

Ad Veritatem

Volume 10 Issue 1

St. Thomas More Society of Orange County

JANUARY 2005

“Unchecked fear and pride give rise to delusions that displace even knowledge we recognize as true.”

Thomas More:
A Portrait of Courage

JANUARY MEETING:

WEDNESDAY JANUARY 19, 2005 NOON

SPEAKER: BISHOP JAIME SOTO

“UNDERSTANDING MARRIAGE IN SERVICE TO THE COMMON GOOD”

DETAILS ON PAGE 3



“Ad Veritatem” is Latin for “Toward the truth.”



WHO WE ARE

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

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

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

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

St. Thomas More, please pray for us. ✚

FOR MORE INFORMATION, PLEASE CONTACT

David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or
Anne Lanphar at (714) 800-3225 or email to alanphar@firstam.com.
VISIT OUR WEBSITE at www.stthomasmore.net

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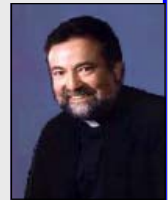
AD VERITATEM EDITORS

ANNE LANPHAR
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JANUARY
MEETING

BISHOP JAIME SOTO

***“UNDERSTANDING MARRIAGE
IN SERVICE TO THE COMMON GOOD”***



WHEN:

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Wed. Jan. 19th

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Bishop Jaime Soto was born in Inglewood, California in 1955. His family moved to Stanton where he attended Saint Polycarp School. Bishop Soto graduated from Mater Dei High School in 1974 and then attended Saint John's Seminary College in Camarillo graduating in 1978 with a B.A in Philosophy and in 1982 with a Master's Degree in Divinity Studies. Ordained in June, 1982, he served as Associate Pastor at Saint Joseph Church in Santa Ana until July, 1984. He attended Columbia University School of Social Work in New York City graduating in 1986 with a Master's Degree in Social Work. In July 1986, he assumed the position as Associate Director of Catholic Charities of Orange and in 1989, he was appointed as the Episcopal Vicar for the Hispanic Community. He was named a Prelate of Honor by his Holiness, Pope John Paul II, in 1990 and given the title of Monsignor. In 1999, he was appointed as Vicar for Charities and ordained Bishop on May 31, 2000. He continues to serve on numerous boards and committees.

COST:

\$10 for lunch

For more information, please contact either David Belz at (949) 347-0447 or email to dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 or alanphar@firstam.com.

EVERYONE IS WELCOME! †

**ST. THOMAS MORE
MCLE CLASS**

SATURDAY JANUARY 29, 2005

**EARN MCLE CREDITS!
LEARN THE FAITH!**

FOR DETAILS SEE PAGE 17 †

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Father Hugh Barbour invites your questions about faith and morals. Please submit your question to Anne Lanphar at 1 First American Way, Santa Ana, CA 92707 or email to alanphar@firstam.com. The Editorial Staff reserves the right to select which question will be submitted to Fr Hugh.

ARE THERE STRINGS ATTACHED?

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

Our Chaplain

A MESSAGE FROM OUR CHAPLAIN



THE BAPTISM
OF CHRIST

El Greco

(1608)

QUESTION: *Why does God make receiving the sacraments a condition of our receiving graces? It seems like it would be a lot easier if there were no conditions at all?*

ANSWER: Your question shows some Protestant influence on your thinking. For most Protestants, the sacraments are just ordinances of laws of the New Covenant, not much different from the ordinances of the Old Covenant, which did not actually confer grace or salvation, but were ritual requirements that symbolized what they did not effect. Catholics, on the other hand, recognize that by Christ's power the sacraments of the Church are not mere conditions, but the real causes of grace.

This sacramental principle is clear in Scripture: *"Unless a man be born again of water and the spirit, he shall not enter the kingdom of heaven."* (John 3:5); *"Unless you eat My Flesh and drink My Blood, you shall not have life within you...For my Flesh is real food and My Blood real drink...He who eats Me will live because of Me."* (John 6:53, 55, 57); *"Repent and be baptized, everyone of you, in the Name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit."* (Acts 2:37-38); *"Get up and have yourself baptized and your sins washed away."* (Acts 22:16); *"Is anyone sick among you? He should summon the presbyters of the church, and they should pray over him and anoint him with oil in the Name of the Lord, and the prayer of faith will save the sick person...if he has committed any sins, he will be forgiven."* (James 5:14-15); *"(T)his prefigured baptism, which now saves you."* (1 Peter 3:21).

