

❖ Ad Veritatem ❖

Volume 3 Issue 4

Official Publication of the St. Thomas More Society

April 1998

A Special Speaker: *Rosalind Moss*

This Thursday, April 16th, renowned Jewish-convert, Rosalind Moss, will speak again at our meeting.

Last month, Rosalind related the story of her conversion to Catholicism. Her road was long as she was born into a Jewish family but in 1976 converted to Christianity becoming involved on a full time basis in Evangelical Protestant Ministry eventually earning a ministry degree. After a incredible internal struggle, Rosalind converted to Catholicism at Easter 1996.

Rosalind is an incredible speaker. Low key and extremely well spoken, she related her story to a totally captivated audience. No one that was present will soon forget the experience.

For more information about Rosalind's presentation, see *Tears of Reflection* on page 8.

Rosalind Moss will speak again this Thursday, April 16th. Everyone is welcome! ☩

APRIL MEETING:

TOPIC: *Gifts of the Holy Spirit II*

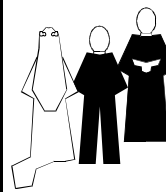
SPEAKER: *Rosalind Moss*

DATE & TIME: *Noon on this coming Thursday, April 16th*

PLACE: *Village Farmer's Restaurant in South Coast Village, 1651 Sunflower, Santa Ana (North of Sears in South Coast Plaza and behind Planet Hollywood)*

Why is Marriage a Sacrament?

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



QUESTION: Since marriage is a necessary, natural institution, it hardly seems necessary for it to be a sacrament. After all, marriage already existed before the sacraments. Why would Our Lord have to make marriage a sacrament?

ANSWER: There are actually two points that need to be made in answering this question. One is about marriage, the other is about sacraments in general.

In a certain sense, marriage is the original sacrament. St. Paul said, "*Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. No one ever hates*

(Continued on page 2) **Marriage: a Sacrament**



The fickleness of fortune, the shortness of life, and the prevalence of suffering all show that life itself is but a journey towards death.

Thomas More:
A Portrait of Courage (p. 41)
Gerard Wegemer

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

Inside This Issue:

Chaplain's Message	Page 1
The Heart of the Church	Page 3
Scriptural Corner	Page 7
From the Writings of More	Page 7
Catholic Web Sites	Page 9

(Continued from page 1) **Marriage: a Sacrament**

his own body, but nourishes and fosters it, just as Christ does the Church, since we are members of his body. For this reason a man will leave his father and mother and cleave to his wife, 'and the two shall be as one flesh.' This is a great sacrament, I mean it regards Christ and the Church" (Eph. 5:28-32).

Marriage symbolizes the union between God and the human race, a unity that is the purpose for which we were created. That's why St. Paul cites Genesis 2 and relates the natural institution of marriage directly to the spousal relationship between Christ and the Church. This union was intended "*from the beginning*" to be realized in Christ the Incarnate Son of God, the Bridegroom of the Church, his mystical Body. St. Thomas Aquinas points out that the marriage of our first parents, Adam and Eve, was a sacrament signifying the union of Christ and the Church to be consummated in the glory of heaven (Summa Theologiae II-II, q.2, a.7). This means that marriage was already in a sense a "sacrament" pointing to Christ even before Adam and Eve, the first married couple, fell into sin.

Many Catholics forget that there have always been sacraments, instituted by God to express faith in Christ and the effects of faith in Him. All the rites and observances of the Old Covenant, circumcision, sacrifices, and so on, were "*sacraments*" of faith in the coming Savior and Messiah. These Old Testament "*sacraments*" symbolized and pointed toward the effects of His future coming. Yet all of these were established by God after the fall, and after the promise of a Redeemer from sin and death. But marriage is different. It preceded the Fall and was the original sacrament or sign of that union between God and Man. In fact, it was from the start intended by God to be an efficacious, that is "*truly effective*," cause of grace. If there had been no Fall of Adam, sanctifying grace would have been transmitted simply by natural generation, the union of husband and wife. The priesthood and worship would have been a family matter under the priesthood of the Father of the household. So when

Our Lord made the marriage a sacrament of the New Covenant, He was only bringing to perfection an institution which had always been in some sense a sacrament of God's love for the human race. It's interesting to note that the sacrament of marriage is the only sacrament which is discussed in the Catechism of the Catholic Church in terms of the whole history of our race, from creation before the fall until Christ (CCC 1601-1617). Marriage is the primordial sacrament.

