

Ad Veritatem

Volume 14 Issue 9

St. Thomas More Society of Orange County

SEPTEMBER 2009

More pointed out the centrality of pride, "the mischievous mother of all manner of vice."

Thomas More: Portrait of Courage

SEPTEMBER MEETING:

WEDNESDAY SEPTEMBER 16, 2009 NOON

SPEAKERS: DEACON DOUG COOK

TOPIC: "Cursillo: Living, Learning & Loving Our Faith"

DETAILS ON PAGE 3

"Ad Veritatem" is Latin for "Toward the truth."



WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, five "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a fourteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 970.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

St. Thomas More, please pray for us. †

FOR MORE INFORMATION, PLEASE CONTACT:

President Don Hunsberger

(714) 663-8000 or dah@hunsbergerlaw.com,

Secretary Judy Patno

(714) 871-6655 or jpatno@patnolaw.com.

Ad Veritatem Editor Anne Lanphar

(714) 250-1453 or alanphar@firstam.com

VISIT OUR WEBSITE at www.stthomasmore.net †

THOMAS MORE SOCIETY BOARD OF DIRECTORS

HON. DAVID BELZ

O.C Superior Court

HON. MICHAEL BRENNER

O.C. Superior Court, Ret'd

FABIO R. CABEZA

McQueen & Ashman LLP

STEVEN COTUGNO

*Software Engineering
Consultant*

JOHN FLYNN

*Nossaman Guthner
Knox & Elliott*

DONALD A. HUNSBERGER

*The Law Offices of
Donald A. Hunsberger*

DEBORAH KNEFEL

*Anaheim Deputy
City Attorney*

ANNE LANPHAR

*First American Professional
Real Estate Services, Inc.*

DAVID LUKE

ARM Tech

WILLIAM MALECKI

State Comp. Ins. Fund

HON. DAVID MCEACHEN

O.C. Superior Court

MICHAEL G. MURPHY, CPA

Murphy Murphy & Murphy, Inc.

JUDY PATNO

Law Offices of Judy Patno

JAMES L. POTH

Jones, Day

NANCY RANEY

Law Offices of Nancy Raney

GREGORY WEILER

*Palmieri Tyler Weiner
Wilhelm & Waldron*

DAVID WERNER

Law Offices of David C. Werner

PRESIDENT

Donald Hunsberger

SECRETARY

Judy Patno

CHAPLAIN

FR. HUGH BARBOUR,

O. PRAEM, PH.D.

St. Michael's Abbey

SEPT.
MEETING

DEACON DOUG COOK

“Cursillo: Living, Learning & Loving Our Faith”

WHEN:
NOON
Wed. Sept. 16

WHERE:
First American
Trust Bldg.
5 First American
Way, Santa Ana

FOR DIRECTIONS
(714) 250-3000

COST:
\$15 lunch

Doug Cook earned his Bachelor of Science degree in Engineering from Purdue University in 1967 and an EMBA from Claremont Business School in 1995. He retired as Director of Facilities for Raytheon/Hughes Aircraft Company.

On May 12, 1979 Doug was ordained as a deacon by Bishop William Johnson in the Diocese of Orange. Since his ordination, he has served at San Antonio de Padua parish in Anaheim Hills where he has founded and administered a parish based ministry to assist homeless families in 1986. Deacon Doug has also served the parish by teaching in various ministries including Confirmation classes as well as Director of Eucharistic Ministers and RCIA. In addition to the administrative work, he has baptized over 1200 children and witnessed 200 marriages.

For the Diocese of Orange, Deacon has served as a member of the Diaconate Board as well as various positions in the Deaconate. He has also been a member of the Religious Education Board and assisted as MC for confirmation for Bishop Dominic Luong. Since 2005, Deacon Doug has been the Executive Director for the Orange County Cursillo community.

Everyone is welcome!
For questions, call Don Hunsberger (714) 663-8000

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

- OCTOBER 21**
- NOVEMBER 18**
- DECEMBER 16**
- JANUARY 20**

RED MASS

MONDAY NOVEMBER 9, 2009

HOLY FAMILY CATHEDRAL

6:00 PM MASS

RECEPTION & DINNER FOLLOWING †

CALENDAR
REMINDERS



IN THIS ISSUE:

4
A Message from our Chaplain
Law or Liberty?

5
God's Silence
Bishop Norman McFarland

7
Nazi Collaborator
or Catholic Hero
Ronald Rychlek

8
More on the
Example of Christ

9
Silence is Not Always Golden
Anne Nelson Lanphar



Law or Liberty?
Page 4



Silence is Not Always Golden
Page 9

11
Scriptural Corner
Matthew 10: 32-22

12
Thought for the Day
The Carpenter

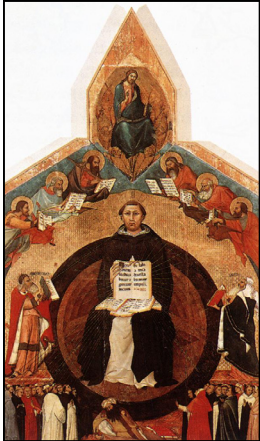
13
Papal Message

14
Catholic Catechism
Role of the Laity

16
From the Library
The Faith of Our Fathers



A
MESSAGE
FROM
OUR
CHAPLAIN



TRIUMPH OF
ST THOMAS AQUINAS

Francesco Traini

(1340)

LAW OR LIBERTY: SEVERAL CATHOLIC APPROACHES TO SOLVING PRACTICAL MORAL DOUBTS OR PRUDENCE AMIDST THE PROBABILITIES

FR. HUGH BARBOUR, O. PRAEM, PH.D.

Ever since the time of the Renaissance, when the autonomy and uniqueness of the individual began to receive such emphasis as to become the guiding principle for moral choices, law and liberty have been seen as opposing forces, the former restricting, and the latter freeing the individual. Practical moral doubts, concrete cases to which principles were applied, were dealt with almost exclusively in terms of the tension between law and freedom. Catholic moral philosophers accommodated themselves to this approach, and developed several theories on how to resolve a moral doubt while giving law and freedom each their due. Even today these approaches are taught as practical guides in Catholic seminaries which still follow a classical course of instruction. Lawyers, who deal so much with the interpretation of the law of the state, will find these systems interesting. They have analogous applications in the legal profession, even though they were designed for the confessional. Professionally, too, they can help to clarify our moral reasoning, which is sometimes not as refined as our legal argumentation!

