order of Advocates, *La Sainte Chapelle*, which was built by Louis IX. In certain localities of France, the Red Mass was celebrated in honor of St. Ives, the patron Saint of Lawyers.

In England, the tradition began about 1310 during the reign of Edward I. The entire Bench and Bar attended the Red Mass together at the opening of each term of the Court. The priests and judges of the High Court wore red robes thus the Eucharistic celebration became popularly known as the "Red Mass."

The tradition of the Red Mass has continued in the United States. In Washington D.C., the members of the United States Supreme Court join the President and members of Congress in the celebration at the National Shrine of the Immaculate Conception. The Red Mass is also celebrated

in Sacramento and most other state capitals and major cities throughout the United States.

The first Red Mass in Orange County was celebrated in 1988 and was well attended by the Bench and Bar. It is our hope that the celebration of the Red Mass will become as much a tradition in Orange County as it is in the United States and other parts of the world.

This year the Red Mass will be celebrated on Sunday, May 5, 1996, at 2:30 p.m. at Holy Family Cathedral in Orange. The Santiago de Compostela choir, under the direction of Linda Gatlin, will provide the music accompanied by a brass quartet. A reception will follow in the Holy Family Cathedral Hall. It is hoped that scheduling the celebration on a Sunday afternoon will make it easier for the members of the Orange County Bench and Bar to attend with their families.

For more information or to volunteer to help, please contact Dave Belz. ♦

IN GOOD FAITH

(CONTINUED FROM PAGE 2)

habits that impair an attorney's ability to comply with other diligent requirements, such as the duty under Rule 3-500 to be diligent about client communications.

Worse still, one lawyer's substance abuse can implicate the legal obligations of other lawyers. Under the (non-binding)

our mental, emotional, and physical abilities, and can cloud one's judgment.

In some instances, substance abuse can lead to changes of

ABA Model Rules, there is a duty to report a colleague's impairment under certain conditions (Model Rule 8.4 (b)-(d)). While such a stringent requirement is not found in California's rules, Rule 3-110 does require a lawyer to supervise the work of subordinate attorneys, non-attorney employees or agents.

Accordingly, a lawyer who falls into the trap of substance abuse, runs far astray from the ideal of the body as the temple of the spirit and a manifestation of glory, and of the Christian mandate "that each one of you know how to control his own body in holiness and honor" (1 Th 4:4). ♦



The Holy Father's Prayer Intentions for the Month of July 2016

UNIVERSAL: CENTRALITY OF THE HUMAN PERSON

That each may contribute to the common good and to the building of a society that places the human person at the center.

Evangelization: Mission to Evangelize

That by participating in the Sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

**St. Thomas More Society Annual MCLE Program at Chapman University Fowler
School of Law, Room 237
Saturday, January 21, 2017
8:30 a.m.-12:00 noon**

Presenters:

Professor Ronald Rotunda, nationally recognized expert and author on Legal and Judicial Ethics, Doy and Dee Henley Chair and Distinguished Professor of Jurisprudence (bio at <http://www.chapman.edu/our-faculty/ronald-rotunda>)

Professor Celestine McConville, former law clerk to Chief Justice William Rehnquist (bio at <http://www.chapman.edu/our-faculty/celestine-mcconville>) , previous presenter to the St. Thomas More Society MCLE program (“Legal Ethics, the Law and the Pursuit of Morality”), and three time Professor of the Year

Greg Dorst—The Other Bar (frequent presenter at MCLE events) (bio attached)

Moderated by **Professor Mario Mainero** (bio at <http://www.chapman.edu/our-faculty/mario-mainero>)

Program:

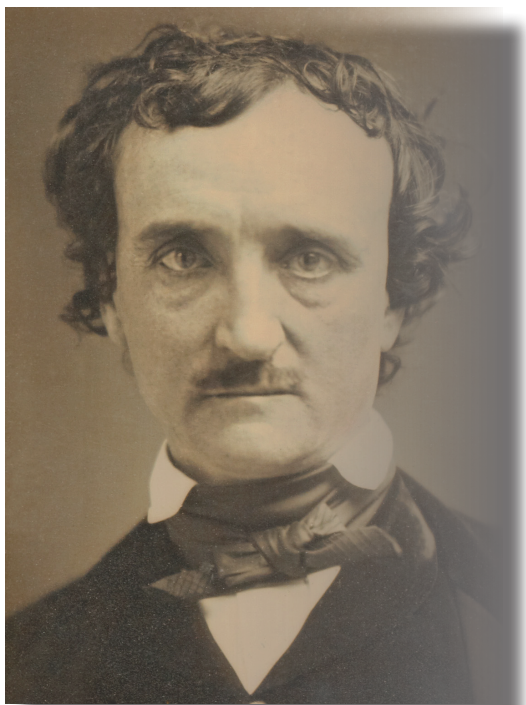
8:30 a.m.—Mass

9:00 a.m.—1 hour on Ethics with Professor Ronald Rotunda: “Ethical Issues with Active Participation by Lawyers and Judges in Religious Organizations, including the import of recent amendments to the ABA Model Rules”

10:00 a.m.—1 hour on Avoidance of Bias with Professor Celestine McConville: “The Necessity of Avoiding Bias and the Wisdom of Kindness”

11:00 a.m.—1 hour on Substance Abuse with Greg Dorst, The Other Bar

Each presentation will include questions by the Moderator and attendees.



via

edgar allan poe's “catholic hymn”

OF THE APPROXIMATELY 70 poems penned by Edgar Allan Poe, only one contains an overtly religious motif, the remarkably Marian-themed “Hymn,” which reveals the powerful appeal of Marian spirituality over the most hardened of hearts.

