



The Real Presence

Taga-Sambang Gabi ng Eukaristiya

(Nocte Adoratricum Eucharistia)



ANF National Council Office 3rd floor, Pius XII Catholic Center, UN Avenue, Manila. Tel. No. 353-99-77

Volume I Number 10

Wednesday, 31 October 2012

Meaning of *Eucharist*?

Who is Jesus to you? What does He mean to you? In *Mary Called Magdalene* (2003), novelist Margaret George writes: What is astonishing to us today is that Jesus draws people to Him even (1) after the passage of 2,000 years, (2) without His own physical presence and (3) with the clumsy methods of His imperfect followers.

The Beatitudes (Luke 6:17-34) show us that Jesus may be presented in a thousand ways. But, for such a presentation to be deservedly called *evangelization* – the proclamation of the Good News – it must be received as good news first by the *poor in spirit*. Otherwise, the woes of the Beatitudes come to the fore.

The rich and the full fail to recognize God when He presents Himself in different guises – their life, merits and happiness vanish in the presence of the Gospel. Within the very Church, influential people/groups get official blessings while others are slandered and persecuted for putting the demands of the Gospel into practice, sometimes prompting an exodus. Saints were persecuted thus but they did not leave the Church.

The *poor in spirit* are the first beneficiaries of the promises of God. Being totally dependent on others and on circumstances, they are in the best position to experience the kindness of God. They are the ones to transmit ... proclaim ... the secrets of God's mercy to the world. Since God is recognized as the Father He really is, He will constantly watch over them.

The early Christian community, spreading outwards of Jerusalem and the far-reaches of the Roman Empire, brought together the slaves and their masters; the poor peasants and the marginalized; businessmen, workers and ordinary people; Jewish priests, Roman soldiers, Greeks, Asians, Jews, Arabians, Africans, the Germanic tribes, the British, and many others.

The presence of Christianity in Africa (in Egypt) began in the middle of the 1st century AD under the influence of Tertullian, Clement and Origen of Alexandria, and Augustine of Hippo who was born in present-day Algeria.

Many of the early Christians such as merchants had practical reasons for traveling to northern Africa, Asia Minor, Arabia, Greece, and other places. Over 40 such communities were established by the year AD 100, many in Anatolia, also known as Asia Minor, such as the Seven churches of Asia. By the end of the first century, Christianity

See page 3, column 2



What Is Eucharistic Adoration?

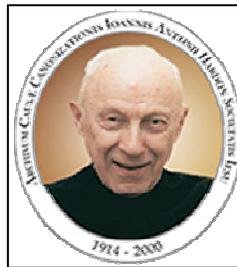
by Rev. Fr. John A. Hardon, S.J., S.T.D.

Eucharistic exposition and benediction is a complete liturgical service. Eucharistic exposition and benediction is a complete liturgical service in its own right and is to be celebrated as such. Eucharistic exposition and benediction are no longer considered devotions, but rather are a part of the Church's official liturgy.

This liturgy is designed to *acknowledge Jesus' marvelous presence in the Sacrament and invites us to the spiritual union with Him that culminates in sacramental communion.* (Order for Solemn Exposition of the Holy Eucharist, number 7). In the past, benediction was sometimes added on to the end of another service or devotion, this is no longer done.

Could you not watch one hour with Me? — Jesus waits for us in the Blessed Sacrament. He waits for our little Acts of faith, adoration, love, thanksgiving, repentance, reparation and charity that we can offer Him as we contemplate -- His Divine Majesty -- in the Blessed Sacrament.

St. Alphonsus Liguori wrote: *Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the Sacraments, the one dearest to God and the one most helpful to us". The Eucharist is a priceless treasure: By not only celebrating the Eucharist, but also by praying before It outside of Mass, we are enabled to make contact with the very wellsprings of Grace*



Blessed Pope John Paul II in one of his homilies said: *It is pleasant to spend time with Him, to lie close to His breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in His heart ... If, in our time*

Christians must be distinguished by the "art of prayer", how can we not feel a renewed need to spend time in spiritual conversation, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?

Psalm 145:13 — *The Lord is faithful to all His promises and loving toward all He has made.* Jesus gives us His body (to eat) so that He can nourish us, strengthen us and give us His own life and lest we be blinded by His glory, He humbles Himself to come to us in the humble species of bread. His promise: *Behold I will be with you always even to the end of the world (Matthew 28:20). I have loved you with an everlasting love, and constant is My affection for you (Jeremiah 31:3).*

See Page 2, Column 2

The Secret of Mary

By. St. Louis Marie de Montfort

Born 31 January 1673 in Montfort-la-Cane, Brittany, France, the first of eighteen children. Died 28 April 1716. Canonized by Pope Pius XII on 20 July 1947. Pope Clement XI called him *missionary apostle*. He spent the greater part of his priestly years preaching home-missions and retreats throughout Western France.