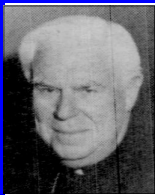
Theory #1: PROBABILIORISM ("more probable-ism" from the Latin *probabilior* comparative form of the adjective *probabilis*) When there is a choice between an action which favors the law or which favors individual freedom, then the opinion favoring freedom may (but does not have to) be followed only when it is more probable than the safer opinion favoring the law. Example: Mary is a fifteen year old whose parents have told her never to go anywhere with strangers. Her regular car-pool ride comes to pick her up, but instead of Mrs. Smith, the driver is Mrs. Smith's sister, Mrs. Jones, who is visiting from out of town to help her sister who has just had twins. Mary judges that it is more probable that her parents did not intend to include Mrs. Jones in the category of stranger, even though she does not know her, and so she takes the ride with the stranger. There is some risk involved in her choice, but it is so minimal given the probabilities, that Mary favors a greater probability to an overly cautious interpretation of her parents' rule. Probabiliorism is often identified with the Dominicans and Franciscans.

Theory #2: AEQUIPROBABLISM ("equally probable-ism") When there are opposing opinions which are both practically and equally probable one favoring freedom, the other the law, then the opinion favoring freedom may (but does not have to) be followed, as long as the question is of the existence of the law, and not of its cessation. Example: It is equally probable that I did and that I did not fulfill my sworn promise to give a certain amount of money in reparation for my past greed. Then I must give the money in case of doubt. But if I honestly cannot remember if I even made such a promise, and the reasons for and against my having promised are both probable, then I do not have to give on account of this doubtful promise, even though it may be laudable to do so. The former case regards the cessation of a law known to exist, the latter case the mere existence of a law. Aequiprobablism is the theory of Saint Alphonsus Ligouri, founder of the Redemptorists.

Theory #3: PROBABLISM (simply "probable-ism") When there is an opinion which is really and truly probable favoring the freedom to perform some act, then it may be followed without sin, even if the safer opinion to the contrary is really and truly more probable. Example: Bob is six feet three inches tall and knows that he can drink five beers over a full lunch and an afternoon of TV football without losing his reason or free will, so this afternoon he drinks seven, figuring that he can handle them (Of course, he's not driving anywhere). Prescinding from other issues of health and example, Bob can judge for himself about his own capacities, although it is clear even to him that he is taking matters to their limit. Probablism is usually identified with the Jesuits (!) It was against this system that Blaise Pascal wrote his famous Provincial Letters.

Although different moral philosophers identify themselves with these systems, just a little reflection will tell us that all three have some practical application according to the issues involved. Little Mary's parents wouldn't want her to use the theory of probablism to judge who is a stranger, while on the other hand it doesn't seem reasonable to hold big Bob to two beers using the theory of probabiliorism. Aequiprobablism works practically like either of the other two theories, depending on the issue discussed, but is especially helpful for questions of determining strict obligation.

The reason why all these theories have some application is simple. The real moral system which is not theoretical, but practical, and is to be used by all Catholics whether they follow More or



GOD'S SILENCE

BISHOP NORMAN MCFARLAND

ORIGINALLY PRINTED IN JULY 2002

Shusaku Endo (1923-1996) is widely regarded as Japan's foremost novelist of the 20th century, a very unique distinction insofar as he was not just a writer who happened to be a Catholic, but "a Catholic writer" in the cast of Graham Greene, Walker Percy and George Bernanos, in a country with a cultural tradition not at all oriented toward a Westernized Christianity extracted out of Europe. The conflict between East and West, especially in its relationship to Christianity, was the vexatious problem that preoccupied Endo.

His literary output was largely rooted in the struggle that seemed to him endemic to the living out of one's faith. In reading his novels, I distinctly heard in them echoes of the mysterious Genesis story of Jacob wrestling God by the waters of Jabbok, refusing to let go throughout the night (32:23-33). There was the perception that unless, like Jacob, one is willing to wrestle until dawn and look with bloodshot eyes into the face of God saying, "I will not let you go until you bless me," our faith will be immature if not anemic. Endo recognized in his own struggle "the confrontation of my Catholic self with the self that lies underneath," what he called "the mud swamp Japanese in me."

For Endo saw that, in the orchestration of humanity, "Catholicism is not a solo, but a symphony.... If I have trust in Catholicism, it is because I find in it much more possibility than in any other religion for presenting the full symphony of humanity. The other religions have almost no fullness; they have but solo parts. Only Catholicism can present the full symphony. And unless there is in the symphony a part that corresponds to Japan's mud swamp, it cannot be a real religion. What exactly this part is – that is what I want to find out."

In pursuit of his quest amid his personal faith struggles, Endo returns repeatedly in many of his novels and short stories to the relentless, brutal torture of Christians in 17th century Japan in an attempt to get them to apostatize, and to suppress Christianity completely. He combines vivid historical detail with chilling descriptions of the huge cost of remaining faithful to the Lord, a price scarcely equaled in the entire history of religious persecution.

His classic novel on the theme, *Silence*, jarred me more profoundly than any book I have ever read. In a factual historical setting, the protagonist of the story is a young Portuguese priest who travels to Japan to minister to the underground Church, fully anticipating and willing to embrace martyrdom. He is nourished by the memory of a treasured face of Christ, full of "vigor and strength," an image that expresses to him the certainty of God's presence in his mission. But he is confronted only with God's silence in the extreme agony of captured believers, and he suffers "the feeling that while men raise their voices in anguish, God remains with folded arms, silent."

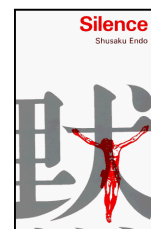
The silence becomes only louder when the priest himself is captured -- not to be racked and killed, but forced to watch the hideous torture of his fellow Christians and listen to their cries, cries he is assured he can bring to a stop by a simple external act: to apostatize by trampling on a *fumie*, an image of Christ, "no longer serenely triumphant, but ugly ... worn down and hollow." [In Ueno Museum in Tokyo one can still see *fumie* "rubbed flat and shinning by the hundreds of feet that ached with pain ... while they trampled on someone whom their hearts loved" – Translator's Preface] While watching a group of Japanese Christians being tortured mercilessly, one of the novel's characters sobs, "Certainly Christ would have apostatized for them!"

