

# St. Thomas More Society of San Francisco

[www.stthomasmore-sf.org](http://www.stthomasmore-sf.org)

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Fr. Roger Gustafson, Chaplin

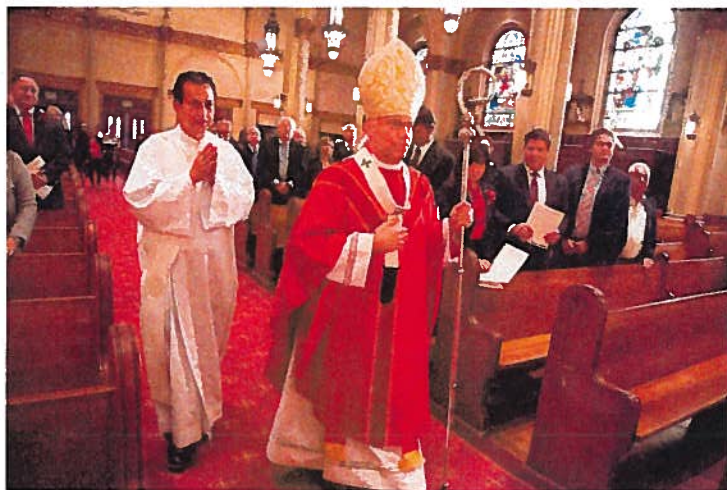
*Regis Servus Dei Prius*

November 5, 2015

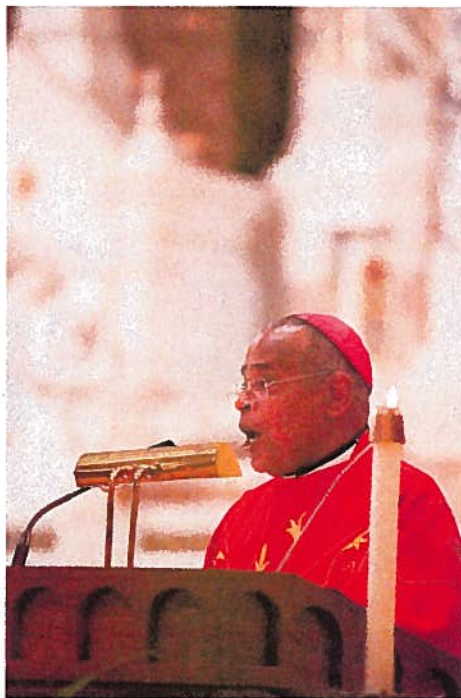
Dear Members and Friends of the Society:

A very special thank you to all who joined us September 22nd for our annual celebration of the Red Mass and the presentation of the St. Thomas More Award to Judge Kevin V. Ryan (ret.). A sell-out crowd enjoyed a beautiful evening highlighted by the mass celebrated by Archbishop Salvatore Cordileone with homilist Bishop Gordon Bennett, who spoke of the struggle between the search for truth and “[d]efault thinking: automatic, unconscious, easy, uncritical ways of thinking that usually incline us toward habits that promote our own immediate needs and feelings which, we naturally assume, should determine the priorities of the whole world.” He challenged all present to aspire to “a culture . . . which realizes that justice itself is meaningless unless it springs from another, a higher, imperative which is, of course, love. Love is the highest human aspiration in all spheres whether secular or spiritual. It was St. Thomas More who, when trying to explain his decision to follow his conscience to his heartbroken family, said: ‘Finally, (*i.e.* in the end), it’s not a matter of reason; finally, it’s a matter of love.’”

Bishop Bennett’s homily, as well as Judge Ryan’s remarks and some photos from the Red Mass, are included below.



