

❖ Ad Veritatem ❖

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August 1998

New Apostolic Letters from the Successor of Peter

The Faith Of Our Fathers: PETER HAS SPOKEN

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

Three apostolic letters have recently been issued by Pope John Paul II:

APOSTOLOS SUOS

Apostolic Letter on the Theological and Juridical Nature of Episcopal Conferences
<http://www.cin.org/jp2/apost.html>

AD TUENDAM FIDEM

Apostolic Letter *Motu Proprio* By Which Certain Norms Are Inserted into the Code of Canon Law and into the Code of Canons of the Eastern Churches
<http://www.cin.org/jp2/adtuem.html>

DIES DOMINI

Apostolic Letter On Keeping the Lord's Day Holy
<http://www.cin.org/jp2/diesdomi.html>

For your convenience, the full text of *Ad Tuendam Fidem* has been reprinted in this newsletter. See page 3. †

The infallibility of the pope in matters of faith and morals was defined as a dogma of the Catholic Faith in 1870 at the First Vatican Council. This teaching, however, had been held and taught and put into practice during the whole history of the Church. Whenever doubts or errors arise in Christian Faith or practice, the ultimate authority in the Church is that of the successor of St. Peter, for whom Our Lord prayed at the Last Supper, "*Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayer for you that your faith may not fail; and when you have turned again, strengthen your brethren*" (Luke 22:31-32)

There are many aspects to the biblical teaching on the primacy of St. Peter and his successors. In this article, we'll center in on just the one practical fact that historically, the see (office) of Peter at Rome has been the final authority in the Church, East and West, for resolving contro-

(Continued on page 2) *Peter Has Spoken*



"Give me thy grace to amend my life, and to have an eye to mine end without grudge of death, which to them that die in thee, good Lord, is the gate of a wealthy life."

Written by More after he was condemned to death while in the Tower of London

NO AUGUST MEETING!

We are on vacation!

NEXT MEETING :

DATE & TIME: NOON on
WEDNESDAY, Sept. 16th

PLACE: Revere House, First Street
and 55 Frwy in Santa Ana

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

(Continued from page 1) **Peter Has Spoken**

versies raised by heresies and confirming the faith of the orthodox. The Fathers of the Church themselves viewed the See of Rome as the standard and guarantee of their own teaching, even though they were already themselves teachers of great authority as priests and bishops, successors of the apostles under Peter, the chief apostle, whose faith and person are the rock on which Christ built His Church on earth (Matt. 16:18)

Here are witnesses from the second, third, fourth, fifth, sixth, seventh, eighth and ninth centuries, from Rome and Italy, Constantinople and Asia Minor, Western Europe and Northern Africa, that is, from all of ancient Christendom, geographically and historically.

St. Irenaeus of Lyons

St. Irenaeus fought the earliest of the heresies, that of gnosticism, with a full-blown concept of tradition and apostolic authority as robust as any father of the First Vatican Council 1,700 years later. Notice how he does not make the Bible the sole source of the Church's faith, which is what the modern Protestant doctrine of *sola scriptura* teaches; a doctrine utterly unknown to the Christians of his day. Irenaeus does, however, make the judgement of the Apostolic See the standard of authentic faith.

“With this Church [of Rome] it is necessary that each church agree, on account of its superior origin...in which has been preserved the tradition which is from the apostles...it is not necessary to seek the truth among others which it is easy to obtain from the Church,; since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all thing pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them [the heretics], but to love the things pertaining to the Church with the utmost care, and to lay hold of truth's traditions. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present questions? For how would it be if the apostles themselves had not left us writings? Would it not be necessary in that case to follow the course of the tradition which they handed down to those to whom they did commit the churches?” (Against Heresies, 3:3-4; A.D. 180)

Tertullian

Tertullian meets an objection still offered today. Peter is corrected in Acts for avoiding the company of Gentile Christians in order not to offend the Jewish party. Peter's fault was in his sinful weakness, not his teaching. If, however, the heretics of Tertullian's day say that all have fallen away from the original gospel (as the Mormon's contend today), then how is

it they all strayed into the same faith all over the world? No, apostolic tradition based on the promise of Christ is the real answer.