Two questions jump out at the one who dares to read this novel – and it is not for everyone. Surely we should sense a warning about being too presumptuous concerning the depth of our own faith (Saint Paul had some sharp things to say in this regard) or being too glib in its articulation (Christ took Peter to task for that). As we sit in the comfort of our homes, maybe we ought to think hard about what God could have in store for us before we shed these mortal coils, and pray always for the strength to remain faithful no matter what. Or are we unaware that the Church has had in the last one hundred years more martyrs than in all previous centuries combined? But some Catholics today are quoted as saying that the Church's present crisis is too much for them and they want out!

Then there is the question of God's seeming unresponsiveness in the face of such assurances by Jesus as, "Ask, and you will receive. Seek, and you will find. Knock and it will be opened to you" (Matt. 7:7); "...if two of you join your voices on earth to pray for anything whatever, it shall be granted you by my Father in heaven" (Matt. 19:19). Pope John Paul, in his yearlong series of addresses on the Psalms that make up part of the Liturgy of the Hours, addressed this mystery in several of his general-audience meditations, speaking of the anguish that sometimes touches the lives of believers. Reflecting on Psalm 76 -- and noting that "Just as dark days appear, in which the sky is



His literary output was largely rooted in the struggle that seemed to him endemic to the living out of one's faith. In reading his novels, I distinctly heard in them echoes of the mysterious Genesis story of Jacob wrestling God by the waters of Jabbok....



(Continued from page 5) God's Silence

covered with clouds threatening a storm, so our life experiences days full of tears and fear" -- he says, "Here we have before us, first of all, the [Psalmist's] lamentation on the sad present and on God's silence. A cry for help is directed to a seemingly mute heaven, the hands are raised in supplication, the heart is overwhelmed by desolation ... The Psalmist wonders why the Lord ever rejects him, why He has changed His appearance and action."

The Holy Father in later continuing the same subject with a meditation on Psalm 79, remarks that the Lord is invoked there by the Psalmist as *Shepherd of Israel* and "leads His flock, namely, His people, and protects them from dangers. That is what He did during the desert crossing. Now, however, he seems absent, almost asleep or indifferent. He offers the flock which he was to lead and nourish only the bread of tears. The enemies laugh at this humiliated and offended people; yet God does not seem to be moved, to be 'stirred up,' nor does he reveal His power, arrayed to defend the victims of violence and oppression."

"However," Pope John Paul says, "there are reasons for hope. And what emerges from the second part of the supplication is like a hymn destined to propose again the courageous confirmation of one's faith even in the dark day of pain. One sings about the salvation of the past, which had its epiphany of light in creation and in deliverance from the slavery of Egypt. The bitter present is illuminated by the past salvific experience, which is a seed planted in history: it is not dead but only buried, and will sprout later."

Two concluding notes. On the last page of *Silence*, the young priest who risks his life to bring Christianity to the Japanese, but falters under extreme pressure, betraying God and himself, says "Lord, I resented your silence." Back comes the answer: "I was not silent. I suffered beside you."

The Golden Country, another of Endo's novels on the same theme, ends with a report that all the loyal Christians arrested had been executed, just as a messenger comes in with the news that "Four Christian priests have just landed in Amami Oshema. They came over in a small boat rowed by Chinese and managed to land under the cover of night." †

SOCIAL JUSTICE

**VOLUNTEER WITH MEMBERS OF THE LEGAL
COMMUNITY TO HELP SERVE BREAKFAST**

FOURTH SUNDAY OF EACH MONTH

BREAKFAST 8:30-10:30 AM

FOLLOWED BY MASS



**OC CATHOLIC WORKER
316 Cypress, Santa Ana, CA
(714) 558-7478**

For more information, contact:

Greg Weiler (949) 851-7238 or gweiler@ptwww.com or
Steve Cotungo (949) 412-8663 or scotungo@sbcglobal.net

PRAYER PETITIONS



*Heavenly Father, I offer you this day
all that I shall think, do or say,
uniting it with what was done
by Jesus Christ, your only Son. Amen*

- ◆ Patricia Goethels (sick)
- ◆ Judi McEachen (deceased)
- ◆ Dr. Douglas McKee (deceased)
- ◆ Bill Allard (special intention)
 - ◆ Carol Flynn (illness)
 - ◆ Carli Whittemore
- ◆ Ryan McEachon (special intention)
- ◆ Heather Flynn USAF (special intention)

*If you have a special need for
prayer, please let us know so by
emailing your request to
alanphar@firstam.com*

- ◆ John Flynn IV USNA (special intention)
 - ◆ Kathy Todd (cancer)
- ◆ Julia Nelson (serious illness)
 - ◆ Sean Nelson (illness)
 - ◆ Scott Smith (illness)
- ◆ Anne Lanphar (special intention)
 - ◆ Children in Juvenile Hall
- ◆ Homeless and Isaiah House †

NAZI COLLABORATOR OR CATHOLIC HERO

Ronald Rychlak*

In October 2008, the Archdiocese of Zagreb celebrated the 10th anniversary of the beatification of Aloysius Cardinal Stepinac, who led the Catholic Church in Croatia during the Second World War. Though he is a hero in Croatia, his reputation elsewhere is a matter of controversy: The Communist regime that took over after the war convicted him of having collaborated with the Nazi puppet regime during the war. The evidence that the Communists manufactured for the cardinal's show trial confounds students of history even today.

Early in World War II (March 1941), Croatia came under the control of a new government led by Ante Pavelić and his Nazi-like party, the Ustashi. The Ustashi unleashed a wave of brutality against Jews and Orthodox Serbs that shocked even the Nazis. From the beginning, then-Archbishop Stepinac used his position to protest the abuses and to protect the victims. A German Nazi general once declared: "If any bishop in Germany were speaking this way, he would not descend alive from his pulpit!"

After the war, Communist partisans under Marshal Josip Broz – better known as Tito – established a new Serbian-dominated Communist regime, the Socialist Federation of Yugoslavia. The new government persecuted Catholics and the Catholic Church, confiscating property, closing seminaries and schools, banning Masses, and arresting clergy.