**Red Mass celebrant The Most Reverend Salvatore J. Cordileone,  
Archbishop of San Francisco  
(Courtesy Bowerbird Photography)**



**Red Mass Homilist The Most Reverend Gordon D. Bennett, S.J.,  
Bishop Emeritus of Mandeville  
(Courtesy Bowerbird Photography)**



St. Thomas More Award honoree Judge Kevin V. Ryan (ret.), flanked by his wife, Anne Ryan, and his mother, Kathleen Ryan (Courtesy Bowerbird Photography)

### **November Lunch**

Please join us for our monthly lunch on Thursday, November 19, at The Family Club, when our speaker will be noted historian Charles Fracchia. Professor Fracchia will discuss the life and times of Sir Edmund Plowden, one of the great lawyers of his day and one of the greatest English lawyers of all time, who as a Roman Catholic lived in the shadow of death under the Elizabethan Recusancy Acts, which punished with fines, property confiscation, and imprisonment those who refused to participate in Anglican religious activities. The November lunch is also our annual Pastor's Lunch, so please invite your pastor to join us.

To help with the St. Anthony's Foundation Suits for Service program, we will be collecting gently used suits, shirts, ties, and shoes that St. Anthony's can provide to help veterans get back on their feet and out in the job market. Please bring any items you can donate to the November lunch, and St. Anthony's will pick them up.

### **Theology on Tap**

Rev. Donal Godfrey, S.J., Associate Director of University Ministry at USF, will lead a thought-provoking discussion on "Pope Francis in the U.S." at our next Theology on Tap Wednesday, November 11, at 5:30 p.m. at Coblenz, Patch, Duffy & Bass, One Montgomery Tower, 120 Kearny Street, 30th Floor. Light snacks and drinks will be provided. These events are always popular with our members and provide a great opportunity to delve into faith questions while enjoying conversation with other members in a relaxed and enjoyable setting. They are also a great way to introduce prospective members to the Society, so you are encouraged to bring a friend. Kindly RSVP by Tuesday, November 10 at [tcruo@coblenzlaw.com](mailto:tcruo@coblenzlaw.com).

We also will be using this opportunity to collect for the St. Anthony's Foundation Suits for Service program, so please help us lend a hand to St. Anthony's by bringing your donations on November 11.

### **Law Student News**

The Society is again sponsoring a scholarship for law students at Golden Gate, Hastings, San Francisco Law School, and USF. The \$2,000 award is intended to recognize scholarship, community service, and service to God as exemplified by our Patron. The application is attached to this newsletter and is also available on our website. The scholarship is not limited to law student members of the Society, but remember that law student membership is free, so there's no reason not to join. An application is available on our website.

### **Mass at San Quentin**

Members and friends of the Society are invited to join the congregation at San Quentin State Penitentiary for 10:00 a.m. Mass on Sundays. The prison allows up to 10 visitors each Sunday, and advance clearance is required. If you are interested in attending, please contact Rev. George Williams, S.J., the prison's Catholic Chaplain, at least two weeks in advance. You will need to provide him with the full name, date of birth, social security number, and driver's license number for each visitor. You can reach Fr. Williams at [george.williams.cdcr@ca.gov](mailto:george.williams.cdcr@ca.gov).

"For I was in prison, and you visited me." Mt. 25:35-46

### **Mentor Program**

With law students returning to school and newly minted lawyers embarking on their careers, this is a great time to get involved with our Mentor Program, which matches law students and younger lawyers with more experienced attorneys who share practice and other interests. If you would like to participate as a mentor or mentee, please indicate your interest on the Membership Application or contact Laura Vartain Horn at [lvartain@gmail.com](mailto:lvartain@gmail.com).

### **Oakland Diocese Pro Bono Legal Clinic**

The Diocese of Oakland has started a pro bono legal clinic – tentatively titled the Pope Francis Legal Help Center -- to serve the poor and needy in Oakland. The clinic's mission is to promote justice and foster reconciliation in the community. The clinic will provide free legal representation to the needy of all faiths and backgrounds in various areas of legal need, including landlord-tenant, elder abuse, immigration, and employment. The clinic also intends to provide informal mediation

Volunteers are needed. The next planning meeting is Tuesday, November 10, at 5:45 p.m. at the Chancery Office, 2121 Harrison Street in Oakland. (If you plan to park in the Cathedral garage, please pick a spot near the elevators at section B1. Someone will escort you up to the Chancery office.) If you are interested in volunteering or would like more information, please contact Nico Herrera at 917-774-3511 or at [nico@herreralegal.com](mailto:nico@herreralegal.com).

