


# Ad Veritatem

Volume 12 Issue 8

St. Thomas More Society of Orange County

AUGUST 2007

A detailed portrait of Thomas More, the English philosopher, lawyer, diplomat, and statesman. He is depicted from the chest up, wearing a dark cap and a voluminous, fur-lined brown robe. A prominent gold chain with a large, ornate pendant hangs around his neck. He is looking slightly to the right of the viewer with a serious expression. The background consists of draped green fabric.

*To contemplate reality as it is,  
we must first have trained our-  
selves to flee the “vain pleasures  
of the flesh that keep out the  
very pleasures of the soul.”*

*Thomas More:  
A Portrait of Courage*

## AUGUST MEETING:

**WEDNESDAY AUGUST 15, 2007 NOON**

**SPEAKER: ANNE NELSON LANPHAR, ESQ.**

**TOPIC: “KNOCKED OFF MY (HIGH) HORSE”**

*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, five "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

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

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**ANNE LANPHAR**

**AUGUST**  
**MEETING**

**ANNE NELSON LANPHAR, ESQ.**

**“KNOCKED OFF MY (HIGH) HORSE”**

**WHEN:**

**NOON**

**Wed. Aug 15**

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Anne Lanphar is a founding member of the St Thomas More Society in 1996 and has served as the editor of the Ad Veritatem during that period. She is also a founding member of S.O.S. Foundation, a Catholic charity which seeks to support students, orphans and seminarians in the poorest countries of the world. She has served as the Chairman of the Board of Goodwill Industries of Orange County. Concurrently Anne served for 20 years on the Board of Directors of Boy Scouts of America, Orange County Council as well as holding numerous other positions in the organization including den leader, assistant scoutmaster, district chairman and vice president of programs. Anne is a Eucharistic Minister at St Angela Merici parish in Brea and is volunteer with Catholic Detention Ministry in the Juvenile Hall serving in a variety of capacities including sacramental preparation..

Anne was a real estate partner at Rutan & Tucker before becoming a senior underwriter at First American Title Insurance Company in 1997. Recently Anne became the general counsel for First American SMS, a subsidiary of the First American Corporation.

Anne and her husband Bob have been married for 31 years and have 3 sons all of whom are Eagle Scouts.

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**STM MONTHLY MTGS:  
3RD WEDNESDAY OF MONTH:**

- SEPTEMBER 19**
- OCTOBER 17**
- NOVEMBER 21**
- DECEMBER 19**
- JANUARY 16 †**

**SPECIAL EVENT:**

*Labor Day Weekend*

*Friday evening, August 31, 2007*

**SPECIAL DINNER MEETING**

**SPEAKER: RON RYCHLAK**

**SEE PAGE 15 FOR DETAILS †**

**CALENDAR  
REMINDERS**



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## WHAT IS A SPIRITUAL COMMUNION?

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

### A MESSAGE FROM OUR CHAPLAIN

**QUESTION:** *What is a spiritual communion? How and when should I make one?*

**ANSWER:** What a nice question to answer! I am already thanking Our Lord for the spiritual fruit that He will bring from it!

In St. Thomas Aquinas' Summa Theologiae, he deals with this question: "Can the Sacrament of the Eucharist benefit even those who do not actually receive it?" His answer is profound, and has a deep practical application to our spiritual lives.

St. Thomas teaches that since the Holy Eucharist is not only a sacrament, but also a sacrifice, It can benefit those who are not even present at Its offering or able to receive It outwardly. As a sacrifice offered to God for all the faithful, living and dead, the Eucharist can benefit anyone in the Church. We can, therefore, at any time make an act of faith and desire for the graces we need from the Eucharistic Lord in His sacrifice, and in virtue of the power of the Holy Mass celebrated at all times around the globe, we can receive real spiritual fruit from the sacrament, even if we are not able to be present, or are not able to receive for some good reason when we are present.

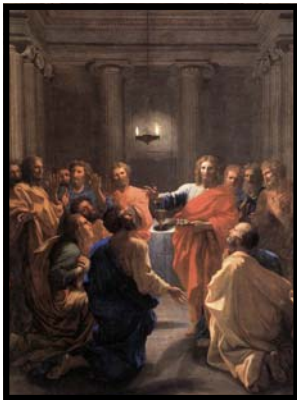
Thus, the fruits of Holy Communion listed in numbers 1391-1398 of the Catechism of the Catholic Church (union with Christ, separation, cleansing, preservation from sin and increase of fraternal charity and unity), can all be ours by making acts of spiritual communion in union with the sacrifice of the Mass throughout the world.

A spiritual communion, then, is not just a pious desire to receive the Eucharist when we cannot, but a real sharing in the fruits of the Sacrament of Love insofar as It is everywhere and at every time a sacrifice offered for every one of us, living and dead.

The Church grants a partial indulgence each time we make a spiritual communion, using any prayer we like to express our desire to share in the fruits of the holy and living sacrifice of the Eucharist. We can gain this indulgence for the holy souls in purgatory. Think of the countless souls in purgatory who are longing for that perfect union with Christ which is the end of the Eucharist, "*the pledge of future glory*," as St. Thomas Aquinas calls it, but are no longer able to receive Holy Communion. We can help them by acts of spiritual communion, and there is no limit to the number of times we can make these acts. Surely God will reward our zeal for the union of the holy souls with Him, by blessing our lives through this practice. He and they cannot be outdone in generosity. Just try it!

By the indulgence granted, the Church encourages us to benefit not only ourselves, but also the faithful departed. In this way, then, the Holy Eucharist can become a true bond of charity and unity, not only here, but beyond, as well.

†



INSTITUTION OF  
THE EUCHARIST

*Nicolas Poussin*

(1640)

## **LE JONGLEUR DE DIEU** **FROM ST FRANCIS OF ASSISI**

**G. K. CHESTERTON**

...The conversion of St. Francis, like the conversion of St. Paul, involved his being in some sense flung suddenly from a horse; but in a sense it was an even worse fall; for it was a war-horse. Anyhow, there was not a rag of him left that was not ridiculous. Everybody knew that at the best he had made a fool of himself. It was a solid objective fact, like the stones in the road, that he had made a fool of himself. He saw himself as an object, very small and distinct like a fly walking on a clear window pane; and it was unmistakably a fool. And as he stared at the word "fool" written in luminous letters before him, the word itself began to shine and change.

We used to be told in the nursery that if a man were to bore a hole through the centre of the earth and climb continually down and down, there would come a moment at the centre when he would seem to be climbing up and up. I do not know whether this is true. The reason I do not know whether it is true is that I never happened to bore a hole through the centre of the earth, still less to crawl through it. If I do not know what this reversal or inversion feels like, it is because I have never been there.