“But if Peter was reprovved because, after having lived with the Gentiles, he separated himself from their company out of respect for persons, surely this was a fault of his behavior, not in his teaching...But then, let's assume that all have fallen into some error, that the Apostle also was deceived in the testimony he gave in favor of some, that the Holy Spirit, had regard to none of them so as to guide them into all truth, even though He was sent by Christ and asked of the Father for this, that He might be the Teacher of Truth. Let's assume that He, the Steward of God, the deputy of Christ, neglected His office, allowing the churches to think and believe differently in the meantime about what He Himself preached to the apostles. Is it then probable that so many and such great churches should have [gone astray] into the same faith?” (On the Prescription of Heretics, 23-28, A.D. 200)

St. Cyprian of Cathage

Writing to Pope St. Cornelius about the Novatian schismatics, St. Cyprian mocks their idea that they will receive approval from Rome, since the Roman Faith cannot be corrupted.

“The heretics dare to sail off and carry letters from profane schismatics to the chair of Peter, to the first of Churches from which first came the unity of the priesthood. Don't they know that they are Romans there, whose faith was praised by the preaching of the apostle, and among whom faithlessness can have no influence?” (Letter 59 to Pope Cornelius, 14, A. D. 252)

St. Augustine

The Protestant reforms were very partial to St. Augustine, and claimed his works as an authority for their teachings. But just as they misinterpreted the Sacred Scriptures, so they misinterpreted him. Let's hear him explain why he is a Catholic, and why he believes the Bible.

“There are many other things which most rightly keep me in the bosom of the Catholic Church. The consensus of peoples and nations keeps me, authority established by miracles, nourished on hope, increased by charity, made stable by antiquity keeps me, the succession of the priesthood, from the very see of Peter the Apostle to whom the Lord commended the care of His sheep after His resurrection up to the present pontificate keeps me, finally the very name Catholic keeps me, for it is not without reason that among so many heresies only this Church obtains it, so that even though all heretics want to call themselves “catholic,” nevertheless when some visitor to a city asks ‘Where is the Catholic Church?’ no heretic would dare show him his own basilica or meeting house...”

(Continued on page 6) **Peter Has Spoken**

AD TUENDAM FIDEM

OFFICIAL TRANSLATION

By: Pope John Paul II

On 9 January 1989, the Congregation for the Doctrine of the Faith published new formulas for the *Professio Fidei et Iusiurandum fidelitatis in suscipiendo officio nomine Ecclesiae exercendo* (AA 81 1989], 104-106), to replace the previous formula of 1967. These formulas were approved by the Roman Pontiff in a special Rescript (*Rescriptum ex Audientia SS.mi Quod attinet, Formulas professionis fidei et iuris iurandi fidelitatis contingens foras datur, 19 septembris 1989: in AAS 81 [1989], 1169*). Given that the authentic text of the new Code of Canon Law, which had been promulgated on 25 January 1983 and published in *Acta Apostolicae Sedis*, did not contain the new formula of the *Professio Fidei*, which, in addition to the Nicene-Constantinopolitan Creed, enunciates three categories of truths, it became apparent that the Code of Canon Law, and later the Code of Canons of the Eastern Churches, lacked juridical, disciplinary and penal provisions for the second category of truths.

Consequently, once this lacuna in the Church's universal legislation had become clear, and given the compelling need to forestall and refute the theological opinions being raised against this second category of truths, the Holy Father decided to promulgate the Apostolic Letter *Ad Tuendam Fidem*, by which precise norms are established in canon law regarding the second category of truths indicated in the second paragraph of the concluding formula of the *Professio Fidei*, through modifications to canons 750 and 1371, n. 1 of the CIC and to canons 598 and 1436 of the CCEO.

JOHN PAUL II

**APOSTOLIC LETTER MOTU PROPRIO
AD TUENDAM FIDEM**

*BY WHICH CERTAIN NORMS ARE INSERTED INTO THE CODE OF CANON LAW
AND INTO THE CODE OF CANONS OF THE EASTERN CHURCHES*

TO PROTECT THE FAITH of the Catholic Church against errors arising from certain members of the Christian faithful, especially from among those dedicated to the various disciplines of sacred theology, we, whose principal duty is to confirm the brethren in the faith (Lk 22: 32), consider it absolutely necessary to add to the existing texts of the Code of Canon Law and the Code of Canons of the Eastern Churches new norms which expressly impose the obligation of upholding truths proposed in a definitive way by the Magisterium of the Church, and which also establish related canonical sanctions.

