

❖ Ad Veritatem ❖

Volume 2 Issue 12

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December 1997

Who is Jesus Christ? *a 3 part series*

Starting at the December meeting (which is this Thursday, December 18th), our chaplain, Father Hugh Barbour, O. Praem, will begin teaching a three part series entitled: "Who is Jesus Christ?" This special lecture series will examine the theology of Christ as both a man and as God.

Father Hugh is well qualified to teach this class as he holds a doctorate degree in philosophy and a license in Patristic Theology (Theology of the Fathers). He teaches Latin and philosophy at Saint Michael's Seminary. Father also serves as the "Censor Liborum" for Bishop MacFarland. The Censor reviews writings for consistency with Church law. If the Censor approves and the Bishop agrees, the work is given the Bishop's "imprimatur".

Father has promised that he will not make us take a test on the materials!

Hope to see you there! †

The Limits of Satan

By: Fr. Hugh Barbour, O. Praem, Ph.D.
Our Chaplain

*Father Hugh is still extremely busy with his duties at St. Michael's high school and seminary. Therefore, we are once again reprinting a portion of a column that he writes for **Envoy**, a Catholic Apologetic & Evangelization magazine. Father's column answers questions from readers. The following is reprinted from his column published in the June Issue. To subscribe to this terrific publication, please call 1-800-55-ENVOY. Visit the **Envoy** website to review copies of the publication. Please see page 8 of this newsletter for more information on Catholic websites.*

QUERY: When I hear that the devil can tempt us, I am frightened. Is he able to get inside of us and make us sin? Can he force us to give in to his temptations?

ANSWER: The only way that the devil

*(Continued on page 2) **Temptation***



"Tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions."

Thomas More:
A Portrait of
Courage (p. 137)
Gerard Wegemer

Editor's Note:
"Ad Veritatem"
is Latin for
"toward the truth".

DECEMBER MEETING:

TOPIC: "Who is Jesus Christ?"

SPEAKER: Fr. Hugh Barbour

DATE & TIME: Noon on this coming
Thursday, December 18th

PLACE: Village Farmer's Restaurant
in South Coast Village, 1651 Sunflower,
Costa Mesa.

Inside This Issue:

Chaplain's Message	Page 1
St. Thomas & Daily Mass	Page 3
A Thief in the Night	Page 5
From the Writings of More	Page 8
Catholic Web Sites	Page 8

(Continued from page 1) **Temptation**

can tempt us is, in principle, the way in which other human beings can tempt us. He can approach us only from the "outside," through our senses and sense imagination and memory. The devil cannot force our spiritual will or our immaterial intellect. He can only work on the aspects of our soul which are completely dependent on physical sensation. The difference with the devil is that, being by nature an angel (although a fallen one) he is able to "see" into our imagination and memory, even though we may not be expressing their contents by words or actions. This gives him a slight advantage, more ammunition, to use against us. However, he never is able to be sure we have really given in, because he can only guess whether we have given full consent or completely understand, or have reflected sufficiently that what we have done or want to do is sinful. This is because he cannot see our intellect or will. This can only be seen by God. This is why the earliest teachers on Christian prayer and spiritual discipline, the Fathers of the Desert, emphasize how important control of our imagination is in fighting the devil. By constant prayer, by short aspirations prayed inwardly or out loud as we go about our daily work, short prayers like "*My Jesus, Mercy*" or "*Mary, Help,*" by thinking about the life of Our Lord, Our Lady, and the Saints, by avoiding useless words and images on TV and radio, we can clean up our imagination, and give the devil less to work on. We will recognize temptations more easily, and reject them more successfully, if we have a purer inner



life. The best example of this is Our Lord and Our Lady. When the devil tempted Christ, he was not sure He was the Son of God and Messiah. This means that Our Lord had so complete a control of His imagination that nothing entered there which he did not want to, so the devil was perplexed at a man with an imagination and memory so pure and holy, so he was forced to come out into the open and ask. (What a humiliation for him, and a lesso for us!) In World War II, there were posters with sinking ships over the caption "somebody talked." If we can quiet our imagination by prayer and silence, we can avoid many an attack of the evil one. Lets remember the words of St. Peter: "*Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to His eternal glory through Christ will Himself restore, confirm, strengthen, and establish you after you have suffered a little.*" (1 Peter 5:8-10).