And this also is an allegory. It is certain that the writer, it is even possible that the reader, is an ordinary person who has never been there. We cannot follow St. Francis to that final spiritual overturn in which complete humiliation becomes complete holiness or happiness, because we have never been there.....

We have never gone up like that because we have never gone down like that; we are obviously incapable of saying that it does not happen; and the more candidly and calmly we read human history, and especially the history of the wisest men, the more we shall come to the conclusion that it does happen. Of the intrinsic internal essence of the experience, I make no pretence of writing at all. But the external effect of it, for the purpose of this narrative, may be expressed by saying that when Francis came forth from his cave of vision, he was wearing the same word "fool" as a feather in his cap; as a crest or even a crown. He would go on being a fool; he would become more and more of a fool; he would be the court fool of the King of Paradise.

This state can only be represented in symbol; but the symbol of inversion is true in another way. If a man saw the world upside down, with all the trees and towers hanging head downwards as in a pool, one effect would be to emphasize the idea of dependence. There is a Latin and literal connection; for the very word dependence only means hanging. It would make vivid the Scriptural text which says that God has hung the world upon nothing.

If St. Francis had seen, in one of his strange dreams, the town of Assisi upside down, it need not have differed in a single detail from itself except in being



**ST FRANCIS  
OF ASSISI  
MEDITATING**

*El Greco*

(1595)

***He who has seen  
the whole world  
hanging on a  
hair of the mercy  
of God has seen  
the truth; we  
might almost say  
the cold truth.  
He who has seen  
the vision of his  
city upside-down  
has seen it the  
right way up....***

*Le Jongleur de Dieu* (Continued on page 6)

(Continued from page 5) *Le Jongleur de Dieu*

entirely the other way round. But the point is this: that whereas to the normal eye the large masonry of its walls or the massive foundations of its watchtowers and its high citadel would make it seem safer and more permanent, the moment it was turned over the very same weight would make it seem more helpless and more in peril. It is but a symbol; but it happens to fit the psychological fact.

St. Francis might love his little town as much as before, or more than before; but the nature of the love would be altered even in being increased. He might see and love every tile on the steep roofs or every bird on the battlements; but he would see them all in a new and divine light of eternal danger and dependence. Instead of being merely proud of his strong city because it could not be moved, he would be thankful to God Almighty that it had not been dropped; he would be thankful to God for not dropping the whole cosmos like a vast crystal to be shattered into falling stars. Perhaps St. Peter saw the world so, when he was crucified head-downwards.

It is commonly in a somewhat cynical sense that men have said, 'Blessed is he that expecteth nothing, for he shall not be disappointed.' It was in a wholly happy and enthusiastic sense that St. Francis said, "Blessed is he who expecteth nothing, for he shall enjoy everything."

It was by this deliberate idea of starting from zero, from the dark nothingness of his own deserts, that he did come to enjoy even earthly things as few people have enjoyed them; and they are in themselves the best working example of the idea. For there is no way in which a man can earn a star or deserve a sunset. But there is more than this involved, and more indeed than is easily to be expressed in words. It is not only true that the less a man thinks of himself, the more he thinks of his good luck and of all the gifts of God.

It is also true that he sees more of the things themselves when he sees more of their origin; for their origin is a part of them and indeed the most important part of them. Thus they become more extraordinary by being explained. He has more wonder at them but less fear of them; for a thing is really wonderful when it is significant and not when it is insignificant; and a monster, shapeless or dumb or merely destructive, may be larger than the mountains, but is still in a literal sense insignificant. For a mystic like St. Francis the monsters had a meaning; that is, they had delivered their message. They spoke no longer in an unknown tongue. That is the meaning of all those stories, whether legendary or historical, in which he appears as a magician speaking the language of beasts and birds. The mystic will have nothing to do with mere mystery; mere mystery is generally a mystery of iniquity.

The transition from the good man to the saint is a sort of revolution; by which one for whom all things illustrate and illuminate God becomes one for whom God illustrates and illuminates all things. It is rather like the reversal whereby a lover might say at first sight that a lady looked like a flower, and say afterwards that all flowers reminded him of his lady. A saint and a poet



**ST FRANCIS  
OF ASSISI  
AT PRAYER**

*Bartolome Esteban  
Murillo  
(1645)*

*Le Jongleur de Dieu* (Continued on page 7)

(Continued from page 6) *Le Jongleur de Dieu*

standing by the same flower might seem to say the same thing; but indeed though they would both be telling the truth, they would be telling different truths.

For one the joy of life is a cause of faith, for the other rather a result of faith. But one effect of the difference is that the sense of a divine dependence, which for the artist is like the brilliant levin-blaze, for the saint is like the broad daylight. Being in some mystical sense on the other side of things, he sees things go forth from the divine as children going forth from a familiar and accepted home, instead of meeting them as they come out, as most of us do, upon the roads of the world. And it is the paradox that by this privilege he is more familiar, more free and fraternal, more carelessly hospitable than we.

For us the elements are like heralds who tell us with trumpet and tabard that we are drawing near the city of a great king; but he hails them with an old familiarity that is almost an old frivolity. He calls them his Brother Fire and his Sister Water.

So arises out of this almost nihilistic abyss the noble thing that is called Praise; which no one will ever understand while he identifies it with nature worship or pantheistic optimism. When we say that a poet praises the whole creation, we commonly mean only that he praises the whole cosmos. But this sort of poet does really praise creation, in the sense of the act of creation. He praises the passage or transition from nonentity to entity; there falls here also the shadow of that archetypal image of the bridge, which has given to the priest his archaic and mysterious name.

The mystic who passes through the moment when there is nothing but God does in some sense behold the beginningless beginnings in which there was really nothing else. He not only appreciates everything but the nothing of which everything was made. In a fashion he endures and answers even the earthquake irony of the Book of Job; in some sense he is there when the foundations of the world are laid, with the morning stars singing together and the sons of God shouting for joy. That is but a distant adumbration of the reason why the Franciscan, ragged, penniless, homeless and apparently hopeless, did indeed come forth singing such songs as might come from the stars of morning; and shouting, a son of God. This sense of the great gratitude and the sublime dependence was not a phrase or even a sentiment; it is the whole point that this was the very rock of reality. It was not a fancy but a fact; rather it is true that beside it all facts are fancies. That we all depend in every detail, at every instant, as a Christian would say upon God, as even an agnostic would say, upon existence and the nature of things, is not an illusion of imagination; on the contrary, it is the fundamental fact which we cover up, as with curtains, with the illusion of ordinary life. That ordinary life is an admirable thing in itself, just as imagination is an admirable thing in itself. But it is much more the ordinary life that is made of imagination than the contemplative life. He who has seen the whole world hanging on a hair of the mercy of God has seen the truth; we might almost say the cold truth. He who has seen the vision of his city upside-down has seen it the right way up.... †



ST FRANCIS OF ASSISI

*Giovanni da Milano*

(1360)

## A MOUSE STORY



### THOUGHT FOR THE DAY



A mouse looked through the crack in the wall to see the farmer and his wife open a package.