Before coming to power, the Communists had used Archbishop Stepinac's speeches against the Ustashi in their propaganda. Now, however, the archbishop was a threat. After more than a year of his protesting Communist abuses – and Tito doing what he could to silence the Catholic leader – Yugoslav authorities arrested Archbishop Stepinac and charged him with having collaborated with the Ustashi.

The archbishop's trial started on September 30, 1946. The world press recognized it as a sham. The prosecution had had 15 months of open access to captured government and Church documents in which to prepare its case. Meanwhile, Archbishop Stepinac's lawyers had one week to collect evidence and one hour to meet with their client. Many defense witnesses were not permitted to testify, much defense evidence was ruled inadmissible, and (as clearly established later) key prosecution evidence was manufactured. Naturally, Archbishop Stepinac was found guilty and sentenced to 16 years at hard labor.

Due to indignation throughout the democratic world, the archbishop was not made to do the hard labor. Instead, he was kept in a small cell, isolated from the outside world. Tito did, however, permit carefully selected groups to observe the prisoner and report back on how well he was being treated. (*Time* magazine wrote that these reports were not worth the paper they were printed on.)

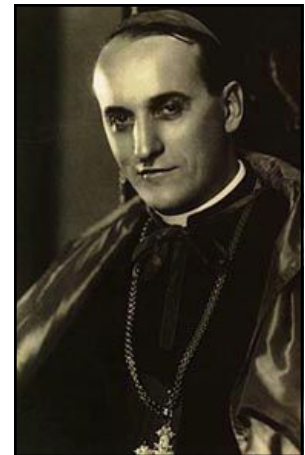
In 1950, a group of American senators sought to allow American aid to Yugoslavia on the condition of Archbishop Stepinac's release. Realizing the need for better relations with the West, and also concerned about the archbishop's declining health, in 1951 Tito said that he would release the archbishop on the condition that he leave the country. But Archbishop Stepinac refused to leave his people. Finally, in December of that year, Tito sent him to house arrest in his native village of Krasic. Pope Pius XII named Archbishop Stepinac a cardinal, but he did not make the traditional trip to Rome; he knew that if he left the nation, Tito would not let him return.

Cardinal Stepinac's health declined, and he died on February 10, 1960, while still under house arrest. (Later tests indicate that he had in fact been slowly poisoned.) In 1992, Croatia came out from under the thumb of Communism. One of the first acts of the new parliament was to issue a declaration condemning "the political trial and sentence passed on Cardinal Alojzj Stepinac in 1946." Archbishop Stepinac was condemned, Parliament said,

because he had acted against the violence and crimes of the communist authorities, just as he had acted during the whirlwind of atrocities committed in World War II, to protect the persecuted, regardless of the national origin or religious denomination.

Yugoslavian political dissident Milovan Đilas said, the problem with "Stepinac was not his policy towards Ustashi, but towards the Communists."

But the archbishop's trial would have greater repercussions than anyone could have known at the time. In 1946, prior to the trial, the Communist Party had published a book that contained forged and carefully edited documents designed to make the prelate and the Catholic Church look



ST. ALOYSIUS STEPINAC
1898—1960

by Ronald Rychlak -
Originally printed on
October 31, 2008 in
InsideCatholic.com, the
leading online journal of
Catholic faith, culture,
and politics.

(Continued from page 7) [Collaborator or Hero?](#)



**STEPINAC'S GRAVE
IN THE ZAGREB
CATHEDRAL**

bad. In the 1960s, Italian writer Carlo Falconi sought permission from the Yugoslav authorities to conduct research in Croatian archives for a book that he was writing. Party officials were in a quandary: If they gave him access to the relevant files, the fraud would be uncovered. Eventually, they handed over carefully selected documents and provided Falconi with a copy of the Communists' 1946 book. He was not given access to any materials that could contradict the Communist-manufactured propaganda.

Thus, on the basis of forged and edited documents assembled by the Yugoslav secret police, Falconi wrote his book, *The Silence of Pius XII*. That book presented what we now know to be fabricated documents that have confounded scholars for decades, and it shaped much of the later writing on Pius XII.

Archbishop Stepinac and Pius XII are both under consideration for sainthood – no thanks to the enemies of the Church who did their best to tarnish their names. If saints truly serve as our examples, one of the many important lessons we can learn from their lives is that human institutions, including our courts, are only as good as the people who run them. †



THE WRITINGS OF THOMAS MORE

MORE ON THE EXAMPLE OF CHRIST

One telling example of how to deal with an enemy, he said, is the way Jesus treats Judas at the moment of betrayal. Here Christ gives a remarkable example of prudence and patience. In all that he does, Christ wants to teach us “to bear patiently and gently all injuries and snares treacherously set for us; not to smolder with anger, not to seek revenge, not to give vent to our feelings by hurling back insults, not to find any empty pleasure in tripping up an enemy through some clever trick, but rather to set ourselves against deceitful injury with genuine courage, to conquer evil with good—.... to make every effort by words both gentle and harsh, to insist both in season and out of season, that the wicked may change their ways to good, so that if anyone should be suffering from a disease that does not respond to treatment, he may not blame the failure on our negligence but rather attribute it to the virulence of his own disease.”

Throughout his dealing with Judas, Christ acts “as a most conscientious physician” who tries two different “ways of effecting a cure.” First, he uses a gently approach; he asks, “Friend, why have you come?” This kind appeal to Judas’s conscience is of no avail. But Christ, as soon as he sees that Judas is not responding, tries again. He “immediately adds in a grave tone, ‘Judas, do you betray the Son of Man with a kiss?’ Unfortunately, Judas uses his free will to reject what could have healed that conscience of his, so “full of guilty sores.”

From even this one example, one can see why More insisted that “nothing can contribute more effectively...to the implanting of every sort of virtue in the Christian breast than pious and fervent meditation on the successive events of Christ’s Passion.”

[Thomas More: A Portrait of Courage](#) Gerard Wegemer Scepter Publishers (p. 92-3) †

SIMPLE TRUTHS



Fulton J. Sheen

"The greatest untapped reservoir of energy in the universe is the depths of our own souls. Though we live with self for a lifetime, we seem to know other persons better; at any rate, we judge them more than we do ourselves, and we analyze them better than ourselves." †

SILENCE IS NOT ALWAYS GOLDEN

Anne Nelson Lanphar, Esq.*

The old cliché “*Silence is golden*” is certainly near and dear to the hearts of any parent with more than one child. Actually my favorite quote is from Bill Cosby who astutely observed that “*Parents don’t want justice, they want silence!*”

Silence.