1. From the first centuries to the present day, the Church has professed the truths of her faith in Christ and the mystery of his redemption. These truths were subsequently gathered into the Symbols of the faith, today known and proclaimed in common by the faithful in the solemn and festive celebration of Mass as the Apostles' Creed or the Nicene-Constantinopolitan Creed.

This same Nicene-Constantinopolitan Creed is contained in the Profession of Faith developed by the Congregation for the Doctrine of the Faith, which must be made by specific members of the faithful when they receive an office that is directly or indirectly related to deeper investigation into the truths of faith and morals, or is united to a particular power in the governance of the Church.

2. The Profession of Faith, which appropriately begins with the Nicene-Constantinopolitan Creed, contains three propositions or paragraphs intended to describe the truths of the Catholic faith, which the Church, in the course of time and under the guidance of the Holy Spirit "who will teach the whole truth" (Jn 16: 13), has ever more deeply explored and will continue to explore.

The first paragraph states: "With firm faith, I also believe everything contained in the Word of God, whether written or handed down in Tradition, which the Church either by a solemn judgement or by the ordinary and universal Magisterium sets forth to be believed as divinely revealed". This paragraph appropriately confirms and is provided for in the Church's legislation in canon 750 of the Code of Canon Law and canon 598 of the Code of Canons of the Eastern Churches.

The third paragraph states: "Moreover I adhere with submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act". This paragraph has its corresponding legislative expression in canon 752 of the Code of Canon Law and canon 599 of the Code of Canons of the Eastern Churches.

Apostolic Letter (Continued on page 4)

(Continued from page 3) **Apostolic Letter**

3. The second paragraph, however, which states: "I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals", has no corresponding canon in the Codes of the Catholic Church. This second paragraph of the Profession of Faith is of utmost importance since it refers to truths that are necessarily connected to divine revelation. These truths, in the investigation of Catholic doctrine, illustrate the Divine Spirit's particular inspiration for the Church's deeper understanding of a truth concerning faith and morals, with which they are connected either for historical reasons or by a logical relationship.

4. Moved therefore by this need, and after careful deliberation, we have decided to overcome this lacuna in the universal law in the following way:

A) Canon 750 of the Code of Canon Law will now consist of two paragraphs; the first will present the text of the existing canon; the second will contain a new text. Thus, canon 750, in its complete form, will read:

Canon 750 1. Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All are therefore bound to avoid any contrary doctrines.

2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church.

Canon 1371, n. 1 of the Code of Canon Law, consequently, will receive an appropriate reference to canon 750, 2, so that it will now read:

Canon 1371 The following are to be punished with a just penalty:

1 a person who, apart from the case mentioned in canon 1364, 1, teaches a doctrine condemned by the Roman Pontiff, or by an Ecumenical Council, or obstinately rejects the teachings mentioned in canon 750, 2 or in canon 752 and, when warned by the Apostolic See or by the Ordinary, does not retract;

2 a person who in any other way does not obey the lawful command or prohibition of the Apostolic See or the Ordinary or Superior and, after being warned, persists in disobedience.

B) Canon 598 of the Code of Canons of the Eastern Churches will now have two paragraphs: the first will present the text of the existing canon and the second will contain a new text. Thus canon 598, in its complete form, will read as follows:

Canon 598 1. Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All Christian faithful are therefore bound to avoid any contrary doctrines.

2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely, those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church.

Canon 1436, 2 of the Code of Canons of the Eastern Churches, consequently, will receive an appropriate reference to canon 598, 2, so that it will now read:

Canon 1436 1. Whoever denies a truth which must be believed with divine and catholic faith, or who calls into doubt, or who totally repudiates the Christian faith, and does not retract after having been legitimately warned, is to be punished as a heretic or an apostate with a major excommunication; a cleric moreover can be punished with other penalties, not excluding deposition.

2. In addition to these cases, whoever obstinately rejects a teaching that the Roman Pontiff or the College of Bishops, exercising the authentic Magisterium, have set forth to be held definitively, or who affirms what they have condemned as erroneous, and does not retract after having been legitimately warned, is to be punished with an appropriate penalty.