We previously announced that Bishop Michael Barber would celebrate mass at the Christ the Light Cathedral in Oakland on December 8 to help kick off the clinic, but that date has been postponed until early 2016 to coincide with the updated completion date for the build-out of the space where the Pope Francis Legal Help Center will be located. Stay tuned for more information.

### **Chaplain's Corner**

#### **"Gratitude in Every Season"**

Ecclesiastes was very concerned with time. There is a time for everything under the heavens, he says: a time to be born and a time to die; a time to laugh and a time to weep; a time to seek and a time to lose; a time for peace and a time for war (Eccles. 3:1-11). As we near the end of the Church year, our thoughts turn increasingly to the delimitation of time.

A few days ago, we celebrated the Commemoration of all the Faithful Departed, or "All Soul's Day." During the entire month of November, in fact, the Church recalls her faithful sons and daughters whose lives have slipped into eternity. Our thoughts turn to our own mortality and the brief period of time we have been given on this earth. As the leaves turn color, begin to fade, and fall to the ground, the seasons of our mortal human lives are put into stark relief.

Ecclesiastes seems to suggest that man never fully finds happiness on earth because he is a victim of time; he is trapped in time. The vagaries of time make everything in life fleeting and ephemeral and, therefore, ultimately, futile. Every enjoyment, every pleasure, every noble gesture, and every heroic act ultimately is unsatisfying because it will not last. Human existence is pointless because it is corroded by the transient effects of time. Thus, true happiness cannot be had here on earth. "Vanity of vanities," Ecclesiastes laments. "All things are vanity" (Eccles. 1:2).

However, our mortality, difficult to accept especially when those closest to us pass on, nevertheless somehow gives life meaning. Without the looming prospect of death, marching through the sands of time would be largely a fruitless endeavor. Even Ecclesiastes concedes that God "has put the timeless into our hearts." We long for it. Jesus Christ is the timeless one, who has entered into the timeliness of human history to free us from the vanity, toil, and futility of time itself. We are all in a sense drawn into God's own timelessness in eternity because the timeless Christ deigned to become time-bound. Therefore, our time on this earth means something. It is not futile and meaningless. It can be rich in reward, and how we live matters. Our existence and everything in the world is no longer the vanity of vanities because Christ stepped into time.

God did not make death. The Book of Wisdom is clear on this (Wis. 1:13). But even in death we can be thankful because the Lord of time entered into death to free us from its eternal effects. With his own life as the example, the certainty of death increasingly prods us towards greater horizons of significance. Every moment of life takes on greater meaning, even those moments laced with suffering.

It is for this reason that the recent California legislation on physician-assisted suicide is seriously misguided. It seeks to enable individuals to traverse the domain of death with “dignity,” while simultaneously undermining the dignity of human life when found in its most fragile and unprotected state. By hastening death before its time, it denies the value of life in the most vulnerable of moments. In ironically seeking to avoid death by artificially eliminating its most feared aspects, it stands in the way of experiencing the full nobility of human suffering.

For all gifts, and in all seasons, we are to be grateful to the Creator. Because of death, our lives take on greater meaning and worth in every moment. Indeed, Ecclesiastes was right. There is a time for everything. Yet, the time to die makes our time to live of consequence, because of what we hope to gain in eternity through the faithfulness of the one through whom death’s sting no longer exists and by whom “death is swallowed up in victory” (1 Cor. 15:54).

As we go to our holiday tables this Thanksgiving, pray with gratitude for the loved ones who have gone before you and thank God for the meaning their lives have given to those of us who remain behind.