The Catechism puts it beautifully: *"The sacraments confer the grace they signify. They are efficacious because in them Christ Himself is at work; it is He who baptizes, He who acts in His sacraments in order to confer the grace that each sacrament signifies."* (CCC 1127). The Jews of our Lord's time were right in understanding that He meant that the sacraments really work; they are real causes of grace. The new birth, nourishment, and healing imparted by the sacraments are of the supernatural order, conferring the life of grace.

It is true that certain graces are conferred on the Christian on the condition of receiving the sacraments, but we should always remember that this is how Christ Himself arranged things. It's no different from saying that the cause of eternal life is having faith in Christ—something without which we cannot receive eternal life. Far from being hoops we must jump through, the sacraments are the powerful gifts of Christ's grace and power, given to us for our strength and nourishment. †

ONCE SAVED, ALWAYS SAVED?

BY MICHAEL SHONAFELT, ESQ.

“He who endures to the end will be saved.” (Matt. 24:13.)

Are you saved?

It is an easy question for the evangelical Protestant. Either one has accepted Jesus Christ as his personal Lord and Savior, or one has not. If you are in the former group, and have consciously and sincerely invoked the formula of salvation, your work is done. You are, once and for all, imputed with Christ’s righteousness. Nothing can wrest you from His hand. Nothing, not even grave sin, can disturb your repose in the realization that you are counted among the future citizens of the New Jerusalem.

Salvation, for the evangelical strains of Protestantism, is compelling in its simplicity and in the assurance it affords.

Not so for the Catholic: here are no pat assurances about salvation. There is no eternal insurance policy and no simple “formula” one can invoke. Instead, the path walked between the cradle and the grave is always haunted by the uncertainty of how the final chapter of life will be written. Each day, therefore, the Catholic must strive to conform his will to Christ and avoid *“the path that leads to destruction.”* Each day, to quote St. Paul, Catholics must *“work out their salvation with fear and trembling.”* (Philippians 2:12.)

This stark contrast in viewpoints serves as the flash point for the 500-year-old rift between Catholics and Protestants. If one looks beyond the prima facie terms of the salvation debate, one will see that the roots of the divide lie in two radically different perspectives on human nature, the extent of the damage caused by the Fall of Adam, and the nature of the changes wrought by Christ’s passion and death.

Once Saved Always Saved: Total Depravity.

For the proponents of the “once saved” doctrine, the ruinous effects of Adam’s fall were so pervasive and complete that nothing of any good was left to man. The Fall left humanity totally depraved and wholly incompetent to perform any good act, to produce any noble aspiration, or even to cooperate in God’s plan for man’s salvation. On that note, Martin Luther often opined that fallen man had no more intrinsic dignity or utility than a heap of dung. Similarly, the great luminary of Protestant soteriology, John Calvin, observed:

“We take nothing from the womb but pure filth. The seething spring of sin is so deep and abundant that vices are always bubbling up from it to bespatter and stain what is otherwise pure. We should remember that we are not guilty of one offence only but are buried in innumerable impurities.....all human works, if judged according to their own worth, are nothing but filth and defilement. It is certain that there is no one who is not covered with infinite filth.”

A vision of humanity so ruined by the Fall cannot admit of the possibility of cooperating with grace or using the powers of reason to ascend to saving truth. Holiness is found in Christ *alone*. His holiness cannot be imparted or communicated to so corrupt a being as fallen man. Instead, like a shadow that hides the

TRUTH OR MYTH?



THE FALL OF
ADAM AND EVE

Domenichino

(1623-25)

Salvation, for the evangelical strains of Protestantism, is compelling in its simplicity and in the assurance it affords. Not so for the Catholic: here are no pat assurances about salvation. There is no eternal insurance policy and no simple “formula” one can invoke.

