

Ad Veritatem

Volume 11 Issue 6

St. Thomas More Society of Orange County

JUNE 2006

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

*Thomas More:
A Portrait of Courage
Gerard Wegemer*

JUNE MEETING:

WEDNESDAY JUNE 21, 2006 NOON

SPEAKER: DR. AARON KHERIATY

**TOPIC: "THE DA VINCI CODE DECEPTION AND
THE REAL OPUS DEI"**

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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Judy Patno at (714) 871-6655 or email to jpatno@patnolaw.com.

VISIT OUR WEBSITE at www.stthomasmore.net

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AD VERITATEM EDITORS

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JUNE**MEETING****DR. AARON KHERIATY*****“The Da Vinci Code Deception and the Real Opus Dei”*****WHEN:****NOON****Wed. June 21st****WHERE:**

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COST:**\$10 for lunch**

Aaron Kheriaty is a resident physician in the UCI Department of Psychiatry. He earned his bachelor's degree in philosophy and pre-medical sciences from the University of Notre Dame in 1999, and his MD degree from Georgetown University in 2003. After graduating from medical school, Dr. Kheriaty wrote a non-fiction narrative book manuscript, MD: The Making of a Doctor.

Recently, Dr. Aaron has given professional and public lectures on topics in bioethics, including the Terry Schiavo case, and the misuse of psychiatric meds for “cosmetic mental enhancement.” He has published scientific research in psychiatry, and religious essays in the journal, Catholic Dossier. With the support of other departmental faculty, Aaron is starting a Center for Psychiatry and Spirituality at UCI. He is also working with professors at UCI and Georgetown to develop and teach medical humanities courses.

Since 1998, Aaron has been a member of Opus Dei, a Catholic institution dedicated to helping people seek holiness in daily life through the sanctification of their ordinary work. Aaron and his wife, Jennifer, recently were blessed with their third son and live in Dana Point, California.

For more information, please contact either Don Hunsberger (714) 663-8000 or dah@hunsbergerlaw.com or Anne Lanphar at (714) 250-8605 alanphar@firstam.com †

STM MONTHLY MTGS:
3RD WEDNESDAY OF MONTH:

**JULY 19
AUGUST 16
SEPTEMBER 20
OCTOBER 18
NOVEMBER 15**



RESERVE THE DATE!
RED MASS

**MONDAY SEPT 25, 2006
HOLY FAMILY CATHEDRAL
6:00 PM MASS
RECEPTION FOLLOWING †**

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FAMILY CONFERENCE**
July 8-9 Anaheim

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RELIGION: NOTHING TO GET ENTHUSIASTIC ABOUT

**FR. HUGH BAROUR, O. PRAEM, PH.D.
OUR CHAPLAIN**

A MESSAGE FROM OUR CHAPLAIN



DOUBTING THOMAS

*Duccio di
Buoninsegna
(1308—11)*

Enthusiasm: a quality we often associate with the pursuit of a particular hobby or avocation, meets with our approval often enough when we share the area of interest with the enthusiast. When we do not, however, then the zeal of the enthusiast can be a bit trying to our patience, especially when he tries to convince us to join him. What makes life more engaging for him fills us with a certain boredom, and we find ourselves looking for some polite way of escaping the room when the topic of the enthusiast's passion comes up. Sometimes the matter actually holds some real interest for us, but the extreme concentration of the expert makes us want to avoid what we would ordinarily find interesting at least to some moderate degree. Our imagination can fill in the blanks; the enthusiasm can be for some sport, some luxury commodity, political issue, or area of entertainment. Those close to the enthusiast sometime can notice in him a certain lack of attention to other and more important areas of life: work, family, friends, religion.

Religion. Now, can someone become an enthusiast about religion? Every religion provides its followers with motivations for making its teachings the guiding influence, indeed the principal guiding influence in life. A devout practitioner of any faith does just that. Religious enthusiasm, however, is something more. Monsignor Ronald Knox, Catholic chaplain at Oxford University during the period between the two world wars, and perhaps the greatest priest author of this century, wrote a masterful study entitled **Enthusiasm: A Chapter in the History of Religion**. Published by Oxford University Press in 1950, the work represented over thirty years of research, spanning the history of Christianity from apostolic times to the present century. In this work, he describes the fascinating and very enlightening history of the various movements and figures in the history of the Church which have ended up parting with her common teaching and practice as found among the devout and ordinary faithful, to pursue what are thought, or rather often felt to be more perfect, more spiritual, more personal and interior experiences of religion. He is thus able to detect general tendencies which characterize all these movements. The conclusions he draws are of great practical value for the reader, and in two directions. On the one hand, one can see what is to be avoided in order to be free from spiritual self-deception, and on the other, one can see how necessary it is for one to persevere in the wholehearted profession and practice of the faith, so as not to give an excuse for the dissatisfaction of the zealot who wants to go beyond the limits of the true faith and discipline of the Church because of the lukewarmness he finds among the ordinary, orthodox faithful.

Let us hear Monsignor Knox's description of the phenomenon of religious enthusiasm: *"If I could have been certain of the reader's goodwill, I would have called my tendency 'ultrasupernaturalism' for that is the real character of the enthusiast; he expects more evident results from the grace of God than we others. He sees what effects religion can have, does sometimes have, in transforming a man's whole life and outlook; these exceptional cases (so we are content to think them) are for him the average standard of religious achievement. He will have no 'almost Christians,' no weaker brethren who plod and stumble, who (if the truth must be told) would like to have a*

Religion (Continued on page 21)

THE PRIESTHOOD: A SPECIAL GIFT FROM GOD

ANNE NELSON LANPHAR, ESQ.

The invitation came as a surprise. My husband, Bob, and I had never been invited to an ordination so when the invitation arrived inviting us to the ordination of three young men from St. Michael's Abbey, we decided to attend. We had witnessed all of the seven sacraments except Holy Orders.

The day dawned beautiful and warm. The ordination was to be held at Holy Family Cathedral. We arrived early since we were unsure what to expect.