Gods wills that you be holy like Him in this life and glorious like Him in the next. Hence, your vocation is the acquisition of the holiness of God and, unless all your thoughts and words and actions tend to that end, you are resisting God by not doing that for which He has created you and is now preserving you for His works.

The means of salvation and sanctification are known to all – as laid down in the Gospel, explained by the masters of spiritual life and practiced by the saints – and necessary to all who wish to attain perfection ... holiness.

These means are: (1) humility of heart; (2) continual prayer; (3) mortification in all things; (4) abandonment to Divine Providence; and (5) conformity to the Will of God.

To be able to practice all the means of salvation and sanctification, you need to obtain the grace of God which is absolutely necessary. To obtain this grace of God, you must find Mary. Why? Why is Mary THE necessary means to obtain this grace of God?

1. Mary alone has found grace with God – both for herself and for everyone, in particular;
2. Mary gave being and life to Jesus – the Author of all grace which is why she is called the Mother of Grace;
3. God the Father, from Whom every perfect gift and all grace come, has given all graces to Mary by giving her His Son;
4. God has entrusted to Mary the keeping, administration and distribution of all His graces hence all His grace and gifts pass through her hands and Mary gives to whom she wills, the way she wills, when she wills and as much as she wills – of the graces of the Eternal Father, the virtues of Jesus Christ and the gifts of the Holy Spirit;
5. The true of the Church accepts God for his Father and Mary for his Mother. If anyone should glory in having God for his Father yet has not the love of a true child for Mary, then he is a deceiver and the only true father he has is the devil;
6. If you wish to be an elect – a member of the Body of Christ – you must be formed in Mary by means of the grace of Jesus which Mary possesses in fullness, in order to communicate this grace fully to her children, the elect – the true members of the Body of Christ.

To digress, a meaning of the verb *to communicate* is to partake of or administer the Holy Eucharist. In **Canon 921.2** states: Even if they have already received Holy Communion that same day, **See Page 4, Column 2**



Our Lady of the Eucharist

by Fr. Giles Dimock, O.P.

Blessed Pope John Paul II heeded his own words by instituting daily exposition of the Blessed Sacrament in the four major Roman basilicas directly under his personal jurisdiction. From that moment on, Eucharistic adoration (often perpetual) has been a mighty movement of the spirit renewing parishes, religious orders, seminaries, etc. And many benefits it brings!

The saints have written of their love for prayer before the exposed Blessed Sacrament. Priest counselors often send those with serious emotional problems to pray before the Blessed Sacrament exposed. Henri Nouwen writes movingly of the place the exposed Blessed Sacrament had at the L'Arche community in France where mentally handicapped children are cared for. Many young people are drawn to prayer. Why not train them to look at their sacramental Lord in a round sunburst monstrance while perhaps fingering rosary beads meditating on the Paschal Mystery by which we are saved?

Youth 2000 does just that. It is a wonderful movement in which, after instructing the young on the truths of the Gospel and of the Faith; morality, confession, and the Mass, it then draws them to this kind of quiet prayer before the exposed Blessed Sacrament.

Love of Our Lady and The Eucharist ought to be central to the life of every Catholic Christian. For me, these two strands are symbolized in the great Polish Dominican St. Hyacinth who, when the Tartars invaded the city, went forth to meet them heading the procession of novices with the Blessed Sacrament in the monstrance. Our Lady called out from her alabaster statue: *Take me with you and my Son will make light of this statue* and so she was able to carry it. Thus armed, the Brethren walked through the Tartar danger unscathed. And so will we if, armed with the love of Our Lord in the Eucharist and the love of His Mother, we will find that nothing can take us from God. We need the Eucharist. We need the Mother . . . the Mother of the Eucharist. Amen.

What Is Eucharistic Adoration? – Continuation.

How must we respond? ...Through our worship and recognition of Him in the Eucharist! He is calling us to faith that we many come to Him in humility.

Come to Me, all who labour and are heavy laden, and I will give you rest. — Are you tired because of the burden of your duties, frustrated because of unsuccessful projects and many misunderstand you? Are you heavy laden with guilt from past sins? Are you trying to find hope and meaning in life? Do not lose heart! Abandon yourself to Jesus in this *Sacrament of Love*: He will refresh you!

