

# ❖ Ad Veritatem ❖

Volume 5 Issue 2

Official Publication of the St. Thomas More Society

February 2000

## **FEBRUARY MEETING:**

**Speaker:**  
***Jewish Convert***  
***Rosalind Moss***



More [had a] clear sense that his family duties should “count as business” and should be placed even before his professional work.

**Thomas More:**  
**Portrait of Courage**  
Gerard B. Wegemer  
(pg. 35)

*Editor's Note:*  
“Ad Veritatem”  
is Latin for  
“toward the truth”.

Rosalind Moss is a nationally known Jewish convert to the Catholic faith. The depth of her knowledge and her holiness is inspiring. Rosalind is now a speaker for **Catholic Answers**.

Rosalind was born into a Jewish family. Her life was dramatically changed in 1976 when she converted to Christianity. Leaving a business background, she became involved on a full time basis in Evangelical Protestant Ministry eventually earning a ministry degree. The story of her conversion to Catholicism is related on an audio tape entitled “Holy Shock” which is a compelling testimony to the historical and scriptural basis for the Holy Eucharist. Copies of “Holy Shock” will be available at the meeting.

Reservations are not required. For more information, contact Dave Belz at (949) 347-0447 [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 [alanphar@firstam.com](mailto:alanphar@firstam.com). **Everyone is welcome!**

## **FEBRUARY MEETING:**

**TOPIC:** “Faith in the Midst of Unbelief”

**SPEAKER:** Rosalind Moss

**WHEN:** 7 AM Breakfast on  
Wednesday February 16th

**PLACE:** First American Offices  
Lender's Advantage Bldg  
3 First American Way, Santa Ana

## **Mary and the Serpent's Head**

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



**Question:** *I noticed a statue of Mary stepping on a snake. I asked the owner of the store to explain what this meant. She said that in Genesis 3:15 the Lord said that Mary would someday crush the serpent's head, the serpent being the devil. I checked this in my Bible (a Catholic version that I bought at the same shop). But Genesis 3:15 doesn't say that. It says that the seed of the woman would crush the serpent's head. I understand this to be Jesus Christ, not Mary. So, how can that statue of Mary with the serpent be justified?*

**Mary & The Serpent** (Continued on page 2)

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(Continued from page 1) **Mary & The Serpent**

**Answer:** In the Book of Genesis 3:15 God speaks to the serpent after the fall of Adam and Eve into sin, “*I will put enmity between you and the woman, between your seed and her seed; He shall crush your head and you shall lie in wait for his heel.*” This is a correct translation of the original Hebrew text and the traditional text of the Septuagint, the Greek Old Testament. But two ancient translations, the Latin Vulgate (revised by St. Jerome) and the ancient Coptic version (Coptic is the Egyptian language used prior to the Arab Muslim invasions), read, “*She shall crush your head.*” But current editions of the Bible in modern languages, translations from the original languages, all follow the translation “*He shall crush.*”

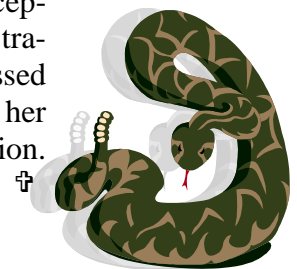
Now, in order to understand why Our Lady is depicted crushing the serpent, you need to know that the whole of Christian tradition in any language of East or West interprets that passage as a prophecy of the coming of the Messiah or Savior, Jesus Christ, the “*seed of the woman.*” He is the Second or New Adam, and His Mother Mary, because she was completely free from sin, both original and actual, is the new Eve, the only woman who has a perfect enmity with the devil. This passage, sometimes referred to as the Protoevangelium (Greek = “*first Gospel*”) is the first announcement of the Good News of Salvation after the Bad News of Sin and Death. Many popes, including the Pope John Paul II, have repeatedly interpreted this passage in a prophetic sense, referring to Christ and Mary. Take a

look, for example, at Pope John Paul II's Marian encyclical *Redemptoris Mater*. The *Catechism's* teaching on this passage is found in paragraphs 70, 410, and 411.

