

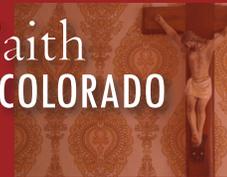
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ST. THOMAS MORE SOCIETY OF ORANGE COUNTY

JUNE 2016

VOLUME 21 ISSUE 5

In Good Faith  
CARLOS X. COLORADO



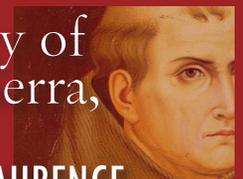
Relic Tour  
ST. THOMAS MORE AND  
ST. JOHN FISHERA



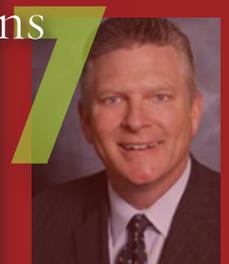
Requiem  
PATRICK WHALEN

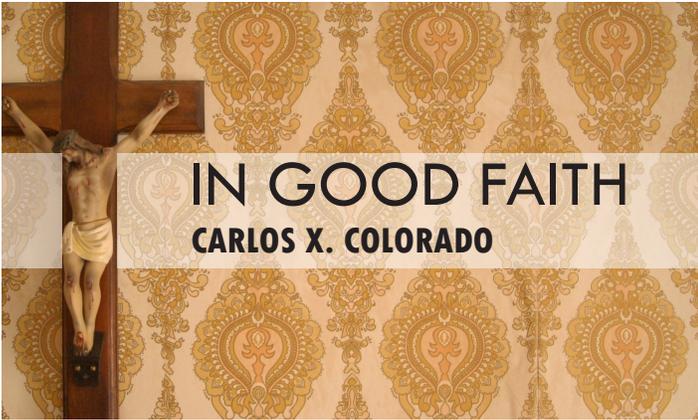


The Legacy of  
Junipero Serra,  
Part II  
PATRICK LAURENCE



7 Questions  
DAVE WEILER





ST. PAUL reminded us in one of the Mass readings this month that, “There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus.” (Galatians 3:28—see 2nd reading, Twelfth Sunday in Ordinary Time).

That was a most appropriate reflection the Sunday before we kicked off the Fortnight For Freedom—the annual campaign by the U.S. bishops to foster religious liberty and defend the right of religious institutions and religious faithful to exercise their freedom of conscience in contemporary American society. St. Paul reiterates to us the promise of freedom in Christ (Cf., Colossians 3:11—“Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all”).

But if we reflect upon these words in light of the cause of religious liberty in a pluralistic society, it becomes the formula whereby we can guaranty free exercise for everyone. In other words, if we treat everyone *equally*, as if there were not “Jew nor Greek,” then we would not have religious discrimination in society. This is, in fact, what our rule of ethic requires.

For example, Rule 2-400 of the Rules of Professional Conduct counsels: “In the management or operation of a law practice, a member shall not unlawfully discriminate or knowingly permit unlawful discrimination on the basis of race, national origin, sex, sexual orientation, *religion*, age or disability.” The prohibition is made extensive to personnel matters and the retention of clients.

Freedom of conscience, moreover, is not simply one more civil liberty, among our ever growing list of protected interests that people increasingly wish the government to defend.

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**IDEALS OF ST. THOMAS MORE**

The legal profession is a high calling with corresponding responsibilities to society. The principal objective of every lawyer is to promote and seek justice. Catholic Lawyers pursue the truth in both their spiritual and professional lives. The duty of a Catholic lawyer is to remain faithful to Jesus Christ, His Church and its teachings at all times despite the personal consequences.

**THE OBJECTIVES OF STMS**

- encouraging its members to live a Christian life and apply the principles and ideals exemplified by St. Thomas More in their lives and encourage same in the legal profession.
- promoting and foster high ethical principals in the legal profession generally and, in particular, in the community of Catholic lawyers.
- assisting in the spiritual growth of its members.
- encouraging interfaith understanding and brotherhood.
- sponsoring the annual Red Mass for elected and appointed officials and members of the legal profession.

**MEMBERSHIP IN STMS**

Each member of the Society is committed to:

- strive to live an exemplary Christian life and apply the principles and ideals exemplified by St. Thomas More in their daily lives and encourage same in the legal profession.
- attend monthly meeting of the Society and provide personal support to the St. Thomas More Society.
- attend and support the Red Mass.