The more time you spend with Jesus, the more you will come away feeling renewed and healed. Miracles of conversion, peace, discovery of vocations, answers to prayers, physical healings, and many other wonderful things happen where and when the Lord Jesus is adored in the Blessed Sacrament. They are the *gifts* that point to the Almighty Giver and testify to His Real Presence in the Blessed Sacrament. Let us love being with the Lord!

(To be continued November 2012)

On Prayer and On Silence

From *The Ragged Edge of Silence*
by John Francis (2011).

God listens to us personally, attentively, intensely, carefully, accurately If you bring yourself in the presence of God ... facing Him in prayer and silence, He will speak to you ... for souls in prayer are souls of great silence.

John Francis writes: When I told my friends that I was going to write a book on silence, there were suggestions that I turn in a blank manuscript – to induce my editor to laughter. The book hoped to be able to point you – the reader – toward the phenomenology of silence and the practice of listening: that is, the experience of silence and the boundary from which our existence springs – **the ragged edge of silence**.

On 23 February 1973, I decided to have a day of silence. Carthusian and Trappist monks take a vow of silence – Thomas Merton exempted – but break the vow for daily prayer. I know of at least two persons, not monks in that sense, who took a path less taken for years: the path of silence.

1st century AD: Apollonius of Tyana, in the Roman province of Cappadocia, Asia Minor (now Central Anatolia in Turkey), Greek teacher and philosopher, embarked on a journey of silence, lasting for five years. He communicated well without words – with his eyes, nods of the head, and his whole being.

Apollonius' silence quelled riots where words and reason failed. In Aspendus, Pamphylia (now southern Turkey, north of Cyprus), he arrived at a scene where the towns-people lit a fire setting the governor a-blaze. Instead of speaking, he used a writing board as a tool for communication, brought reason to the people's mind and prevented the governor's death.

1925: Merwan Irani, a *sadhu* (holy man) of India, on whom was bestowed the honorific title *Meher Baba* (Compassionate Father) began his journey of silence. He died 44 years later on 31 January 1969 without uttering a word. Four years later, on my 27th birthday, I stopped speaking — and I was on my second year of walking having stopped riding motor vehicles since 1971 which went on for 22 years. I started ... listening.

The next day, I convinced myself to remain silent for another day. I was asked: What are you doing? When are you going to stop? After days of pondering ... about the merits of not talking and to end my inner struggle ... I decided to continue my silence as an experiment ... until my next birthday.

I did not speak ... did not utter words ... for the next **17** years and the exercises I share with you here are meant to assist you in your own discovery of this place of quietude, stillness and vision ... amidst the busy ... noisy ... world around you – just as these exercises assisted me in my discovery.

For those who are new in experiencing silence in this way, these exercises may not seem difficult at first; however, being still and silent for even five minutes is difficult even for a practitioner. So, remember to be gentle with yourself and do the best you can. If the first try seems hard, wait a day and try again. You will succeed. **See Page 8, Column 2**



(from page 1 — *Eucharist?*) ... had spread to Rome, India, and major cities in Syria, Turkey and Greece, serving as foundations for the expansive spread of Christianity, eventually throughout the world. St. Thomas reached as far as India. St. James, brother of John, reached Spain.

The Mediterranean coast of France and the Rhone valley were also early centers of Christianity – in Arles, Avignon, Vienne, Lyon, and Marseilles, the oldest city in France. Persecution in Lyon occurred in AD 177 where Apostolic Father Irenaeus from Smyrna in Anatolia was Bishop of Lyon near the end of the 2nd century; Saint Pothinus was his predecessor. The Council of Arles in AD 314 is considered the forerunner of the Ecumenical councils.

Jesus ... His Gospel ... His Good News ... are for both Christians and non-Christians. By their being *poor in spirit* ... by their inner attitudes and way of life ... by their behavior, speech and mannerisms ... by their spiritual readiness rather than external acts ... they please God who chose them.

Jesus offers to all the gift of true happiness, human fulfillment in the present ... here and now ... to be completed in the future ... in life after death. God promises His people a happy world where all needs are satisfied: banquets, long life, fruitful land, liberty, a kingdom of justice ... it was clear that God would live among human-kind ... as in the Eucharist ... and communicate His Spirit to them.

Jesus comforts us ... even when He is silent and He does not seem to hear our prayers ... giving our cross a meaning and a purpose. We are comforted at seeing steps God takes towards re-creating a world where justice – to be at peace with God – and dignity are given to the marginalized ... within and outside the Church.