Apostolic Letter (Continued on page 5)

(Continued from page 4) **Apostolic Letter**

5. We order that everything decreed by us in this Apostolic Letter, given motu proprio, be established and ratified, and we prescribe that the insertions listed above be introduced into the universal legislation of the Catholic Church, that is, into the Code of Canon Law and into the Code of Canons of the Eastern Churches, all things to the contrary notwithstanding.

Given in Rome, at St Peter's, on 28 May, in the year 1998, the twentieth of our Pontificate.

IOANNES PAULUS PP. II

NOTES

- * Congregation for the Doctrine of the Faith, Profession of Faith and Oath of Fidelity (9 January 1989): AAS 81 (1989), 105.
- * Cf. Code of Canon Law, canon 833.
- * Cf. Code of Canon Law, canon 747, 1; Code of Canons of the Eastern Churches, canon 595, 1.
- * Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen gentium*, n. 25; Dogmatic Constitution on Divine Revelation *Dei Verbum*, n. 5; Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis* (24 May 1990), n. 15: AAS 82 (1990), 1556.
- * Code of Canon Law, canon 750 Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All are therefore bound to avoid any contrary doctrines.
- * Code of Canons of the Eastern Churches, canon 598 Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All Christian faithful are therefore bound to avoid any contrary doctrines.
- * Cf. Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis* (24 May 1990), n. 17: AAS 82 (1990), 1557.
- * Code of Canon Law, canon 752: While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine which either the Supreme Pontiff or the College of Bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.
- * Code of Canons of the Eastern Churches, canon 599 While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine which either the Supreme Pontiff or the College of Bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.
- * Cf. Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum Veritatis* (24 May 1990), n. 16: AAS 82 (1990), 1557. †

Could you not watch one hour with Me?

(Continued from page 2) **Peter Has Spoken**

Should you meet someone who does not yet believe the Gospel, how would you reply to him were he to say 'I do not believe'? For my part I would not believe the Gospel, except as moved by the authority of the Catholic Church" (Against the Letter of Mani called "Fundamental," 4-5, A.D. 397)

"My brothers and sisters, please share my anxiety and concern. Whenever you find such people don't keep quiet about them, don't be perversely soft-hearted...Argue with them when they speak against grace, and if they persist bring them to us. You see, there have already been two councils about this matter, and their decisions sent to the Apostolic See, from there rescripts approving them have been sent back here. The case is finished, if only the error were finished too, sometime." (Sermon 131, 10, A.D. 417)

St. Peter Chrysologus

When the heretic Eutyches tried to get some help from this Father of the Church, St. Peter just referred him to the pope, who, by the way, was St. Leo the Great, and was quite grateful for the saintly Father's support. The fathers had a way of helping each other out.

"In all things we exhort you, honorable brother, that you obediently attend to the things which have been written down by the Most Blessed Pope of the city of Rome, since Blessed Peter, seated and presiding in his own see, offers the truth of the faith to those who are seeking it. For we out of zeal for peace and for the faith cannot hear cases regarding the faith without the consent of the bishop of the city of Rome" (Letter to Eutyches, 2, A.D. 449).

St. Leo the Great

Event though the pope has the final word, he still depends on the advice and authentic teaching of the other successors of the apostles. St. Leo points out how his brother bishops confirm his judgement, and thus are one in Christ.

"The Lord has allowed us to endure no harm in the person of our brothers, but rather He has backed up with the irrevocable consent of the whole brotherhood what He had already laid down through our ministry, to show that what had been first formulated by the foremost See of Christendom, and had been received by the judgement of the whole Christian world, had truly proceeded from Himself: that in this too the members might be one with the Head" (Letter 120 to Theodoretus, 1, A.D. 453)

St. Fulgentius of Ruspe

This Northern African father fought a new outbreak of the by then old Arian heresy, and defended the reality of the incarnation and suffering of the son of God. He was asked by some monks of the East in Constantinople to make a judgement on some dogmatic errors. He based his certainty not on his own authority, but on the pure faith of the Roman Church.