■ Father Roger Gustafson, Chaplain

### 2015 Dues

Even though Thanksgiving approaches, it’s not too late to submit your 2015 dues! The 2015 Membership Form is attached to this letter and may be used to pay your dues and to update membership records. Annual dues for 2015 are \$75.00 for attorneys with five years or more of practice and \$25.00 for retired attorneys and those with fewer than five years of practice. Law student membership is free. Your dues are essential to the Society and enable us to fund events, attract quality speakers, and award scholarships, so please get them in. You can make your dues payment through PayPal or Venmo by following the links provided above.

We are continuing our efforts to attract new members, particularly among younger lawyers, and we encourage you to help us recruit new members to join the Society. Feel free to start by forwarding this newsletter to someone you think may be interested in joining. Remember that lunch is free for prospective members, so bring along a colleague, a friend, a parishioner, or even opposing counsel to our November lunch.

\* \* \*

November 5, 2015

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We welcome your input, so if you have any questions, comments, or ideas for the Society, please feel free to contact any member of the Executive Committee.

Your good servant,

A handwritten signature in blue ink, consisting of a stylized 'T' followed by a horizontal line that extends to the right.

Timothy P. Crudo  
President

**ST. THOMAS MORE SOCIETY NOVEMBER 2015 LUNCHEON RESERVATION**  
**The Family Club**  
**545 Powell Street at Bush Street**

*Please use this Form to reserve your spot at the luncheon and to make payment.*

\_\_\_\_\_ I plan to attend the St. Thomas More Society Luncheon at 12:00 noon on November 19, 2015, at The Family Club.

Please reserve \_\_\_ place(s) at \$52 per person (10 years or more in practice).

Please reserve \_\_\_ place(s) at \$42 per person (fewer than 10 years in practice).

Please reserve \_\_\_ place(s) at \$25 per person (law students and clergy).

There is no charge for pastors or first-time prospective members of the Society.

Member Name: \_\_\_\_\_

Member e-mail: \_\_\_\_\_

Names of other attendees for whom payment is submitted:

\_\_\_\_\_

I am bringing the following potential member as a guest of the Society (no charge):

\_\_\_\_\_

I would like to sponsor one or more law students or members of the clergy at \$25 per person and include \$\_\_\_ in my check for this purpose.

The total amount of my enclosed check is \$\_\_\_\_\_.

Please make checks payable to the "St. Thomas More Society of San Francisco." If you RSVP and cannot attend, please let us know in advance. The Society is charged for no-shows, so cancellations on less than 48 hours cannot be reimbursed.

Please return this form and your check to our Treasurer:

Andres Orphanopoulos  
North Coast Land Holdings LLC  
2350 Kerner Boulevard, Suite 360  
San Rafael, California 94901  
Phone 650-224-1129 | Fax 415-461-5946  
orphanopoulos@gmail.com



**ST. THOMAS MORE SOCIETY OF SAN FRANCISCO  
2015 MEMBERSHIP FORM**

*Use this form to pay your annual dues and update your membership record.  
New members may use this form to join the Society.*

**Name:** \_\_\_\_\_

**Firm, Company, Court, or School:** \_\_\_\_\_

**Area(s) of Practice:** \_\_\_\_\_

**Street Address:** \_\_\_\_\_

**City, State and Zip:** \_\_\_\_\_

**Telephone:** \_\_\_\_\_

**Email:** \_\_\_\_\_

**Parish:** \_\_\_\_\_

**Year Admitted to Bar:** \_\_\_\_\_ **Retired from Practice?** \_\_\_\_\_

**Law Student?** \_\_\_\_\_ **Note: Law students membership is free.**

**Would you like to participate in our Mentor Program as a mentor or mentee?** \_\_\_\_\_

Please accompany this application with your dues payment. Annual dues for 2015 are \$75.00 for attorneys with five years or more of practice and \$25.00 for retired attorneys and those with fewer than five years of practice. Law student membership is free. Please make checks payable to St. Thomas More Society.