Silence is very rare in our lives. It is rare in our society. There is such a constant level of noise from televisions, VCRs, radios, CD players, telephones, pagers, even our computers are now considered antiquated unless we have all the latest audio equipment. We have radios designed to operate in showers and even telephones in our bathrooms! We have become so accustomed to the cacophony of noise that we have developed a fear of silence. Noise helps us to block out those things about which we do not want to think. Noise distracts us. I know it is hard to be at peace with silence because it took me a long time to be able to turn off the radio in the car on the way to work and pray the rosary. For a long time I would find that while I was praying, I was also thinking and when I hit into an area that was painful, my hand would automatically reach out for the knob to turn on the radio. It surprised me every time it happened. It also made me think about why I was hiding from the issue. It has taken some time but now I love to drive to work praying the rosary – I arrive at work in much greater peace. Silence gives us a chance to become quiet and peaceful so we can hear God in our hearts. Without some silence in our lives, how can we hear God without Him having to use a megaphone and a baseball bat to get our attention?

Silence is important but it is *not* always golden.

Our patron saint, Thomas More, is probably the most famous person who used silence as a shield under the law but whose silence was, in fact, a deafening proclamation of his faith.

A Man for all Seasons is a play written by Robert Bolt in 1960 that immortalized the brilliance, integrity and martyrdom of Thomas More. In 1966 the play became an Academy Award winning movie starring Paul Scofield as More. This literary depiction of More’s life is remarkable in its historic accuracy.

More who lived in the early 1500’s was one of the most renowned lawyers in England. He was known and respected across Europe as a scholar and author having written a number of books including **Utopia** but more importantly he had penned a number of clever, articulate and often humorous responses to the destructive heresy’s promulgated by Luther and others. He was a respected judge and served his country as a statesman in numerous positions. A devoted husband and father, he was dedicated to the education (both secular and religious) of his four children and his ward. More was loved by his neighbors and was cherished by friends primarily because of his honesty, his kindness, his intelligence, his generosity of spirit, his humor and, most importantly, his integrity which was solidly based on a deep religious faith.

As the Chancellor of England, More held the highest public office in England during one of the most tumultuous times in history. King Henry VIII was rapidly deteriorating into a self-centered egotistical tyrant willing to forfeit all his beliefs in order to satisfy his immediate earthly desires. Encouraged by weak men who sought to ingratiate themselves to the King and solidify their power and wealth, the King finally declared himself to be the head of the Church in England and granted himself the divorce that had been denied by the Pope.

During these dangerous times, More, being a brilliant lawyer, carefully crafted a defensive strategy based upon established English legal principles designed to survive the winds of oppression sweeping the country. More could not support the King’s break with the Papacy and so resigned his position without comment. However, seeking to please the King, Cromwell sought to force More to support the King or face imprisonment. Without comment, More refused to take the oath that Cromwell had pushed through Parliament and which was required of all citizens. More maintained his silence for which he was imprisoned for almost a year in the Tower of London. Eventually More was charged with treason for refusing to take the oath. The following is an excerpt from the trial of More as depicted in **A Man for All Seasons**:

NORFOLK: Be seated. Master Secretary Cromwell, have you the charge?

CROMWELL: I have, my lord.

NORFOLK: Then read the charge.



**MORE’S FAREWELL TO
HIS DAUGHTER
MARGARET ON THE
WAY TO HIS DEATH**

(Continued from page 9) Silence is Not Always Golden

CROMWELL: (Formally) That you did conspire traitorously and maliciously to deny and deprive our liege lord Henry of his undoubted title, Supreme Head of the Church in England.

MORE: (With surprise, shock and indignation) But I have never denied this title!

CROMWELL: You refused the oath tendered to you at the Tower and elsewhere—

MORE: (Again shocked and indignant) Silence is not denial. And for my silence I am punished, with imprisonment. Why have I been called again? (At this point he is sensing that the trial has been in some way rigged)

NORFOLK: On a charge of High Treason, Sir Thomas.

CROMWELL: For which the punishment is not imprisonment.

MORE: Death...comes for us all, my lords. Yes, even for Kings he comes, to whom amidst all their royalty and brute strength he will neither kneel nor make them any reverence nor pleasantly desire them to come forth, but roughly grasp them by the very breast and rattle them until they be stark dead! So causing their bodies to be buried in a pit and sending them to a judgment...whereof at their death their success is uncertain.

.....

CROMWELL: Now, Sir Thomas, you stand upon your silence.

MORE: I do.

CROMWELL: But, Gentlemen of the Jury, there are many kinds of silence. Consider the silence of a man when he is dead. Let us say we go into the room where he is lying; and let us say us say it is in the dead of night—there's nothing like darkness for sharpening the ears and we listen. What do we hear? Silence. What does it betoken, this silence? Nothing. This is silence, pure and simple. But consider another case. Suppose I were to draw a dagger from my sleeve and make to kill the prisoner with it, and suppose their lordships there, instead of crying out for me to stop or crying out for help to stop me, maintain their silence. That *would* betoken! It would betoken a willingness that I should do it, and under the law they would be guilty with me. So silence can, according to circumstances, speak. Consider, now, the circumstances of the prisoner's silence. The oath was put to good and faithful subjects up and down the country and they had declared His Grace's title to be just and good. And when it came to the prisoner he refused. He calls this silence. Yet is there a man in this court, is there a man in this country, who does not *know* Sir Thomas More's opinion of the King's title? Of course not! But now how can that be? Because this silence betokened—nay, this silence was not silence at all but most eloquent denial.

MORE: (With some of the academic's impatience for a shoddy line of reasoning) Not so, Master Secretary, the maxim is "qui tacet consentire." (Turns to Common Man) The maxim of the law is (Very carefully) "Silence gives consent." If, therefore, you wish to construe what my silence "betokened," you must construe that I consented, not that I denied.

CROMWELL: Is that what the world in fact construes from it? Do you pretend that is what you wish the world to construe from it?

MORE: The world must construe according to its wits. This Court must construe according to the law.