Now, in the light of all this you might ask, "So what's new and different about Christ's institution of marriage as a sacrament of the New Covenant?" Christ came into the world to overcome sin and death, things about which Adam and Eve were happily unaware on their "*wedding day*," and so marriage in Christ is not only a sign of God's union with humanity, but most particularly as sign of the sacrificial love of the Cross. St. Thomas teaches that all the sacraments in some way indicate the power of Christ's suffering and death. In the mutual offering of their lives and bodies, one to the other, man and woman in marriage share in the love of Christ on the Cross. The liturgy of the Roman Church shows this beautifully in the Mass for the Celebration of Marriage, when the special "*nuptial blessing*" of the couple is given after the Our Father as the Body and Blood of the Lord are lying in sacrifice on the altar. It is then that the Church prays for the fruitfulness and fidelity of their union, uniting the mutual offering of the man and woman with the offering of Christ's Body. As any faithful Catholic married couple will tell you, there is always some cross to bear in wedded life. The Holy Sacrament of Matrimony unites these to the Cross of Christ, the Bridegroom of his Church. †

Our Chaplain, Father Hugh, writes for ENVOY, a Catholic Apologetic & Evangelization magazine. Father's column answers questions from readers. This article is reprinted from his column published in the January/February 1997 Issue. To subscribe to this terrific publication, please call 1-800-55-ENVOY.

THE HEART OF THE CHURCH

I: The Beginning of Renewal

By: John Flynn, Esq.



The Church's supernatural beauty is beyond human understanding, but it is, (somewhat) paradoxically, not beyond our perception, assisted by grace. There can be no question but that God wishes all to see the beauty of his Church. What is the part that we must play, those who profess to see, with the eyes of faith, this shattering beauty?

Each of us must be the Church if we are to draw souls to the Church, that is, each of us must bear within us the Church's supernatural beauty. But we cannot carry out this duty if we do not first allow the Church's beauty to penetrate and transform our hearts, transformation that cannot occur if we do not correctly understand the sources of the Church's beauty. What are they? My hope, in writing this, is to suggest at least some of the sources of the Church's great, unfathomable beauty, so that we might become a starting point for true renewal of the Church. Our focus, I think, has become too "external" and "mechanical." We have tended to think of liturgy, for example, as the starting point for renewal. In fact, the renewal of the Church must begin in our own hearts, with purification. Our Lord Himself has said so: "Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." (Mt 5:23-24.) Renewal, therefore, begins in the heart, not in the liturgy.

We who claim to cherish Catholic orthodoxy fall too often into the bad habit of looking to others as the source of the Church's current diffi-

culties. "Difficulties" is hardly an adequate word for the condition of the Church, the cracks, ruptures and divisions that threaten the unity of the Church, no doubt causing deep pain to the heart of God Himself, who is Love. In many cases, our own hearts have been taken over by pride; our worship has become an act as much of judgment on other Catholics as it is an act of love for God. Our hearts like the heart of the Pharisee who thanked God he was not like the wretched tax collector who deemed himself unworthy to even raise his eyes to heaven. To those who will challenge this comparison, saying that it is invalid because the sinner in the parable had a repentant, humbled heart, and the "enemies" of the Church do not, you are missing the point. It is God alone who judges, who knows the condition of the human heart; because we are no more than sinners, we cannot judge. If we claim Christ as our model, we must, in spirit, in attitude, and in the proof we give by our words and actions, beg God to let us die, as it were, for our persecutors:

In many cases, our own hearts have been taken over by pride; our worship has become an act as much of judgment on other Catholics as it is an act of love for God, ...

"As I have loved you, so you also should love one another. This is how all will know that you are My disciples, if you have love for one another." (Emphasis added.)

It is not enough to love those who love us. The newest Doctor of the Church, St. Therese of Lisieux, observed, about our Lord's new commandment:

"When the Lord commanded His people to love their neighbor as themselves (Lv 19:18), He

(Continued on page 4) ***The Heart of the Church***

(Continued from page 3) *The Heart of the Church*

had not as yet come upon the earth. Knowing the extent to which each one loved himself, He was not able to ask of His creatures a greater love than this for one's neighbor. But when Jesus gave his apostles a new commandment, His own commandment (Jn 15:12), as He calls it later on, it is no longer a question of loving one's neighbor as oneself but of loving him as He, Jesus, has loved him, and will love him to the consummation of the ages."