**LAWYER'S PRAYER**

Give me the grace, Good Lord,  
to set the world at naught;  
to set my mind fast upon thee  
and not to hang upon the blast of men's  
mouths;  
to be content to be solitary;  
not to long for worldly company  
but utterly to cast off the world  
and rid my mind of the business  
thereof.  
-ST. THOMAS MORE

[EDITOR@STTHOMASMORE.NET](mailto:EDITOR@STTHOMASMORE.NET)

★ JUNE 21 to JULY 4, 2016 ★

**FORTNIGHT FOR FREEDOM** WITNESSES TO FREEDOM

FORTNIGHT4FREEDOM★ORG

*RELIC TOUR  
OF ST. THOMAS MORE  
& ST. JOHN FISHER*

**JULY 1-2, 2016**  
CATHEDRAL OF OUR LADY OF THE ANGELS

*St. Thomas More*

*St. John Fisher*

THE RELICS OF ST. THOMAS MORE, patron of the eponymous St. Thomas More Society of Orange County (STMS), will be in Southern California for the Fourth of July weekend, on the occasion of the Fortnight for Freedom campaign of the United States Conference of Catholic Bishops. The relics of St. Thomas (a small bone of the finger or toe) and that of St. John Fisher, both 16th-century English martyrs who exemplified courage and conviction in the face of religious persecution, will be exposed for veneration at the the Cathedral of Our Lady of the Angels in L.A. on Friday July 1 and Saturday July 2, 2016.

The presence of the relics in Southern California is part of a multi-city tour organized by the USCCB in connection with the Fortnight For Freedom campaign. The other cities on the tour are Miami, Baltimore, Pittsburgh, Philadelphia, Minnesota, Denver, Phoenix, and Washington, D.C. A contingent of STMS officers and board members will make a pilgrimage to L.A. to venerate our patron's relics on Friday, July 1. Our pilgrims will attend a Mass, presided by Archbishop José Gómez at noon, followed by the exposition of the relics from 12:50 pm to 2 pm that same day.

Our group will have a private meeting with one of the curators of the relics, Mr. Joe Reed, from Stonyhurst College,

a Jesuit school in England, where the relics are kept. Please contact the society if you would like to participate.

At Stonybrook, care of the relics is supervised by Jan Graffius, the head curator. Ms. Graffius was the conservation expert who recently preserved the relics of another modern Church martyr—Blessed Oscar Romero of El Salvador. Romero is one of the fourteen “Witnesses to Liberty” proposed by the USCCB this year as examples of the courage to live the Catholic faith in the face of persecution.

Graffius said More’s skull was rescued by his daughter from a spike on London Bridge. There are very few bone relics of More, and this one came to the college through descendants of Margaret, she said.

Graffius says that relics reminds us that a particular saint, such as St. Thomas More, was a human being, and by viewing the relic, we draw closer to him as a person. “It is a prompt for reflection, examination and inquiry,” she said. “And, hopefully, that experience can bring us closer to Thomas More and John Fisher as human beings and encourage us to learn more about them.”

The Fortnight for Freedom is observed in the United States every year from June 21 to July 4 to foster religious

**(CONTINUED ON PAGE 4)**

## IN GOOD FAITH

(CONTINUED FROM PAGE 2)

but because our entire history of freedom is closely linked to the centuries-old struggle for religious liberty—from the Magna Carta to the Mayflower Compact. Freedom of conscience, said Milton, ranks “above all liberties.”

Unfortunately sometimes our own government does not live up to the challenge of respecting our freedom of conscience, as it has forced to its citizens to choose between

Religious liberty has been called “the First Freedom”—not only because “free exercise” is included in the First Amendment to the Constitution,

following the law and following their conscience. That is why our bishops have declared their opposition to “any rule that would require faithful Catholics and other religiously motivated [persons] to choose between ... violat[ing] their religious beliefs, and exposing their businesses to devastating penalties.”

The Second Vatican Council correctly declared that “Religious freedom ... has to do with immunity from coercion in civil society.” (*Dignitatis Humanae*, 1.)

St. Paul has made it clear: Christians are not interested in coercing others. We are happy therefore (or should be happy) to abide by rules of ethics that preach non-discrimination. The other side of the coin, however, is that we expect and demand respect for free exercise to complete the promise of freedom. ♦



## The Holy Father’s Prayer Intentions for the Month of June 2016

### UNIVERSAL: HUMAN SOLIDARITY

That the aged, marginalized, and those who have no one may find—even within the huge cities of the world—opportunities for encounter and solidarity.

### Evangelization: Seminarians and Novices

That seminarians and men and women entering religious life may have mentors who live the joy of the Gospel and prepare them wisely for their mission.