Once Saved, Always Saved? (Continued on page 6)

(Continued from page 5) ***Once Saved, Always Saved?***

spot on the floor, Christ's holiness shields our wickedness from the eyes of the Father. Justification by Christ is external to us; it does not transform from within, but only works a change in the legal status of the individual soul before God. The sinner is just like a criminal convicted and condemned, only to be declared pardoned by a unilateral, judicial declaration. Inside, he is still guilty for the act that led to his conviction. As Calvin elsewhere noted, "*The question is not how we can be righteous, but how, though unworthy and unrighteous, we may be considered righteous.*"

That view of fallen man renders the "once saved, always saved" doctrine perfectly logical and appropriate. To argue otherwise, and assert that man can lose his salvation by an act of the will, presupposes that man's will is similarly capable of gaining salvation back again. Such an argument runs headlong into the notion of total depravity, because it presupposes enough natural goodness in man to cooperate with God's grace. It is a viewpoint that is anathema to the adherents of the "once saved" doctrine, who strenuously assert that man's will was obliterated by sin and, as a consequence, is incapable of any worthy act. Salvation cannot be brought about by any act of a man or woman, but by Christ's unilateral fiat. Once that fiat is pronounced by Christ, nothing can alter the soul's new status. The soul is saved, once and for all, in spite of itself.

The Catholic and Orthodox View: Worthy Collaborators in Salvation.

The pessimism that underlies the "once saved, always saved" perspective on human nature is understandable. No honest religious creed can deny the catastrophic impact of the Fall on humanity. Indeed, to linger long on the dark side of human nature can lead one to discard any notion of man being made in the image of a benevolent God. One need only survey the historical landscape of the last century -- a century marred by violence, bloodshed, greed, and immorality of unprecedented scale and scope -- to draw the same rueful conclusion as Mark Twain that "*it is a pity that Noah and his party did not miss the boat.*"

Yet, even in the midst of so much evil worked over the years by the wicked machinations of man, the Catholic and Orthodox Churches hold steadfast to an indomitable optimism concerning human nature. For the Catholic and Orthodox churches, the evil wrought by man stems, not from his intrinsic depravity, but from his freedom. Man is a free agent, at large in the universe. A cosmos inhabited by such a being is a place of existential extremes. Great beauty and glory exist side-by-side with incredible horrors or hopeless mediocrity. That is because man can wield his freedom as he likes. Like the angels, he has the power to create hell with it, or to ascend to the highest place in Heaven. It is up to him. In fact, it is in man's freedom that he is like God.

Therein lies the crux of the divide between Catholics and evangelicals. Both camps agree that man cannot save himself by his own merits, wisdom, or works. Man's redemption and salvation are a free gift bestowed on humanity by God. But for Catholics, God's grace works an intrinsic change in man, transforming him from within, and rendering his good acts pleasing to God and, ultimately, worthy of eternal life. That internal transformation is the "*inner spring*" referred to by Christ in the Gospel of John: "*the water that I shall give him will be an inner spring always welling up for eternal life.*" (Jn. 4:14.)

Once Saved, Always Saved? (Continued on page 7)



**JOHN THE
EVANGELIST
AND PETER**

Albrecht Durer

(1526)

(Continued from page 6) ***Once Saved, Always Saved?***

The transformation arises from the union of human nature with the divine, in Christ. The transformative power of that union does not end with the God-man. It is communicated to man's innermost being and woven into the warp and woof of creation, as Pope John Paul II noted:

"The work of redemption is to elevate the work of creation to a new level." Creation is permeated with a redemptive sanctification, even a divinization. It comes as if drawn to the sphere of the divinity and of the intimate life of God. (Crossing the Threshold of Hope (Alfred A. Knopf, 1994) at 22 [emphasis in original].)

But in man, the divinization reaches its zenith. As the great St. Athanasius boldly declared, *"God became man so that man could become God."* Though we are unworthy of the gift, the gift ***renders us worthy***. The realization of that mystery allows redeemed man to claim a glory infinitely greater than that of the created world or even the realm of the angels. As St. Symeon the New Theologian joyfully proclaimed:

*He gives himself to me, the unworthy one,
And I am filled with his love and beauty,
And I am sated with divine delight and sweetness,
I share in the light, I participate also in the glory,
And my face shines like my Beloved's,
And all my members become bearers of light,
Then I finally become more beautiful than those who are beautiful,
I am mighty and greater than kings,
And much more precious than all that is visible,
Nor only more than the world or the men of the world, but also more than Heaven
And all the angels of Heaven, for I possess the Creator of the whole universe.*