At morn—at noon—at twilight dim—
Maria! thou hast heard my hymn!
In joy and woe—in good and ill—
Mother of God, be with me still!
When the Hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee
Now, when storms of Fate o’ercast
Darkly my Present and my Past,
Let my future radiant shine
With sweet hopes of thee and thine.

The specification that the hymn is repeated at “morn,” “noon” and “twilight dim” refers to the recitation of the *Angelus*. The “Hours” referenced are the Liturgy of the

Hours, prayed eight times daily. The last lines of the second and third quatrain reference “grace” and “hope.” If there is any question of the Catholic sensibility of this poem published in 1845 as “Catholic Hymn,” no such doubt touches the earlier version which included this introductory quatrain:

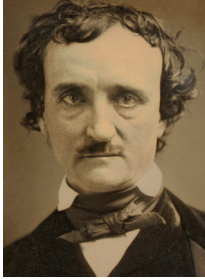
Sancta Maria! turn thine eyes
Upon the sinner’s sacrifice
Of fervent prayer and humble love,
From thy holy throne above.

The sentiment reflected in the piece surprises, not only because Poe was raised Presbyterian and Episcopalian and was described by some of his contemporaries as an atheist, but also because an examination of his oeuvre reveals a bleak spiritual outlook. In his poem “The Conqueror Worm,” Poe contemplates the great cosmic drama and declares that there is no afterlife: “The play is the tragedy, Man/ And its hero the Conqueror Worm” (i.e., man is a tragic figure and the worms that consume his body “conquer” him). In “The Coliseum,” Poe postulates that the oblivion befalling the

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EDGAR ALLAN POE'S "CATHOLIC HYMN"

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Roman ruin bears “spells more sure than e’er Judæan king/Taught in the gardens of Gethsemane.” And in his famous poem “The Raven,” he asks, “Is there balm in Gilead?” and his “prophetic” title bird succinctly answers, “Nevermore.” A sense of foreboding, dread and horror famously pervades most of his work.¹

Tragedy followed Poe all his life, beginning with the abandonment by his father when he was one year-old, and the death of his mother when he was two. The Allans took him in but never adopted him. They sent him to school in England at age six (where he would have been exposed to Anglican Marian sensibilities). Poe quarreled with his

foster father and dropped out of school. At 18, he joined the army. His foster mother died when he was 20. Then Poe made a failed run at West Point, which led to a definitive break with John Allan, who died and left Poe out of his will. At 27, Poe married his 13 year-old cousin. After a decade of literary struggle, he lost her to tuberculosis—a devastating blow. Poe himself died two years later at 40.

In light of his turbulent life, Poe’s turning to the Blessed Virgin is poignant. On the one hand, his life experience had robbed him of hope. But it had also left him clamoring for it. In a sense, the Virgin represents what Poe most longed for—a Mother’s merciful gaze. The line in the introductory quatrain, “turn thine eyes/Upon the sinner’s sacrifice” sounds most like the *Salve Regina*’s plea: *Eia, ergo, advocata nostra, illos tuos/misericordes oculos ad nos converte* (“Turn then, most gracious advocate/Thine eyes of mercy toward us”).

In contrast to Poe’s tempestuous experiences, the prospect of the Virgin’s accompaniment presents a stable, even soothing, presence: “In joy and woe—in good and ill—/Mother of God, be with me still!”

Poe’s recourse to Mary demonstrates the power of the Virgin to cut through ideology (as Poe was brought up

Protestant) and through cynicism. Mary knows suffering, and has withstood great tragedy with strength and dignity; Poe knows that she is capable of understanding him. At the same time, she is a merciful mother, who stands by the side of the suffering, and acts as the great Mediatrix—our advocate. Yet her innate appeal lies beyond the theological titles, and comes down to the most humanizing of labels: she is a mother. Poe is an orphan, and like so many other orphans, he is naturally drawn to her.

The story has it that Poe wrote “Hymn” after he was lured into a Catholic church by the pealing of the noon bell. In his poem, “The Bells,” Poe shows his attraction to the sound of bells: “What a world of solemn thought their monody compels!” When Poe asked for the significance of the noon bell, the Jesuits that ran the church explained the meaning of the *Angelus*, and Poe was intrigued by the ritual prayer.

For its demonstration of the Marian appeal to the bereaved across denominational boundaries; of Mary’s attraction as a mother to those who suffer; and for its recognition of the values of rituals, this poem by a writer of the occult is indeed a “Catholic Hymn.” ♦

¹ The short story within which “Hymn” is contained, “Morella,” involves a typically macabre Poe subject (a husband’s dead wife comes back as their daughter). However, “Hymn” was written independently of the story.