St. Ignatius of Antioch (A.D. 107) has these wonderful words about Our Lady's self controlled, grace filled imagination. He says, "*Both the virginity of Mary and her giving birth escaped the notice of the prince of this age . . . mysteries wrought in the stillness of God*" (Letter to the Ephesians 19). Lets ask Our Lady to help us to purify our imaginations, and thus overcome the power of the tempter, as did her Divine Son. †

**Love and kindness lowers barriers
and opens the heart.**



St. Thomas More and Daily Mass

By: Gregory N. Weiler, Esq.

Logic, reason, faith. Why do we act and believe as we do? What beliefs, facts and psychological faldera animate our daily lives. These questions occurred to me as a Catholic lawyer when questioned why I attend Mass and receive the Blessed Sacrament daily. "Why" - that most damnable question for any person whose profession demands the constant exercise of clear headed and cold hearted logic.

Why the fatigue, why awaken an hour earlier? Why give up three or four billable hours each week? More importantly for me, why leave my family every morning earlier than I could or want to?

Both the questions and answers to such questions resound, for they cut to the core of my being, my beliefs, my ideals. Why indeed would I subordinate (real estate lawyer jargon) my most important worldly concern, my family and my profession to my desire to attend daily Mass. After all we are not required by any stricture of the church to attend mass daily. Getting up early or getting to work late, or missing lunch are all a pain. Won't we run our faith into the ground by attending the same mass with the same words day in and day out? Won't we bored?

I haven't always been a daily communicant. In fact, like many, I didn't attend Mass regularly at all during my post adolescence. However, after my marriage, the Holy Spirit began to work on me big time. A Holy priest by the name of Thomas O'Malley (God rest his soul) became our family's spiritual director. We would travel far to attend Sunday Mass with my in-laws in a small Ghetto church in "the bad part of town" read by Monsignor O'Malley.

The written word cannot adequately describe the reverence or beauty of the Mass read by this old Irish priest. I had never heard prayers read at Mass with actual inflection (fancy that) and there was absolutely no doubt that Christ himself was making a personal appearance at the consecration.

One day Monsignor handed me a biography of a lawyer saint, Thomas More. The book was old, circa 1920 and was not an easy read. After many months and quite a little bit of prodding I finished the book. I was not bowled over, but one theme stood out, St. Thomas' reason led him to live the life he led. His reason led him to the faith of a martyr. What good does it do a man to be chancellor of England and lose his soul? If Christ is God, and God is all, and prayer, the sacraments and selflessness all provide the grace necessary to be in union with Christ, then....?

I began to wander into Serra Chapel for 7:00 am Mass about once a week. I was being spiritually nourished. Over the years, I attended weekday Mass more regularly but still intermittently. There came a point of confluence of St. Thomas' logic and my faith.

If my relationship with Jesus is the most important thing in my life; if Jesus is truly present at mass each morning; if I can be with my Lord as surely as the apostles 2000 years ago; if I can have Him and He can me each day; if I can partake in His sacrifice each day, then where better to be, what better expenditure of my time? It became clear to me comparing daily Mass and communion with any other worldly endeavor show utter folly.

(Continued on page 4) *Daily Mass*



(Continued from page 3) Daily Mass

Let there be no mistake. I receive far more from Christ than I can ever hope to offer our Lord. But my participation in daily Mass is much more than self-indulgence in His infinite grace and love. I try to offer myself fully, the good, the bad and the ugly, but everything to Him. Is this a fair exchange? No way - but Christ offers infinite love for our meager offering. What a deal! Who could logically and reasonably turn down such an offer? Not St. Thomas and not me!

What better illustrates the infinite love of our Father than His willing participation in such a one-sided transaction: infinite love in exchange for us - the transaction of the cross. I am compelled by my reason and my heart to participate in this one-sided transaction daily. Why daily Mass? How can we not? †

Greg Weiler is a real estate partner at Palmeri Tyler Wiener Wilhelm Waldron. He graduated from the University of California Hastings College of the Law in 1981. He and his wife, Mary Lou, have 4 children.