Despite the clear injunctions of Scripture, our words are often laced with the poison of anger and contempt for those within the Church "*who are wrong*", those who do not know, because of their lack of reverence, true love for God. The importance of putting God before all others is inarguable, and the Church does indeed suffer from a lack of reverence. But what kind of love for God is it that serves as the basis for holding others in contempt?

We have become very good at paying lip service to the distinction between sinner and sin, but listen carefully to what is being said from our side of the "*issues*," and you will realize that we have lost track of the distinction. Lip service is not enough: "*This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.*" (Mt 15:8-9.) By our words, our expression, by our tone of voice, too often we signal to one another that the Church encourages the cultivation of this contempt in the soil of the Catholic heart. "*I tell you, on the day of judgment people will render an account for every careless word they speak. By your words you will be acquitted, and by your words you will be condemned.*" (Mt 12:36-37.) We must be always careful not to let our profession of

love for God become a lie:

"If anyone says, 'I love God,' but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from Him: whoever loves God must also love his brother." (1 Jn 4:20-21.)

Is the answer, then, to ignore falsehood, to shrink from defense of the truth? Of course not; it takes no more than a moment of reflection to identify the proper response: We must be willing to speak the truth, and defend the truth, but we must, in doing so, choose the words that love demands. This is so because love and truth are one. They are inseparable, drawing life from each other, proceeding as one light from the one heart of the one God, as the word of God. Because the Father is one, because His heart is one, we must accept all that flows from His heart, including the unity of love and truth. The understanding of this unity is essential, because their oneness illuminates the full obligation of faith, which is belief joined to love. If we do not have love, we do not know the truth.

In *The Dialogue*, God the Father, teaching Catherine of Siena about the soul who lives in the third light, or stage, of spiritual progress, told Catherine:

And if you should see something that is clearly a sin or fault, snatch the rose from that thorn. In other words, offer these things to me in holy compassion. As for any assault against yourself, consider that my will permits it to prove virtue

(Continued on page 5) *The Heart of the Church*

*When we were lost and could not find our way to you,
you loved us more than ever.*



Eucharist Prayer



(Continued from page 4) **The Heart of the Church**

*in you and in my other servants. And assume that the offender does such a thing as an instrument commissioned by me. **For often such a person's intention is good; there is no one who can judge the hidden heart.***

*When you cannot see clearly and openly whether the sin is deadly, you must not pass judgment in your mind, but be concerned only about my will for that person. And if you do see it, **you must respond not with judgment but with holy compassion.** In this way you obtain perfect purity, for if you act this way your spirit will not be scandalized either in me or in your neighbors. For you cast contempt on your neighbors when you pay attention to their ill will toward you rather than my will for them. **Such contempt and scandal alienates the soul from me, blocks her perfection, and to some extent deprives her of grace -- in proportion to the seriousness of the contempt and hatred she has conceived for her neighbor because of her judgmental thoughts.***

*So if you would attain the purity you ask of me, there are three principal things you must do. You must be united with me in loving affection, bearing in your memory the blessings you have received from me. With the eye of your understanding you must see my affectionate charity, how unspeakably much I love you. And where the human will is concerned, you must consider my will rather than people's evil intentions, **for I am their judge -- not you, but I.** If you do this, all perfection will be yours. This, if you remember well, was the teaching my Truth [Jesus, in the Gospel] gave you.*

Now I tell you, dearest daughter, those who have learned this teaching taste the pledge of eternal life even in this life. If you keep this teaching in mind you will fall neither into the devil's trap (for you will recognize it) nor into the traps you asked me about. Still, to satisfy your desire I will tell you more clearly how you may never think judgmentally but only in holy compassion. (Emphasis added.)

How is all of this to be applied to the spirit of debate within the Church? In his extraordinary

The Splendor of the Church, Henri de Lubac wrote:

But in a true man of the Church the uncompromisingness of the faith and attachment to Tradition will not turn into hardness, contempt or lack of feeling ... He will take great care that some generalized idea does not gradually come to take the place of the Person of Christ; careful though he is concerning doctrinal purity and theological precision, he will be equally careful not to let the mystery of faith be degraded into an ideology; his total and unconditional faith will not come down to the level of a sort of ecclesial nationalism.