We sat in the main part of the Church as pews to the right side of the altar were reserved for the young seminarians from St. Michael's who would be serving as the choir. The pews to the left of the altar were reserved for all the priests who would be participating. As I silently watched, many people prepared the altar for this special event. There was an air of anticipation – something very holy was going to occur here...

I thought back about what I knew about the sacrament of Holy Orders. It was one of the seven sacraments created by Jesus and one of the three sacraments that left an indelible mark on the soul. Christ instituted the sacrament at the Last Supper and since that holy night there have always been priests on earth serving the people by bringing the sacraments, especially the Holy Eucharist, to them. Without priests, we would not have any of the Sacraments. The priests here today were our direct link to Jesus Christ. I was about to witness the living apostolic tradition of the Catholic Church.

To the right side of the altar I studied the beautiful mosaic picture depicting a church on a rock... "Simon, you are Peter and upon this rock I shall build my Church and the gates of hell shall not prevail against it..." (Matt. 16:18) There was also a set of keys shown... "I will give you the keys of the kingdom of heaven. Whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven." (Matt. 16:19) A boat was also part of the mosaic symbolizing Christ's direction to his apostles "...I will make you fishers of men..." (Mark 1:17) To the left of the altar was another mosaic picture showing a spring of water depicting grace and the bishop's mitre and crosier (staff) – the outward symbols of the authority of the Bishop. The crosier is symbolic of the shepherd's staff... "Jesus said to him, 'Feed my sheep...'" (John 21:15-17) In the bottom left of the picture was a small crest with the words "In veritate ambulare" ("To walk in truth.") This was the personal crest of Bishop MacFarland, the Bishop of Orange, who would be conferring the Sacrament of Holy Orders this day on three young men, making them part of the Priesthood of Christ.

I was brought back to reality when the music began and the congregation stood. The procession started with the altar boys carrying the cross, followed by numerous priests from throughout the Diocese and, finally, the Bishop dressed in all the beautiful vestments of his office, wearing the mitre and carrying the crosier. The solemnity of this holy occasion was palpable in the Church.



**CHRIST HANDING
THE KEYS TO
ST. PETER
(DETAIL)**

**Pietro Perugino
(1481-82)**

***Christ instituted
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Catholic Church.***

The Priesthood (Continued on page 6)

(Continued from page 5) **The Priesthood**

The Mass began – the same Mass that would be celebrated in every country of the world that day by priests – bringing the Holy Eucharist to Christ’s people; the same Mass that had been celebrated since Christ’s death on earth. “I believe in one, holy, catholic and apostolic church...” (The Nicene Creed) Here before me was living proof of these four living characteristics of Christ’s church on earth.

After the homily, the ordination ceremony began. The outward sign of the sacrament of Holy Orders is the laying of hands on each candidate by the Bishop. Each of these young men was called by God: being a priest is a privilege, a special calling by God. It is not a right, not something to be earned. After the laying on of hands by the Bishop, each and every priest present came forward and placed his hands on the head of each young priest, praying over him. The priests present were of varied backgrounds: Caucasians, Hispanics, and Vietnamese; short and tall; young men, middle-aged men as well as very old men who had been in the service of God their whole lives. I was most struck by what happened next: each of the priests, including the Bishop, came forward, one by one, knelt down and bent their heads to receive the blessing of each of these new young priests.

The Mass continued, concelebrated by all the priests present, including the three new priests. They brought us the Eucharist, the true presence of Christ on earth.

Being a cradle Catholic, I have always taken the presence of priests for granted. They have always been there when I needed them – for Mass, for the Sacrament of Reconciliation, for advice, for consolation. I had never really thought about them, their personal sacrifice. I just expected them always to be there like a child who always expects his parents to be there whenever needed. I never really thought about priests as people, men who had given up their whole lives in service to God and His people, including me. They are truly a gift from God to us all. Without them, where would we be?

The presence of the Holy Spirit was incredibly strong in the Church that day as was Mary and all the angels and saints. This was a special day not only on earth but also in heaven before the altar of God, as in the vision set forth in Revelation 14.

The Mass concluded, the recessional hymn began and the procession of priests and the Bishop began to exit the Church.

I stayed in the pew for a few minutes, literally overwhelmed with this special event in which I had just participated. I sat thinking, contemplating, absorbing, rejoicing. Then I was blessed to witness something incredibly beautiful. One of the new young priests came down from the altar. His mother was in the second row. As he approached her, she knelt down and he blessed her with the sign of the cross, placing his hands gently on her head. She gently, lovingly took his hands in hers and kissed them – those special hands that she had brought into the world, had held so many times, had washed and which were now the instruments of Christ on earth. Tears came to my eyes as I turned away from this precious moment between a mother and her son and I thought about the love between another Mother and her Son...and I prayed that someday, if it was God’s will, one of my sons might be called to this special sacrament. ✠



ST. IRENAEUS HAD IT RIGHT!

BISHOP NORMAN MCFARLAND

We were not long into the flight to San Francisco out of John Wayne Airport when the lady seated next to me asked, somewhat shyly, “*Are you a Catholic Priest?*” The emphasis was on “*Catholic.*” I acknowledged that I was and remembered a retreat master’s comment about the Roman collar. “*Do you know what that collar has written all over it, Fathers? Vulnerable accessibility. It’s a job description. It says that you are accessible and that you are vulnerable.*”

My traveling companion accepted the implicit invitation. She told me she was Jewish and that she and her husband had recently attended a Catholic wedding of the daughter of long time friends. It was a lovely ceremony, she said; but she had become a little nonplussed when the Priest celebrant invited all present to join the bride and groom in receiving Communion. She did not, because she sensed that it was just not right for her to do so; but she had felt uneasy about it ever since, and would I please explain the proper protocol in such circumstances? I did, admiring the religious intuition of this good lady as contrasted with the Priest’s professional incompetence—if indeed not worse than that—that should be the subject of inquiry, whatever good intentions might be alleged.