Until the end times, however, this awesome transformation is a process. Creation, as St. Paul observed, still *"groans"* in impatient anticipation of its final, and complete, realization and humanity still struggles with the residue of the Fall. Each of us can recite the lyrical verses of the "Panikhida," the Orthodox Service for Those Fallen Asleep, as our own: *"I am the image of thy glory ineffable, though I bear the brands of transgressions."* The brands of transgression can still tarnish even our best efforts and, at their worst, can lead us to choose paths that lead away from God. We are therefore capable of wielding the awesome power of freedom to either lay hold of eternal glory, or throw it all away in favor of darkness. Our actions now can either merit eternal reward, or lead to our condemnation. We can forfeit our salvation, if we do not hold fast to the end. Hence Christ's warning, *"He who endures to the end will be saved"* (Matt. 24:13) and St. Paul's insistent counsel to the Philippians:

"So you too, my friends, must be obedient, as always; even more, now that I am away, than when I was with you. You must work out your own salvation with fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose." (Phil. 2:12.)

How will you write your last chapter? †



**APOSTLES PETER
AND PAUL**

El Greco

(1592)

MATTHEW 5: 27-30



SCRIPTURAL CORNER

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

²⁷ *You have heard that it was said, “You shall not commit adultery.”* ²⁸ *But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.* ²⁹ *If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell.* ³⁰ *And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.*

Comment from the Navarre Bible:*

This refers to a sinful glance at any woman, be she married or not. Our Lord fills out the precepts of the Old Law, where only adultery and the coveting of one’s neighbor’s wife were considered sinful...

“Right eye,” “right hand,” refers to whatever we value most. Our Lord lays it on the line and is not exaggerating. He obviously does not mean that we should physically mutilate ourselves, but that we should fight hard without making any concessions, being ready to sacrifice anything which clearly could put us in the way of offending God. Jesus’ graphic words particularly warn us about one of the most common occasions of sin, reminding us of how careful we need to be guarding our sight. King David, by indulging his curiosity, went on to commit adultery and crime. He later wept over his sins and led a holy life in the presence of God (cf. 2 Sam 11 and 12).

“The eyes! Through them many iniquities enter the soul. So many experiences like David’s!—If you guard your sight you will have assured the guard of your heart” (Bl. J. Escriva, *The Way*, 183). Among the ascetical methods of protecting the virtue of holy purity are: frequent Confession and Communion; devotion to our Lady; a spirit of prayer and mortification; guarding of the senses; flight from occasions of sin; and striving to avoid idleness by always being engaged in doing useful things. There are two further means which are particularly relevant today: “*Decorum and modesty are younger brothers of purity*” (Bl. J. Escriva, *The Way*, 128). Decorum and modesty are a sign of good taste, of respect for others and of human and Christian dignity. To act in accord with this teaching of our Lord, the Christian has to row against the current in a paganized environment and bring his influence for good to bear on it. †

THE WRITINGS OF THOMAS MORE



MORE ON THE TRUE CHURCH

After being condemned in his trial, More made a final statement before being condemned to death. Aware that his words would echo throughout England, throughout Europe, and throughout subsequent history, Sir Thomas More now brought into full play all of the rhetorical power and legal expertise that a lifetime of training had placed at his disposal. Challenging the very ground on which Audley and the rest of the judges intended to condemn him, he said:

Inasmuch, my lord, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government of which, or of any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual preeminence by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative guaranteed, it is therefore in law among Christian men insufficient to charge any Christian man.

Thomas More: A Portrait of Courage

Gerald B. Wegemer (p. 98-99) †

“ONCE SAVED, ALWAYS SAVED” QUESTIONS & ANSWERS*

BY JASON EVERT

1. *The Bible says in Romans 10:9 that if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. So, when I accepted Jesus Christ as my personal Lord and Savior, I was saved. It's a done deal.*

When a Catholic hears the above assertion, his first inclination is to immediately launch a litany of verses that emphasize that salvation can be lost. Usually this causes the other person to present just as many verses that speak of salvation as a completed event. Both parties feel as if they have offered plenty of evidence, but no progress has been made.

There's a better way to go at it. Concede that the Bible does speak of salvation as a past-tense event. Offer some verses of your own, such as Ephesians 2:8–9: “For by grace you have been *saved* through faith.” From there, add that Scripture also speaks of salvation as a present-tense event. In Philippians 2:12, Paul exhorted us to “work out your own salvation with fear and trembling.”