Even when polemic cannot be avoided he will see that it does not embitter him, and that the actions of those whom St. Paul already described as 'false brethren' will not provide him with an excuse for using weapons like theirs."

As love and truth are one, proceeding as one from the heart of the one God, they work for unity. The Holy Father himself, in **Dominicae Cenerae** (1980), wrote:

*"We are all equally indebted to our Redeemer. We should all listen together to that Spirit of truth and love whom He has promised to the Church and who is operative in her. In the name of this truth and of this love, in the name of the crucified Christ and of his Mother, I ask you, and beg you: Let us abandon all opposition and division, and let us all unite in this great mission of salvation which is the price and at the same time the fruit of our redemption. The Apostolic See will continue to do all that is possible to provide the means of ensuring that unity of which we speak. **Let everyone avoid anything in his own way of acting which could 'grieve the Holy Spirit.'**" (Emphasis added.)*

How is it possible for us to be so blind to the gross contradiction inherent in proclaiming love for God as a basis for holding others in contempt? The answer, of course, is pride, Satan's

(Continued on page 6) **The Heart of the Church**

(Continued from page 5) **The Heart of the Church**

most effective weapon against the Church. It is his most effective weapon because, as it takes root in the heart, it becomes blind to itself. Pride cannot see itself; those who have been taken over by pride, blind to its presence, do nothing to rid themselves of it:

“Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own eye? How can you say to your brother, ‘Let me remove that splinter from your eye,’ while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye.” (Mt 7:3-5.)

Pride crowds out compassion, erases the memory of our own need for God’s forgiveness and mercy, the knowledge of our littleness and weakness, and our fundamental identity and solidarity with sinners. Having turned our backs on our true selves, refusing to acknowledge our sinfulness, our weakness, our littleness, we then turn our backs on our own brothers and sisters. In doing so, we forsake them. In forsaking them, we condemn them, and make gods of ourselves.

The restoration of the Church cannot begin until we purify our hearts of everything opposed to love. Debate about liturgy and theology is futile, at least as a point of beginning. It will accomplish nothing, and will in no way be pleasing to God if we do not first purify our hearts. Purification begins with rigorous self-examination, confession of all sins of pride and judgment, and reconciliation to God and to His other children. When there is nothing in the Catholic heart but Christ’s crucified love, then the restoration of the Church can begin.

Love is the life of the Church, supernaturally speaking, though the Church’s supernatural life, its crucified love, is little in evidence today. The Church will be restored when love is once again the life of the Church. The foundation of all the Church’s beauty, its liturgy, its sacraments, its doctrine, its dogma, is Divine Love. No one has

expressed this insight with greater acuity than did Therese, the Doctor of the Little Way:

*“Considering the mystical body of the Church I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. Charity gave me the key to my vocation. I understood that if the Church had a body composed of different members, the most necessary and the most noble of all could not be lacking to it, and so I understood that the Church had a heart, and that this heart was burning with love. **I understood it was love alone that made the Church’s members act, that if love ever became extinct, apostles would not preach the Gospel, and martyrs would not shed their blood.** I understood that love comprised all vocations, that love was everything, that it embraced all times and places... in a word, that it was eternal!*

Then, in the excess of my delirious joy, I cried out: Oh Jesus, my love...my vocation, at last I have found it... my vocation is love!

Yes, I have found my place in the Church, and it is you, Oh my God, who have given me this place; in the heart of the Church, my Mother, I shall be love.” (Emphasis added.)

The restoration of the Church begins with the purification of the heart, so that nothing but love lives within. Love, crucified love, is our only weapon against the pride and judgment that Satan has so effectively used against the Church. If we meet pride with pride, Satan will remain strong, and the Church weak. If we meet pride with love, Satan will be powerless. The Church can then begin its renewal, and the world will be its witness. †

Next Month:

“Part II: The Church: Divine Maternal Love”

John Flynn is a litigation partner with the law firm of Nossaman, Guthner, Knox and Elliott. He and his wife are happily married and live in Irvine.



Scriptural Corner:

And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands upon them.