"What food might this contain?" The mouse wondered - he was devastated to discover it was a mousetrap.

Retreating to the farmyard, the mouse proclaimed the warning.

"There is a mousetrap in the house! There is a mousetrap in the house!"

The chicken clucked and scratched, raised her head and said, "Mr. Mouse, I can tell this is a grave concern to you, but it is of no consequence to me. I cannot be bothered by it."

The mouse turned to the pig and told him, "There is a mousetrap in the house! There is a mousetrap in the house!"

The pig sympathized, but said, "I am so very sorry, Mr. Mouse, but there is nothing I can do about it."

The mouse turned to the cow and said "There is a mousetrap in the house! There is a mousetrap in the house!"

The cow said, "Wow, Mr. Mouse. I'm sorry for you, but it's no skin off my nose."

So, the mouse returned to the house, head down and dejected, to face the farmer's mousetrap alone.

That very night a sound was heard throughout the house -- like the sound of a mousetrap catching its prey.

The farmer's wife rushed to see what was caught. In the darkness, she did not see it was a venomous snake whose tail the trap had caught.

The snake bit the farmer's wife. The farmer rushed her to the hospital, and she returned home with a fever. Everyone knows you treat a fever with fresh chicken soup, so the farmer took his hatchet to the farmyard for the soup's main ingredient.

But his wife's sickness continued, so friends and neighbors came to sit with her around the clock. To feed them, the farmer butchered the pig.

The farmer's wife did not get well; she died. So many people came for her funeral, the farmer had the cow slaughtered to provide enough meat for all of them.

The mouse looked upon it all from his crack in the wall with great sadness.

So, the next time you hear someone is facing a problem and think it doesn't concern you, remember -- when one of us is threatened, we are all at risk.

In the book of Genesis, Cain said this to our God about his brother Able: "Am I my brother's keeper?"

We are all involved in this journey called life. We must keep an eye out for one another and make an extra effort to encourage one another. †

**FRANK & ERNEST**





## HOW TO PRAY

FATHER JOHN MCCLOSKEY

*"There is only one thing necessary and Mary has chosen the better part."*  
- Jesus (Luke 10:38-42)

*"All the misfortunes of men derive from one single thing, which is their inability to be at ease in a room."* - Pascal, Pensees (sect, no. 134)

The highest aspiration of man is to pray: to converse with our God: Creator, Redeemer, and Sanctifier, Three Persons in one. To know that He is listening always and that He also responds in this life prepares us for the eternal life of prayer that is the possession of God in heaven.

Learning to pray, to grow in the interior life (the spiritual life within our soul), is more important than food or sleep, and certainly more important than worldly pleasures and ambitions. This is not a question of "either/or."

It's fully possible for the ordinary layperson to have an intense life of prayer, indeed even being a mystic, while at the same faithfully fulfilling their obligations in the world. This life of prayer is essential so they can make holy their everyday occupations thus giving glory to God and spreading the Gospel to their neighbors.

Prayer is our primary means of service to others, our family, friends, and fellow workers. In addition, it is indispensable in the great challenge that we and our descendants have before us: the "new evangelization" and the building of "civilization of love and truth."

Satan's greatest work on earth as he seeks to devour souls that are called to heaven is to keep us from praying and getting them to stop that journey. When we look at three disastrous and diabolical revolutions that have taken place over the last five hundred years-the Protestant, the French, and Communist-we find that what they all have in common is the dissolution of monasteries.

People who dedicate themselves to prayer are seen as enemies of the State and must be eliminated. They are not considered to be as useful to the State. The Holy Father knows this well and has placed personal prayer at the heart of his message as he looks ahead to the building of a civilization based on true personhood and authentic love. In *Novo Millennio Inuente*, the encyclical letter released at the end of the Jubilee Year, the Holy Father makes this point crystal clear:

"For this pedagogy of holiness there has to be a Christianity that is distinguished above in the art of prayer.... It is necessary above all to learn how to pray, as if learning again from the lips of the divine master, like the first disciples: Lord, teach us how to pray (Lk 11:1). In this plea is developed that dialogue with Christ that converts us into his intimate friends: "Remain in me, as I do in you." (Jn 15:4). This reciprocity is the same foundation, the soul of the Christian life and a condition for all of the authentic pastoral life. Made real by the Holy



CHRIST PRAYING  
IN THE GARDEN

*Marco Basaiti*

(1516)

*It is necessary  
above all to learn  
how to pray, as if  
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like the first  
disciples: Lord,  
teach us how to  
pray (Lk 11:1).  
In this plea is  
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dialogue with  
Christ that  
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his intimate  
friends...*

(Continued from page 9) *How to Pray*

Spirit, it opens, through Christ and in Christ, to the contemplation of the face of the Father. To learn this Trinitarian logic of Christian prayer, living it fully above all in the liturgy, the apex and source of the ecclesial life, but also from personal experience, is the secret of a truly vital Christianity, that does not have motives to fear the future, because it continually returns to the sources and is regenerated in them" (par. 32)

Pope John Paul II has also insisted that the most important project for the Christian in this new millennium is to "contemplate the face of Christ." This can be done in many ways: in meditation on Sacred Scripture, in living the sacramental life (particularly in those sacraments, Penance and the Eucharist, which we can frequent often), in the spiritual and corporal works of mercy directed towards our neighbor, in the sanctification of our professional work, and in our family life. Such contemplation will lead to personal apostolate, an invitation to our family and friends, to our co-workers, and the people we come into contact with every day "to pick up the Cross of Christ and follow Him."