Just as we cannot deny that salvation is a past- and present-tense event, the Evangelical Protestant cannot deny that Scripture also speaks of it as a future-tense event. For evidence of this, verses such as Romans 13:11 might be offered: “our salvation is nearer than when we first believed” (Rom. 13:11; cf. 1 Cor.3:15; 5:5).

When you emphasize that salvation can be lost, the Protestant often hears, “You have not yet been saved.” He knows that the Bible speaks of salvation as a past-tense event, and so no matter how many verses you offer, you will not be able to prove this to be false. The way to move beyond this impasse is to offer the big picture of salvation: past, present, and future. The Evangelical will then not feel as if you are trying to prove that he has not been saved, but will perhaps be more open to look at salvation in a broader—and more biblical—context. Once you have reached this point, it's time to offer the evidence that the free gift of salvation can be just as freely forfeited.

2. *How could I lose my salvation if Jesus said that no one could snatch me out of God's hand (John 10:28)?*

One mistake that often leads to verse slinging is failing to address a verse that is presented. When we hear a Protestant offer his verse, we think of another verse that seems to argue for our position and we toss it back to him. Then we become frustrated that he never looked seriously at the verse and threw a different one back at us. The remedy for this type of scriptural ping-pong is to take the time to look at each verse that is brought up.

In the case of John 10:28, Jesus says that no one will be able to take us away



**THE RESURRECTION
OF CHRIST**

Albrecht Altdorfer

(1516)

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THIS ROCK
March 2002

O&A's (Continued on page 10)

(Continued from page 9) **O&A's**

from God. The language is similar to Paul's in Romans 8:39 when he says that nothing in creation will be able to separate us from the love of God in Christ Jesus. Both of these passages address the same fact that no one is capable of removing you from the grace of God. No one is capable of nullifying your salvation. It would be like saying that no one is capable of pulling you out of a car driving at eighty miles per hour. This does not mean that you are incapable of opening the door and jumping out. In the same way, John 10:28 does not mean that we are incapable of severing our relationship with God. Read on in John, and you'll see why.

Five chapters later in John's Gospel, Christ tells the apostles at the Last Supper to remain in his love. He adds that if we keep his commandments we will remain in his love. But he who does not remain in his love is "cast forth as a branch and withers; and the branches are gathered, thrown into the fire, and burned" (John 15:6). Now, if salvation were a done deal, why would Jesus feel the need to tell anyone to remain in his love? It would be like locking a person in a closet and telling them to remain there. If they are unable to leave, it is senseless to ask them to remain.

Jesus told his disciples to remain in his love because just as we enter freely into a relationship with Christ, we are free to leave him. Scripture is overflowing with examples of this. In Romans 11:22, Paul says, "Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off." In Galatians 5:4, Paul says, "You are severed from Christ, you who would be justified by the law; you have fallen away from grace." This verse implies that they were united with Christ and in grace before they fell. In 1 Corinthians 9:27, Paul again warns the Christians against being overconfident: "I pummel my body and subdue it, lest after preaching to others I myself should be disqualified." This is not the language of "once saved, always saved."



THE LAST SUPPER

Daniele Crespi

(1624—25)

3. If you can lose your salvation by sin, doesn't that imply that you are earning your salvation? Ephesians 2:8–9, says, "for by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast."

Perhaps the best place to begin when dealing with this verse is to turn to the Council of Trent. In chapter eight of the *Decree on Justification*, the Church said that "none of those things which precede justification—whether faith or works—merit the grace itself of justification." This means that no man can work himself into a state of justification. The New Covenant is not a system of works righteousness whereby a person can please God and earn heaven by doing a number of good deeds. This is what Paul is driving at in Ephesians 2. He is not saying that sin cannot separate us from Christ.

When he gave a litany of created things that can not separate us from the love of God in Romans 8:39, notice that he did not say, "neither fornication nor adultery nor drunkenness nor murder will separate us from the love of God." He was

O&A's (Continued on page 11)

(Continued from page 10) **O&A's**

well aware that if we choose sin, we renounce Christ. In 1 Corinthians 15:1–2, Paul says, “Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain.” So, you could believe, but fail to hold fast to the gospel, and not be saved (cf. 2 Pet. 2:20).