*Return form and check to:*  
**Andres Orphanopoulos**  
**North Coast Land Holdings LLC**  
**2350 Kerner Boulevard, Suite 360**  
**San Rafael, California 94901**  
**Phone 650-224-1129 | Fax 415-461-5946**  
**orphanopoulos@gmail.com**

**Homily of the Most Reverend Gordon D. Bennett, S.J.,  
Bishop Emeritus of Mandeville  
Given at the Red Mass  
San Francisco, California  
October 22, 2015**

Ezekiel 37: 1-14

John 15: 26-27, 16:4b-15

Your Excellency, Dear Brother Priests and Deacons, Brothers and Sisters in Consecrated Life, Members of the Bench, Members of the Bar, Dear Sisters and Brothers in Christ:

The readings we have just heard are as beautiful as they are sober; and they help bring to light the rationale for the establishment of this wonderful tradition of the Red Mass and this yearly observance of the Votive Mass of the Holy Spirit.

The vision Ezekiel experienced in the valley of the dry bones is an affirmation by God of God's power to put fresh flesh onto the skeletons from which life had fled long ago. And while Ezekiel's eyes take in this stunning phenomenon, his ears, simultaneously, receive God promise: "I will put my spirit in you that you may have life." God's Spirit is the source of our life. Without the Spirit of God, we are merely the bones of the dead, scattered helter-skelter over the floor of the valley of death.

The gospel reading is another promise from God, this time from the lips of Jesus, God's human face: "When the Advocate comes, being the Spirit of truth, he will guide you to all truth."

It is the Holy Spirit who gives life and it is the Holy Spirit who leads us to all truth.

No wonder, then, that, as colleagues in this noble profession, you gather together each year to meditate on the themes of life and of truth, and you invoke the Holy Spirit of God to give you life and to lead you to all truth. And no wonder that you gather in memory of one of the iconic members of your vocation, St. Thomas More, lawyer and martyr, who is given the titles "Promoter of Life" and "Guardian of the Truth."

So, for our reflection this afternoon, I would like to invite you to meditate on your particular vocation to be guardians of truth and on what it means, in concrete terms, to be led by the Holy Spirit to all truth.

Is that not what your vocation is all about: the truth, the whole truth, and nothing but the truth?

While I was searching for words which would elevate this homily to the heights of a closing argument by any of you, I mulled over three quotations about truth which I thought might provide a launching pad for our meditation.

The first is one I learned from my work with Alcoholics Anonymous: "The truth will make you free, but first it will make you miserable." The second comes from the great American writer, Flannery O'Connor: "The truth doesn't change according to our ability to stomach it." Either of these might have achieved the goal of leading us into thoughtful consideration because both of them are part of our lived experience.

But the one I chose was this one from Fr. Romano Guardini, the Italian philosopher-theologian from the last century: "True illness of the mind and spirit sets in when a man no longer cherishes truth – when, in the depths of his soul, truth ceases to be for him, the primary, the most important concern."

I think that what Fr. Guardini observed about an individual, i.e., that mental and moral illness ensue when truth ceases to be the primary value in life, can be applied as well to a culture, to a society, and to a body politic as well. When truth is not the primary value, true illness of mind and heart ensues.

Unless we have been living in a coma, we would have to acknowledge that there are pathological elements afoot in our culture today; and all of them, to some degree, result in a kind of deliberate mental laziness and a kind of spiritual and moral torpor.

Some will say that these manifestations of cultural dis-ease are merely the inevitable result of the phenomenon of change. Fair enough. But we all know that not all change is progress just as not all movement is forward.

And some will attribute these manifestations to the predictable consequences of our culture's narcissism, individualism, relativism and misguided sentimentality.

There's no doubt that the presence and prevalence of these worldviews in our social commerce seriously jeopardizes our ability to discern and to pursue anything resembling the common good because they so severely subvert our ability to communicate with each other on any significant level.

So I would suggest that, beneath all of these symptoms, there is a single malignant cause for our contemporary social malaise: we are replacing the search for truth with default thinking. Default thinking: automatic, unconscious, easy, uncritical ways of thinking that usually incline us toward habits that promote our own immediate needs and feelings which, we naturally assume, should determine the priorities of the whole world.