More's brilliant strategy was designed to protect his life by operating carefully within the protections offered by the secular laws **BUT** his technical legal strategy was also carefully crafted to ensure that his real position was, in fact, made known to the world. As Cromwell accurately observed, the world, in fact, construed More's silence as his refusal to condone the King's actions. More's silence, his refusal to take the oath even to the point of losing his position, his wealth and his freedom, spoke by far louder than words! Although he was technically "silent," he was, in fact, clearly, loudly and unequivocally proclaiming his beliefs to the world.

Today we have many opportunities to proclaim the truth of Christ and His Church. We often hear people discuss and support, directly or indirectly, abortion, sexual promiscuity, homosexuality, pornography, assisted suicide, obscenities, profanity, birth control, superstitions, astrology, capital punishment, and much more. Do we proclaim Christ's truth or do we hide behind silence? If we choose to be silent, Sir Thomas More would remind us "*qui tacet consentire*" – *our silence implies our consent!*

But why is it necessary that **I** speak? Isn't it the responsibility of the priests to teach and proclaim the teachings of Christ and His Church? After all, I know the truth and I follow the rules of the Church, attending Mass every Sunday and on Holy Days of Obligation, giving money to the Church, refraining from sin. I have a responsibility to support my family so I cannot afford to speak and lose this client or irritate that partner who provides work to me. Trust God? Of course, I trust God – up to a point; but, after all, I have to be practical.

I personally followed this reasoning for years then I ran into a situation where my failure to speak will haunt me all the days of my life. It was December of 1989. The real estate market was collapsing and with it, real estate legal work was rapidly drying up. The real estate department was concerned with making budget and with the decreasing income, we needed to cut costs. With less work, we had less need for secretarial support. It was proposed that we eliminate the "over flow" secretary. Logically this made perfect business sense. **But** the woman who held this position was the sole support of 2 young children as her husband was dying of cancer in the hospital. Being good business people, we fired this unnecessary staff person two weeks before Christmas so that we could maintain a little extra money in our 6 figure incomes. I believed this decision was wrong at the time but because my partnership compensation depended on some of the people who were promoting this decision, I remained

MATTHEW 10: 32-33

³²So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; ³³but whoever denies me before men, I also will deny before my Father who is in heaven.”

COMMENT FROM THE NAVARRE BIBLE:*

³²⁻³³ Here Jesus tells us that public confession of our faith in him—whatever the consequences—is an indispensable condition for eternal salvation. After the Judgment, Christ will welcome those who have given testimony of their faith and condemn those whom fear caused to be ashamed of him (cf. Mt 7:23; 25:41; Rev 21:8). The church honors as “confessors” those saints who have not undergone physical martyrdom but those whose lives bore witness to the Catholic faith. Although every Christian should be ready to die for his faith, most Christians are called to be confessors of the faith. †

**The Navarre Bible, a renowned edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries.*



SCRIPTURAL CORNER

Ad Risum Vertere Veritatem*



*Latin for “To turn truth into laughter”

CATHOLIC SHAMPOO

While shopping in a food store, two nuns happened to pass by the beer.

The first nun said it would be nice to enjoy a beer.

The second nun answered that, indeed, it would be very nice to have one, but that she wouldn't feel comfortable about buying it. The first nun replied that she could handle that without a problem.

So, she picked up a six-pack and took it to the cashier.

The cashier had a surprised look on his face, so the nun said, 'We use beer for washing our hair; a sort of shampoo, if you will.'

Without blinking an eye, the cashier reached under the counter, pulled out a package of pretzel sticks and placed them in the bag with the beer. He then looked the nun straight in the eye, smiled, and said, 'The curlers are on the house.' †



(Continued from page 10) Silence is Not Always Golden

silent. I did not vote for it but I did not object: I cleverly remained silent. My failure to speak has haunted me ever since that day. It was a terrible decision but one that has taught me the utter foolishness of thinking silence exempted me from responsibility.

One of the oldest questions known to man is “*Am I my brother's keeper?*” It is certainly clear in the Bible, especially the New Testament, that God's answer is a resounding “**YES!**” We **are** charged with responsibility to help others, both physically and spiritually.

In the Old Testament, the requirements imposed by God primarily demanded that one refrain from those acts succinctly enumerated in the Ten Commandments. However, in the New Testament Christ required more: we must love our neighbor **as** ourselves. We must speak the truth and spread the word about Christ and His teachings. We cannot be inactive: Christ mandated that we be **proactive**. This obligation to act is clearly reflected in the Act of Contrition that is said at every Mass: “*I confess to Almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, and in what I have done, and in what I have failed to do...*”

We can **not** proclaim ourselves to be Christians and then hide our “light,” the light of Christ, under a bushel of silence. For where would we be today if the Apostles had been more concerned about their comfort and survival rather than spreading the Good News of Christ? We have the same responsibility to our fellow man and we will most certainly be amply rewarded for speaking for Christ. †

THOUGHT FOR THE DAY



THE CARPENTER

Once there were two brothers who lived on adjoining farms, and one day they fell into conflict. It was the first serious rift in 40 years of farming side-by-side, sharing machinery and trading labor and goods as needed without a hitch.

Then the long collaboration fell apart.

It began with a small misunderstanding and it grew into a major difference and finally, it exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox.

"I'm looking for a few days' work" he said. "Perhaps you would have a few small jobs here and there I could help with? Could I help you?"

"Yes," said the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor. In fact, it's my younger brother! Last week there was a meadow between us. He recently took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll do him one better. See that pile of lumber by the barn? I want you to build me a fence an 8-foot fence - so I won't need to see his place or his face anymore."

The carpenter said, "I think I understand the situation. Show me the nails and the post-hole digger and I'll be able to do a job that pleases you."

The older brother had to go to town, so he helped the carpenter get the materials ready and then he was off for the day.

The carpenter worked hard all that day -- measuring, sawing and nailing.

About sunset when the farmer returned, the carpenter had just finished his job. The farmer's eyes opened wide, his jaw dropped. There was no fence there at all. It was a bridge . . . a bridge that stretched from one side of the creek to the other! A fine piece of work, handrails and all!

And the neighbor, his younger brother, was coming toward them, his hand outstretched...

"You are quite a fellow to build this bridge after all I've said and done."

The two brothers stood at each end of the bridge, and then they met in the middle, taking each other's hand. They turned to see the carpenter hoist his toolbox onto his shoulder.