Scriptural Corner:

“When one of those who sat at table with him heard this, he said to him, “Blessed is he who shall eat bread in the kingdom of God!” But he said to him, “A man once gave a great banquet, and invited man; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go our quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of these men who were invited shall taste my banquet.’”

Luke 14:15-24

Comment from the Navarre Bible:*

“If God invites someone to know him in faith, he should sacrifice any human interest which gets in the way of replying to God’s call, no matter how lawful and noble it be. The objections we tend to put forward, the duties we appeal to, are really just excuses. This is why the ungrateful invitees are blameworthy.

“Compel people to come in”: it is not a matter of forcing anyone’s freedom—God does not want us to love him under duress—but of helping a person to make right decisions, to shrug off any human respect, to avoid occasions of sin, to do what he can to discover the truth....A person is “compelled to come in” through prayer, the example of a Christian life, friendship—in a word, apostolate. “If in order to save an earthly life it is praiseworthy to use force to stop a man from committing suicide, are we not to be allowed use the same force—holy coercion—to save the Life (with a capital) of many who are stupidly bent on killing their souls?” (Bl. J. Escriva, *The Way*, 399). †

* *The Navarre Bible is a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University.*

A Thief in the Night

By: *By Karen Walker*

As you bustle about with Advent activity, you might pause for a moment to remember one family in Spokane, Washington, who face their first Christmas after the sudden loss of a daughter last month. In spite of the obvious tragedy, this story is filled with joy, courage and inspiration -- See if you don't find your own Christmas just a little more meaningful as a result. In fact, after reading the story, your comments would be most consoling and welcomed by the girl's family. Visit their website dedicated to Angela @ <http://www.bairds.net>

VENTURA A tragic hiking accident several weeks ago in the Punchbowl area of the Los Padres National Forest claimed the life of 19-year-old Angela Baird. Barely two months into her sophomore year at Thomas Aquinas College, Angela's death might be considered by some as a horrid twist of fate, and her life as so quickly ended that it seemed more like an unfulfilled promise. But those who were with her in her last hours tell of an inspiring inner peace and a heroic unselfishness uncommon in one so young. Angela left us with tremendous insight into the Christian meaning of life and the immeasurable value of suffering.

Hiking with seven other students in mountains behind the campus, Angela lost her footing on an overhanging trail shelf, falling 70 feet straight down to the rocks below. "Part of the trail had washed out," said fellow student, Jon Daly, a junior who was hiking behind her. "I remember hearing her slip and seeing her go down on her stomach, but there was nothing I could do. I wasn't close enough to grab her."

Yelling for another student to run back to campus and get help, Daly angled his way quickly

down to where she had landed. "I found her at the bottom [of the ravine] on her back. She was conscious," Daly recalled. "I told her to squeeze my hand if she could hear me and she squeezed it." An experienced rock climber, Daly knew Baird was hurt, but not how badly. "I knew we were going to stay there until the paramedics arrived," he said, explaining that he checked her pulse, found it to be strong, and kept her warm with blankets.

For three long hours Daly and the others prayed with Angela, comforting her and gently touching her forehead to keep her awake before paramedics arrived by helicopter. "We prayed the

whole time," continued Daly. "I asked her what she wanted to pray for. The first thing she said was to pray for aborted babies, then she said to pray for her dad and to her guardian angel. At one point, when I asked if she was peaceful, she nodded her head. She was peaceful the whole time. After a little while it was hard for her to speak. She prayed the whole prayers when we started, then just the first few words as it got later. I told her we'd pray out loud

and she could pray in her heart." With her permission, Daly also gave her a Rosary to hold, saying he "put the cross piece in her hand first and then the head of the Blessed Virgin. She held on to that the whole time.

"The thing that moved me the most as I look back on it now is the prayers for the aborted babies and her father – it's so beyond me. It was selfless of her to pray for them as [seriously as she was injured]. That's amazing and beautiful to me."