I wonder, for example, if you are using your default thinking on me right now. When I came to the pulpit, and you had never seen or heard of me before, did you say to yourself: "OK, so the face and body are Denzel Washington, but the mind? Is he Clarence Thomas or Al Sharpton?" Have you already, without knowing or hearing me, reduced me to qualities that may or may not apply to me? Have you already decided that I am useful to you only if your default thinking allows you to continue to listen to me? Have you already decided not only what I am going to say, but also whether whatever I say will support or challenge your own assumptions?

Default thinking inclines us to rely unquestioningly on the cowardly anonymity called "safety of numbers," relying for our truth on polls and fashion and on the lives of the famous and of the infamous.

Default thinking forces us to sleep-walk inside a culture of indifference, a culture of superficiality, a culture of sensuality and a culture of waste.

Default thinking allows us to attempt to draw the false distinction between what is legal and what is right.

The culture in which we live does not discourage us from engaging in default thinking. As the young American writer, David Foster Wallace" observed: "The world of men and money and power hums along quite nicely on the fuel of fear and contempt and frustration and craving and the worship of self."

Wallace also indicated the cure for this illness. He said: "The trick is keeping the truth up front in daily consciousness."

Default thinking, while it might be the way of proceeding for culture these days, is not worthy of you. It is not worthy of you to allow default thinking to encourage judgments and decisions based purely on ideology and prejudice. Nor is it worthy of you to allow default thinking to influence you to favor persons or ideas to which you are naturally drawn. When this is the lawyer's process, the truth, of which, like St. Thomas More, you should be the guardian and protector, and which is the bedrock of your calling, becomes one's personal property rather than what it should be: the human community's guarantee of justice. When default thinking is the lawyer's process, it is impossible for justice to be either objective or blind.

Because default thinking is contemporary culture's mental process, truth in our day has only the same force as opinion or rumor or power or fashion or talking points or spin. The search for truth devolves into mere confirmation of prejudice, resulting in the defensive, frantic clinging to cherished beliefs, the strident and totally uncivil demonization of difference which has come to characterize so much of our public discourse.

In the blogosphere, on cable news, on talk radio, trivializing truth is pathetic; in the law, trivializing the truth is fatal, an invitation to social and moral chaos.

Certainly, one of the most important contributions your profession can make to our contemporary culture is simply to affirm or renew your own passion for critical thinking, your own passion for personal integrity, your own conviction that we are a culture bound together and supported by law, your own passion for the truth, the whole truth and nothing but the truth. And, hopefully, this is an aspiration you will share with all the other vocations which make up a just society and which assist a truly human society to thrive.

Putting flesh on the dry bones of this high aspiration might just yield the culture we all long for: a culture in which we allow the truth to lead us to the affirmation that all persons are created equal but that all persons are not forced to be identical; culture in which there is continual honest and respectful dialogue about the values and behaviors which describe and constitute the common good; a culture in which we can still appeal to our own conscience rather than simply defer to the government; a culture, lastly, which realizes that justice itself is meaningless unless it springs from another, a higher, imperative which is, of

course, love. Love is the highest human aspiration in all spheres whether secular or spiritual. It was St. Thomas More who, when trying to explain his decision to follow his conscience to his heartbroken family, said: "Finally, (i.e. in the end), it's not a matter of reason; finally, it's a matter of love."

The Holy Spirit leads us to all truth, and the road to truth leads us to love, the love of the God who puts flesh on dry bones; and the truth will lead us to the love of one another, of all others, of all others without exception.

***Come, Holy Spirit, lead us to all truth, the truth that leads to love. Come, Holy Spirit, and renew the face of the earth.***

Amen.

**Remarks of 2015 St. Thomas More Award Honoree  
The Honorable Kevin V. Ryan  
San Francisco, California  
October 22, 2015**

Thank you very much, and good evening.