"No, wait! Stay a few days. I've a lot of other projects for you," said the older brother.

"I'd love to stay on," the carpenter said, "but, I have many more bridges to build."

Let Christ be your carpenter! †



HIS HOLINESS BENEDICT XVI

Speaks on the connection between marriage and virginity during Angelus Reflection

September 2, 2009

St. Monica: More than a Mother, the Source of Her Son's Christianity



**FROM
PETER'S
SUCCESSOR,
POPE
BENEDICT XVI**

On Sunday, 30 August, the Holy Father introduced the Angelus for the faithful gathered in the courtyard of the Papal Summer Residence at Castel Gandolfo with comments on St Monica, recently commemorated in the Liturgy, as a deeply Christian mother. The following is a translation of the Pope's Reflection, which was given in Italian.

Dear Brothers and Sisters,

Three days ago, on 27 August, we celebrated the liturgical Memorial of St Monica, Mother of St Augustine, considered the model and patroness of Christian mothers. We are provided with a considerable amount of information about her by her son in his autobiography, *Confessions*, one of the widest read literary masterpieces of all time.

In them we learn that St Augustine drank in the name of Jesus with his mother's milk, and that his mother brought him up in the Christian religion whose principles remained impressed upon him even in his years of spiritual and moral dissipation.

Monica never ceased to pray for him and for his conversion and she had the consolation of seeing him return to the faith and receive Baptism. God heard the prayers of this holy mother, of whom the Bishop of Tagaste had said: "the son of so many tears could not perish".

In fact, St Augustine not only converted but decided to embrace the monastic life and, having returned to Africa, founded a community of monks.

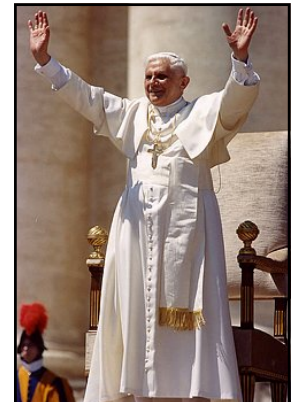
His last spiritual conversations with his mother in the tranquillity of a house at Ostia, while they were waiting to embark for Africa, are moving and edifying. By then St Monica had become for this son of hers, "more than a mother, the source of his Christianity".

For years her one desire had been the conversion of Augustine, whom she then saw actually turning to a life of consecration at the service of God. She could therefore die happy, and in fact she passed away on 27 August 387, at the age of 56, after asking her son not to trouble about her burial but to remember her, wherever he was, at the Lord's altar. St Augustine used to say that his mother had "conceived him twice".

The history of Christianity is spangled with innumerable examples of holy parents and authentic Christian families who accompanied the life of generous priests and pastors of the Church. Only think of St Basil the Great and St Gregory of Nazianzus, both of whom belonged to families of saints. Let us think of Luigi Beltrame Quattrocchi and Maria Corsini, a husband and wife, very close to us, who lived at the end of the 19th century until the middle of the 20th and whose beatification by my Venerable Predecessor John Paul II in October 2001 coincided with the 20th anniversary of the Apostolic Exhortation *Familiaris Consortio*.

In addition to illustrating the value of marriage and the tasks of the family, this Document urged spouses to be especially committed to the path of sanctity which, drawing grace and strength from the Sacrament of Marriage, accompanies them throughout their life (cf. n. 56). When married couples devote themselves generously to the education of children, guiding them and orienting them to the discovery of God's plan of love, they are preparing that fertile spiritual ground from which vocations to the priesthood and to the consecrated life spring up and develop. This reveals how closely connected they are, and marriage and virginity illumine each other on the basis of their common roots in the spousal love of Christ.

Dear brothers and sisters, in this Year for Priests, let us pray "through the intercession of the Holy Curé d'Ars, [that] Christian families become churches in miniature in which all vocations and all charisms, given by the Holy Spirit, are welcomed and appreciated" (from the Prayer for the Year for Priests). May the Blessed Virgin, whom we shall now invoke together, obtain this grace for us. ✠

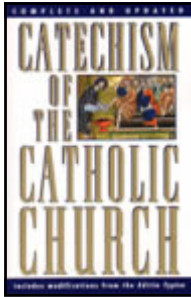


THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE: THE PROFESSION OF FAITH

SECTION TWO: PROFESSION OF THE CHRISTIAN FAITH

CHAPTER TWO: I BELIEVE IN JESUS CHRIST



CATECHISM CORNER

THE PARTICIPATION OF LAY PEOPLE IN CHRIST'S PRIESTLY OFFICE

901 "Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit maybe produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. and so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives."

902 In a very special way, parents share in the office of sanctifying "by leading a conjugal life in the Christian spirit and by seeing to the Christian education of their children."

903 Lay people who possess the required qualities can be admitted permanently to the ministries of lector and acolyte. When the necessity of the Church warrants it and when ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer Baptism, and to distribute Holy Communion in accord with the prescriptions of law."

PARTICIPATION IN CHRIST'S PROPHETIC OFFICE

904 "Christ . . . fulfills this prophetic office, not only by the hierarchy . . . but also by the laity. He accordingly both establishes them as witnesses and provides them with the sense of the faith [*sensus fidei*] and the grace of the word"

To teach in order to lead others to faith is the task of every preacher and of each believer.

905 Lay people also fulfill their prophetic mission by evangelization, "that is, the proclamation of Christ by word and the testimony of life." For lay people, "this evangelization . . . acquires a specific property and peculiar efficacy because it is accomplished in the ordinary circumstances of the world."

This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers . . . or to the faithful.

906 Lay people who are capable and trained may also collaborate in catechetical formation, in teaching the sacred sciences, and in use of the communications media.

907 "In accord with the knowledge, competence, and preeminence which they possess, [lay people] have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful, with due regard to the integrity of faith and morals and reverence toward their pastors, and with consideration for the common good and the dignity of persons." †



**ST PAUL PREACHING
IN ATHENS**

Sanzio Raffaello

(1515)

(Continued from page 4) Law or Liberty

Equally or Simple Probable-isms is the one taught by the Sacred Scriptures, Aristotle, and Saint Thomas Aquinas. It is the virtue of PRUDENCE whereby one judges under the light of reason and faith and with the help of God's grace what us to be done here and now. Neither Liberty or Law is the highest moral value, but rather Truth. Liberty and Law can come into conflict with each other, but nothing conflicts with the Truth about actions, intentions, circumstances, and capabilities. The Truth is the Truth, and it has no positive opposing principle. As we have briefly seen, Catholic moral teaching allows a great flexibility in working out solutions to moral dilemmas, but never at the expense of the Truth. A motto for Catholic moral thinking might be "Prudence amidst the probabilities." †

PLEASE SUPPORT OUR SPONSORS!