This article is intended to help the reader to learn to pray and particularly to learn how to pray in silence. Silent prayer is the science of the saints and it is accessible without exception to everyone who is willing to collaborate with their will to God's grace. We are called to be contemplatives, whether in the midst of the world (like the overwhelming majority of us) or in the monastery where those relatively few are called to follow a religious vocation. The Catechism of the Catholic Church, after its extensive exposition of the Creed, The Ten Commandments, and the Sacraments, presents to us an equally large section on prayer. Quoting St. John Damascene, a Father of the Church, the Catechism states: "Prayer is the raising of one's mind and heart to or the requesting of good things from God" (CCC 2590). And after recounting the salvation history of prayer throughout the Old Testament and citing the example of the patriarchs and prophets, it says, "Jesus' filial prayer is the perfect model of prayer in the New Testament. Often done in solitude and in secret, the prayer of Jesus' involves a loving adherence to the will of the Father even to the Cross and an absolute confidence in being heard... In his teaching, Jesus teaches his disciples to pray with a purified heart, with lively and persevering faith, with filial boldness. He calls them to vigilance and invites them to present their petitions to God in his name. Jesus Christ himself answers prayers addressed to him" (CCC 2620-1).

In a post-synodal document, "The Church in America," we are told: "Jesus Christ, the good news of the Father, tells us that without Him we can do nothing (cf. John 15:5) He himself in the decisive moments of his life, before acting, withdraws to a solitary place to dedicate himself to prayer and contemplation, and asked the Apostles to do the same. Enter into your room, and after shutting the door, pray, alone, to your Father who is there (Matt: 6:6) This intense life of prayer has to adapt itself to the capacity and condition of each Christian, in such a way that in the diverse situations of his life he can always return to the source of his encounter with Christ to drink from the only Spirit (1 Cor 12:13). In this sense, the contemplative dimension is not a privilege of just a few in the Church; to the contrary, in parishes in communities, and in the movements, there has to be promoted an open spirituality oriented towards the contemplation of the fundamental truths of the Trinity, the Incarnation of the Word, the Redemption of men, and the great salvific works of God."

To begin to acquire the good habit of silent prayer (or what we call mental prayer) is not easy for a variety of reasons. After all, when you see people walking down the street talking loudly to nobody might you not conclude they are mentally unbalanced (unless they have hidden their cell phone)? However, if they told you they were talking out loud (what we call vocal prayer) to God, Mary, St. Joseph, and the saints, you as a Christian would find it more understandable even though perhaps a bit un-

*How to Pray* (Continued on page 11)

(Continued from page 10) **How to Pray**

seemly. To sit alone in your room, however, or in a church before the Blessed Sacrament and talk to God requires fortitude, patience, and a variety of other virtues, the most important of which are faith, hope, and charity. Faith that He is really here and everywhere, Hope that you will receive what you ask for and that prayer really is of benefit for your soul, and Charity-you pray because you love God above all things and you want to share yourself with Him and you want Him to envelop you with His love. This is no easy task, but well worth the effort.

In the developed countries, many of us lead a frenetic life full of noise that does not lead us to contemplation, but rather to exhaustion. We are surrounded by noise in our daily setting (unless you live in the wilderness): planes, trains, automobiles, radios, television, videos, air conditioning, appliances, cell-phones, and so much more. This is not medieval Europe. A person brought into our world through time travel from those centuries would probably be driven insane by the cacophony of strange sound within a few days, and rightly so. We find all of this normal, but it is not. So to pray silently, we ideally should choose the most silent place we can, either a church (hopefully there is no piped in music!) or another quiet place of our choosing, perhaps a room in our residence where we can block out noise and exterior distraction, or even our office, if we can make it clear we are not to be disturbed. So to begin and continue our daily habit of mental prayer, we must have a customary place.

I want to make it clear that it is possible and indeed recommendable to pray silently everywhere as we are always in God's presence. But we must have a specific time and place for our silent prayer. Since I am addressing primarily the laity, I understand well that there has to be flexibility. You travel, your schedule changes, you fall ill-all of those things that happen to us in the world. That means, however, that you have to adjust accordingly, but never give up. The two most important practices of piety for us are the Eucharist and daily mental prayer. The real test of how deeply these habits are ingrained in us is when they are put to the test in less than ideal circumstances, such as a business trip, vacation, or a family crisis.

Our goal is to begin with fifteen minutes or so of mental prayer each day in a fixed place. So we must think about the right time of day. We can start by simply saying that we should give the best part of the day to God. How could we give Him anything less? We should be awake, alert as we can be, and ready to direct ourselves to the Holy Trinity and/or to the angels and the saints surrounding God in heaven. Remember, prayer can be exhilarating, and at times joyful and easy, but normally it is a form of work. Many of you know-and writers can certainly testify-that often times mental exertion is much more tiring than physical labor. Therefore you must know yourself. Is your best time of the day early in the morning, at midday, or after dinner or following family time? Don't decide the best time for your mental prayer is between halves of a football game or when you slip under the bed sheets at night. You must be honest with yourself and see that our relationship with God is paramount each day. So we should not think in terms of "squeezing in" our time of prayer or daily Eucharist, but rather see how we can schedule in our family and work responsibilities around our life of piety.

Remember, our prayer life is the best form of service. We live to serve and cannot defraud those around us. I am sure Blessed Mother Theresa, St. Pio, and St. Josemaria would agree with me. We can and should pray while we work, but we must have substantial "face time" with Our Lord and His friends. After all, we spend this life "seeking His face...seeing through glass darkly" until He calls us to the definitive and permanent encounter with Him. I have never met any person who was faithful to his daily time of mental prayer who complained that he had lost time or was wasting energy. On the con-

**How to Pray** (Continued on page 12)

(Continued from page 11) **How to Pray**

trary, a person who takes the time, whether it is fifteen minutes or an hour, to spend time with Our Lord, always comes back saying that his time has been multiplied, as Our Lord did with those fishes and loaves of bread.

What do we pray about? We know to Whom we pray. We address Him as we will, or are moved, to the Father, Son, or Holy Spirit, although normally we will pray to Jesus as the Way to the Father, moved by the Holy Spirit. Remember, the Lord does converse with us. He is listening and will respond when and how he wants, although not necessarily during the time of prayer itself. We should try always to prepare material for our time of prayer. We may choose to dedicate our time to one theme or to several. As children of God, we should pray as we like. From time to time, even though we have prepared for our time of prayer, we may find that we put that plan aside and simply contemplate our Lord. Or perhaps the Holy Spirit will suggest other paths to follow. We may unburden ourselves of a current problem or difficulty, or share a great joy that has come into our life. In any case, some of the four aspects of prayer-Adoration, Contrition, Thanksgiving, and Supplication (ACTS)-will likely come into play. As Saint Josemaria Escriva, a great man of prayer and teacher of prayer put it in *The Way*, "You wrote to me: 'to pray is to talk with God. But about what?' About what? About him, about yourself: joys, sorrows, successes, and failures, great ambitions, daily worries-even your weaknesses! And acts of thanksgiving and petitions-and love and reparation. In short, to get to know him and yourself-'to get acquainted.'" (no. 91).