Some Scripture scholars deny that this passage refers to Jesus or Mary. They see the literal sense of this verse only as a popular folk tale, written as a way to explain why humans are afraid of snakes! (That's a slippery interpretation if there ever was one.)

Naturally in the Latin tradition, because of the translation “*she shall crush,*” the passage has had a more vivid Marian meaning. That's where the tradition of depicting Mary crushing the head of the serpent arose. But it's a very apt and theologically precise image, nonetheless, since it's a perfect image of her Immaculate Conception, her lifelong immunity from sin, won for her by Christ's saving passion and death on the cross (cf. Luke 1:47). This is one reason why the new liturgy of the Roman Rite, promulgated at Vatican II, retains the reading “*she will crush your head.*” It is part of the antiphon (a short thematic verse) used for Mass on the Solemnity of the Immaculate Conception. It's part of the Church's tradition, a witness to the Blessed Virgin Mary's special role in her Divine Son's plan of salvation.

Reprinted from the Jan/Feb 1997 issue of *ENVOY*, a Catholic Apologetic & Evangelization Magazine.



## SIMPLE TRUTHS



Fulton J. Sheen

**Alienation from self and from one's neighbors has its roots in separation from God. Once the hub of the wheel, which is God, is lost, the spokes which are human beings, fall apart. God seems very far away from modern man: This is due, to a great extent, to humanity's own God-less behavior. Goodness always appears as a reproach to those who are not living right, and this reproach on the part of the sinner expresses itself in hatred and persecution. †**

# The Last Things: Judgment



By Michael Shonafelt, Esq.

*This is the second of a four part series on the Four Last Things: Death, Judgment, Heaven & Hell.*

*Throughout his life, Thomas More wrote extensively about the Four Last Things as he strongly believed that focusing on these matters would prevent any one from losing his soul.*

Towering high above the main altar of the Sistine Chapel is one of the most majestic, albeit frightening, depictions of Christ ever rendered. Michelangelo depicts the Lord as the final arbiter of the world. Christ's face is turned in apparent anger to His left while His arm is raised in the act of striking down dark hordes of despairing souls into Hell.

This awesome work has etched itself into the cumulative psyche of the Christian world. No doubt the famous image of the condemning Lord somehow looms behind the age-old query: "How can so good a God doom a soul to everlasting torment?" The trouble comes in reconciling this image of Christ with the more inviting image of the Good Shepherd who "wants everyone to be saved and to come to knowledge of the truth." (1 Tim. 2:4.) But our Lord's longing for our salvation is combined with a divine deference to our own freedom, the "intolerable compliment," as C.S. Lewis called it, of placing a creature on earth capable of rejecting the divine plan.

Of all the species in the animal kingdom, only one can say no to God. Man is the lone free-agent in the universe, loose to work good or wreak havoc. With the sole exception of the angels, he alone can defy God's commands, challenge the moral order, and even rebel against his very nature. "What could be more extraordinary?" remarks Regis Martin,

*God, whom we are told is easily pleased, albeit seldom satisfied, must thus suffer the perversity in this life, anyway, of an upstart creature refusing even that adornment that*

*will perfect its being for all eternity. Such is the nature and scope of unbridled liberty, the power to choose its own destruction, to carry itself straight into Hell.*

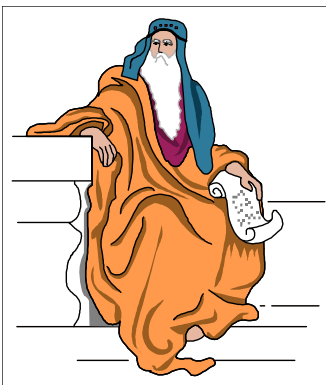
This "liberty" is a reality we move in breath every day of our lives. It makes it possible for us to choose coffee over tea, to determine which career path we will take, and to decide whether or not we will marry and to whom. Our free will is the hallmark of our humanity. For that reason, millions of human beings throughout the ages have fought and died to prevent the subjugation of their free will to the many forms of tyranny imposed in so many different forms by their fellow men.