This is why Paul spoke in the book of Romans about the “*obedience of faith*” (Rom. 1:5, 16:26). It is not enough that one call Jesus Lord, for, as he said, “Not every one who says to me, ‘Lord, Lord’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven” (Matt. 7:21; cf. Matt. 10:33, 18:35). If we are disobedient, God will “take away his share in the tree of life and in the holy city” (Rev 22:19).

Just because you may choose to no longer hold fast to what was freely given to you does not mean that you were ever capable of earning what was given to you in the first place. The same is true of earthly sonship—it cannot be earned. But if you were adopted, you would be free to run away as a prodigal son and lose your inheritance.

4. What’s the history behind the teaching that you could lose your salvation?

The first person to espouse the idea of “once saved, always saved” was John Calvin in the mid-sixteenth century. Even Martin Luther didn’t subscribe to the theory. Prior to Calvin, the unanimous consent of the early Christians was that a person is capable of losing his salvation by committing mortal sin, as John spoke about in 1 John 5:16–17.

In the first century, the *Didache*, commonly known as the *Teaching of the Twelve Apostles*, said “Watch for your life’s sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord comes. But you shall assemble together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you be not made complete in the last time” (*Didache* 16 [A.D. 70]).

In the second century, Irenaeus wrote, “To Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ‘every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess’ [Phil. 2:10–11] to him, and that he should execute just judgment towards all. . . . The ungodly and unrighteous and wicked and profane among men [shall go] into everlasting fire; but [he] may, in the exercise of his grace, confer immortality on the righteous, and holy, and those who have kept his commandments, and have persevered in his love, some from the beginning [of their Christian course], and others from [the date of] their penance, and may surround them with everlasting glory” (*Against Heresies* 1:10:1 [A.D. 189]).

Such consistent testimony could be given from the dawn of Christianity until today, and no suggestion of “once saved, always saved” can be found on the lips of any Christian before Calvin. †



THE LAST JUDGMENT
Albrecht Altdorfer
(1420 - 1425)



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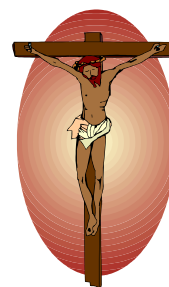
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*Heavenly Father,
I offer you this day
all that I shall think
or do or say, uniting it with
what was done by Jesus Christ,
your only Son. Amen*

- ◆ Eric & Marie Bessem
- ◆ Charles Godwin (serious illness).
 - ◆ Kevin Guice (serious illness)
 - ◆ Julia Nelson (serious illness).
 - ◆ Jose Alvarez (illness).
- ◆ 3 yr old Kallie Townsend (serious illness).
 - ◆ Mary Keelan (illness).
- ◆ Frank J. Dumbauskas (serving in Iraq).
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- ◆ Lauri Becker Kalinowski (young mother with serious illness).
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- ◆ Keith Wilson (serious illness).
- ◆ Milos & Edith Myrik (serious illness).
 - ◆ Scott Smith (illness).
 - ◆ Ryan Ronk (serious injury)
 - ◆ John Flynn IV (life changes).
- ◆ All members of the US Armed Forces.
 - ◆ Kristin Burkett (serious illness).
 - ◆ Darren M (questioning the Faith).
 - ◆ Fr. Matt Munoz (special intention).
 - ◆ Ryan McEachon (special intention).
 - ◆ Cindie Burnes (serious illness).
 - ◆ Michael Shonafelt (special intention).
 - ◆ John Flynn & his wife (serious illness).
 - ◆ Ron Gable (special intention).
 - ◆ Mary Erickson (special intention) †

We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar's voicemail (714) 800-3225 or email your request to alanphar@firstam.com

PRAYER PETITIONS



(Continued from page 15) Papal Message

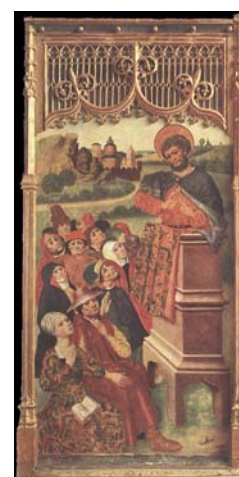
The icon was returned in his name last August to Russian Orthodox Patriarch Alexy II by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

The Pope said that in two especially representative moments he perceived in pilgrims' faces this search for the unity of the Church and of all people: during the meeting of Catholic young people of Switzerland, which he attended in June, and Catholic Action's mass meeting in Loreto, Italy.