St. Teresa of Avila tells us that she never went to her time of silent prayer without carrying a book along with her. We should try to imitate her even though we may have no need of it on any given day. Some days we may find our prayer dry or full of distractions, internal or external, that threaten to overwhelm us. That is when we reach for that book for some written words of inspiration to help us to return to our conversation with God. There are thousands of books that may help us, but I would recommend having a few favorites that you can count on. The New Testament, the sacred liturgy, and the readings of the day are appropriate. The monthly Magnificat and the excellent seven-volume series "In Conversation with God," with its commentaries on sacred Scripture drawn from the saints and spiritual authors, may also be helpful. There is always the spiritual classic, *The Imitation of Christ* by Thomas A Kempis, or the little books of points of meditation by St. Josemaria Escriva.

I am sure you will discover many others that may fit your needs or spirituality. What is important here is that these books are a help to prayer and do not become our prayer. In prayer we talk and listen, and read briefly only for inspiration. Spiritual reading should be an important part of our day at another time, but it is not a substitute for our time of mental prayer. Also, don't forget another help that gives continuity to your prayer is a regular prayer journal or notebook. Always have it with you as you pray so you can jot down those resolutions, affections, and inspirations that the Holy Spirit may send you.

I would recommend that you seek out a spiritual advisor who can guide you in your life of prayer. All the saints were, without exception, whether rich or poor, simple or smart, people of deep interior life and received spiritual direction. You may follow their example by searching for a priest, religious, or layperson who has experience in the practice of mental prayer. He or she will guide you along the steps of the "interior castle." Your director may introduce you to various spiritualities: Franciscan, Benedictine, Ignatian, or Teresian. Or perhaps you will embrace one of the newer ones, flowing from the newer ecclesial institutions that are energizing the Church today. In one of these spiritualities you may find not only direction, but also a home and specific vocation.

**How to Pray** (Continued on page 13)

(Continued from page 12) **How to Pray**

I would also recommend that from time to time you use books on prayer and the interior life for your spiritual reading. These can be of great help as you advance over time, with God's grace, through the purgative, illuminative, and unitive ways. I can recommend several that are in print: In Conversation with Christ by Father Peter Rohrbach, Difficulties in Mental Prayer by Fr. Eugene Boylan, Progress in Mental Prayer by Fr. Edward Leen, and The Soul of the Apostolate by Dom Chautard. There are many other fine books on prayer for the more advanced, written by Romano Guardini, Hans Urs von Balthasar, Garrigou-Lagrange, and others. For a larger picture, pick up Father Jordan Aumann's masterful book, *Spiritual Theology* .

To sum up, at the heart of the Christian vocation is the call to holiness that comes to each of us through baptism. In turn this call is confirmed and fed by the other sacraments of initiation: confirmation and the Holy Eucharist. The remaining sacraments help us to grow in God's grace as we ascertain our state in life, regain our state of grace if we have lost it, and prepare us for the moment when we face God's judgment. We take advantage of them in gratitude as means of growing in and staying in friendship with Christ. Prayer, however, is necessary for salvation. We are called to become a personal friend of Our Lord-and we all know that it is impossible to establish a lasting friendship with someone unless we spend a considerable amount of time with him. For a Christian this means dedicating time each day for conversation with Our Lord and, if at all possible, doing so before the Blessed Sacrament where Our Lord Himself awaits us. We must remember that Holy Communion and silent prayer are the greatest preparations for heaven, for heaven is nothing other than the possession and union with Our Lord. That is why the holy Cure of Ars said, "Our one great happiness on earth is prayer." Because, as St. Teresa of Avila said, "We are dealing alone with Him whom we know loves us."

This happiness may not be evident to us in the beginning. But if we persevere, over time, and grow in the contemplative life, we will find that many things and activities that we used to find alluringly attractive now bore us. We will find them repugnant in comparison with the simple joys of the Christian life and the delight in bringing persons to Christ and his Church. Indeed, our appreciation of those many good things in nature, and for that matter in music, art, history, and literature, will be heightened as we see the divine in them. This, in turn may help us to be an evangelizer of culture, to help build "the civilization of love and truth."

Finally, remember to invoke the intercession of Our Lady, conceived without sin and full of grace, who from childhood was perfect in her prayer. And don't forget St. Joseph, "the master of the interior life." They will help to make you small so you can approach Jesus, talk to Him, listen to him, and then "do whatever He tells you." †

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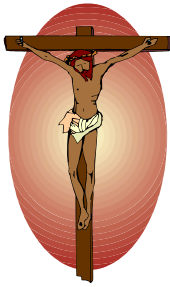
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**akheriat@uci.edu †**

**CATHOLIC  
PSYCHIATRIST**



## PRAYER PETITIONS



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

*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) 250-8605 or email your request to  
[alanphar@firstam.com](mailto:alanphar@firstam.com)*

- ◆ Bishop Norma McFarland (illness)
- ◆ Christopher Shonafelt (injury)
  - ◆ Sam Inlow (deceased)
- ◆ Ryan McEachon (special intention)
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**St. Thomas More Society Invites You To A**

# Special Dinner Meeting



**DATE:**

Friday, August 31, 2007

**TIME:**

6:00–9:00 PM

**LOCATION:**

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**COST:**

\$50 per person

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E-mail:

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## GUEST SPEAKER:

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***"Righteous Gentiles: Pope Pius XII and  
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## ABOUT THE SPEAKER:

Professor Ron Rychlak is Mississippi Defense Lawyers Association Professor of Law and Associate Dean for Academic Affairs at the University of Mississippi, School of Law. Prior to joining the faculty at Ole Miss in 1987, Ron practiced law with Jenner & Block in Chicago, and served as a clerk to Hon. Harry W. Wellford of the US Sixth Circuit Court of Appeals. Ron and his wife Claire have been married for 16 years, and are the parents of six children.

The Weekly Standard called Ron's book, Hitler, the War, and the Pope (Genesis Press, 2000), "the best and most careful of the recent works [on the Church during World War II], an elegant tome of serious, critical scholarship." The Catholic New World reports: "Hitler the War and the Pope is as fascinating as anything in a Grisham novel or plot on Law and Order." A second edition of Ron's first book, Demonstrative Evidence: Applications and Theory (The Michle Co., 1995), was released in 2003. His most recent book Righteous Gentil (Spence Publishing) was released in 2005.