"That which the Roman Church, which has the loftiest place on the earth, teaches and holds, so does the whole Christian world believe without hesitation for their justification, and does not delay to confess for their salvation" (Letter, 17, 21, A.D. 519)

St. Gregory the Great

Once again we see how the pope, even though he is the ultimate authority, still does not place himself above the Bible and the dogmas of the Church defined before him.

"I confess that I receive and revere as the four books of the Gospel so also the four Councils: the Nicene in which the perverse doctrine of Arius is overthrown, that of Constantinople also, in which the error of Eunomius and Macedonius is refuted, further the Council of Ephesus in which the impiety of Nestorius is condemned, and finally the Chalcedonian in which the depravity of Eutyches and Dioscorus is reprobated. These with full devotion I embrace and adhere to with the most entire approval, since on them as on a foursquare stone rises the structure of the holy faith, and whosoever, of whatever life and behavior he may be, does not hold fast to their solidity, even though he seem to be a stone, he lies outside the building...But all persons whom the afore said councils repudiate, I repudiate; those whom they venerate I embrace, since having been constituted by universal consent, he overthrows not them but himself who pretends to loose those whom they bind or to bind those whom they loose. Whosoever, therefore, thinks otherwise, let him be anathema" (Letter to John of Constantinople and the Other Patriarchs, 1:25, A.D. 578)

St. Maximus Confessor

One of the last ancient heresies was Monothelism, which denied that Our Lord had a human as well as a divine will. St. Maximus suffered greatly in defense of the orthodox doctrine taught by Rome against some Eastern heretics. In the following passage, he refuses to accept the heretical and irregular patriarch Pyrrhus, until he is reconciled to the Holy See. This father is very much venerated by the modern day Eastern Orthodox as an authority on prayer and the mystical life. The Roman Church venerates him as well, and prays that someday all of the Eastern Churches will accept what he says as an Easterner about the teaching role of the popes of Rome.

"If the Roman See recognizes Pyrrhus to be...a heretic, it is certainly clear that everyone who condemns those who reject Pyrrhus condemns the See of Rome, that is he condemns the Catholic Church. I need hardly add that he excommunicates himself also...It is unjust that anyone who has been condemned and expelled by the Apostolic See of Rome for his errors should be honored at all until he has been received by her, returning to her and to the Lord Himself, by a devout confession of the orthodox faith, by which alone he can re-

Peter Has Spoken (Continued on page 7)

(Continued from page 6) **Peter Has Spoken**

ceive holiness...Let him hurry to satisfy in everything the See of Rome, for if Rome is satisfied all will agree that he is orthodox. For he only speaks foolishly who thinks he can persuade people like me, without first satisfying and begging the most blessed Pope of the Romans, the Apostolic See which has received universal and supreme authority and power of binding and loosing over all the Holy Churches of God in the whole world from the Incarnate Son of God Himself, and also by the holy synods in their canons and definitions. With it the Word who is above the powers of heaven finds and losses in heaven also. Anyone who thinks he can satisfy others without imploring pardon of the most blessed Pope of Rome, is acting like someone who is accused of murder or some other crime and does not prove his innocence to the lawfully appointed judge, but to uselessly demonstrate his innocence to private persons who have no power to acquit him” (Letter to the Priest Marinus of Cyprus, A.D. 641)

St. Theodore the Studite

The Iconoclasts indirectly denied the reality of the incarnation of God the Son as true Man by forbidding the veneration of sacred images. St. Theodore was a great monastic teacher of Constantinople whose holy rule many Eastern monastics follow, just as Western monastics follow the rules of St. Benedict and St. Augustine. He argues that the doctrine of the Church cannot be judged by a secular court, but should be decided by the See of Rome, so that all can be certain of the true Faith. His words are all the more interesting because they were written in the same century which saw the schism of Patriarch Photius, and the beginning of the modern denial of the Papal office by the Eastern Orthodox.

“In no way can it be, Sir, that divine judgement be held equal to secular judgement...let him [the patriarch Nicephorus] make peace and unity by sending his synodical letters to the first see [of Rome], but if the emperor does not approve of this, and denies, as he already admits he does, the truth professed by Nicephorus, let a legation from each of the two parties be sent to the Roman See, and from thence will be received certitude in the faith” (Letter, 129, A.D. 813)

Byzantine Liturgy

The liturgy of the Byzantine Church, so well known for its rich and explicit presentation of Catholic dogmas, has many expressions of the faith of the early and undivided Eastern Church in the teaching role of the successors of St. Peter. These two texts, which I translated from the Greek, speak of the doctrinal interventions of Pope St. Sylvester against Arianism and of Pope St. Leo against the Monophysites.