Mark 10:13-16

Comment from the Navarre Bible:*

This Gospel account has an attractive freshness and vividness about it which may be connected with St Peter, from whom St Mark would have taken the story. It is one of the few occasions when the Gospels tell us that Christ became angry. What provoked his anger was the disciples' intolerance: they felt that these people bringing children to Jesus were a nuisance: it meant a waste of his time; Christ had more serious things to do than be involved with little children. The disciples were well-intentioned; it was just that they were applying the wrong criteria. What Jesus told them quite recently had not registered: "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me" (Mk 9:37).

Our Lord also stresses that a Christian has to become like a child to enter the Kingdom of heaven. "To be little you have to believe as children believe, to love as children love, to abandon yourself as children do..., to pray as children pray" (J. Escriva, *Holy Rosary*, Prologue).

Our Lord's words express simply and graphically the key doctrine of man's divine sonship: God is our Father and we are his sons and daughters, his children; the whole of religion is summed up in the relationship of a son with his good Father. This awareness of God as Father involves a sense of dependence on our Father in heaven and trusting abandonment to his loving providence—in the way a child trusts its father or mother; the humility of recognizing that we can do nothing by ourselves; simplicity and sincerity, which make us straightforward and honest in dealing with God and man. †

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



From the Writings of St. Thomas More:

One source of public agreement which came under particular attack was law, both ecclesiastical and civil. Luther was convinced that the Roman Church had set up its own laws in opposition to the spirit and teaching of the gospels. In his fervor, he made extravagant claims that he would later have to modify. He insisted, for example, that "*neither pope, nor bishop, nor any individual has the right to impose a single syllable on a Christian person, unless this is done by the latter's consent.*" Any such imposition would constitute tyranny.

The lawyer in More was quick to draw out the absurdity of this position. "*Happy, therefore,*" he retorted, "*are thieves and murderers, who will never be so insane as to agree to law according to which they will pay penalties. Indeed, this farsighted father does not see that according to this reasoning, should everyone unanimously agree, yet the law can have force only until a new citizen is born or someone else is enrolled as a citizen.*"

More went on to show the extreme political danger of Luther's position. Without the guidance of good law, he pointed out, a country "*would rush forth into every kind of crime.*" Indeed, if Luther's teaching about law were to be widely accepted, it would result in "*the utter and inescapable destruction of all peoples.*"

Closely associated with this complete disregard for law was Luther's position that the believing Christian "*cannot lose his salvation by any sins, however, great.*" As More saw it, this teaching served to "*invite the whole world to security in sinning.*" It would "*add spurs to those who rush toward all the worst actions*" by "*promising them impunity through faith alone...for the worst crimes.*" It would also "*destroy the possibility of all human endeavor and all attempts at virtue.*" By "*raging against good works,*" Luther would only "*lure people to vice and unteach virtue.*" †

From Thomas More: A Portrait of Courage by Gerald B. Wegemer Scepter Publishers (p. 98-99)

Tears of Reflection

Rosalind Moss spoke to the Society on March 19th. She is an unassuming woman who spoke eloquently about her search for the truth, for God. Even though she struggled with a cold and spoke without great drama, she was so filled with the Holy Spirit, hardly a person in the room moved for over an hour. When she was done, one after the other, the audience went up to her and with a touch quietly said "thank you". This poem is dedicated to this incredible and holy woman.

At a young age
 Following the old ways
 Prim and proper
 Protocol and procedure
 Patiently waiting for Elijah and the Messiah
 To come and knock at the front door
 A childhood faith as a bud.
 She shared a tear of reflection

A brother's closeness
 And his distancing with
 A move towards atheism
 While she turned agnostic.
 "Where is God to be found?"
 Became a mantra
 Baring the fruits from the stalk.
 She cried a tear of emptiness

Her brother's marriage and
 Subsequent child
 Leads the family to the Baptist church.
 "It was for the children!"
 Her own childish faith rekindled
 Began to take root.
 She shared a tear of opportunity

A staunch questioning viewpoint
 From the Evangelical Jews for Christ
 Stirred her soul
 "A Jew believing that the Messiah
 Had come 2,000 years ago?"
 A diligent search started and
 A leaf appeared for nourishment.
 She cried a tear of hope

The twelve disciples provided
 An Old Testament prophetic framework
 And a New Testament fulfillment
 As Christian ministerial studies
 Budded forth.
 She cried a tear of soul breath

Staunch anti-Catholic rhetoric
 Resulted in a dedicated search
 For all anti-Catholic reading
 But, the authors all ignored fundamental tenets
 Why? A first fruit flower emerged.
 She cried a tear from that
 Most nurturing of wombs