## RELIC TOUR

(CONTINUED FROM PAGE 3)

liberty and defend the right of religious institutions and religious faithful to exercise their freedom of conscience in contemporary American society.

St. Thomas More was Lord Chancellor in England in the early 1500s. He resigned his post and refused to approve King Henry VIII’s divorce and remarriage against Church teachings and his break from the Pope and establishment of

his own church, the Church of England. More was beheaded on Tower Hill in London for his faith.

St. John Fisher was a Bishop in England during the time of King Henry VIII and was initially asked to look at the validity of the King’s marriage to Queen Catherine. He upheld the validity of the marriage and refused to give into the King’s demand or recognize the King’s new church. He was executed two weeks before St. Thomas More. ♦



# REQUIEM

PAT WHALEN

IT USED TO BE that near the end of high school, English teachers asked students to read the poem *Thanatopsis* by William Cullen Bryant. Even though Bryant wrote this poem when he was only 17 years old, most hormonal teenage students are not interested in poetry much less a poem about death. What 17 year old finds consolation in knowing that we will not be alone buried in the earth; everyone who ever lived and who will live ends up together in the bosom of Mother Nature? No thank you, Mr. Bryant!

As Christians we find hope in life everlasting, not in a monumentally abandoned cemetery. We all want to go to heaven; we just do not want to die to get there. But consider this.

Jesus seemed to dread dying when he prayed to the Father on the Mt. of Olives: Father, let “this cup” pass from me. Yet he was quick to add- not his will but the Father’s will be done.

But was it death that he anguished over, or was it bearing all the sins of the world? Bearing all sin could cut him off from the Father just as sin does to us. On the cross, Jesus did say, my God, my God, why have you abandoned me?

But after it was “finished” and the price was paid, Jesus did not forever remain in the earth to commune with nature.

He rose from the dead and ascended to join the Father in unprecedented victory and glory.

It is this payment of the price for our sins and this ascension in glory that offers us true hope and faith to persevere to the end. Having received mercy, we need only be charitable and give mercy to others as best as we can.

Could any other formula spell eternal victory for human kind? Even the angels with all their superior intellect and perfect will power could not have foreseen this divine plan. It was the poetry of love. The Son of God chose to become a mere human to redeem us from our own sins. It does not appear that he did this for the fallen angels. They were too set in their ways! So, they have been plotting to take as many humans as they can with them into the bowels of the earth- into the Lake of Fire. *Thanatopsis* indeed!

Salvation has come to men! Now that is an epic poem worth reading at any age! And all we have to do is trust Jesus and try to live our lives as He taught. *Iambic pentameter*, indeed!



**PATRICK LAURENCE\***

*[Last month, Part I of this series considered the controversies some have stirred up against our California apostle. This month, we look at the missionary legacy he left to us.]*

**PART II: THE LEGACY OF THE CALIFORNIA MISSIONS**

The purposes of the missions in Alta California were twofold: to convert the natives from paganism to Christianity, and to settle New Spain's upper frontier to stave off Russian fur-trading enterprises encroaching from the north. It is undeniable that the arrival of the Spanish inadvertently facilitated the spread of disease which, over the course of half a century, resulted in the deaths of thousands of Indians. But the sober reality for the native tribes of California was that outsiders—and their foreign diseases—were coming no matter what. If not the Spanish from the south or the Russians from the north, eventually they would have been visited by the English or the Americans from the east. Some might (and do) say that the natives would have been better

off had the outsiders never come at all. While that idyllic view of history is certainly understandable, it is nonetheless unrealistic given the ways of the world. And it is a view with which neither Serra nor the Catholic Church could ever agree given the divine mandate to spread the Gospel “to the ends of the earth.”

Even from a secular perspective, it would be difficult to deny that the natives of California were better off with the presence of the missionaries to soften the blows of the colonial enterprise. Serra and the Franciscan missionaries constantly interceded on the natives' behalf to protect against the violation of their civil and natural rights by secular authorities. They protested bitterly, for example, about the rape of indigenous women by Spanish soldiers and successfully obtained their punishment and expulsion. The missionaries also advocated against infringements of the natives' property rights in the mission territories, which, by law, were supposed to be held in trust for the natives' benefit and eventually restored to them. When the Kuumeyaay

**(CONTINUED ON PAGE 7)**

# JUNIPERO SERRA, PART II

(CONTINUED FROM PAGE 6)



killed a friar and two others at Mission San Diego de Alcalá, Serra not only enforced the Indians' right to claim sanctuary in the mission church, he successfully intervened to spare them from execution.