1. How did you come to the Legal profession?

I attended Claremont Men's College, now called Claremont McKenna College, where most graduates majored in either Economics or Political Science, and went to either business school or law school. Law school seemed more interesting to me at the time, so I eventually went to the University of New Mexico School of Law.

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

As a group, the Maryknoll Sisters who taught me in elementary school at the Old Mission in San Juan Capistrano. But in my adult life, my wife, Denise, who has incredible faith on every aspect of life. Denise is Antiochian Orthodox, but of course in most aspects of the faith, there is no significant difference. Differences over the "Filioque" clause, and the like do not affect our daily lives, and while I still struggle with having enough faith, I see how much she has and how it shapes how she handles everything we have encountered in 30 years of marriage, and 32 years of knowing each other, and it is tremendously impactful.

3. What is your favorite book?

This might seem like an unusual choice, but when I was confirmed, my sponsor gave me the Tolkien trilogy, *Lord of the Rings*. Tolkien once described the trilogy as "a fundamentally religious and Catholic work." Indeed, if you look at all his works as a whole, including, for example, *The Silmarillion*, which allegorically recounts the Creation and



The Fall, this becomes more apparent. I have not read any literature that matched it in scope, inventiveness, message, and moral. It is a wonderful book to interest anyone over the age 9 or 10, and to get them to develop a love of reading. Tolkien, who was Catholic, created a spiritually satisfying world in which his characters must make difficult moral choices and sacrifices. Some of those characters fall victim to temptation and fall. Others overcome temptation and succeed. For sheer scope and remarkable creativity, very little in literature compares to it.

4. Who is your favorite saint?

It really is St. Thomas More, because he had the courage to tell his "client" no—even though doing so was at the cost of his life. This is a signal to all lawyers that their first obligation is to do what is moral, ethical, and right, even if it is at a personal cost.

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

The parable of the talents, because it encourages people of faith to do more

than just believe, but to also act on our faith by using the gifts God gives us for the assistance of others. It also encourages us to go out into the world to make a difference using those talents. While a "talent" had a specific historical economic meaning, the parable is an allegory for God's granting us gifts and strengths that we should use for his glory, and to bring people to him asking only that we use our best efforts to do so. Moreover, we should be willing to take risks in order to make a difference. Being sedentary and safe is not a good option.

6. What do you appreciate most about the faith?

I appreciate the acknowledgment that the faith is not static—that it must be applied to situations we encounter every day, in many ways, from our encounters with co-workers to relationships with family to how we approach our civic duties, including voting. Making the faith so fundamental means that I am a Catholic first, so I can have my faith inform everything else, from how I act as a husband and father to how I

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7 QUESTIONS WITH PROF. MAINERO

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see politics. This was particularly important to me in the three years in which I served as Chief of Staff to a local County Supervisor. I looked at issues from a Catholic perspective, not a partisan one, which was sometimes difficult for people in that arena to understand.

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

You are the future of the Society, and the future of the profession. This profession, unlike almost any other, gives you the wherewithal to promote religious freedom and, in keeping with the Church's celebration of Respect Life Sunday, the respect for life from conception to natural death by the clients you represent and how you represent them. Always remember that your conscience, consistent with the ethics and principles represented

by St. Thomas More and this Society, must lead you, no matter the personal consequence. We live in an age where secular power and authority seek to replace personal conscience and faith, and as members of a profession that elevates the importance of professional ethics and morals, remember to always first look to the guidance exemplified by St. Thomas More in conducting yourselves with the honor, probity, dignity and integrity worthy of a member of the legal profession. For, to paraphrase St. Thomas More from the day of his martyrdom, you are your country's good servants, but you are God's first. ♦



“IT MATTERS HOW THIS ENDS.”

So goes the beautiful lyric by the English singer, Adele. Oh it sure does matter.

Sometimes life grounds us down and grinds us up. In our exhaustion, we may come to feel that the only thing that matters is just getting through the day that lies immediately before us, one day at a time. This coping with life and all it throws at us can reduce us to survivalists, not thrivers.

How will we discover God through the dense trees that obscure our vision? When life becomes a series of obstacles, what can enliven our spirit, restore our creativity, and help us

“IT MATTERS HOW THIS ENDS”

ROBERT J. MATTHEWS

find new purpose and new meaning in our lives?

We sense that it truly does matter how this ends. While we may feel uncomfortable thinking about it, if we take the small steps toward God, we have nothing to fear, and every good thing to anticipate.

It matters how this ends. It will end beautifully in love, or horribly in hate, for all time. Even among the biggest gamblers, who would risk the netherworld? Where is the upside in the downside? Conversely, where is the downside in the upside? Nowhere, to be sure.

Since it matters mightily how this ends, reach for Jesus, Who is reaching for you.

Ed.: Adele Laurie Blue Adkins is an English singer and songwriter. The lyric at issue is contained in her song “All I Ask,” from her 2015 album “25.”