John Finley, also a junior at the college, agreed. Upon hearing news that a student had been seriously injured, Finley and another student grabbed what medical supplies they could muster

(Continued on page 6) ***Thief***



(Continued from page 5) ***Thief***

on campus and ran the four or five miles to offer their assistance, knowing that the inaccessibility of the trail would delay paramedic help. "Between the time Angela fell and the time we arrived must have been a little under half an hour," said Finley. "[Students] were with her, basically soothing her and praying with her. They had tried to incline her arms and legs, but the pain was too great for her to be moved. I was amazed that she was alive and conscious after falling from that height...When we finally heard the helicopter coming, you could see her smile a little, she had definite awareness of her surroundings." Paramedics immediately started IVs and examined her injuries, then loaded Angela in a basket-like stretcher and made the difficult 20-minute climb to where the helicopter had landed.

Meanwhile, on the 217-student campus, about 40 students had gathered in the Chapel to pray for their injured friend. Many others were gathered on the soccer field, praying and anxiously awaiting news from the helicopter's return. "The college got news that someone was hurt, we didn't know who at the time, at about 8 p.m. and immediately the whole college came out," said Fr. Bartholomew De La Torre, one of the college chaplains. "The chapel was filled, those who couldn't get in the chapel were outside. It was very impressive, people just poured out to help each other."

Around 11:30 p.m. Angela arrived at Ventura County Hospital ER. Dean of students Dr. Paul O'Reilly and Fr. De La Torre met her at the hospital where Fr. De La Torre administered the Last Rites before she went into emergency surgery. When news that her injuries were life-threatening reached the college, all the students poured into the chapel and redoubled their prayers. "There were streams of students," described college president Tom Dillon, on announcing Angela's death to the campus student body, "now in the early hours of the morning, in tears but in prayer, all concerned about her and her family and praying together."

"She touched all of us," reflected Dr. Jeffrey Robinson, the treating ER physician who worked on Angela. Although she suffered many injuries including a broken spine, several compound fractures in her legs and arm, pelvic injuries and a large gash

in one leg, it was the massive internal bleeding and injuries to internal organs, common in such a long fall, that caused her to die on the operating table around 1 in the morning.

"We see tragedy all the time in here," sighed Dr. Robinson, who broke the news of her death to the dean, chaplain, students and to her older brother in the waiting room. "[We were struck by] her courage to be down there for 2-1/2 hours, the incredible pain she must have been in, and yet having so much faith in God. She was so calm, so rational and so understanding of what needed to be done. That is very unique and very touching. I have to say that in 10 years, this is the most devastating thing I've had to go through. The hardest thing to deal with is that she was awake in the helicopter when they were bringing her in, she was awake when she got here and we still couldn't save her." Dr. Robinson attended the Rosary and Wake that evening and the three paramedics attended the memorial Mass on campus the following day.

"The whole community has been wracked by grief," continued Dillon. "When I learned about the details of her last hours, I was very edified and moved, [both by the students who helped her and by her prayers]. She prayed for the unborn and for her father. Her last hours were spent in prayer and in charity. She died a holy death and there's great consolation in this. It's another reminder of our own mortality, that death can really come like a thief in the night and the clock is ticking for all of us. Will we be as well prepared for death as Angela was?"

"One of the things we talked about at the hospital after learning of her death," added O'Reilly, "was that suffering would be meaningless without having the belief that Christ rose from the dead. It would be depressing and something to be avoided. But in her case suffering did have meaning. Angela followed in the footsteps of her Savior, taking Him up on His command to take up your cross and follow Him."

Angela's brother, Joe, though visibly saddened by his sister's death, unhesitatingly observed that God had prepared her for such a death, citing a gradual transformation and deepening of her spiri-

(Continued on page 7) ***Thief***

(Continued from page 6) **Thief**

tual life which began last year and intensified during the last two months. "[This year] she was going to daily Mass, to Benediction every day, to Adoration every day, to the school Rosary and night prayers and I understand she was also saying the Chapel of Divine Mercy daily," explained Joe, a senior at the college. "She would sneak away when she wasn't working or studying, find excuses to leave groups of people and never tell anyone that she was going to the chapel." Many students later confirmed that they saw Angela in one of two small college chapels often throughout the day.