The very limited and precisely delineated circumstances regulating when a non-Catholic Christian (who has Catholic understanding and belief in the sacraments and the proper moral disposition) may be allowed to request the sacraments of penance, Eucharist and anointing of the sick in danger of death (or similar necessity *as judged by the Bishop*) preclude the Priest from offering any invitation to Communion on his own, especially a general invitation, which would only trivialize the reality of the Eucharist. Of one thing I am certain: for an equivalent breach of responsibility, a professional golfer’s player’s card would be revoked—and we are dealing here with something much more important than regulations of the PGA.

BROAD-BASED ATTITUDE

I hasten to add that the incident as related did not take place in the Diocese of Orange. I also wish to point out that my experience of the Priests with whom I have personally worked as Bishop over the past twenty-three years is not overly crowded with such deviations. However, I do not think that anyone will question that the incident also reflects an attitude that is broadly based in society generally, and that has made disturbing inroads with the Household of the Faith itself. I refer, of course, to a subjectivism that gratuitously resents extrinsically imposed rules of conduct and, to justify itself, will distort reality and its canons of trust upon which all morality is based. I remember many years ago one of the then-favorite gurus of the theological world attached the scholastic definition of trust that sees a pertinent and necessary relationship between the mind’s perception and objective reality, saying that this was too obscure for the ordinary person to grasp, and proposed that truth really is found in “*the fidelity of the con-*



ST IRENAEUS,
BISHOP OF LYONS
(115—202 A.D.)

St. Irenaeus (Continued on page 8)

(Continued from page 7) St. Irenaeus

sciousness to its own expansive vitality!!" Which was rather an interesting way of saying (to the ordinary person!) that trust is whatever you perceive it to be. I recall that Alice in Wonderland's friend was a bit clearer: "*'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean—neither more or less.'*"

All of which might explain much of the disorder in society today, not to mention some of the strange views and practices appearing under the rubric of religion. Last year an article in the press described a Passover Seder in which the majority of the celebrants were atheists. These were the children in a local Jewish school and their parents, "*a religious institution with a twist: Its teachers never mention God.*" One of the organizers of the Sedar explained that instead of a belief in a Supreme Being, the participants "*have a strong emotional attachment to the Jewish people,*" and they give more "*modern-day*" and non-religious interpretations to the Old Testament account of the Exodus. Other Jewish Holydays were also celebrated in an attempt to preserve Jewish identity, culture and traditions, but again in non-religious ways. As an Orange County rabbi commented, "*Judaism devoid of spirituality and a belief in God is a contradiction in terms.*"

The example is rather extreme, to be sure. It does, however, have a resonance in our own "*Cultural Catholics*" with their wistful memories of a Catholic childhood, a certain fondness for Catholic liturgy and ritual (especially during the Christmas and Easter seasons) and a desire to maintain an identification with their religious heritage, but who practice a "*cafeteria Catholicism*" with little real commitment to its teaching and outright rejection of the Church's stand on moral issues that interfere with personal desires. They want the Church to serve their emotional (spiritual?) needs, but only in the way and to the degree they deem useful. The phenomenon is at the heart of the malaise confronting us in religion today, and it will continue to prompt comment from me. For now, however, let us attend to a few pertinent words of wisdom uttered centuries ago by a predecessor in the episcopacy and a Father of the Church.



THE INSTITUTION OF
THE EUCHARIST
(DETAIL)

Joos van Wassenhove
(1473-75)

CHURCH RECEIVES FAITH FROM APOSTLES

The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. By faith, we believe in one God, the almighty Father who made heaven and earth and the sea and all that is in them. We believe in one Lord Jesus Christ, the Son of God, who became man for our salvation. And we believe in the Holy Spirit who through the prophets foretold God's plan: the coming of our beloved Lord Jesus Christ, His birth from the Virgin. His passion, His resurrection from the dead, His ascension into heaven, and His final coming from heaven in the glory of His Father, to recapitulate all things and to raise all men from the dead, so that, by the decree of His invisible Father, He may make a just judgment in all things and so that every knee should bow in heaven and on earth and under the earth to Jesus Christ our Lord and our God, our Savior and our King, and every

St. Irenaeus (Continued on page 9)

(Continued from page 8) St. Irenaeus
tongue confess Him.

The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, and dwelling as it were in one house. Having one soul and one heart, the Church holds this faith, preaches and reaches it consistently as though by a single voice. For though there are different languages, there is but one tradition.

The faith and the tradition of the churches founded in Germany are no different from those founded among the Spanish and the Celts in the East in Egypt, in Libya and elsewhere in the Mediterranean world. Just as God's creature, the sun, is one and the same the world over, so also does the Church's preaching shine everywhere to enlighten all men who want to come to a knowledge of the truth.

Now of those who speak with authority in the churches, no preacher however forceful will utter anything different—for no one is above the Master—nor will a less forceful preacher diminish what has been handed down. Since our faith is everywhere the same, no one who can say more augments it, nor can anyone who says less diminish it. (The Treatise Against Heresies, by St. Irenaeus, Bishop of Lyons, d. 202)

The voice may be ancient: but the words are timeless. We do well to heed them. †



APOSTLE ST PETER

El Greco

(1610—14)

MORE ON PRACTICING THE FAITH

More quickly made himself at home in the village of Chelsea and its surrounding area. Never one to put on airs, he “very often...invited his poorer neighbors to his table.” Before becoming Lord Chancellor, he often personally visited the poor, “helping them not with small gifts, but...as their need required.” When his position made this impossible to continue, he sent “some of his household who would dispense his gifts faithfully to needy families, and especially to the sick and aged.” Eventually, as we have seen, he rented a building to care for these villagers, “providing for them at his own expense” and entrusting their care to his own children.

More also sang in the parish choir. We know this from Roper, who tells us that the Duke of Norfolk visited one Sunday and was astonished that the Lord Chancellor would stoop to act like a mere parish clerk. Little did he realize that More participated in other lowly activities as well. Besides serving Mass, he took part in the long and tiring parish processions like anyone else—on foot. Even as Lord Chancellor, he refused to ride his horse in these processions. “I will not,” he explained, “follow my Lord on horseback, Who goes on foot.”