On the feast of Pope St. Sylvester, January 2 at Lauds:
“Endowed with the See of the leader of the apostles, you became an outstanding minister of God, enriching, establishing, and increasing the church with divine dogmas. You were the prince of the sacred council and you adorned the throne of the head of the disciples; like a divine prince over the holy Fathers you confirmed the most sacred dogma.”

On the feast of St. Leo the Great, February 18 at Matins:
“The pillar of orthodoxy, as the successor of Peter, endowed with his precedence and primacy, gave the divinely inspired definition of faith, appearing to the people of God like a new Moses, who, moved by God, engraved the teachings of the faith upon divinely stamped tables, and who like a true patriarch fixed his tent in the City where the primacy and seat and order of the patriarchs now stand.” †

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Ad Risum Vertere Veritatem



Latin for “To turn truth into laughter”

A policeman pulls over a carload of nuns.

Policeman: "Sister, this is a 65 MPH highway -- why are you going so slow?"

Sister: "Sir, I saw a lot of signs that said 22, not 65."

Policeman: "Oh sister, that's not the speed limit, that's the name of the highway you're on!"

Sister: "Oh! Silly me! Thanks for letting me know. I'll be more careful."

At this point the policeman looks in the back-seat where the other nuns are shaking and trembling.

Policeman: "Excuse me, Sister, what's wrong with your friends back there? They're shaking something terrible."

Sister: "Oh, we just got off of highway 119!" †

Catholic Web Sites

Catholic World News

<http://www.cwnnews.com>

Tired of news that comes to you scrubbed clean of any moral or spiritual content and super-charged for maximum shock value? Sick of the spin doctors who portray people of faith and supporters of life as pathological kooks? Then log onto the *Catholic World News* site and get a dose of news coverage from a distinctively Catholic perspective. CWN offers late-breaking news stories on a wide variety of topics of interest to Catholics, including the Pope's travels, statements by prominent bishops worldwide, major events in other world religions, scientific discoveries and education. Also there is good coverage of pro-life events—which rarely get past secular media censors intact. The site features a search engine so archived stories can be researched. For a modest fee, CWN will automatically send daily news updates by email. ☩

SPECIAL NOTICE!

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Ideal purchaser would be local sole practitioner or small firm, with strong Catholic ideals.

**Please call Tim Warnisher
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Scriptural Corner:

“And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.” **Mark 1:35**

Comment from the Navarre Bible:*

Many passages of the New Testament make reference to Jesus praying. The evangelists point to him praying only on specially important occasions during his public ministry: Baptism (Lk 3:1), the choosing of the Twelve (Lk 6:12), the first multiplication of the loaves (Mk 5:45), the Transfiguration (Lk 9:29), in the Garden of Gethsemane prior to his passion (Mk 26:39), etc. Mark for his part, refers to Jesus' prayer at three solemn moments: at the beginning of his public ministry (1:35), in the middle of it (6:46) and at the end, in Gethsemane (14:32).

Jesus' prayer is prayer of perfect praise to the Father; it is prayer of petition for himself and for us; and it is also a model for his disciples. It is prayer of perfect praise and thanksgiving because he is God's beloved Son in whom the father is well-pleased (cf. Mk 1:11). It is a prayer of petition because the first spontaneous movement of a soul who recognizes God as Father is to ask him for things. Jesus' prayer, as we see in very many gospel passages (e.g. Jn 17:9ff) was a continuous petition to the Father for the work of redemption which he, Jesus, had to achieve through prayer and sacrifice (cf. Notes on Mk 14:32-42) and Mt 7:7-11).

Our Lord wants to give us an example of the kind of attitude a Christian should make a habit of addressing God as son to Father in the midst of and through his everyday activities—work, family life, personal relationships, apostolate—so as to give his life a genuinely Christian meaning, for, as Jesus will point out later on, “apart from me you can do nothing” (Jn 15:5).