In 1773, Serra, gravely ill and seemingly near death, traveled thousands of miles to visit the viceroy in Mexico City to discuss certain conflicts which had arisen between the missionaries of Alta California and the Spanish military relating to the governance of the missions. During this visit, Serra presented his famous legal brief, the Representación, which many now consider to be a landmark "Bill of Rights" for Native Americans. The brief was largely adopted and promulgated by the viceroy, becoming the first significant legislation to be enacted in California.

By way of contrast, we know how secular authorities handled the Native Americans in the absence of the religious influence of the Spanish missionaries. In the 1850s, less than twenty years after the mission territories were secularized and liquidated, state and local authorities in California were paying bounties in

exchange for Indian scalps. During the 65-or-so years the California missions were in operation, there was never a Wounded Knee or other similar massacre, even though the missionaries were attended by Spanish troops who established presidios near the missions. By 1850, however, hundreds of California Indians were slaughtered in the Clear Lake Massacre and, later, in other locales.

During the mission period, the natives were not "forced" to convert to Catholicism. Undoubtedly there were some who did not fully understand the new responsibilities they were undertaking as Christians. Adults were not baptized until they were sufficiently catechized, and children were not baptized without the consent of their parents. When Mission San Juan Capistrano was established in 1776, for example, only four baptisms were recorded. The following year, only forty baptisms were recorded. These numbers hardly suggest that the indigenous peoples were being rounded up en masse and forcibly conscripted into the Catholic religion.

There is some truth to the contention that, once baptized, the natives were often compelled to stay at the mission and live life "under the bell". While Serra was alive, neophytes lived in villages adjacent to the missions; only decades later would they live in any adobe structure. At times, Spanish troops, at the behest of the missionaries, used whips and imposed corporal punishment on the natives who committed various transgressions. There is no evidence that Serra himself ever used such punishment, though as a man of his era, he did not oppose it. Corporal punishment was also used on

Spanish troops and non-natives. But the natives were not "slaves" as that term is commonly understood in America. They were regarded as descendants of Adam—persons with rational souls, not property. Far from being plantations, the lands on which the natives labored were held in trust for them and, by law, were destined to be returned to them. ♦

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[Next month, the final installment of this three-part series will take stock of the balance of the Saint's overall contributions.]

\* *Patrick Laurence, an attorney, writes frequently on legal, cultural, and philosophical issues from Orange County, California. He and his wife, Kristen, are the proud parents of three children. This material is reprinted with permission.*

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

Candidly, part of it was a process of elimination, me having no interest in mathematics and little interest in science beyond the biology of the High Sierras and fields, streams and oceans which stoke my passion for the outdoors. From my earliest years my opinions and argumentative nature gave rise to numerous suggestions that I would be a “good lawyer.” I then found that I loved history and political science that soon led me to law school at Hastings.

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

It would have to be my father, who sacrificed greatly to put my brother, sister and me through thirteen years of Catholic schools. While I didn’t know it at the time, such education, nightly prayers and regular Mass attendance must have sown the seeds for our faith.

## 3. What is your favorite book?

One favorite book? That’s like asking a mother for a favorite child. At the top of my list would have to be Frank Sheeds’ *Theology and Sanity*. His last line in the book: “This book is not about sanctity, but rather sanity; but sanity always leads one to sanctity” is a great summation of this seminal book.

# 7 QUESTIONS

with

Greg Weiler



## 4. Who is your favorite saint?

Like a non-responsive politician, I claim two. St. Francis of Assisi with his love of God and radical detachment; and St. Thérèse of Lisieux, the Carmelite that drove Catholic spirituality through the twentieth century and continues to this day. The little saint who inspired Mother Theresa and the great Polish saints of the twentieth century, St. Faustina, St. Maximillian Kolbe and St. John Paul the Great.

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

Yes, that verse that I recite at every Mass: “Jesus, Son of David, have mercy on me” — when Jesus asked Bartimaeus what he wanted, he exclaimed, “I want to see [you forever].”

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

That it is always ever ancient, ever new. The faith really lived, true discipleship, is an incredible adventure, what I think every human was created for.

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

The law is a particularly jealous profession requiring long hours and a particular emphasis on the material. Accordingly I think it is very important for young lawyers to learn early-on to lead a disciplined faith life. Find a community of Christian lawyers such as the St. Thomas More Society, and through that association learn to live a sacramental life, a life of prayer and a life of service to others. It is that kind of life that will keep a young lawyer centered and will lead to a career of real significance. ♦