In addition, Angela regularly taught catechism to woman inmates in prison, serving as a confirmation sponsor for two of them. And this year she had organized a small group of students to quietly pray every Thursday in front of a local abortion clinic, Thursday being one of the days when abortions were performed there. On the afternoon of her death, 80 students prayed in front of the clinic and now about 20 students pray for the mothers and their unborn babies each Thursday at that location.

Dillon and O'Reilly noted that the outpouring of support for Angela's family has been tremendous, not only from those on campus, but also from the extended college community of alumni and benefactors, including spontaneous donations of more than \$5,000 to defray funeral expenses, a donation of seven airline tickets for students to attend the funeral in Spokane, Washington, separate enormous spiritual bouquets from students and alumni, a memory book of letters and notes for her parents

from students and a generous gift of \$100,000 from benefactor John P. Heffernan for an Angela Baird Memorial Scholarship Fund. Later the following week, a procession of 40 students mounted a handmade, six-foot-high wooden cross with an inscription, over the place where she fell. They also diverted the path so that no one else would encounter the same fate.

In spite of the aching sorrow of her parents and her nine siblings, Angela's mother summarized: "You can't help but be happy to see that she really did achieve that Christian ideal every parent hopes for their child. As Catholic parents we want our children to get to Heaven, to be saints, to live holy lives, and at 19 she did that in remarkably less time than it will take most of us." "I am proud of my daughter," added her father, a retired Air Force survival instructor who later told a group of survival leaders that "the purpose of suffering is to soften our hearts."

"I'm very sympathetic to her parents," added Dillon. "At the funeral I found that they, too, were heroic and noble. There was great consolation for them in the kind of life she lived and in the kind of death she died. They are grieving, but there is great nobility shining through that grief." †

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*A graduate of Thomas Aquinas College,
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specializing in fundraising copy and newsletters.*

Meeting Highlights

NOVEMBER MEETING Speaker: Father Steve Duffin

Look into John's Gospel for what the essence of Christ during his ministry. We must become listeners to God's words. Calm our activity down to let God. Contemplation is far more important than action, even charitable actions. Think of the story of Mary and Martha when Jesus came visiting. Martha was the activist busying herself with cleaning and preparing a special feast for the honored Rabbi. Mary, on the other hand, was constantly at the feet of our Lord relishing on every word our Lord had to share. The other sisters in the Convent once asked Mother Teresa whether a reduction in the three-hour prayer was called for because of the great number of persons clamoring for food and medicine at the front door? Sister thought about this for a brief moment and said: "You are right. Hence forth we will pray for four hours." Sister was very understanding that but for the grace of God was she and her small numbers of volunteers able to begin to address the needs of the community at large. Only through a more complete involvement of God could Sister Teresa expect to make an impact. Contemplation and prayer first and then action is the formula. †

From the Writings of St. Thomas More:

“Since even the greatest of earthly pleasures is “little, simple, short, and suddenly past,” why should one act like a mad merchant and sell one’s soul for “foolish merchandise”? This life passes so quickly that it is like “a dream or a shadow on the wall”—a mere moment, to be followed by an eternity of joy or an eternity of pain. Why, asks More, would any sane person buy a momentary pleasure for an eternity of pain? Furthermore, if we would compare all the pleasures of this world we would discover that the greatest by far is a clear conscience, that “inward gladness of a virtuous mind.”

Central to his argument is that “God has made thee...unto His image and figure, / And for thee suffered pains intolerable.”

Remembering who we are and what Christ has suffered for each of us, “How mayst thou then to Him be / That ever hath been so loving unto thee?” To drive home this fundamental truth, More continues with rhetorical flourish:

When thou in the flame of temptation friest,
Think on the very lamentable pain,
Think on the piteous cross of woeful Christ,
Think on His blood beat our at every vein,
Think on His precious heart carved in twain,
Think how for thy redemption all was wrought—
Let Him not lose thee, whom He so dear has bought.

More concludes by pointing out that “God will thee help if thou do not refuse,” insisting that victory always depends on genuine trust in God.” †

From **Thomas More: A Portrait of Courage** by Gerald B. Wegemer Scepter Publishers (p. 26)

Catholic Web Sites



The Next Generation
In Catholic Apologetics
& Evangelization

<http://www.envoymagazine.com>



Premier Issue



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Ad Risum Vertere Veritatem

Latin for "To turn truth into laughter"



'Twas the Night Before Christmas!