Professor Rychlak has written several articles for the Mississippi Law Journal as well as The Washington Post, The Wall Street Journal, The Times Literary Supplement (London), UCLA Law Review, Boston College Law Review, The Stanford Environmental Law Journal, and many other legal, political, and historical journals. He is a member of the committee appointed by the Mississippi Supreme Court to revise the state's criminal code, an advisor to the Holy See's delegation to the United Nations, and he serves as a delegate at the U.N. meetings on the establishment of an International Criminal Court. †

**STM**

## ACTS OF THE APOSTLES 9: 1– 9



### SCRIPTURAL CORNER



**THE CONVERSION  
OF ST PAUL**

*Caravaggio*

(1600)

*\*The Navarre Bible, a renowned 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.*

*But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And he said, "I am Jesus whom you are persecuting; but rise and enter the city and you will be told what you are to do." The men who were travelling with him stood speechless, hearing the voice but seeing no one. Saul arose from the ground; and when his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus. And the three days he was without sight, and neither ate nor drank.*

#### **Comment from the Navarre Bible:\***

The calling of Saul was exceptional as regards the manner in which God called him; but the effect it had on him was the same as what happens when God gives a specific calling to the apostolate to certain individual Christians, inviting them to follow him more closely. Paul's immediate response is a model of how those who receive these specific callings should act (all Christians, of course, have a common calling to holiness and apostolate that comes with Baptism.)

Paul VI describes in this way the effects of this specific kind of vocation in a person's soul: "The apostolate is [...] an inner voice, which makes one both restless and serene, a voice that is both gentle and imperious, troublesome and affectionate, a voice which comes unexpectedly and with great events and then, at a particular point, exercises a strong attraction, as it were revealing to us our life and our destiny. It speaks prophetically and almost in a tone of victory, which eventually dispels all uncertainty, all timidity and all fear, and which facilitates---making it easy, desirable and pleasant---the response of our whole personality, when we pronounce that word which reveals the supreme secret of love: Ye, Lord, tell me what I must do and I will try to do it. I will do it. Like St Paul, thrown to the ground at the gates of Damascus: What would you have me do?"

"The roots of the apostolate run deep: the apostolate is vocation, election, interior encounter with Christ, abandonment of one's personal autonomy to his will, to his invisible presence; it is a kind of substitution of our poor, restless heart, inconstant and at times unfaithful yet hungry for love, for his heart, the heart of Christ which is beginning to pulsate in the one who has been chosen. And then comes the second act in the psychological drama of the apostolate: the need to spread, to do, to give, to speak to pass on to others one's own treasure, one's own fire. [...]"

The apostolate becomes a continuous expansion of one's soul, the exuberance of a personality taken over by Christ and animated by this Spirit; it becomes a need to hasten, to work, to do everything one can to spread the Kingdom of God, to save other souls, to save others souls, to save all soul" (*Homily*, 14 October 1968). †

### SIMPLE TRUTHS



**Fulton J. Sheen**

"Our Lord gave the injunction, *'Take up your cross daily and follow Me'* (cf. Luke 9: 23). First it is to be noted that the cross is personal. Most of us are willing to take up our own crosses - those that we have fitted to our own shoulders - but few there are who, like the Savior, are willing to take the cross that is handed to them." †





**St. Thomas More Society Invites  
the Entire Legal Community to the**



# Red Mass

**HOLY FAMILY CATHEDRAL  
ORANGE, CALIFORNIA  
MONDAY, OCTOBER 1, 2007  
EUCHARISTIC CELEBRATION AT 6:00 P.M.**

**Reception with Dinner following in the Holy Family Cathedral Hall**

**JURISTS WISHING TO PARTICIPATE IN THE PROCESSION, PLEASE CONTACT HON. WILLIAM MONROE**

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**HISTORY  
OF THE  
RED MASS**

The Red Mass is a Eucharistic celebration of role of the law in God's plan. In 1245, the first Red Mass was celebrated in the La Sainte Chapelle in Paris honoring St Ives, the patron saint of lawyers. In 1310 the Red Mass began in England where the entire Bench and Bar attended at the opening of each term of the Court. The celebration became known as the Red Mass because the priest and judges wore red robes. The tradition has continued in the United States with members of the US Supreme Court joining the President and members of Congress each year at St. Matthew's Cathedral in Washington. The Red Mass is also celebrated in numerous cities around the world.

For more information visit: [www.stthomasmore.net](http://www.stthomasmore.net)

# Ad Risum Vertere Veritatem\*



\*Latin for "To turn truth into laughter"

## INTERESTING CONVERSATION

A \$20 dollar bill and a \$1 dollar bill were on the conveyor belt at the Federal Reserve Building. As they were lying side-by-side the \$1 dollar bill said to the \$20 dollar bill, "Hey mannnnnn, where have you been. I haven't seen you in a long time?"

The \$20 dollar bill replied, "Man I have been having a ball!! I've been traveling to distant countries, going to the finest restaurants, to the biggest and best casinos, numerous boutiques, the mall uptown, the mall downtown, the mall across town and even a mall that I just recently built. In fact, just this week I've been to Europe, a professional NBA game, Rodeo Drive, the all-day retreat spa, the top-notch hair salon, and the new casino!! I have done it all!!!"



After describing his great travels, the \$20 dollar bill asked the \$1 dollar bill, "What about you? Where have you been?" The \$1 dollar bill replied, "Well, I've been to the Baptist church, the Methodist church, the Presbyterian church, the Episcopal church, the Church of God in Christ, the Catholic church, the Mormon church, the A.M.E. church, the Disciple of Christ church, the..."

"WAIT A MINUTE! WAIT A MINUTE!," shouted the \$20 dollar bill to the \$1 dollar bill. "What's a church?" †



## THE WRITINGS OF THOMAS MORE

## MORE ON HONESTY

As a lawyer, he acquired a reputation for honesty and integrity. One early biographer reports that *"to his clients [More] never failed to give advice that was wise and straightforward, always looking to their interests rather than to his own. In most cases he used his best endeavors to get the litigants to come to terms. If he was unsuccessful in this, he would then show them how to carry on the action at least expense. He was so honorable and painstaking that he never accepted any case until he had first examined the whole matter thoroughly and satisfied himself of its justice. It was all the same whether those who came to him were his friends or strangers...his first warning was ever that they should not in a single detail turn aside from the truth. Then he would say: 'If your case is as you have stated it, it seems to me that you will win.' But if they had no justice on their side, he would tell them so plainly, and beg them to give up the case, saying that it was not right either for him or for them to go on with it. But if they refused him, he would refer them to other lawyers, himself giving them no further assistance."*

**MESSAGE OF HIS HOLINESS POPE BENEDICT  
CONGREGATION FOR THE DOCTRINE OF THE FAITH  
RESPONSES TO SOME QUESTIONS REGARDING CERTAIN  
ASPECTS OF THE DOCTRINE ON THE CHURCH**

**INTRODUCTION**

The Second Vatican Council, with its Dogmatic Constitution *Lumen gentium*, and its Decrees on Ecumenism (*Unitatis redintegratio*) and the Oriental Churches (*Orientalium Ecclesiarum*), has contributed in a decisive way to the renewal of Catholic ecclesiology. The Supreme Pontiffs have also contributed to this renewal by offering their own insights and orientations for praxis: Paul VI in his Encyclical Letter *Ecclesiam suam* (1964) and John Paul II in his Encyclical Letter *Ut unum sint* (1995).