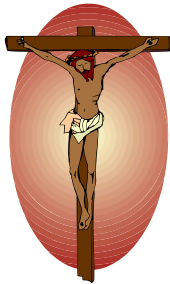
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The harvest that year (1529) was the first good one in quite some time, In fact, such a famine had developed that More had fed one hundred people a day, at his home, during the winter of 1528. Food had become so scarce and, therefore, theft so prevalent that the government had resorted to punishment by hanging.



THE WRITINGS OF THOMAS MORE

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
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- ♦ Madeline McKimney (birth problems)
 - ♦ Ellie Shonefelt (Divorce)
 - ♦ Janet Prah (illness)
 - ♦ Lindsay Stevens (illness)
 - ♦ Douglas Kniec (illness)
- ♦ Anne Lanphar (special intention)
- ♦ Eleanor Kott & Family (illness)
 - ♦ Jeff Weber (serious illness)
 - ♦ David Macdonald (illness)
 - ♦ Eric & Marie Bessem
- ♦ Charles Godwin (serious illness).
 - ♦ Kevin Guice (serious illness)
 - ♦ Julia Nelson (serious illness).
 - ♦ Sean Nelson (illness).
- ♦ 3 yr old Kallie Townsend (serious illness).
 - ♦ Mary Keelan (illness).
- ♦ Karl Abeyta (serious illness).
- ♦ Lauri Becker Kalinowski (serious illness).
 - ♦ John Thompson (employment).
 - ♦ Duain Cruzat (serious disease).
 - ♦ Keith Wilson (serious illness).
- ♦ Milos & Edith Myrik (serious illness).
 - ♦ Scott Smith (illness).
 - ♦ Ryan Ronk (serious injury)
 - ♦ Kristin Burkett (serious illness).
 - ♦ Darren M (questioning the Faith).
- ♦ Fr. Matt Munoz (special intention).
 - ♦ Cindie Burnes (serious illness).
- ♦ John Flynn & his wife (serious illness).
 - ♦ Ron Gable (special intention).
 - ♦ Earle Nelson (epiphany)
 - ♦ Joan Hansen (conversion) †



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THE POPE AND OPUS DEI

FATHER C. JOHN MCCLOSKEY, III, STD

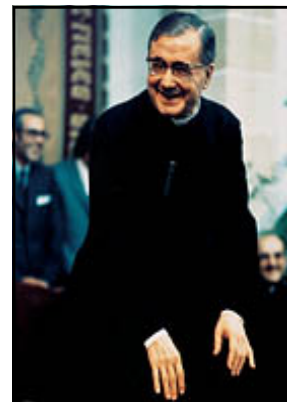
People who know that I spent years working on Park Avenue and Wall Street with Citibank and Merrill Lynch often assume that I had a “late vocation” to the priesthood and that I was fleeing the evil world of the masters of the universe for godly clerical work. After the usual jocular reply that I was seeking a better return on my investment (after all, even George Soros or Peter Lynch can’t provide “a hundred-fold in this life and life everlasting”), I hasten to assure them that I had already completely dedicated myself to God many years before as a layman and that it was possible, indeed imperative, for everyone to seek holiness in the midst of everyday life whatever their professional or familial situation.

That is the core message of the prelature Opus Dei, to whose presbyterate I belong. Indeed that message also lies at the heart of the Second Vatican Council. Contrary to many distorted interpretations the council was not principally about the role of the layperson in the Church but rather about the role of the lay Catholic in the world, an essential distinction and one with many profound consequences for both society and culture.

All of this might serve as an introduction to the phenomenon of the growth of Opus Dei throughout the world and how it may be an aspect of the world-wide strategy of the pontificate of John Paul II as the oft-heralded millennium rapidly approaches. It is no secret that while all the Roman Pontiffs whose reigns have coincided with the growth and development of Opus Dei since 1928 have highly approved of its message and mission, John Paul II -- perhaps as a result of his varied work and educational background -- has grasped its importance in a deeper fashion and has played an essential role in encouraging its development through the granting of its definitive juridical status, the establishment of the Pontifical University of the Holy Cross, and finally the beatification of its founder St. Josemaria Escriva.

St. Josemaria’s teachings are rooted in the concept of divine filiation, the reality that all men are children of God. Hence their rights and responsibilities before God, the Church, and society. They possess an inalienable right to life (from conception to natural death as John Paul II has so often put it) and through God’s grace the privilege of living a life here on earth directed towards an eternal destiny through membership in the Church. This of course fits in perfectly with the Pope’s emphasis on the “dignity of the human person” as the yardstick by which the health of any society can be measured.

Work, which the Pope has defined in the encyclical *Laborem Exercens* as anything useful to man, is the hinge upon which hangs the spirituality of Opus Dei. For centuries the worth of human work as an essential means for the ordinary Christian to grow in God’s grace was largely ignored in Catholic spirituality. To be a member of the Catholic spiritual elite, one was called to the priesthood or religious life. This view had the effect of relegating the laity to second-class citizenship in the church; “to hunt, shoot, and entertain” in the words of a famous letter on the role of the laity written by a Roman prelate to Cardinal Newman in the nineteenth century. Escriva conceived of human work of any sort as ennobling both as a means of service to family and society and as a way to give glory to God that is available to all. Thus his



ST JOSEMARIA
ESCRIVA

(1902—1975)

St. Josemaria’s teachings are rooted in the concept of divine filiation, the reality that all men are children of God. Hence their rights and responsibilities before God, the Church, and society.

Opus Dei (Continued on page 12)

(Continued from page 11) *Opus Dei*

message, as he expressed it, “opened up the divine pathways of the earth.”

This point has not been lost on John Paul. As he put it in addressing members of Opus Dei in 1979 soon after his election, “Opus Dei anticipated the theology of the laity of the Second Vatican Council.” St. Josemaria insisted that this elevation of the worth of work be integrated with one's family and spiritual life in what he called a “unity of life,” a phrase also later integrated into the teachings of the church in its synodal document on the role of the laity. “We cannot lead a double life. We cannot be like schizophrenics. If we want to be Christians, there is just one life, made of flesh and spirit. And it is this life that has to become, in both body and soul, holy and filled with God. We discover the invisible God in the most visible and material things.”