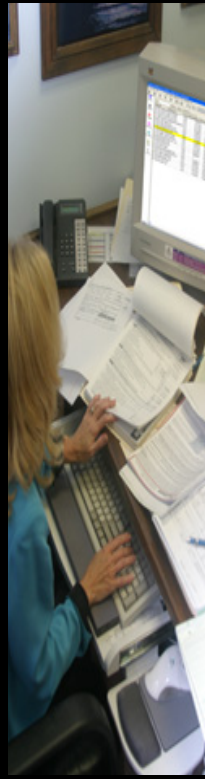


More than just legal research...

Thomson West can provide

- On-line continuing legal education
- Access to public records
- Office management software
- Numerous legal support products for lawyers
- And more...

www.west.thomson.com



MURPHY MURPHY & MURPHY

CERTIFIED PUBLIC ACCOUNTANTS

OUR MISSION: To provide the best In professional services, to each of our clients, with an authentic personal approach.

OUR STAFF consists of experienced professionals with a "hands on" approach to tax and tax planning. Our staff truly cares about making our client's dreams a reality and we do everything in our power to keep our clients focused on where they want to go, advise them on how to get there, and continually remind them of the importance of maintaining a disciplined approach.

OUR COMPANY is based on the principle that education and understanding of one's current tax & financial situation is vital to successfully making prudent decisions for future viability.

10801 Walker Street Suite 200
Cypress CA 714 821-5550
www.murphy3.com



The First American Corporation

*Providing the Information
Resources of Today*

*With the Technology
of Tomorrow*

First American. All you need to know.

**A Fortune 300 Company
One of America's Most Admired Companies**



www.firstam.com

PREMIER GROUP INTERNATIONAL

An Investigation & Security Corporation

P.I. #22656 P.P.O. #14429

AREAS OF SPECIALTY:

- ◆ Executive & Celebrity Protection
- ◆ Transportation for Protective Services
- ◆ Event Planning & Security
- ◆ Violence in the Workplace
- ◆ Asset & Property Protection
- ◆ Corporate Investigation
- ◆ Surveillance
- ◆ Background investigation/ P.O.S.T.
- ◆ Worker's Compensation
- ◆ Personal Injury Investigation
- ◆ Subpoena Service
- ◆ Arson Investigation
- ◆ Cargo Theft
- ◆ Industrial Espionage
- ◆ Undercover Operations

WHO WE ARE: Owned & operated by retired Police Officer Joseph Dalu and Private Investigator, Steven DeTata. The company is fully licensed and insured and is unequalled in experience, professionalism and training.

MISSION: To provide the highest quality of professional security and investigative services to insurance companies, celebrities and business executives without prohibitive costs.

(949) 768-7612 (310) 657-9700
25260 LaPaz Road, Suite I-310, Laguna Hills, CA 92653
www.PremierGroupInternational.com

THE THOMAS MORE SOCIETY OF ORANGE COUNTY IS A CALIFORNIA
NON PROFIT CORPORATION AND TAX EXEMPT UNDER IRC 501(C)(3).
DONATIONS ARE TAX DEDUCTIBLE. †

St. Thomas More Society of Orange County

1102 N NIGUEL CANYON WAY
BREA, CA 92821
ATTN: ROBERT & ANNE LANPHAR

NON-PROFIT ORG.
U.S. POSTAGE
PAID
ANAHEIM, CA
PERMIT NO. 8355

RETURN SERVICE REQUESTED



OUR NEXT MEETING: VISIT OUR WEBSITE @ www.stthomasmore.net

WEDNESDAY SEPTEMBER 16 @ NOON (LUNCH \$15)
DEACON DOUG COOK
“Cursillo: Living, Learning & Loving Our Faith”

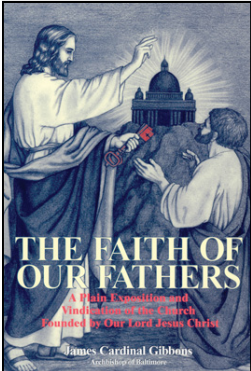


FROM
THE
LIBRARY

THE FAITH OF OUR FATHERS JAMES CARDINAL GIBBONS ARCHBISHOP OF BALTIMORE



The Faith of Our Fathers is and always has been an incredibly popular and successful book explaining the basic tenets of the Catholic faith and (more importantly) why we hold them. It delves into the historical background of virtually everything people find hard to understand about our religion, such as priestly celibacy, sacred images, the Church and the Bible, the primacy of Peter, Communion under one kind, invocation of the saints, etc. First published in 1876, when there was much anti-Catholic sentiment in the U.S., it sold 1.4 million copies in 40 years and has been reprinted many times since. It is being reprinted once again by popular request. This book will confirm one's faith in the truth of the Catholic Church like none other and will arm the reader to answer the questions so often posed by skeptics and unbelievers.



Author: Born in 1834, Cardinal Gibbons was the one of six children of Irish immigrants. Although born in the United States, he was raised in Ireland until he was a teenager when his father died and his mother moved back to the US. He attended St Mary's Seminary in Baltimore graduating and receiving Holy Orders in 1861. In addition to serving as a pastor, he also served as chaplain to Fort McHenry during the Civil War. He was made a bishop in 1868 becoming one of the youngest bishops in the Church. Serving in North Carolina, his bishopric had only 700 Catholics so he traveled extensively visiting many towns and cities and befriending many Protestants. He actually preached in many Protestant churches leading many converts to the faith. He wrote Faith of Our Fathers as a way to reach more people which became one of the most popular works written by an American Catholic. He was a popular religious figure of the age, and an acquaintance of the Presidents. He died in 1921.

Publisher: Tan Books & Publishing ISBN: 0895551586 Pgs 352 Price: \$ 11.90 (Amazon) †