However much we are willing to fight to preserve our capacity to exercise our free will, however, we are just as quick to deny that capacity when faced with free will's necessary counterpart: responsibility. Responsibility is the flip-side of freedom. One cannot exist without the other. When we commit ourselves to an act, we are the master of the deed, and are therefore accountable for its commission and for all of its consequences.

From this two-fold reality flow two things: guilt and merit. God could have wired all of us to commit only good acts, and to automatically avoid evil. If such were the case, our acts would have no merit. They would count for no more than the acts of an automaton. It is precisely because we have the power to sin that our decisions for good take on a powerful significance and merit. Conversely, it is because of our freedom to choose evil that we perceive guilt at having committed bad acts. There is no need for guilt where our acts are wholly involuntary, made out of impulse or convulsion.

Our conscience is the watchman of our acts, the vigilant register of our merit and guilt. It affirms us

**The Last Things: Judgment** (Continued on page 4)



(Continued from page 3) **The Last Thing: Judgment**

when we exercise our freedom to commit good acts. It nags us when we sin. It is then that our claim to freedom flies out the window. It is always someone else's fault. Human society today has made an art form of denial when it comes to guilt. We have decided that, when it comes to giving into our passions and vices, we are not free, but *determined* – either by our upbringing or by our genetic make-up: alcoholism is a disease that is “caught” like the flu; adulterers and the promiscuous are “addicted” to sex; murders are “victims” of bad upbringing or some bio-chemical dysfunction. Our society has perfected the cult of the “victim.” Ironically, all of these manifestations do nothing more than to accentuate our freedom. Man would have no need to channel his energies into expunging guilt and sin, if he were not haunted by his conscience, and intimidated by the enormity of his freedom, his resultant responsibility and its ultimate consequences.

This conscious we try so hard to silence is the omen of the judgment, the final accounting for how we exercised our awesome capability to say yes or no to God. It is the herald that announces, with the ratification of each decision of our free will, that our acts do not end with their commission. They ripple through the corridors of eternity. Dirty deeds do not begin and end in the dark. Even if they can be covered up here, they will one day be shouted from the rooftops. Lady MacBeth knew this. After assisting in the murder of King Duncan, she found that she could not wash the red stains from her hand. The blood was gone, sure enough, but no amount of water could erase her deed from ledger kept in the world to come.

In a sense, our eternal destiny will be determined not by a stern Judge, but by ourselves. In one of the most powerful popular tales of the judgment, Charles Dickens *A Christmas Carol*, Scrooge encounters the ghost of his former business partner, Jacob Marley, “captive, bound, and double-ironed” in heavy chains. When the startled Scrooge asks about ponderous load, Marley responds, “*I wear the chain I forged in life ... I made it link by link, and yard by yard; I girded it on my own free will, and of my own free will I wore it. Is its pattern strange to you?*”

In every moment of every day, even in the most mundane of choices we make, we wield the porten-

tous power of our own freedom to either forge the links of the chain we will wear for eternity or to plait a crown of glory “*that will never wither.*” As day runs into day, we tend to overlook the enormity of our acts, but this ominous capacity can make or break us for eternity. Thomas Howard puts it more eloquently:

*Heaven and Hell seem to lurk under every bush. The sarcastic lift of an eyebrow carries the seed of murder, since it bespeaks my wish to diminish someone else's existence. To open a door for a man carrying luggage recalls the Cross, since it is a small case in point of putting the other person first. We live in the middle of all of this, but it is so routine that it is hard to stay alive to it. The prophets and poets have to pluck our sleeves or knock us on the head now and again, not to tell us anything new but simply to hail us with what has been there all along.*