**JOSEMARIA WITH HIS
BROTHER AND SISTER:
SANTIAGO & CARMEN**

St. Josemaria also placed a strong emphasis on the worth of human freedom as a God-given gift, abhorring both totalitarian regimes in government and any and all efforts to coerce the conscience of individual people. John Paul II has also insisted on the importance of freedom and responsibility, always in the context of prudential action, respecting both the natural law and divine revelation. True freedom consists in a furthering of the dignity of the human person inside of the family. They would both agree with Lord Acton who said, “No country can be free without religion. It creates and strengthens the notion of duty. If men are not kept straight by duty, they must be by fear. The more they are kept by fear, the less they are free. The greater the strength of duty, the greater the liberty.”

Escriva's greatest work is the reality of the prelature Opus Dei itself, which reaches millions of people in all five continents through its program of personal formation. It instills in them the perennial teachings of the Church along with the particular insights of St. Josemaria regarding the centrality of piety, work, and Christian witness. In addition, there have arisen hundreds of initiatives undertaken by members of Opus Dei and their friends to remedy glaring social needs according to particular situations: universities, inner city developmental programs, rural farm schools etc., all done professionally but with a spirit of selfless service.



**ST. JOSEMARIA
AS A SEMINARIAN**

St. Josemaria's emphasis on work, piety, freedom, and initiative all in total union with the teaching of the church are in the words of the historian Paul Johnson (speaking of John Paul II's opinion) a formula that works, “Escriva had the right combination, a robust adherence to the traditional dogmas and moral standards of Catholicism together with the missionary zeal to apply them to the modern world.”

Saint Josemaria's emphasis on a true spirituality of work and ordinary life can provide an energizing purpose in evangelization efforts in both east and west. William Bennett has written convincingly and depressingly of “Quantifying America's Decline.” He says that only civic virtue and the development of character through education can stem the tide of rapid societal disintegration. However, it can be shown convincingly, as did the historian Christopher Dawson, that “it is the religious impulse which supplies the cohesive force which unifies a society and a culture...A society which has lost its religion becomes sooner or later a society which has lost its culture.” Only a nation that is firmly rooted in a strong religious belief that plays an important role in influencing behavior can flourish or even survive.

Pope John Paul II played a crucial, if not preeminent, role in the downfall of Communism in Eastern Europe. He now views his final struggle to rescue the for-

Opus Dei (Continued on page 13)

(Continued from page 12) ***Opus Dei***

merly Christian West from a hedonistic materialism that threatens civilization as surely as Godless Marxism. The ideology of the Bolshevik Revolution having collapsed, the ideological excesses of the French Revolution must be the next to go. It is quite fitting that Alexander Solzhenitsyn, the great anti-liberal of our time, met with the Holy Father on the 15th anniversary of the Pope's election for over an hour. What a conversation it must have been. Solzhenitsyn was coming directly from France where he had commemorated the 200th anniversary of the massacres of the Vendee Catholics by the French revolutionaries. Some years back we witnessed the Nobel Peace Prize winner Mother Teresa going head to head with the Clintons and the Gores over abortion and adoption at the congressional prayer breakfast in Washington, the sacred and the secular at loggerheads when they should be at each other's service.

It is said that Pope Leo XIII, the first "modern" Pope and the most eloquent exponent of the social teachings of the Church had a premonition in the late 1880's where he saw that God would allow the forces of evil free rein for a century. We have seen the result and perhaps the collapse of communism in 1989 was the end of that century of unparalleled warfare and mass murder. John Paul II believes that the message of Saint Josemaria is a means to assure in God's providence that as we pass beyond the millennium the future will be more reflective of the goodness of God and the dignity of man. This and only this can prevent a slide into a high-tech barbarism.

The great French sociologist De Tocqueville speaking of our own country said that "the men of our days are little disposed to believe but as soon as they have any religion, they immediately find in themselves a latent instinct which urges them unconsciously towards Catholicism. Many of the doctrines and practices of the Roman Church astonish them; but they feel a secret admiration for its discipline and its great unity attracts them." If the Catholic moment is indeed present in the West, Pope John Paul evidently sees in St. Josemaria Escriva and his Work an effective means to seize it. †

For more information, go to www.josemariaescriva.info †



**VINCENTIAN RETREAT
HOUSE IN SPAIN
WHERE OPUS DEI
WAS FOUNDED ON
OCTOBER 2, 1928**

OPUS DEI



www.opusdei.org



"It is in the simplicity of your ordinary work, in the monotonous details of each day, that you have to find the secret, which is hidden from so many, of something great and new: Love." St Josemaria

Opus Dei is a Catholic institution founded by Saint Josemaría Escrivá. Its mission is to help people turn their work and daily activities into occasions for growing closer to God, for serving others, and for improving society. Opus Dei is a Catholic institution founded by Saint Josemaría Escrivá. Its mission is to help people turn their work and daily activities into occasions for growing closer to God, for serving others, and for improving society. †

Ad Risum Vertere Veritatem*



*Latin for "To turn truth into laughter"

CHURCH OFFERINGS

One Sunday, in counting the money in the weekly offering, the pastor of a small parish found a pink envelope containing \$1,000 in the collection. It happened again the next week.

The following Sunday, he watched as the offering was collected and saw a little old lady put the distinctive pink envelope in the plate.

This went on for weeks until the pastor, overcome by curiosity, approached her. "Ma'am, I couldn't help but notice that you put \$1,000 a week in the collection plate," he said.

"Why yes," she replied, "every week my son sends me money, and I give some of it to the church."

The pastor replied, "That's wonderful, how much does he send you?"

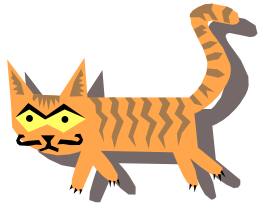
The old lady said, "\$10,000 a week."

The pastor was amazed and said, "Your son is very successful; what does he do for a living?"

"He's a veterinarian," she answered.

"That is an honorable profession," the preacher said. "Where does he practice?"

The old lady said proudly, "In Nevada. He has two cat houses—one in Las Vegas and one in Reno." †



SIMPLE TRUTHS



Fulton J. Sheen

Christian love bears evil, but it does not tolerate it.