“Believers have a great responsibility, especially to new generations, to which the *Christian heritage must be transmitted in an unaltered manner*,” the Pope said [emphasis added]. “For this reason, on several occasions -- especially during the pilgrimage to Lourdes -- I did not fail to encourage European Catholics to remain faithful to Christ.”

To promote unity among men, the Holy Father gave the same charge to cardinals that he left in his message for the forthcoming World Day of Peace: “Do not be overcome by evil, but overcome evil with good.”

John Paul II ended his assessment of 2004 by assuring that, like all Christians, he is “not afraid of difficulties” because he trusts in the Child of Bethlehem, “who out of love comes into our midst.” †



SAINT PREACHING
Jorge Ingles
(1455)

Ad Risum Vertere Veritatem* **Latin for "To turn truth into laughter"*



CATHOLIC DICTIONARY

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

BULLETIN: Your 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 find colleges with good basketball teams.

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. †



FRANK & ERNEST



**MESSAGE FROM
HIS HOLINESS PAUL JOHN II
UNITY OF CHURCH AND ALL IS A PRIORITY
VATICAN CITY, DECEMBER 21, 2004**

John Paul II told his aides in the Roman Curia that unity among all people, beginning with believers, is his foremost concern and commitment.

“Unity of the Church and unity of the human race! I read this aspiration to unity in the faces of pilgrims of all ages,” the Pope said today when meeting with Curial officials in the traditional meeting to exchange Christmas greetings.

The Holy Father recalled that the Second Vatican Council constitution “Lumen Gentium” stated that the Church has the “mission to be a sign and instrument of profound union with God and of the unity of the whole human race.”

He appealed to the cardinals, bishops, priests, religious and lay people present “to be ever more aware that communion with God and unity among all people, beginning with believers, is our priority commitment.”

John Paul II said that “it is urgent to rebuild full communion among Christians.” This was the reason he convoked the Year of the Eucharist: “Among other things, it seeks to make even more intense this thirst for unity, presenting the unique and inexhaustible source: Christ himself.”

He added that “the ecumenical effort is being intensified at different levels, thanks to constant contacts, meetings and initiatives with our brethren of the different Churches and Orthodox and Protestant ecclesial communities.”

In this connection, the Pontiff mentioned some of the year’s key ecumenical moments.

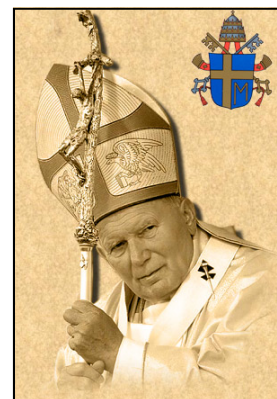
There was the visit to Rome last January of an ecumenical delegation of Finland, headed by Lutheran Bishop Eero Huovinen of Helsinki, on the occasion of the Week of Prayer for Christian Unity.

The visit also marked the fifth anniversary of the signing by Catholics and Lutherans of the Joint Declaration on the Doctrine of Justification.

This year also saw strong impetus given to the dialogue between Rome and the Ecumenical Patriarchate of Constantinople, as confirmed by the two visits that Orthodox Patriarch Bartholomew I made to the Vatican, the Pope said.

The patriarch’s first visit was to participate in the feast of Sts. Peter and Paul, in June, and the second, just under a month ago, to receive from the Pope the relics of Sts. Gregory Nazianzen and John Chrysostom.

John Paul II further said he himself heartedly desired that “the return of the icon of the Mother of God of Kazan to Russia might contribute to speed up the unity of all the disciples of Christ.”



**Ioannes Paulus PP. II
Karol Wojtyła
16.X.1978**

**FROM
PETER’S
SUCCESSOR,
POPE
JOHN
PAUL
II**



JUST DO IT ANYWAY

By Mother Teresa



**THOUGHT
FOR
THE
DAY**

People are often unreasonable, illogical, and self-centered;
Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives;
Be kind anyway.

If you are successful, you will win some false friends and some true enemies;
Succeed anyway.

If you are honest and frank, people may cheat you;
Be honest and frank anyway.

What you spend years building, someone could destroy overnight;
Build anyway.