Christ, Who is our salvation, cannot be the inflictor of our perdition. “*By rejecting grace in this life,*” the Catholic Catechism states, one “*judges oneself, receives according to one's works, and can even condemn oneself for all eternity by rejecting the Spirit of Love.*” (CCC, 679.) At death, as Joseph Cardinal Ratzinger writes, the soul enters “*the light of full reality and truth ... the masquerade of living with its constant retreat behind posturing and fictions, is now over.*” The full reality of each of our acts will be laid bare, to their ultimate consequence for either good or evil. The particular judgment will consist in a personal and immediate knowledge of our eternal status as the originator of those acts, the responsible party before the unobscured light of Truth.

In addition to this, the particular judgment, Christ Himself tells of another judgment, to occur at the end of human history, when “*all the nations will be assembled before him and he will separate men from one another as the shepherd separates sheep from goats.*” (Mt. 25: 32-33.) Whereas the particular judgment is personal, the final judgment will be a public event, where the whole world will be witness to God's design, and the ultimate conclusions of every act in human history. Father John Hardon writes:

**The Last Things: Judgment** (Continued on page 7)



# The Jubilee Year

## Blessing of a Jubilee Door At Home to Begin the Jubilee Year 2000

Gathering before the Jubilee door,  
the father or mother prays:

### SIGN OF THE CROSS:

*In the name of the Father...*

### READINGS:

Jn 10:7-10, Lk 4:18-19, or Lev. 25: 8-12.

### BLESSING:

*Blessed are you, O Lord our God, for you guide our footsteps. You bless our coming in and our going out, from birth to death, you hold us in your care. Bless this door, O Lord, which we consecrate to this time of preparation. Each day we pass this place, draw us more deeply into your presence and the wonders of your love for us. You are the door to the Kingdom of God, the sheep gate to life eternal, O portal of eternal peace, our new and living way, loose our sins and open for us the door to salvation. O God, protect our going out and our coming in; let us share the hospitality of this home with all who visit us. May the poor find rest within these walls and all who hunger find refreshment in our home. Lead us home through you, to you, and with you, one God, for ever and ever. Amen.*

### JUBILEE SEAL:

*Placing of the Jubilee logo or cross on the door or door frame.*

### OPENING PRAYER:

*God of all the ages, in the fullness of time, you sent your only begotten Son, Jesus Christ, as the door to the Kingdom of God, the sheep gate to life eternal, and the portal of eternal peace.*

*May this door be for us, a reminder of the Great Jubilee of our Redemption. Here may we enter your presence as humble followers; From here may we go forth as servants of your Holy Gospel.*

*At the end of our days may be found worthy to enter the gates of heaven and rejoice forever at the nuptial feast of our Bridegroom and Lord, Through him for whom we wait and for whom we long, may all glory and praise be to you, Father, in the unity of the Holy Spirit, one God, for ever and ever. Amen.*

### HYMN:

All may sing the hymn "To Jesus Christ our Sovereign King" or some other appropriate song. ✠

## Catholic Web Sites

# FIRST THINGS

A Journal of Religion and Public Life

## About First Things

*First Things* is published by **The Institute on Religion and Public Life**, an interreligious, nonpartisan research and education institute whose purpose is to advance a religiously informed public philosophy for the ordering of society. RPL also sponsors a number of other activities.

**Editor-in-Chief:** Richard John Neuhaus

<http://www.firstthings.com>

## Welcome to FIRST THINGS

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*Find authors, essays, reviews, and subjects of particular interest.*



## Scriptural Corner:

<sup>33</sup>And they came to Capernaum; and then he was in the house he asked them, What were you discussing on the way?" <sup>34</sup>But they were silent; for on the way they had discussed with one another who was the greatest. <sup>35</sup>And he sat down and called the twelve; and he said to them, "If any one would be first, he must be last of all and servant of all," <sup>36</sup>And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, <sup>37</sup>"Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me." **Mark 9:33-37**

### Comment from the Navarre Bible\*:

<sup>34-35</sup> Jesus uses his argument going on behind his back to teach his disciples about how authority should be exercised in his Church—not by lording over others, but by serving them. In fulfilling his own mission to found the Church whose head and supreme lawgiver he is, he came to serve and not to be served. (Mt 20:28).