First, in the spirit of the St. Thomas More Society, I'd like to make a public service announcement:

The Oakland Diocese is standing up a pro-bono legal clinic -- the Pope Francis Legal Help Center -- in 2016. The goal of the Center will be to promote justice and foster reconciliation in the community. The Clinic will fulfill its mission in two ways: it will provide free legal representation for those who cannot afford it, and in areas that may not be well served by the legal market.

Legal services will be open to everyone of all faiths and backgrounds. There are four areas that the clinic is going to focus on: Landlord-Tenant, Elder Abuse, Immigration, and Employment (discrimination claims). The Clinic will also put an emphasis on informal mediation in an effort to avoid litigation if possible.

I hope that those of you that "feel the call" can and will help. The clinic will be supported by the Order of Malta and has the full backing of Bishop Barber, SJ.

Now, my very short comments.

I want to take this opportunity to thank the St. Thomas More Society for this very special award. I am truly touched by receiving it, and it is a capstone, for me, of a 30-year career in the law.

I would also like to thank his eminence Archbishop Cordileone for presiding at the mass and for being here this evening; his eminence Bishop Bennett

for his moving and thoughtful homily; for the co-celebrants Fathers Healy, Hurley, Bonfiglio, Gagan, and of course, Brother Draper! And I would like to recognize other members of the religious life for their service for the greater glory of God. Finally, I want to say how happy I am to see all of you here tonight, it is humbling.

I want to speak briefly to my career and focus on the new or young lawyers here tonight. I have had a wonderful career in the law. Interestingly, the law was, in a way, chosen for me. My father, God rest his soul, was from Ireland, and to him and my mother, education was everything. My “orders” were to get a shingle, period. The law made most sense.... being a doctor was not an option! Nor was the religious life!

Now, you have to understand the mixture, if you will, or the intersection of my “Irishness” and my Catholicism. The combination of the first-generation immigrant experience, which, amongst other things, fostered a great love of this country, and being a committed Roman Catholic in an increasingly secular society, instilled in me, like others of a similar background, a desire to “serve.” The Jesuits who taught me to be a “man for others” furthered this pull.

So, I became a prosecutor with Alameda County—the best job I ever had. The allure of the law for me was never about money. Many people fail to realize that good prosecutors, regardless of religion, are working to protect and to serve. Our goal was justice: for the defendant, for the victim, for society. In my view, to do that job well, one must have a sense of balance and a moral compass to help you make some very difficult decisions that come with the power entrusted in you by the state.

This is where my faith helped and challenged me every day. Some would say that I didn’t listen to that inner voice enough as I was a bit of a “hard ass.”

As you well know, it’s also not easy being a Catholic, and it’s sometimes downright hard being a Catholic lawyer or judge. At least it is for me. As Justice Siggins spoke about last year, we, as Catholic lawyers, are often faced with legal predicaments wherein there is a conflict between church



doctrine and secular law: the beginning of life; the end of life, the taking of life. For me, as a Catholic public employee, the challenge was in how to confront and reconcile these conflicts.

Let's take the death penalty as an example. I was confronted often with questions such as: should I bring a capital case against a defendant or defendants; should I, as a lawyer, handle cases that have the potential for the sanction of death; should I vigorously argue for the death penalty; should I sentence another human being to death?

As this example clearly shows, we have a unique calling as Catholic lawyers and judges, and this calling adds a difficult dimension to our practice. How do we Catholic lawyers confront and deal with evil. Evil is not a legal term, but a religious one . . . and yet I saw it almost daily in court. Do we, as Catholic lawyers and Judges, with a formed notion of evil versus good, have a responsibility that transcends the secular calling or law?

For me, this conflict has always presented a struggle, but one that has kept my faith alive and my conscience engaged. My advice: embrace it and God will guide you!

It's been a wonderful 30 years -- many ups, some downs, but at least I wasn't beheaded like More!

Let me close this part of my remarks by quoting another Dartmouth grad, Daniel Webster: "The law, it has honored us, let us honor it"

In closing, I want to take just a moment to recognize some special people in my professional and personal life.