The consequent duty of theologians to expound with greater clarity the diverse aspects of ecclesiology has resulted in a flowering of writing in this field. In fact it has become evident that this theme is a most fruitful one which, however, has also at times required clarification by way of precise definition and correction, for instance in the declaration *Mysterium Ecclesiae* (1973), the Letter addressed to the Bishops of the Catholic Church *Communio innotio* (1992), and the declaration *Dominus Iesus* (2000), all published by the Congregation for the Doctrine of the Faith.

The vastness of the subject matter and the novelty of many of the themes involved continue to provoke theological reflection. Among the many new contributions to the field, some are not immune from erroneous interpretation which in turn give rise to confusion and doubt. A number of these interpretations have been referred to the attention of the Congregation for the Doctrine of the Faith. Given the universality of Catholic doctrine on the Church, the Congregation wishes to respond to these questions by clarifying the authentic meaning of some ecclesiological expressions used by the magisterium which are open to misunderstanding in the theological debate.

**RESPONSES TO THE QUESTIONS**

**FIRST QUESTION:** Did the Second Vatican Council change the Catholic doctrine on the Church?

**RESPONSE:** The Second Vatican Council neither changed nor intended to change this doctrine, rather it developed, deepened and more fully explained it.

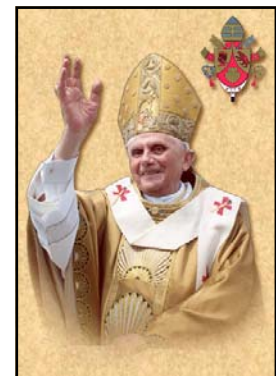
This was exactly what John XXIII said at the beginning of the Council.[1] Paul VI affirmed it[2] and commented in the act of promulgating the Constitution *Lumen gentium*: “There is no better comment to make than to say that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach. In simple terms that which was assumed, is now explicit; that which was uncertain, is now clarified; that which was meditated upon, discussed and sometimes argued over, is now put together in one clear formulation”.[3] The Bishops repeatedly expressed and fulfilled this intention.[4]

**SECOND QUESTION:** What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church?

**RESPONSE:** Christ “established here on earth” only one Church and instituted it as a “visible and spiritual community”[5], that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted.[6] “This one Church of Christ, which we confess in the Creed as one, holy, catholic and apostolic [...]. This Church, constituted and organised in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him”.[7]



**FROM  
PETER'S  
SUCCESSOR,  
POPE  
BENEDICT XVI**



(Continued from page 19) ***Papal Message***

In number 8 of the Dogmatic Constitution *Lumen gentium* ‘subsistence’ means this perduring, historical continuity and the permanence of all the elements instituted by Christ in the Catholic Church[8], in which the Church of Christ is concretely found on this earth.

It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them.[9] Nevertheless, the word “subsists” can only be attributed to the Catholic Church alone precisely because it refers to the mark of unity that we profess in the symbols of the faith (I believe... in the “one” Church); and this “one” Church subsists in the Catholic Church.[10]

**THIRD QUESTION:** Why was the expression “*subsists in*” adopted instead of the simple word “*is*”?

**RESPONSE:** The use of this expression, which indicates the full identity of the Church of Christ with the Catholic Church, does not change the doctrine on the Church. Rather, it comes from and brings out more clearly the fact that there are “numerous elements of sanctification and of truth” which are found outside her structure, but which “as gifts properly belonging to the Church of Christ, impel towards Catholic Unity”.[11]

“It follows that these separated churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mystery of salvation. In fact the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church”[12].

**FOURTH QUESTION:** Why does the Second Vatican Council use the term “Church” in reference to the oriental Churches separated from full communion with the Catholic Church?

**RESPONSE:** The Council wanted to adopt the traditional use of the term. “Because these Churches, although separated, have true sacraments and above all – because of the apostolic succession – the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds”[13], they merit the title of “particular or local Churches”[14], and are called sister Churches of the particular Catholic Churches.[15]

“It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature”.[16] However, since communion with the Catholic Church, the visible head of which is the Bishop of Rome and the Successor of Peter, is not some external complement to a particular Church but rather one of its internal constitutive principles, these venerable Christian communities lack something in their condition as particular churches.[17]

On the other hand, because of the division between Christians, the fullness of universality, which is proper to the Church governed by the Successor of Peter and the Bishops in communion with him, is not fully realised in history.[18]

**FIFTH QUESTION:** Why do the texts of the Council and those of the Magisterium since the Council not use the title of “Church” with regard to those Christian Communities born out of the Reformation of the sixteenth century?

**RESPONSE:** According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery[19] cannot, according to Catholic doctrine, be called “Churches” in the proper sense[20].

*The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, ratified and confirmed these Responses, adopted in the Plenary Session of the Congregation, and ordered their publication.*

*Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 29, 2007, the Solemnity of the Holy Apostles Peter and Paul.*

**William Cardinal Levada, Prefect**

**Angelo Amato, S.D.B. Titular Archbishop of Sila Secretary**

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[1] John XXIII, *Address* of 11 October 1962: “...The Council...wishes to transmit Catholic doctrine, whole and entire, without alteration or deviation...But in the circumstances of our times it is necessary that Christian doctrine in its entirety, and with nothing taken away from it, is accepted with renewed enthusiasm, and serene and tranquil adherence... it is necessary

(Continued from page 20) Papal Message

that the very same doctrine be understood more widely and more profoundly as all those who sincerely adhere to the Christian, Catholic and Apostolic faith strongly desire ...it is necessary that this certain and immutable doctrine, to which is owed the obedience of faith, be explored and expounded in the manner required by our times. The deposit of faith itself and the truths contained in our venerable doctrine are one thing, but the manner in which they are annunciated is another, provided that the same fundamental sense and meaning is maintained” : AAS 54 [1962] 791-792.