A chance visit to a Catholic Church
 Prompted her own reflection
 With subsequent conversion
 By a lone Catholic Priest
 Oh, what a bouquet of fragrant flowers
 Now radiates forth.
 She shared a tear of rebirth

As this multi-dimensional
 Cascade of tears
 Continued to rain down
 We could see
 The bouquet of flowers
 Placed lovingly at Christ's feet.
 We shared a tear of thankfulness

Robert Lanphar †



Catholic Web Sites

THE 1997 CATHOLIC INTERNET DIRECTORY

<http://www.catholic-church.org/cid/>



[US Diocesan Sites](#)

[Parish Directories](#)

[Catholic Media](#)

[US Bishops](#)

[Diocesan Web Demo](#)

[Create Parish Page](#)

[Browse Directory](#)

[Search Database](#)

[Catholic Domains](#)

[En espanol](#)

1. The Top 40 (Most Visited) Catholic Sites on the Internet Under renovation
2. NCCB/USCC Directory (Includes departments for the United States Conference of Catholic Bishops and State Catholic Conferences)
3. Catholic Diocesan Web Sites 91 US dioceses are now on the Web
4. Diocesan E-mail Directories
5. Catholic Publications (Includes Catholic Newspapers, Publishers)
6. Catholic Organizations on the Web
7. Christian Service, Volunteer Organizations
8. The Main Catholic Directories on the Internet
9. Religious Orders, Vocation Information
10. Catholic High Schools on the Web (Courtesy Scott Fabian, Ecclesia Net)
11. Catholic Colleges and Universities
12. Catholic Campus Ministries, Newman Centers
13. General Catholic Resources
14. Knights of Columbus Listings
15. Ecumenical Resources
16. Catholic Internet Newsgroups
17. Catholic Internet Mailing Lists
18. Catholic On-line Communications Services

d Risum Vertere Veritate



Latin for "To turn truth into laughter"

HEAVEN'S CLOCKS

A guy dies and goes to heaven. It's a slow day for St. Peter, so upon Peter says "I'm not very busy today, why don't you let me show you around".

The guy thinks this is a great idea and graciously accepts the offer. St. Peter shows him all the sights; the golf course, the reading room and the library, the observation room, the cafeteria and then finally, they come to a HUGE room full of clocks. The guys asks, "What's up with those clocks?"

St. Peter explains, "Everyone on earth has a clock that shows how much time he has left on earth. When a clock runs out of time, the person dies and comes to the Gates to be judged." The guy thinks this makes sense, but notices that some of

the clocks are going faster than others, He asks, "why is that?"

St. Peter explains, "Every time a living person tells a lie, it speeds up his clock."

This also makes sense, so the guy takes one last look around the room before leaving and notices one clock in the center of the ceiling. On this clock, both hands are spinning at an unbelievable rate. So he asks, "What's the story with that clock?"

"Oh, that," St. Peter replies, "That's Bill Clinton's clock. We decided to use it as a fan." ☩



From the Library

AGENDA FOR THE THIRD MILLENNIUM

By: His Holiness Pope John Paul II

No-one is more concerned about the progress of the human race as it enters the third millennium than the Pope himself, John Paul II. He predicts a time in which there may be a great reawakening to the Gospel of Christ. On the other hand, he documents the ever-increasing threats to human life.

Collecting his writings and speeches – published and unpublished – under ten major headings, Agenda for the Third Millennium shows once again the Pope's extensive knowledge of world affairs and acute understanding of the human condition.

In what amounts to a sequel to his best selling Crossing the Threshold of Hope, John Paul II addresses Faith, the Church, Prayer, Love, History, Evil, Work, the World, Peace and Religion. Among the many controversial topics discussed therein are the position of the laity and women in the Church, contraception and population control, feminism, money, unemployment, human rights, the ecological movement and Islam. †

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AD VERITATEM

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**Our
 Next
 Meeting:**

DATE: Thursday, April 16th @ NOON
TOPIC: GIFTS OF THE HOLY SPIRIT Part 2
SPEAKER: ROSALIND MOSS
PLACE: Village Farmer's Restaurant
1651 Sunflower, Costa Mesa
FOR INFORMATION: Anne Lanphar @
647-2155 or Dave Belz @ 347-0447