It does penance for the sins of others, but it is not broadminded about sin.

The cry for tolerance never induces it to quench its hatred of the evil philosophies that have entered into contest with the Truth.

It forgives the sinner, and it hates the sin; it is unmerciful to the error in his mind.

The sinner it will always take back into the bosom of the Mystical Body; but his lie will never be taken into the treasury of His Wisdom.

Real love involves real hatred: whoever has lost the power of moral indignation and the urge to drive the buyers and sellers from the temples has also lost a living, fervent love of Truth.

Charity, then, is not a mild philosophy of "live and let live"; it is not a species of sloppy sentiment.

Charity is the infusion of the Spirit of God, which makes us love the beautiful and hate the morally ugly. †

THE DAFFODIL PRINCIPLE

Several times my daughter had telephoned to say, "Mother, you must come see the daffodils before they are over." I wanted to go, but it was a two-hour drive from Laguna to Lake Arrowhead. "I will come next Tuesday", promised, a little reluctantly, on her third call.

Next Tuesday dawned cold and rainy. Still, I had promised, and so I drove there. When I finally walked into Carolyn's house and hugged and greeted my grandchildren, I said, "Forget the daffodils, Carolyn! The road is invisible in the clouds and fog, and there is nothing in the world except you and these children that I want to see bad enough to drive another inch!" My daughter smiled calmly and said, "We drive in this all the time, Mother."

"Well, you won't get me back on the road until it clears, and then I'm heading for home!" I assured her.

"I was hoping you'd take me over to the garage to pick up my car. How far will we have to drive?"

"Just a few blocks," Carolyn said. "I'll drive. I'm used to this."

After several minutes, I had to ask, "Where are we going? This isn't the way to the garage!"

"We're going to my garage the long way," Carolyn smiled, "by way of the daffodils."

"Carolyn," I said sternly, "please turn around."

"It's all right, Mother, I promise. You will never forgive yourself if you miss this experience."

After about twenty minutes, we turned onto a small gravel road, and I saw a small church. On the far side of the church, I saw a hand lettered sign that read, "Daffodil Garden." We got out of the car and each took a child's hand, and I followed Carolyn down the path. Then, we turned a corner of the path, and I looked up and gasped. Before me lay the most glorious sight. It looked as though someone had taken a great vat of gold and poured it down over the mountain peak and slopes. The flowers were planted in majestic, swirling patterns—great ribbons and swaths of deep orange, white, lemon yellow, salmon pink, saffron, and butter yellow. Each different-colored variety was planted as a group so that it swirled and flowed like its own river with its own unique hue. There were five acres of flowers.

"But who has done this?" I asked Carolyn.

"It's just one woman," Carolyn answered. "She lives on the property. That's her home."

Carolyn pointed to a well kept A-frame house that looked small and modest in the midst of all that glory. We walked up to the house. On the patio, we saw a poster. "Answers to the Questions I Know You are asking" was the headline.

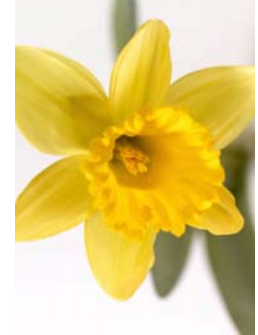
The first answer was a simple one. "50,000 bulbs," it read.

The second answer was, "One at a time, by one woman. Two hands, two feet, and very little brain."

The third answer was, "Began in 1958."

There it was, The Daffodil Principle.

For me, that moment was a life-changing experience. I thought of this woman whom I had never met, who, more than forty years before, had begun—one bulb at a time—to bring her vision of beauty and joy to an obscure mountaintop. Still, just planting one



**THOUGHT
FOR
THE
DAY**



MATTHEW 16: 18-19



SCRIPTURAL CORNER

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

¹⁸And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. ¹⁹I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven."

Comment from the Navarre Bible:*

In this passage St. Peter is promised primacy over the whole Church, a primacy which Jesus will confer on him after his resurrection, as we learn in the Gospel of St. John (cf. Jn 21: 15-18). This supreme authority is given to Peter for the benefit of the Church. Because the Church has to last until the end of time, this authority will be passed on to Peter's successors down through history. The Bishop of Rome, the Pope, is the successor of Peter.

The solemn Magisterium of the Church, in the First Vatican Council, defined the doctrine of the primacy of Peter and his successors in these terms: "We teach and declare, therefore, according to the testimony of the Gospel that the primacy of jurisdiction over the whole Church was immediately and directly promised to and conferred upon the blessed Apostle Peter by Christ the Lord. .. (T)o Simon, Christ had said, 'You shall be called Cephas' (Jn 1:42). Then, after Simon had acknowledged Christ with the confession, 'You are the Christ, the Son of the living God' (Mt 16:16), it was to Simon alone that the solemn words were spoken by the Lord: 'Blessed are you, Simon Bar-Jona. For flesh and blood have not revealed this to you but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in heaven.' (Mt 16:17-19). And after his Resurrection, Jesus conferred upon Simon Peter alone the jurisdiction of supreme shepherd and ruler over his whole fold with the words, 'Feed my lambs....Feed my sheep.' (Jn 21:15-17). "(Canon) Therefore, if anyone says that the blessed Apostle Peter was not constituted by Christ the Lord as the Prince of all the Apostles and the visible head of the whole Church militant, or that he received immediately and directly from Jesus Christ our Lord only a primacy of honor and not a true and proper primacy of jurisdiction: let him be condemned." ✚

(Continued from page 15) **The Daffodil Principle**

bulb at a time, year after year, had changed the world. This unknown woman had forever changed the world in which she lived. She had created something of ineffable (indescribable) magnificence, beauty, and inspiration.

The principle her daffodil garden taught is one of the greatest principles of celebration. That is, learning to move toward our goals and desires one step at a time--often just one baby-step at a time--and learning to love the doing, learning to use the accumulation of time. When we multiply tiny pieces of time with small increments of daily effort, we too will find we can accomplish magnificent things. We can change the world.