Anyone who does not strive to have this attitude of self-forgetful service, not only lacks one of the main pre-requisites for proper exercise of authority but also runs the risk of being motivated by ambition or pride. "To be in charge of an apostolic undertaking demands readiness to suffer everything, from everybody, with infinite charity" (J. Escriva, *The Way*, 951).

<sup>36-37</sup> To demonstrate to his Apostles the abnegation and humility needed in their ministry, he takes a child into his arms and explains the meaning of this gesture: if we receive for Christ's sake those who have little importance in the world's eyes, it is as if we are embracing Christ himself and the Father who sent him. This little child whom Jesus embraces represents every child in the world, and everyone who is needy, helpless, poor or sick—people who are not naturally attractive.

\*The Navarre Bible, an edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consists of the New Vulgate, the Revised Standard Version and commentaries. †

**FAMILY CIRCUS**  
By BIL KEANE

12-10  
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Dist. by King Features Synd.

"At the Last Supper, betcha I know who they asked to say grace."

COME, GET INSPIRED!

Daniel's Inn

Fifth Annual Conference

**SPEAKERS:** Judges David Carter & Robert Thomas; Attys Andy Guilford, John Kays & Gary Chambers and Author Hugh Hewitt

**DATE:** Sat. March 4 8:30 am--1:30 pm

**LOCATION:** St. Joseph Center, Orange

**COST:** \$30 (\$35 after 2/11) includes breakfast, lunch & a free copy of Hewitt's book:

**"The Embarrassed Believer"**

**INFORMATION:** Dan Stanley 714 838-8888

(Continued from page 4) **The Last Things: Judgment**

*Only on the last day, when everything we have done will have reached its end result, can a truly final judgment be made. The manifestation would not be complete otherwise, since virtue is to be judged not only by the generosity that prompts it, but by the good effects it produces; and vice can be known not only by the selfishness that induces sin, but also by the harm that sinful actions bring.*

What can we learn from a contemplation of the judgment, as one of the four last things? St.

Augustine reduced the lesson to one sentence, “Love,” he says, “and then do what you will.” If our acts are backed and inspired by true love, both for God and our neighbor, we cannot offend God or our neighbor, and, as John Hardon says, “Charity does not cease with the love-inspired word of encouragement or the selfless sharing of pain; it starts a chain reaction of generosity that goes on for centuries after the one who began the reaction has died.” While we draw breath, we must never fail to call to mind the consequences of even the least of our acts. A simple daily reflection on the mystery by every Christian soul could change the world. ✚

## From the Writings of St. Thomas More

### MORE ON SINCERITY AND TRUTH

For the family prayer, which he led whenever he was at home, he chose four psalms. The first of these, Psalm 51, might seem a surprising choice; this is, after all, the prayer of repentance that David wrote after he committed adultery with Bathsheba and had her husband murdered. But a consideration of the inherent beauty and power of this prayer readily suggest the kind of impact it could have had on the More children.

The first part begins with a moving petition for pardon and ends with an affirmation of the importance of sincerity and truth.

*Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense, Thoroughly wash me from my guilt and of my sin cleanse me, For I acknowledge my offense and my sin is before me always; Against you only have I sinned, and done what is evil in your sight.”...In guilt was I born and in sin my mother conceived me; behold, you are pleased with sincerity of heart, and in my inmost being you teach me wisdom.*

That More had his children join him in this praise of sincerity and inner wisdom resonates with his primary goal in educating them. As we have already seen, he considered the goal of education to be “*the testimony of God and a good conscience.*” Only if these were attained, he wrote, could one achieve an inner joy and peace that would not be “*stirred by praise of flatterers or stung by the follies of unlearned mockers of learning.*”

In the second part of Psalm 51, the psalmist, acknowledging that only “*a clean heart...and a steadfast spirit*” can bring true “*joy and gladness,*” asks that his soul be cleansed and strengthened. This part of the psalm recalls a theme of central importance to More: that the greatest earthly joy comes from a clear conscience. It is no wonder, therefore, that he recited this psalm (commonly known as the *Miserere*) on the scaffold, as his last prayer on earth.

**Thomas More: A Portrait of Courage**

**By: Gerard B. Wegemer**

**(Pg. 183) ✚**



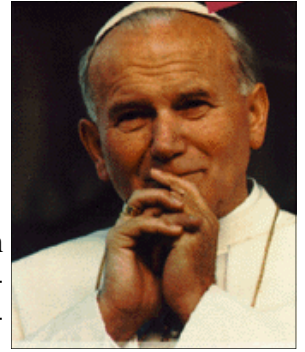


# The Pope's Prayer Intentions February



## GENERAL INTENTION

*That Christian communities may be such as are  
welcoming to all consecrated vocations,  
however diverse they may be.*



In this Holy Year the Church looks with special attention to you, dear brothers and sisters, who as consecrated persons, occupy a special place both in the universal community of the People of God and in every local community.

While the Church wishes also your love for Christ to be renewed through the grace of the extraordinary Jubilee, at the same time she is fully aware that this love constitutes a special possession of the whole people of God. The Church is aware that in the love that Christ receives from consecrated persons, the love of the entire Body is directed in a special and exceptional way towards the Spouse, who at the same time is the Head of this Body. The Church expresses to you, dear brothers and sisters, her gratitude for your consecration and for your profession of the evangelical counsels, which are a special witness of love. She also expresses anew her great confidence in you who have chosen a state in life that is a special gift of God to the Church. She counts upon your complete and generous collaboration in order that, as faithful stewards of this precious gift, you may "*think with the Church*" and always act in union with her, in conformity with the teachings and directives and Magisterium of Peter and of the pastors in communion with him, fostering, at the personal and community level, a renewed ecclesial awareness....

It is difficult to describe, or even to list, the many different ways in which consecrated persons fulfill their love for the Church through the apostolate. This apostolate is always born from that particular gift of your founders, which, received from God and approved by the Church, has become a charism for the whole community. That gift corresponds to the different needs of the Church and the world at particular moments in history, and in its turn it is extended and strengthened in the life of the religious communities as one of the enduring elements of the Church's life and apostolate. In each of these elements, in each field--both of contemplation, so fruitful for the apostolate, and of direct apostolic action--the Church's constant blessing accompanies you, as does at the same time her pastoral and maternal solicitude, with regard to the spiritual identity of your life and the correctness of your activity in the midst of the great universal community of the vocations and charisms of the whole People of God....

And thus, even though the many different apostolic works that you perform are extremely important, nevertheless, the truly fundamental work of the apostolate remains always what (and at the same time who) you are in the Church.

**--John Paul II, Apostolic Exhortation\**Redemptionis Donum*\*, To  
Men and Women Religious on Their Consecration March 25, 1984**

### **Scripture for reflection:**

1 Corinthians 12:4-12. "*There are varieties of gifts ...*"

Revelation 3:20. "*Behold I stand at the door and knock ...*"

Matthew 13:44-46. "*The kingdom of heaven is like a treasure ...*"

**Catechism of the Catholic Church: 914-945, 1694, 825 ☩**

# Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

## CATHOLIC DEFINITIONS

**AMEN:** The only part of a prayer that everyone knows.

**BULLETIN:** 1. Parish information, read only during the homily. 2. Catholic air conditioning. 3. our receipt for attending Mass.