To proclaim Jesus ... His Gospel (Good News) ... is impossible without suffering persecution ... openly or under-handedly (backstabbing). Persecution occurs in every human endeavour such as in Church-mandated organizations and religious life: *Be glad and joyful, for a great reward is kept for you in God* (Matthew 5:12).

Jesus' first mission is to proclaim the end of one era and the beginning of a new one – the Kingdom of God – already present and at work among us ... within us ... through us ... and for us. And, we *shall be called children of God* because, in Truth, we are indeed.

Another way of presentation ... of Jesus and His work ... is the Cross. In his autobiography *Tales of Wonder* (2009), Huston Smith – born to American missionary parents in China 93 years ago, during the rise of communism – writes: *One beam of the cross is horizontal which stands for the historical discussion of our life amid observable events and calendar time. The other beam – the vertical – thrusts upward toward Heaven, suggesting the sacred dimension which bounds our lives amid timeless truths. We live in time and timelessness simultaneously* **See Page 5, Column 1**

Need HELP? Contact us at:

Rev. Fr. Manuel M. Flores, ANF National Director: 02-4266091.

Rev. Fr. Socrates C. Montealto: Tarcisian Director: 02-8314151.

Bro. Manuel I. Granados, ANF National President: 02-3539977;
mi_granados@yahoo.com.

Bro. Duffy Lomuntad: 0916-4197050; aglomuntad@yahoo.com.

Bro. Edmundo P. Monroy, Asst. Secretary: emfartra@yahoo.com.

Bro. Bong Dayap, Tarcisian Organizer: san_leonardo2@yahoo.com

Angels and Guardian Angels – continuation

(Condensed from *The Boy Who Came Back from Heaven*, co-authored by Kevin Malarkey and William Alex Malarkey).

From Alex: *Heaven is not the next world; it is now. Heaven is not up in the sky; it is everywhere and nowhere. Heaven is a place that is not a place. It's eternal. All other places end. Heaven has not past, present or future ... it is always now!*

When I was in the car, I tried to move my legs ... they would not. I went through a light ... then, I was in the presence of God. He had a body like a human body but it was a lot bigger. I could only see up to His neck ... He had on a white robe that was very shiny. I looked at y legs and I could move them again.

Right now, as I tell you this, I feel in my heart as I did Everything was perfect! When I went to Heaven, I arrived on the inside of the gate. I was with heavenly beings ... other people where all on the outside. The gate is high and very shiny with scales like a fish.

I was in inner Heaven and everything is brighter and more intense on the inside of the gate. There is a hole in outer Heaven. That hole goes to hell. Later, my daddy asked about other differences between the inside and outside of the gate. But God told me not to share some things; I don't know why. Daddy hugged me and told me that obeying God is more important than anything.

Inside the gate is the place God prepared for us. It is brighter and more colorful. It is impossible to describe ... it is glorious! The outside of the gates is like a waiting room. I can't describe how things move on the outside and on the inside. They move but not the same. PERFECT is my favorite word for describing Heaven.

From a conversation between Alex and his mother Beth: Alex, in the hospital, was at the stage when he could only form words with his mouth and make a faint whisper. He indicated that he wanted to be alone with his Mom. The hospital staff left the room and closed the door. Beth leaned in and listened. Alex mouthed: *I want to tell you something about the accident.*

Beth replied: *Okay, honey! What do you want to tell me?* Her voice was even but her spirit was startled. It was the first time Alex had spoken to us about the day of the accident: *Jesus came and got me from the car and kept me close to Him the whole time. I was above my body, watching everyone work on me. I was safe. Jesus kept talking to me ... telling me I was going to be okay, so I was never afraid.*

A radiant smile bathed Alex's ace. He had wanted so lone to share his experience and was now gaining the ability to form the words with his mouth, even if he couldn't get much sound out of his lips. Beth encouraged Alex to continue: *What else did you see?* Alex said that his Daddy was not thrown out of the car when the accident took place nor did he wander out in a daze. Angels literally carried his body out of the car to a safe place: *I saw Daddy taken out of the car. The angels set hi down in the ditch. Then, I saw Daddy yelling my name: Alex! Alex! Alex! Daddy didn't know where I was, and he was worried about me. See next column >>>*

Beth inquired: *Did that make you sad, honey?* Alex clearly answers: *No, I wasn't sad. I was with Jesus. Then lots more firemen came. One brought Daddy his phone and I saw him make a call. Another fireman put something in my mouth to help me breathe. A nurse helped me in the car. The fireman took me out of the car and put me on a flat board. They cut my shirt off. It was my plaid shirt. They took off y shoes too. Daddy went over to the helicopter to talk with the man in the blue suit.*



Kevin and Beth Malarkey with son, Alex Malarkey.