"It makes me sad in a way," I admitted to Carolyn. "What might I have accomplished if I had thought of a wonderful goal 35 or 40 years ago and hard worked away at it 'one bulb at a time' through all those years? Just think what I might have been able to achieve!"

My daughter summed up the message of the day in her usual direct way. "Start tomorrow," she said. It's so pointless to think of the lost hours of yesterdays.

The way to make learning a lesson of celebration instead of a cause for regret is to only ask, "How can I put this to use today?"

So, stop waiting and start planting Christ in all the little areas of your life. ✚

HOMILY OF HIS HOLINESS BENEDICT XVI

URBI ET ORBI MESSAGE

EASTER 2006

Dear Brothers and Sisters!

Christus resurrexit!- Christ is risen!

During last night's great Vigil we relived the decisive and ever-present event of the Resurrection, the central mystery of the Christian faith. Innumerable Paschal candles were lit in churches, to symbolize the light of Christ which has enlightened and continues to enlighten humanity, conquering the darkness of sin and death for ever. And today there re-echo powerfully the words which dumbfounded the women on the morning of the first day after the Sabbath, when they came to the tomb where Christ's body, taken down in haste from the Cross, had been laid. Sad and disconsolate over the loss of their Master, they found the great stone rolled away, and when they entered they saw that his body was no longer there. As they stood there, uncertain and bewildered, two men in dazzling apparel surprised them, saying: "Why do you seek the living among the dead? He is not here, he is risen" (Lk 24:5-6). "*Non est hic, sed resurrexit*" (Lk 24:6). Ever since that morning, these words have not ceased to resound throughout the universe as a proclamation of joy which spans the centuries unchanged and, at the same time, charged with infinite and ever new resonances.

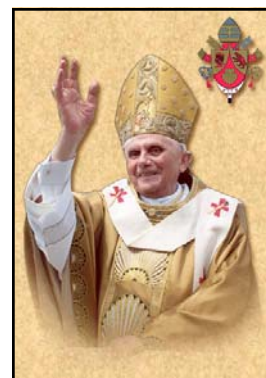
"He is not here . . . he is risen." The heavenly messengers announce first and foremost that Jesus "is not here": the Son of God did not remain in the tomb, because it was not possible for him to be held prisoner by death (cf. Acts 2:24) and the tomb could not hold on to "the living one" (Rev 1:18) who is the very source of life. Like Jonah in the belly of the whale, so too Christ crucified was swallowed up into the heart of the earth (cf. Mt 12:40) for the length of a Sabbath. Truly, "that Sabbath was a high day," as Saint John tells us (Jn 19:31): the highest in history, because it was then that the "Lord of the Sabbath" (Mt 12:8) brought to fulfillment the work of creation (cf. Gen 2:1-4a), raising man and the entire cosmos to the glorious liberty of the children of God (cf. Rom 8:21). When this extraordinary work had been accomplished, the lifeless body was suffused with the living breath of God and, as the walls of the tomb were shattered, he rose in glory. That is why the angels proclaim "he is not here," he can no longer be found in the tomb. He made his pilgrim way on earth among us, he completed his journey in the tomb as all men do, but he conquered death and, in an absolutely new way, by an act of pure love, he opened the earth, threw it open towards Heaven.

His resurrection becomes our resurrection, through Baptism which "incorporates" us into him. The prophet Ezekiel had foretold this: "Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel" (Ez 37:12). These prophetic words take on a singular value on Easter Day, because today the Creator's promise is fulfilled; today, even in this modern age marked by anxiety and uncertainty, we relive the event of the Resurrection, which changed the face of our life and changed the history of humanity. From the risen Christ, all those who are still oppressed by chains of suffering and death look for hope, sometimes even without knowing it.

May the Spirit of the Risen one, in particular, bring relief and security in Africa to the peoples of *Darfur*, who are living in a dramatic humanitarian situation that is no longer sustainable; to those of the *Great Lakes* region, where many wounds have yet to be healed; to the peoples of the *Horn of Africa*, of the *Ivory Coast*, *Uganda*, *Zimbabwe*



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



Easter Message (Continued on page 18)

(Continued from page 17) **Easter Message**



**THE RESURRECTION
OF CHRIST**

Pieter Paul Reubens
(1612)

and other nations which aspire to reconciliation, justice and progress. In Iraq, may peace finally prevail over the tragic violence that continues mercilessly to claim victims. I also pray sincerely that those caught up in the conflict in the *Holy Land* may find peace, and I invite all to patient and persevering dialogue, so as to remove both ancient and new obstacles. May the international community, which re-affirms Israel's just right to exist in peace, assist the Palestinian people to overcome the precarious conditions in which they live and to build their future, moving towards the constitution of a state that is truly their own. May the Spirit of the Risen one enkindle a renewed enthusiastic commitment of the Countries of *Latin America*, so that the living conditions of millions of citizens may be improved, the deplorable scourge of kidnapping may be eradicated and democratic institutions may be consolidated in a spirit of harmony and effective solidarity. Concerning the international crises linked to nuclear power, may an honorable solution be found for all parties, through serious and honest negotiations, and may the leaders of nations and of International Organizations be strengthened in their will to achieve peaceful coexistence among different races, cultures and religions, in order to remove the threat of terrorism.

May the Risen Lord grant that the strength of his life, peace and freedom be experienced everywhere. Today the words with which the Angel reassured the frightened hearts of the women on Easter morning are addressed to all: "Do not be afraid! ... He is not here; he is risen (*Mt 28:5-6*)". Jesus is risen, and he gives us peace; he himself is peace. For this reason the Church repeats insistently: "Christ is risen - *Christos anésti*." Let the people of the third millennium not be afraid to open their hearts to him. His Gospel totally quenches the thirst for peace and happiness that is found in every human heart. Christ is now alive and he walks with us. What an immense mystery of love!

Christus resurrexit, quia Deus caritas est! Alleluia! †



Non est hic.

sed resurrexit (Lc 24, 6)

In sollemnitate Paschali

2006

BENEDICTUS XVI

Translation: May the grace and joy of the Risen Christ be with you all!