(Politically Corrected Version)

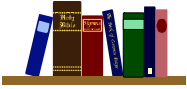


'Twas the night before Christmas and Santa's a wreck.
 How to live in a world that's politically correct?
 His workers no longer would answer to Elves,
 Vertically Challenged they were calling themselves.
 And labor conditions at the North Pole
 Were alleged by the union to stifle the soul.
 Four reindeer had vanished, without much propriety,
 Released to the wilds by the Humane Society.
 And equal employment had made it quite clear
 That Santa had better not use just reindeer.
 So Dancer and Donner, Comet and Cupid,
 Were replaced with 4 pigs, and you know that looked stupid!
 The runners had been removed from his sleigh;
 The ruts were termed dangerous by the E.P.A.
 And people had started to call for the cops
 When they heard sled noises on their rooftops.
 Second-hand smoke from his pipe had his workers quite frightened.
 His fur trimmed red suit was called Unenlightened.
 And to show you the strangeness of life's ebbs and flows,
 Rudolf was suing over unauthorized use of his nose
 And had gone on Geraldo, in front of the nation,
 Demanding millions in over-due compensation.
 So, half of the reindeer were gone; and his wife,
 Who suddenly said she'd had enough of this life,
 Joined a self-help group, packed, and left in a whiz,
 Demanding from now on her title was Ms.
 And as for the gifts, why, he'd ne'er had a notion
 That making a choice could cause so much commotion.
 Nothing of leather, nothing of fur,
 Which meant nothing for him. And nothing for her.
 Nothing that might be construed to pollute.

Nothing to aim. Nothing to shoot.
 Nothing that clamored or made lots of noise.
 Nothing for just girls. Or just for the boys.
 Nothing that claimed to be gender specific.
 Nothing that's warlike or non-pacific.
 No candy or sweets, they were bad for the tooth.
 Nothing that seemed to embellish a truth.
 And fairy tales, while not yet forbidden,
 Were like Ken and Barbie, better off hidden.
 For they raised the hackles of those psychological
 Who claimed the only good gift was one ecological.
 No baseball, no football; someone could get hurt;
 Besides, playing sports exposed kids to dirt.
 Dolls were said to be sexist, and should be passe;
 And Nintendo would rot your entire brain away.
 So Santa just stood there, disheveled, perplexed;
 He just could not figure out what to do next.
 He tried to be merry, tried to be gay,
 But you've got to be careful with that word today.
 His sack was quite empty, limp to the ground;
 Nothing fully acceptable was to be found.
 Something special was needed, a gift that he might
 Give to all without angering the left or the right.
 A gift that would satisfy, with no indecision,
 Each group of people, every religion;
 Every ethnicity, every hue,
 Everyone, everywhere, even you.
 So here is that gift, it's priced beyond worth.

MAY YOU AND YOUR LOVED ONES ENJOY PEACE
 ON EARTH!!





From the Library

Forgiveness God's Gift of Love

By
Lucy Fuchs

Forgiveness is at the very heart of the Christian message. Jesus said that he came not to condemn but to save sinners. And he gave us the supreme example when, from the cross, he forgave those who put him there. Christianity is not a religion of the perfect but of the forgiven. Only if we forgive others can we rest assured that we ourselves will be forgiven. The author offers a handy list of Do's and Don'ts, and suggest ways to approach those especially difficult situations where we find it hard, if not impossible to forgive. Helpful examples and models including that of sacramental forgiveness, are provided to inspire us on our way to the serenity and peace which only the pardon of offenses brings. A truly indispensable book for us all. †

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AD VERITATEM

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Our
Next
Meeting:

DATE: *Thursday, December 18th @ NOON*
PLACE: *Village Farmer's Restaurant*
1651 Sunflower, Costa Mesa
TOPIC: *"Who is Jesus Christ?" (Part 1)*
SPEAKER: *Fr. Hugh Barbour, O. Praem*
FOR INFORMATION: *Anne Lanphar @ 647-2155 or Dave Belz @ 347-0447*