Beth interjects: *Do you mean an orange suit? I think that's what he may have been wearing.* Alex replies: *No, Mommy. It was blue suit! I saw the helicopter man bend over me and pray for me. Then, they also put Daddy on a flat board before they put him in the ambulance. They cut off his clothes too.* Beth continued: *Honey, tell me where you went.*

Alex: *I was with Jesus but my body, down under me, was not breathing. Jesus told me not to worry and that I was going to breathe again. I remember the room where they worked on me when I got to the hospital. There were many people. They were all helping to work on me. They all said how bad I was hurt. They were very sad. But, I was never afraid because Jesus was with me. Jesus told me I should tell you about it.*

All of what Alex said is true and he had no way of knowing any of it. He had been unconscious from after the accident and, by the time the medical personnel were tending to me, he was already in the helicopter heading for Children's Hospital. Alex was right about another thing – the man from MedFlight, the air transport group that provided the helicopter wore a blue-suit uniform!

(To be continued in November 2012)

The Secret of Mary continued ... it is nevertheless strongly suggested that, in danger of death, they *communicate* again.

7. Just as the Holy Spirit espoused Mary and produced in her ... by her ... from her ... His masterpiece – Jesus Christ, the Word Incarnate – and has never repudiated Mary as His Spouse, now the Holy Spirit continues to produce the elect – members of the Body of Christ ... in her and by her ... in a mysterious but real manner;
8. In their present life, the members of the Body of Christ are hidden in Mary's womb and are truly born when the Blessed Mother brings them forth to eternal life;
9. As the sun brings light and warmth to a room through it is not present, Mary dwells in the soul of the elect to plant there the roots of profound humility, ardent charity and of every virtue;
10. In Mary alone, God was made true man without losing any feature of the Godhead; and, in Mary alone can man be truly conformed to God, by the grace of Jesus Christ;
11. Mary is the great mold of God ... made by the Holy Spirit ... to form, by grace ... the true man-God and ... the true God-Man. Whoever allows himself to be cast in that mold of Mary, receives all the features of Jesus Christ, true God – in a sure manner, for, where Mary is, the devil has never had ... and never will have ... access – without stain of sin;
12. He, who, like the sculptor, trusts in his own skill and ingenuity to be formed in Christ, allows his soul many stains and defects and illusions as there are in human nature. **See Page 7, Column 2**

Eucharist? ... – just as we are simultaneously body, mind, soul and spirit.

Upon waking, I do physical exercise for my body. For my mind, I slowly read a few pages from the Bible or the Bhagavad Gita, the Tao TeChing, the Qur'an and so on. For the soul and spirit, I pray. Then, I empty my mind of all thoughts and dwell in the luminous

consciousness that underline thinking. I conclude by repeating three times the prayer of Eastern Orthodox Christians: Lord Jesus Christ, Son of the Living God, have mercy on me, a sinner! I pray that my actions shall occur in both the horizontal and the vertical dimensions ... simultaneously.

By being both human and divine, Jesus shows us the creation of a new possibility: The historical dimension can be united to the sacred dimension. To be human and divine simultaneously — in hypostatic union — is so mysterious that, from a need within Himself to understand as a human being, He asked His disciples: Who do you say that I am? What does Jesus mean to you? Who is Jesus Christ to you?

What does Christ ... Christianity ... mean to this 93-year old? If history is the medium through which God works with us, then it is my responsibility to make history more just ... better. Everyone wants what is better. And, like a magnetic compass pointing north, I always head in the direction of the better – the direction to God.

What do I think of Jesus? Jesus did not tell people ... tell me ... what to say ... what to do ... what to think; He invited them ... me ... to see with new eyes ... or with the eyes of a child ... trustingly innocent. He appealed not to reason but to imagination hence His resort to parables (Matt 13:10-17).

Rev. Fr. Thomas H. Green, SJ writes in *Wheat Among The Weeds*: Discernment is the meeting point of the horizontal beam of the cross — which is action — with the vertical beam — which is prayer.

Why do we discern the Will of God? One, discernment is the primary characteristic of a mature Christian – he is not spoon-fed with specific and explicit instructions for every situation, regarding the Will of God.