[2] Cf. Paul VI, *Address* of 29 September 1963: AAS 55 [1963] 847-852.

[3] Paul VI, *Address* of 21 November 1964: AAS 56 [1964] 1009-1010.

[4] The Council wished to express the identity of the Church of Christ with the Catholic Church. This is clear from the discussions on the decree Unitatis redintegratio. The Schema of the Decree was proposed on the floor of the Council on 23.9.1964 with a *Relatio* (Act Syn III/II 296-344). The Secretariat for the Unity of Christians responded on 10.11.1964 to the suggestions sent by Bishops in the months that followed (Act Syn III/VII 11-49). Herewith are quoted four texts from this *Expensio modorum* concerning this first response.

A) [In Nr. 1 (Prooemium) Schema *Decreti*: Act Syn III/II 296, 3-6]

“Pag. 5, lin. 3-6: *Videtur etiam Ecclesiam catholicam inter illas Communiones comprehendere, quod falsum esset. R(espondetur): Hic tantum factum, prout ab omnibus conspicitur, describendum est. Postea clare affirmatur solam Ecclesiam catholicam esse veram Ecclesiam Christi*” (Act Syn III/VII 12).

B) [In Caput I in genere: Act Syn III/II 297-301]

“4 - *Expressius dicatur unam solam esse veram Ecclesiam Christi; hanc esse Catholicam Apostolicam Romanam; omnes debere inquirere, ut eam cognoscant et ingredient ad salutem obtinendam* R(espondetur): *In toto textu sufficienter effertur, quod postulatur. Ex altera parte non est tacendum etiam in aliis communitatibus christianis inveniri veritates revelatas et elementa ecclesialia*”(Act Syn III/VII 15). Cf. also ibid pt. 5.

C) [In Caput I in genere: Act Syn III/II 296s]

“5 - *Clarius dicendum esset veram Ecclesiam esse solam Ecclesiam catholicam romanam...* R(espondetur): *Textus supponit doctrinam in constitutione ‘De Ecclesia’ expositam, ut pag. 5, lin. 24-25 affirmatur*” (Act Syn III/VII 15). Thus the commission whose task it was to evaluate the responses to the Decree Unitatis redintegratio clearly expressed the identity of the Church of Christ with the Catholic Church and its unicity, and understood this doctrine to be founded in the Dogmatic Constitution Lumen gentium.

D) [In Nr. 2 Schema *Decreti*: Act Syn III/II 297s]

“Pag. 6, lin. 1- 24: *Clarius exprimat unitatem Ecclesiae. Non sufficit inculcare, ut in textu fit, unitatem Ecclesiae. R(espondetur): a) Ex toto textu clare apparet identificatio Ecclesiae Christi cum Ecclesia catholica, quamvis, ut oportet, effertur elementa ecclesialia aliarum communitatum*”. “Pag. 7, lin. 5: *Ecclesia a successoribus Apostolorum cum Petri successore capite gubernata (cf. novum textum ad pag. 6, lin.33-34) explicite dicitur ‘unicus Dei grex’ et lin. 13 ‘una et unica Dei Ecclesia’* ” (Act Syn III/VII). The two expressions quoted are those of Unitatis redintegratio 2.5 e 3.1.

[5] Cf. Second Vatican Council, Dogmatic Constitution Lumen gentium, 8.1.

[6] Cf. Second Vatican Council, Decree Unitatis redintegratio, 3.2; 3.4; 3.5; 4.6.

[7] Second Vatican Council, Dogmatic Constitution, Lumen gentium, 8.2.

[8] Cf. Congregation for the Doctrine of the Faith, Declaration Mysterium Ecclesiae, 1.1: AAS 65 [1973] 397; Declaration Dominus Iesus, 16.3: AAS 92 [2000-II] 757-758; Notification on the Book of Leonardo Boff, OFM, “Church: Charism and Power”: AAS 77 [1985] 758-759.

[9] Cf. John Paul II, Encyclical Letter Ut unum sint, 11.3: AAS 87 [1995-II] 928.

[10] Cf. Second Vatican Council, Dogmatic Constitution Lumen gentium, 8.2.

[11] Second Vatican Council, Dogmatic Constitution Lumen gentium, 8.2.

[12] Second Vatican Council, Decree Unitatis redintegratio, 3.4.

[13] Second Vatican Council, Decree Unitatis redintegratio, 15.3; cf. Congregation for the Doctrine of the Faith, Letter Communio notio, 17.2: AAS, 85 [1993-II] 848.

[14] Second Vatican Council, Decree Unitatis redintegratio, 14.1.

[15] Cf. Second Vatican Council, Decree Unitatis redintegratio, 14.1; John Paul II, Encyclical Letter Ut unum sint, 56 f: AAS 87 [1995-II] 954 ff.

[16] Second Vatican Council, Decree Unitatis redintegratio, 15.1.

[17] Cf. Congregation for the Doctrine of the Faith, Letter Communio notio, 17.3: AAS 85 [1993-II] 849.

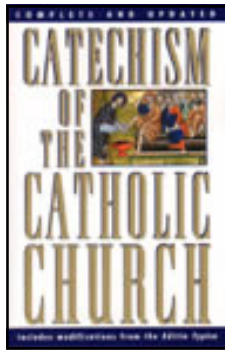
[18] Ibid.

[19] Cf. Second Vatican Council, Decree Unitatis redintegratio, 22.3.

[20] Cf. Congregation for the Doctrine of the Faith, Declaration Dominus Iesus, 17.2: AAS 92 [2000-II] 758. †

## THE CATECHISM OF THE CATHOLIC CHURCH

### PART ONE: THE PROFESSION OF FAITH SECTION ONE: "I BELIEVE" - "WE BELIEVE" CHAPTER TWO: GOD COMES TO MEET MAN Article 1: The Revelation of Man



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#### **.GOD HAS SAID EVERYTHING IN HIS WORD**

**65** "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." [26] Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1:1-2:

In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word - and he has no more to say. . . because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.

#### **THERE WILL BE NO FURTHER REVELATION**

**66** "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ." [28] Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.

**67** Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations".

#### **IN BRIEF**

**68** By love, God has revealed himself and given himself to man. He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life.

**69** God has revealed himself to man by gradually communicating his own mystery in deeds and in words.

**70** Beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation (cf. Gen 3:15) and offered them his covenant.

**71** God made an everlasting covenant with Noah and with all living beings (cf. Gen 9:16). It will remain in force as long as the world lasts.

**72** God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity.

**73** God has revealed himself fully by sending his own Son, in whom he has established his covenant forever. The Son is his Father's definitive Word; so there will be no further Revelation after him. ✠

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