**CHOIR:** A group of people whose singing allows the rest of the congregation to lip-sync.

**HOLY WATER:** A liquid whose chemical formula is H2OLY.

**HYMN:** A song of praise, usually sung in a key three octaves higher than that of the congregation's range.

**RECESSIONAL HYMN:** The last song at Mass, often sung a little more quietly, since most of the people have already left.

**INCENSE:** Holy Smoke!

**JESUITS:** An order of priests known for their ability to found colleges with good basketball teams.

**JONAH:** The original "Jaws" story.

**JUSTICE:** When kids have kids of their own.

**KYRIE ELEISON:** The only Greek words that most Catholics can recognize besides gyros and baklava.

**MAGI:** The most famous trio to attend a baby shower.

**MANGER:** 1. Where Mary gave birth to Jesus because Joseph wasn't covered by an HMO. 2. The Bible's way of showing us that holiday travel has always been rough.

**PEW:** A medieval torture device still found in Catholic Churches.

**PROCESSION:** The ceremonial formation at the beginning of Mass, consisting of altar servers, the celebrant, and late parishioners looking for seats.

**RECESSIONAL:** The ceremonial procession at the conclusion of Mass led by parishioners trying to beat the crowd to the parking lot.

**RELICS:** People who have been going to Mass for so long, they actually know when to sit, kneel, and stand.

**TEN COMMANDMENTS:** The most important "Top Ten List" not given by David Letterman.

**USHERS:** The only people in the parish who don't know the seating capacity of a pew. †

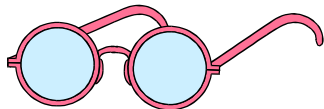


# Thought for the Day

## IT DEPENDS ON YOUR VIEW

One day a father and his rich family took his son to a trip to the country with the firm purpose to show him how poor people can be. They spent a day and a night in the farm of a very poor family. When they got back from their trip the father asked his son, "How was the trip?"

"Very good Dad!"



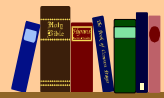
"Did you see how poor people can be?" the father asked.

"Yeah!"

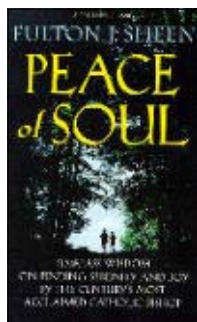
"And what did you learn?"

The son answered, "I saw that we have a dog at home, and they have four. We have a pool that reaches to the middle of the garden, they have a creek that has no end. We have imported lamps in the garden, they have the stars. Our patio reaches to the front yard, they have a whole horizon."

When the little boy was finishing, his father was speechless. His son added, "Thanks Dad for showing me how poor we are!" †



# From the Library



## Peace of Soul

By: Fulton J Sheen

In today's turbulent world, many are searching for a way to bring peace to their troubled souls. When the human spirit is at war with itself, there can be no peace among families, neighbors and nations. Through this challenging and spiritually stimulating book, one of the most compassionate and brilliant minds of our era shows readers how spiritual discipline and Divine authority can be a means to achieve greater freedom for the soul. Popular 1950's television and radio personality Bishop Fulton J. Sheen provides a wise personal guide to those confused and bewildered by the chaos that exists in our world today.

*"...Peace of Soul [shows] that inner conflicts can be resolved only through their redemption by God. Those who wonder at the frequent successes of the author in bringing well-known persons into the Catholic Church will find in these chapters an interesting reflection of his persuasion."* —**The New York Times Book Review**

*"[Sheen] begins his book where the readers of self-improvement volumes seem to feel most at home: the realm of psychology...The psychiatrist's patient may indeed gain peace of mind, but the Christian gets something far better—peace of soul."* —**Time Magazine**