I was lucky to have strong men guide me when I was young, and now strong women surround me: my mother Kathleen, who has been at my side my entire life, and my wife of 31 years, Anne. She is my best friend. Thank you both so much and for putting up with me!

The men and women who are here and who helped shape me as a boy, young man, and a lawyer and judge:

Bishop Bennett, S.J.

Coach Gil Haskell

The Jesuits

Brother Draper

Justices Corrigan, Jenkins, Hanlon, Reardon, and Dondero

Judge Lynch

Judges McBride, Clay, Kelly, and Collins

Kevin Dunleavy

Dennis Herrera

Tip Mazzucco

Kevin Holl

Chief Suhr

Claude Perrasso and Judge Perrasso

John Meehan, who hired me into the DA's office

And finally, but not least, the SI Class of 1976. You guys rock!

Thank you all for being here tonight. What a remarkable journey I have had, and I thank God for it and all of you.

## **The St. Thomas More Society of San Francisco Scholarship**

Thank you for your interest in the St. Thomas More Society of San Francisco Scholarship, a non-renewable award of \$2,000. The Scholarship is intended to recognize scholarship, community service, and service to God as exemplified by our Patron, St. Thomas More. It is limited to students enrolled in Golden Gate University School of Law; San Francisco Law School; University of California, Hastings College of the Law, or; University of San Francisco School of Law for the 2015-2016 academic year. The recipient will be selected by the Executive Committee of the St. Thomas More Society in its sole discretion, and its decision is final.

Please complete all portions of the application below. Use additional pages if necessary. Completed and signed applications, including your law school transcript, must be received on or before January 15, 2016. The information provided will be held in confidence and used only for the purpose of selecting the scholarship recipient. An electronic application form may be found on the Society's website at [stthomasmore-sf.org](http://stthomasmore-sf.org). Applications and transcripts should be mailed to St. Thomas More Society Scholarship, c/o Coblenz Patch Duffy & Bass LLP, One Montgomery Street, Suite 3000, San Francisco, California, 94104.

# The St. Thomas More Society of San Francisco Scholarship

## APPLICATION

Name: \_\_\_\_\_  
                    Last                                      First                                      Middle

Current Address: \_\_\_\_\_  
                            Street                                      City                                      CA                                      Zip Code

Telephone: \_\_\_\_\_

E-mail Address: \_\_\_\_\_

Permanent Address: \_\_\_\_\_  
                            Street                                      City                                      CA                                      Zip Code

List all undergraduate and graduate institutions attended and (if any) degree and year of graduation

<u>Institution</u>	<u>Degree</u>	<u>Year of Graduation</u>
_____	_____	_____
_____	_____	_____
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Law School Class: 20\_\_

List all scholarships and academic, civic, and other awards received since your graduation from high school.

Describe your involvement in law school organizations.

Describe all community and volunteer activities with which you have been involved in the past five years. Identify the activity, your participation, dates of participation, and amount of time involved per week.

Describe your part- and full-time employment during the past five years. Identify each employer, position, responsibilities, dates of employment, and hours per week.

Describe your involvement in religious or church-related activities.

Describe what you like to do for fun.

List the name and telephone number of two personal references. Although not necessary, it would be helpful if the references were familiar with, among other things, your community service and service to God.

In 500 words or fewer, please discuss whether, in practicing law in the 21st century, is it possible, in the words of St. Thomas More, for a lawyer to be his or her client's good servant, but the Lord's first.

In addition to this completed application, please provide a complete official copy of your law school transcript. Applications and transcripts may be mailed to St. Thomas More Society Scholarship, c/o Coblenz Patch Duffy & Bass LLP, One Montgomery Street, Suite 3000, San Francisco, California, 94104, and must be received on or before January 15, 2016.

I, \_\_\_\_\_, certify that all of the statements and answers set forth in this application are true and correct to the best of my knowledge and believe that they fully disclose the information requested. If I am selected, I grant the St. Thomas More Society of San Francisco the right to use my name and photograph in all media in connection with the Society and this scholarship.

Date: \_\_\_\_\_

Signature: \_\_\_\_\_