If you find serenity and happiness, they may be jealous;
Be happy anyway.

The good you do today, people will often forget tomorrow;
Do good anyway.

Give the world the best you have, and it may never be enough;
Give the world the best you've got anyway.

You see, in the final analysis, it is between you and God;
It was never between you and them anyway. †

SIMPLE TRUTHS



Fulton J. Sheen

“The great Greek historian, Lecky, said that the surest sign of utter degradation is when men speak of virtues as if they were vices, and of vices as if they were virtues. ‘They altered,’ he says, ‘the customary meaning of words in reference to actions. Men looked on deeds of infamy and were not shocked. The sin of the world and its moral corruption infected the air. Men were naked and not ashamed, not because they were innocent, but because no sense of guilt assailed them.’” †

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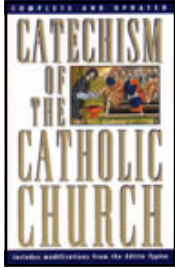
CLASS SCHEDULE

8:00am—8:30am	MASS	FR. HUGH BARBOUR
8:30am—9:00am	REGISTRATION & CONTINENTAL BREAKFAST (included)	
9:00am—10:00am	SESSION 1: PREVENTION OF SUBSTANCE ABUSE & ADDICTION (1 hr Substance Abuse)	FR. ROBERT SCHOLLA, PH.D. S.J. <i>Chaplain, Loyola Law School Professor of Theology, Loyola- Marymount University</i>
10:10am—11:10am	SESSION 2: ELIMINATING BIAS THE CHRISTIAN WAY (1 hr Elimination of Bias)	PROFESSOR JOHN HALL, PH.D, J.D. <i>Professor, Chapman University</i>
11:20am—12:20pm	SESSION 3: ETHICS IN TODAY'S SECULAR WORLD (1 hr Ethics)	PETER BOWEN <i>President, Servite High School</i>

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THE CATECHISM OF THE CATHOLIC CHURCH
PART TWO: THE CHRISTIAN MYSTERY
SECTION TWO: "I BELIEVE IN THE HOLY SPIRIT"
CHAPTER TWO: THE SACRAMENTS OF HEALING
ARTICLE 4: THE SACRAMENT OF PENANCE



**CATECHISM
 CORNER**

**MADONNA OF
 THE BOOK**
Sandro Botticelli
 (1483)

X. INDULGENCES

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.”

“An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.” The faithful can gain indulgences for themselves or apply them to the dead.

The punishments of sin

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the “eternal punishment” of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the “temporal punishment” of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the “new man.”

....

Obtaining indulgence from God through the Church

1478 An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted. ☩

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ROME SWEET HOME

Our Journey to Catholicism

BY: SCOTT & KIMBERLEY HAHN

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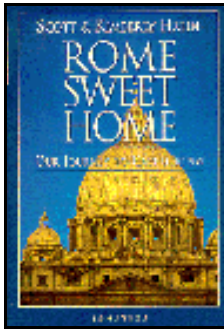
The well-known and very popular Catholic couple, Scott and Kimberly Hahn, have been constantly traveling and speaking all over North America for the last few years about their conversion to the Catholic Church. Now these two outstanding Catholic apologists tell in their own words about the incredible spiritual journey that led them to embrace Catholicism.

Scott Hahn was a Presbyterian minister, the top student in his seminary class, a brilliant Scripture scholar, and militantly anti-Catholic ... until he reluctantly began to discover that his "enemy" had all the right answers. Kimberly, also a top-notch theology student in the seminary, is the daughter of a well-known Protestant minister, and went through a tremendous "dark night of the soul" after Scott converted to Catholicism.

Their conversion story and love for the Church has captured the hearts and minds of thousands of lukewarm Catholics and brought them back into an active participation in the Church. They have also influenced countless conversions to Catholicism among their friends and others who have heard their powerful testimony.

Written with simplicity, charity, grace and wit, the Hahns' deep love and knowledge of Christ and of Scripture is evident and contagious throughout their story. Their love of truth and of neighbor is equally evident, and their theological focus on the great importance of the family, both biological and spiritual, will be a source of inspiration for all readers.

"One of the beautiful and bright-shining stars in the firmament of hope for our desperate days is this couple, the Hahns, and this story of their life and their conversion." - **Peter Kreeft**, Author, *Back to Virtue*



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