

St. Thomas More Society
of San Francisco
www.stthomasmore-sf.org

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Regis Servus Dei Prius

October 17, 2016

Dear Members and Friends of the Society:

The annual Red Mass is next Tuesday the 25th. If you haven't made plans to attend Mass, and the reception/dinner afterwards to honor this year's St. Thomas More Award recipient, Stephen T. Lanctot, please do so soon. (Complete the dinner reservation form which is attached, or just email me if you wish to attend.) If you can't make the dinner, plan on attending the Red Mass, and bring a colleague or friend.

Red Mass

Date: Tuesday, October 25, 2016; 5:30 p.m.

Place: Sts. Peter and Paul Church, 666 Filbert Street, San Francisco
(Parking in church/school lot)

The principal celebrant of the Mass will be Archbishop Cordileone. Among the concelebrants will be Bishop Barber of the Diocese of Oakland. Bishop Thomas Paprocki (Diocese of Springfield, Illinois) will deliver the homily.

The tradition of a Red Mass to celebrate the beginning of the traditional legal year, and to seek the Holy Spirit's intercession and guidance for judges, lawyers and all who seek justice, goes back over 750 years. The first recorded Red Mass was celebrated at the Cathedral of Paris in 1245. From France, the tradition spread to other European countries, and later to the U.S., Canada, Australia and the Philippines. The annual Red Mass in Washington DC, celebrated on

the Sunday before the first Monday in October, typically is attended by a majority of the Supreme Court Justices, many members of Congress, and the bench and bar of the capital.

The Red Mass is called such due to the red vestments worn by royal judges participating in the Pope's tribunal, but more importantly, because the color is representative of the Holy Spirit, from whom gifts of wisdom, understanding, counsel and fortitude are invoked on all those in attendance at the Mass.

The Red Mass in San Francisco sponsored by our Society dates back to 1937, and has been celebrated every year since then. This year also marks the 48th presentation of the St Thomas More Award, to honor a person who exemplifies the ideals of service and sacrifice in the pursuit of justice as reflected in the life and death of our patron, St. Thomas More. This year's awardee is Stephen T. Lanctot. (The citation describing Steve's many works and merit is attached to this Newsletter.)

Again, if you haven't made plans to attend, please make them now, and also make plans to attend the reception/dinner following Mass.

**Reception/Dinner Honoring 2016 STMS Award Recipient
Stephen T. Lanctot**

**Immediately following Mass
San Francisco Italian Athletic Club, 1630 Stockton Street
(Across Washington Square from Church)**

Early celebrations of the Red Mass also sought the intercession of St. Yves (or Ivo) of Kermartin, the then recognized patron saint of lawyers in the centuries before the beatification of St. Thomas More. (St. Thomas More and St. Yves are now both considered to be our profession's patron saints.) This month's lawyer-saint is the lesser known of our profession's patrons, St Yves.

St. Yves was born in Breton in northwest France in 1253. In his mere fifty years of life, he would accomplish much as a civil lawyer, ecclesiastical lawyer, judge and priest. He studied civil law at the University of Paris with fellow students, Duns Scotus and Roger Bacon, and then at Orleans, studying Canon law. As a lawyer, and later a judge, he earned the title "Advocate of the Poor." In his work, he represented women, orphans and the destitute. As a judge, he refused to take bribes, which must have been somewhat astounding at the time, leading to this epithet applied to him, "*Advocatus sed non latro, res miranda populo.*" A lawyer but not a thief, a remarkable thing in the people's eyes!

He founded legal fraternities designed to provide legal assistance to the poor (perhaps the first legal aid societies) and often helped disputing parties settle out of court so they could save money (perhaps the first mediation service). At age 31 he was ordained to the priesthood, where serving as a parish priest, he continued to practice law. Once when a mother and son could not resolve their differences, he offered a Mass for them. They immediately reached a settlement.

In his later years, he authored a compilation of all customary law in Brittany, “a welter of all sorts of unwritten and conflicting tradition of dues, privileges and the like (perhaps the first Witkin)! A piece in the Fordham Law Review discusses St. Yves’ most famous case as a lawyer, his clever defense of the Widow of Tours:

It was during his three final student-years at Orleans (probably) that took place the celebrated incident of the Widow of Tours, -the only one of his hundreds of cases to which tradition has attached any legal details. It runs like this:

Tours was near Orleans; the bishop held his court there; and Ivo, while visiting the court, lodged with a certain widow. One day he found his widow-landlady in tears. Her tale was that next day she must go to court to answer to the suit of a traveling merchant who had tricked her. It seemed that two of them, Doe and Roe, lodging with her, had left in her charge a casket of valuables, while they went off on their business, but with the strict injunction that she was to deliver it up again only to the two of them jointly demanding it. That day, Doe had come back, and called for the casket, saying that his partner Roe was detained elsewhere, and she in good faith in his story had delivered the casket to Doe. But then later came Roe demanding it, charging his partner with wronging him, and holding the widow responsible for delivering up the casket to Doe contrary to the terms of their directions. And if she had to pay for those valuables it would ruin her. "Have no fear," said young Ivo, "You should indeed have waited for the two men to appear together. But I will go to court tomorrow for you, and will save you from ruin." So when the case was called before the Judge, and the merchant Roe charged the widow with breach of faith, "Not so," pleaded Ivo, "My client need not yet make answer to this claim. The plaintiff has not proved his case. The terms of the bailment were that the casket should be demanded by the two merchants coming together. But here is only one of them making the demand. Where is the other? Let the plaintiff produce his partner!" The judge promptly approved his plea. Whereupon the merchant, required to produce his fellow, turned pale, fell a-trembling, and would have retired. But the judge, suspecting something from his plight, ordered him to be arrested and questioned; the other merchant was also traced and brought in, and the casket was recovered; which, when opened, was found to contain nothing but old junk. In short, the two rascals had conspired to plant the casket with the widow, and then to coerce her to pay thief the value of the alleged contents. Thus the young advocate saved the widow from ruin.

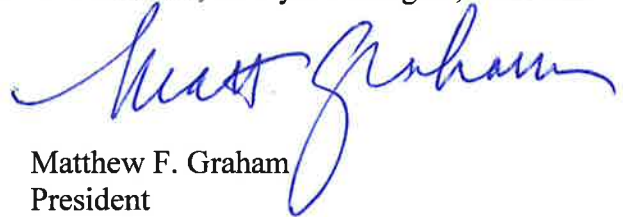
One of his biographers sums up the life of St. Yves as follows:

He was made a calendar-saint, not (like so many) because he was a martyr at the stake, nor merely because he was a faithful servant of the Church, but because from his adult youth for thirty-five years he lived consistently an ideal life of service and sacrifice in the cause of Justice.

And he had pursued this career as an ordinary man, amidst the very same every-day conditions that surround any lawyer and any judge at any time in any country. Well may he be enshrined in our aspirations as an example of the ideal of Justice attainable in real life by a member of our profession!

Remember the Red Mass, and make your reservations for the dinner following.

Never hesitate to contact me, or any member of the Board, with your thoughts, ideas and suggestions.



Matthew F. Graham
President

A Tyranny of Opinions

We live in a confusing world filled with contradictory and conflicting opinions. In many cases, it is difficult to know what to believe. Everyone has a spin, a story to tell, and a message to sell. Statistics generally can no longer be trusted. What is considered good rhetoric now is no longer merely persuasive, but often manipulative and even devious. There is a kind of tyranny of opinions in our world, and even institutions we should be able to trust, like the government, the media, and the scientific establishment, sometimes prove to be untrustworthy.

It also seems that everywhere we turn, there are attacks on the faith. We are assaulted with messages and opinions that seek to dissuade us from the time-honored beliefs we have been raised with and to turn us away from the Church. Recently, for example, emails leaked to the public involving a high-ranking official in one of the presidential campaigns denigrated the Catholic faith, denounced Catholicism as a “bastardiz-ation,” and, in an effort to correct our “backwards” beliefs, conspired to bring about a so-called “Catholic Spring” in the Church.

One of the many views touted in the public square as worthy of belief opines that the death penalty can and should be reformed in order to expedite the process of killing individuals convicted of capital crimes. Proposition 66 seeks to reform the death penalty system by imposing a five-year time limit by which courts are to decide appeals and by involuntarily conscripting appellate court attorneys to handle death penalty appeals.

However, as the Catholic bishops of California have said, “the current use of the death penalty does not promote

healing. It only brings more violence to a world that has too much violence already.” As Pope Francis has recently stated: “The death penalty is an offense to the inviolability of life and to the dignity of the human person; it . . . does not render justice to victims, but instead fosters vengeance.” (message to the 6th World Congress against the Death Penalty, June 2016).

As Catholics, we are called to protect and defend human life wherever possible because the fundamental dignity of every human being compels us to believe in the power of rehabilitation. In other words, our God is a God of second chances. In this Year of Mercy, we do well to remember the story of the woman caught in adultery (Jn. 8:3-11). Under the law, she should have been condemned to death, but Christ did not condemn her. In telling her to “go and sin no more,” he demonstrated his belief in the ability of people to change, to become new creations through God’s grace, and to be redeemed through the saving power of the God-man who would allow himself to be subjected to the death penalty, in order that all of us deserving death by our crimes might live.