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Name	Age	Name	Age	Name	Age
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
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Any Cancellation will go to aid in our scholarship program. Thank you for your understanding.

(Continued from page 4) **Religion**

foot in either world, whose ambition is to qualify, not to excel. He has before his eyes a picture of the early Church, visibly penetrated with supernatural influences; and nothing less will serve him for a model. Extenuate, accommodate, interpret, and he will part company with you."

Even though the enthusiast does not necessarily reject the ordinary sacramental practice of the Church, his religion concentrates on the experience of the assurance of salvation and direct contact with God, unmediated by priest, sacrament or community. Visions, revelations, inner voices, extraordinary manifestations of the power of God, all become the focus of his practice of religion. Whereas the ordinary, orthodox believer accepts the possibility and reality of these things, while pursuing the time-tested practice of the faith in his day-to-day life, the enthusiast makes them the focus of his interest and attention to things divine. In fact, the enthusiast makes them the test, as it were of the authenticity and depth of his own and his neighbor's life of faith.

Monsignor Knox noted how particularly susceptible to religious enthusiasm were his American cousins. Of our continent he said "In these days, it is the last refuge of the enthusiast." Our Church, particularly with the upheavals she has been undergoing in the last thirty-some years, has suffered from a radical 'de-supernaturalization.' There is barely an area of her tradition and practice in catechetics, liturgy, devotional life, and religious institutes which has not been turned upside down in attempts, well-intentioned, perhaps, but often misguided, to bring her into line with the expectations of the prevailing culture. The practical secularization of the atmosphere of Catholic worship, preaching, and education in the faith has left a real vacuum which must be filled. If "nature abhors a vacuum" how much more must the supernatural! The extreme reaction in this dialectic is not a renewal and return to the authentic roots of religious observance (this was the real desire of Vatican Council II), but the 'ultrasupernaturalism' of the religious enthusiast.

There are many movements in today's Church. All of them can be of some help to one's faith, otherwise the Church would not approve of their existence, or give them any encouragement. Even so, the primary emphasis of one's life as a Catholic should follow the paths traced by our forebearers in the faith, many of whom were saints. The practice of personal prayer, worthy and frequent reception of the sacraments, study of the catechism, works of charity: all these should far exceed in importance any interest in or even experience of the extraordinary or evidently supernatural. If we hope to win our neighbor to the faith, there is no surer way than by the example of a holy life. In the end, this way is more truly supernatural than the extraordinary ways found in various movements in today's Church.

St. Therese of Lisieux, the "Little Flower" as she is called, was named by Pope Pius XI "the greatest saint of modern times." Her life was one of hidden prayer and contemplation, full of merits, hard work, and suffering in the practice of what she called her "little way" which was nothing less than the wholehearted pursuit of Love. It is this highest of God's gifts, which the Apostle Paul values above all extraordinary manifestations of the Spirit, that should really fuel our practice of the faith. This will protect us from the exaggerations of the enthusiast, and lead us to real holiness of life. Religion, after all, is not a hobby, it is rather as simple and earnest, as well as dramatic and passionate as life itself. What is real cannot be made more so by exaggeration, or improved by enthusiasm. That which is real simply is like the God who made it. Perhaps this is the lesson which most of all needs to be learned by the religious enthusiast: that religion is about God more than it is about us, about Him, more than about our experience of Him.

"Blessed are they who have not seen and yet believe." ✠



**SAINT THERESE
OF LISIEUX,
THE LITTLE FLOWER**

(1873-1877)

THE CATECHISM OF THE CATHOLIC CHURCH

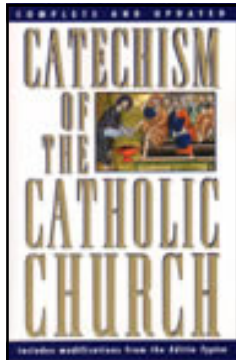
PART ONE: PROFESSION OF FAITH

SECTION TWO: PROFESSION OF CHRISTIAN FAITH

CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT

ARTICLE 9: "I BELIEVE IN THE HOLY CATHOLIC CHURCH"

Paragraph 4: Christ's Faithful—Hierarchy, Laity, Consecrated Life



CATECHISM CORNER

II. THE LAY FAITHFUL

897 "The term 'laity' is here understood to mean all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church. That is, the faithful, who by Baptism are incorporated into Christ and integrated into the People of God, are made sharers in their particular way in the priestly, prophetic, and kingly office of Christ, and have their own part to play in the mission of the whole Christian people in the Church and in the world."

THE VOCATION OF LAY PEOPLE

898 "By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. . . . It pertains to them in a special way so to illuminate and order all temporal things with which they are closely associated that these may always be effected and grow according to Christ and may be to the glory of the Creator and Redeemer."

899 The initiative of lay Christians is necessary especially when the matter involves discovering or inventing the means for permeating social, political, and economic realities with the demands of Christian doctrine and life. This initiative is a normal element of the life of the Church:

Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church, that is to say, the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him. They are the Church.

900 Since, like all the faithful, lay Christians are entrusted by God with the apostolate by virtue of their Baptism and Confirmation, they have the right and duty, individually or grouped in associations, to work so that the divine message of salvation may be known and accepted by all men throughout the earth. This duty is the more pressing when it is only through them that men can hear the Gospel and know Christ. Their activity in ecclesial communities is so necessary that, for the most part, the apostolate of the pastors cannot be fully effective without it.

THE PARTICIPATION OF LAY PEOPLE IN CHRIST'S PRIESTLY OFFICE

901 "Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit may be produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives."

902 In a very special way, parents share in the office of sanctifying "by leading a conjugal life in the Christian spirit and by seeing to the Christian education of their children."

903 Lay people who possess the required qualities can be admitted permanently to the ministries of lector and acolyte. "When the necessity of the Church warrants it and when ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer Baptism, and to distribute Holy Communion in accord with the prescriptions of law." ✠



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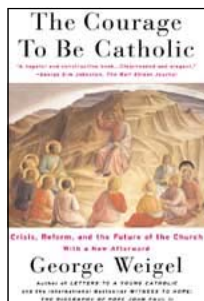
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