“You write: ‘To pray is to talk with God. But about what?’ About what? About his, about yourself: joys, sorrows, successes and failures, noble ambitions, daily worries, weaknesses! And acts of thanksgiving and petitions: and love and reparation. In a word: to get to know him and to get to know yourself: ‘to get acquainted!’” (J. Escriva, *The Way*, 91; cf. Notes on Mt 6:5-6; 7:11; and 14:22-23). Page 74-5 ☩

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

The
Pope's
Prayer
Intention
for
August



**That the Holy Spirit raise up authentic and joyful
witness of the living God**

Joy always springs from a certain outlook on man and on God. "When your eye is sound, your whole body too is filled with light." . . . The attainment of such an outlook is not just a matter of psychology. It is also a fruit of the Holy Spirit. This Spirit, who dwells fully in the person of Jesus, made him during his earthly life so alert to the joys of daily life, so tactful and persuasive for putting sinners back on the road to a new youth of heart and mind! It is this same Spirit who animated the Blessed Virgin and each of the saints. It is this same Spirit who still today gives to so many Christians the joy of living day by day their particular vocation, in the peace and hope which surpass setbacks and sufferings. It is the Spirit of Pentecost who today leads very many followers of Christ along the paths of prayer, in the cheerfulness of filial praise, toward the humble and joyous service of the disinherited and those on the margins of society. For joy cannot be dissociated from sharing. In God himself, all is joy because all is giving.

-- Pope Paul VI, *Gaudete in Domino*
("On Christian Joy"), May 9, 1975

In the ordinary conditions of society, Christians, as witnesses to man's authentic dignity, by their obedience to the Holy Spirit contribute to the manifold "renewal of the face of the earth," working together with their brothers in order to achieve and put to good use everything that is good, noble, and beautiful in the modern progress of civilization, culture, science, technology, and other areas of thought and human activity. They do this as disciples of Christ, who, "appointed Lord by his Resurrection is now at work in the hearts of men through the power of his Spirit. . . ."

-- Pope John Paul II, *Dominum et Vivificantem*,
("On the Holy Spirit in the Life of the Church and the World"), May 18, 1986

Scriptures for reflection:

Acts 1:7-8, 2:1-21: Pentecost; John 15:15-18, 26-27: Jesus promises the Spirit; Luke 10:21: Jesus rejoicing in the Spirit Romans 14:17: peace and joy in the Spirit; Galatians 5:22: fruit of the Spirit; Catechism of the Catholic Church 687-90, 721-26, 731-41

Communion of Saints:

For this intention we can ask the intercession of Saints Peter, James, and John and the other Apostles, who shared the joy of Pentecost and went forth to give witness to God's love. †



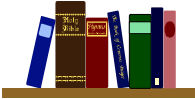
From the Writings of St. Thomas More:

(I)n his last years, and particularly during his imprisonment in the Tower of London, More did write quite a bit regarding the interior life, and it is in one of the works of this later period, his Dialogue of Comfort against Tribulation, that he speaks of the value of solitude; the passage seems unmistakable autobiographical:

"Let him also choose himself some secret solitary place in his own house as far from noise and company as he conveniently can. And thither let him some time secretly resort alone, imagining himself as one going out of the world even straight unto the giving up his reckoning unto God of his sinful living. Then let him there before an altar or some pitiful image of Christ's bitter passion, the beholding whereof may put him in remembrance of the thing and move to devout compassion, kneel down or fall prostrate as at the feet of almighty God, verily believing him to be there invisibly present as without any doubt he is. There let him open his heart to God and confess his faults such as he can call to mind and pray God of forgiveness. Let him call to remembrance the benefits that God hath given him, either in general among other men, or privately to himself, and give him humble hearty thanks therefore. There let him declare unto God, the temptations of the devil, the suggestions of the flesh, the occasions of the world, and of his worldly friends much worse many times in the drawing a man from God than are his most mortal enemies..." †

From: The King's Good Servant But God's First: The Life and Writings of St. Thomas More

By: James Monti



From the Library

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By: Stephen Wood with James Burnham

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NO AUGUST MEETING!

NEXT MEETING:

DATE: Wednesday, September 16th @ NOON

PLACE: Revere House in Santa Ana (4th St @ 55 Fwy)

FOR INFORMATION: Anne Lanphar @ 647-2155 or Dave Belz @ 347-0447