Our Catholic teaching is a treasure in confusing times, an anchor in stormy waters, and a rock to stabilize shifting ground in an unreliable world. It is tried and true and has withstood the test of time. To be a thinking Catholic in this environment does not require us to probe and test every Church teaching against the tyranny of opinions existing in the world, but rather to have the patience to listen together to our collective consciences with humility, to reflect deeply on the Church’s

The Chaplain's Corner
October 2016

tradition and teaching with open hearts and rational minds, and then to trust what we have heard and believed. Moreover, to be a courageous Catholic means defiantly and unapologetically living our faith even amidst this prevailing tyranny of opinion.

Father Roger Gustafson

STEPHEN T. LANCTOT

A native son of San Francisco, Stephen T. Lanctot grew up in the Haight Ashbury neighborhood where he attended nearby St. Agnes grammar school and St. Ignatius College Preparatory. He left the City to attend Santa Clara University, where he received a degree in history in 1973. After working in the maritime industry, he returned to the Hilltop where he attended the University of San Francisco School of Law while continuing to work full-time throughout his law school studies.

Steve graduated with a law degree from USF in 1978 and began his legal career as Associate Division Counsel for Sea-Land Service before moving to law firm practice at Tobin & Tobin. In 1983, he joined the firm now known as Coblenz Patch Duffy & Bass, where for over 30 years he has practiced labor and employment law with creativity, humility, and good-humor.

A long-time parishioner of St. Philip Neri in Alameda, Steve has been a dedicated servant of the community, and particularly Catholic institutions, throughout his life. He has served as a member of the St. Philip Neri School Board, the Board of Governors of USF School of Law, the USF Alumni Board, the St. Mary's Cathedral Board, the Board of Directors of the National Brain Tumor Society, the American Auxiliary of the Paris Foreign Missions, and the Guardsmen Board of Directors.

Steve is especially devoted to Catholic education, particularly to programs that foster Catholic education for the urban poor and underserved. Perhaps most significantly, Steve was instrumental in helping to save San Francisco's Immaculate Conception Academy, which for over 130 years has served underprivileged young women and their families in San Francisco. During a time in which many of the City's girls' high schools were closing, for 10 years he worked tirelessly as the Chairman of ICA's Board of Directors and led the school in its successful transition to a Cristo Rey school, a model that provides needy students with professional workplace skills as well as an excellent and affordable education. For his dedication and service to the school, Steve was honored with ICA's Cristo Rey Leadership Award. He is now supporting the exploration of a Cristo Rey school to serve the residents of Oakland and the east bay.

Steve and his wife Mary, an educator, are proud parents of three adult children, Brendan, Madelyn, and Caitlin, and devoted grandparents to Maddock and Beatriz.

With a ready smile, Steve exemplifies St. Thomas More's qualities of generosity, humility, faithfulness, and joy. In recognition of a lifetime of service to the church and to those in need, the St. Thomas More Society of San Francisco proudly and with great appreciation recognizes Stephen T. Lanctot with the 2016 St. Thomas More Award.

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Regis Servus Dei Prius

YOU ARE CORDIALLY INVITED TO ATTEND

THE 2016 RED MASS

Saints Peter & Paul Church
666 Filbert Street
San Francisco
Tuesday, October 25, 2016
5:30 p.m.

Sponsored by

THE ST. THOMAS MORE SOCIETY OF SAN FRANCISCO

Honoring 2016 St. Thomas More Award Recipient

STEPHEN T. LANCTOT

Reception and Dinner to follow
The San Francisco Italian Athletic Club
1630 Stockton Street
San Francisco
7:00 p.m.
Reservation Form Enclosed

A response is requested by Wednesday, October 19, 2016

St. Thomas More Society of San Francisco

**2016 RED MASS
RECEPTION AND DINNER**

RESERVATION FORM

**HONORING STEPHEN T. LANCTOT
RECIPIENT OF THE 2016 ST. THOMAS MORE AWARD**

Tuesday, October 25, 2016
The San Francisco Italian Athletic Club
1630 Stockton Street, San Francisco

Please reserve ___ Banquet places at \$90 per person
Please reserve ___ Banquet places at \$45 per person (clergy and students)

Name: _____ Chicken _____ Salmon _____ Eggplant _____

Phone: _____

E-mail: _____

Names of others in your party for whom payment is submitted (use additional sheets if necessary):

_____ Chicken _____ Salmon _____ Eggplant _____

_____ Chicken _____ Salmon _____ Eggplant _____

Please return this form and a check payable to the St. Thomas More Society of San Francisco to:

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San Rafael, California 94901
Phone 650-224-1129 | Fax 415-461-5946
orphanopoulos@gmail.com

Payment may also be made via Paypal to stthomasmoresf@yahoo.com.

PLEASE RESPOND BY WEDNESDAY, OCTOBER 19, 2016