**Publisher:** Triumph Books

**ISBN:** 0-89243-915-7

**Cost:** \$12.95 †

## AD VERITATEM

**St. Thomas More Society**

28202 Cabot Road

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**Our  
Next  
Meeting:**

**WHEN:** Wednesday February 16th @ 7AM-8:15AM (Breakfast)

**TOPIC:** "Faith in the Midst of Unbelief"

**SPEAKER:** ROSALIND MOSS: Jewish Convert Now Catholic Apologist

**PLACE:** First American Financial Headquarters

— Lender's Advantage Bldg., 3 First American Way, Santa Ana

**FOR INFORMATION:** Anne Lanphar 714 800-3225 [alanphar@firstam.com](mailto:alanphar@firstam.com)

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**OUR WEBSITE:** [www.stthomasmore.net](http://www.stthomasmore.net)



# *St Thomas More Society*

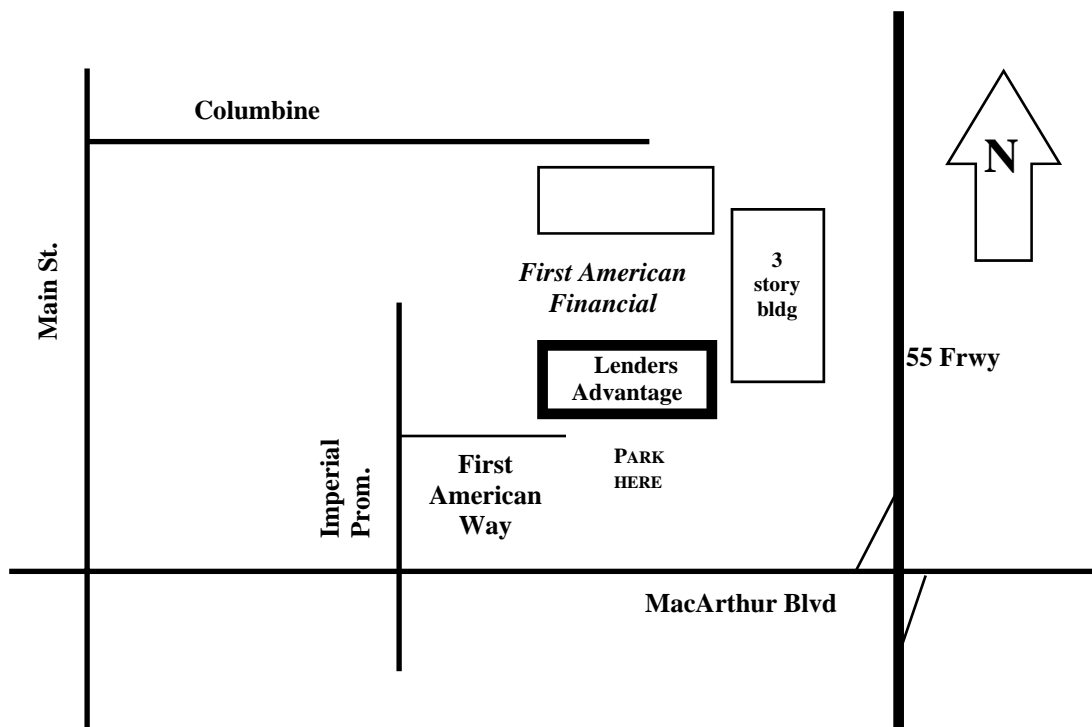
# NOTICE OF CHANGE OF LOCATION AND DATE OF MEETING

**We are changing to a breakfast meeting  
starting at 7 am on the third Wednesday  
of every month!**

**Next meeting: February 16th**

## Breakfast: \$5 donation

*Please join us!*



**From the 55 Frwy, take MacArthur off ramp, go west to Imperial Prom. Turn north to First American Way then turn right. At stop sign turn right and follow around to front of 2 story bldg facing south (toward MacArthur Blvd)  
Address: Lender's Advantage 3 First American Way, Santa Ana**