Two, not every *spirit* is God's Spirit; not every voice is His. There also is the voice of the deceiver, Satan – strong, tenacious and understands divine purposes. In 2 Corinthians 11:14, Paul says that the devil is as an angel of light, mimics God's voice and appears disguised as the good angel.

Hence, the choice for man is to identify the voice he hears and arrive at a discriminating judgment between authentic and inauthentic/deceptive voices – THAT is *discernment* – and be moved to action.

Our discernment may be un-erring and infallible as Jesus IF, repeat, IF we, like Jesus, were totally open to the Spirit of God. But, we are not hence, like Peter – the very model of human frailty – who grows in openness to the Spirit of God, we allow ourselves to become more and more ... trusting of the Holy Spirit.

(To be continued November 2012)

Brotherhood



Merton: A Biography

by Monica Furlong (1980).

Merton could not fully trust his foster parents – Tom/Iris Bennett, his godparents – nor feel that they had fully accepted him. Yet, he was full of admiration for them, learning about D. H. Lawrence, Ernest Hemingway and Andre Gide; went to Paris to view paintings of Chagall and other masters; watch movies.

The Bennetts indicated a new attitude to life, a kind of wry detachment from the conventional world that felt excitingly naughty but fun to do: I discovered that one was not only allowed to make fun of English middle-class notions and ideals but encouraged to do so in that little bright drawing-room, where we balanced coffee cups on our knees, I was very happy. I soon developed a habit of wholesale and glib detraction of all people with whom I did not agree or whose taste and ideas offended me.

Because of the disquieting new awareness of the poverty and decadence of London brought about by his passage from childhood innocence to an adult body, Morton began to read William Blake – on faith, love and goodness; and the Pharisaic terror of sexuality that mark orthodox Christianity – a trust-worthy guide, prophet and guru.

To digress: William Blake, English poet, painter and printmaker; born 28 November 1757; died 12 August 1827. Largely unrecognized during his lifetime and considered mad by his contemporaries, Blake is now held in high regard for his expressiveness and creativity in the history of poetry and visual arts of the Romantic Age. Reverent of the Bible but hostile to the Church of England – indeed, to all forms of organised religion – for Blake, Jesus symbolizes the vital relationship and unity between divinity and humanity: *All had originally one language, and one religion: this was the religion of Jesus, the everlasting Gospel.*

Blake planted seeds in the boy's mind that would grow and blossom: *I have to acknowledge my own debt to him. The truth is that through Blake I would one day come, in a round-about way, to the only true Church, and to the One Living God, through His Son, Jesus Christ.*

Weeks after his 18th birthday, he explored the south of France on foot and, within a month, he ran out of money and had to wire Tom Bennett for more. The money arrived, accompanied by sharp rebukes: *Tom took occasion of my impracticality to call attention to most of my other faults as well, and I was very humiliated.*

Nursing an elbow boil and an excruciating ache from an abscessed tooth, he discovered a taste for Rome – its churches, shrines, altars, mosaics and frescoes: *And thus, I became a pilgrim who turned to the Gospels to learn more of the Christian background I was overwhelmed with a sudden and profound insight into the misery and corruption of my soul ... I was filled with horror at what I saw ... for the first time in my whole life, I really began to pray ... to the God I had never known – to reach down to me out of His darkness.*

With his habitual adventurousness, he got himself a job as a barker at a pornographic sideshow at the World' Fair in Chicago. For a day or two, he found this fun, but then discovered that it was difficult to extract his earnings from his employer and that anyway he found the sexual crudity of the spectators more offensive than he had expected.

See Page 7, Column 1



Works of Mercy, by Werken van Barmhartigheid, Master of Alkmaar in 1504, for the St. Lawrence Church in Alkmaar, a city in the Netherlands. The panels show the works of mercy in this order: feed the hungry, give drink to the thirsty, clothe the naked, bury the dead, shelter the traveler, comfort the sick, and free the imprisoned.

Mercy, as contemplated here, is a virtue influencing one's will to have compassion for, and, if possible, to alleviate another's misfortune. St. Thomas Aquinas teaches that, although mercy is the spontaneous product of charity, it is a special virtue adequately distinguishable from charity. He considers it to be referable to the quality of justice mainly because it controls relations between distinct persons. Its motive is the misery which one discerns in another, particularly in so far as this condition is deemed to be, in some sense at least, involuntary. Obviously, the necessity which is to be succoured can be either of body or soul. Hence it is customary to enumerate both corporal and spiritual works of mercy.

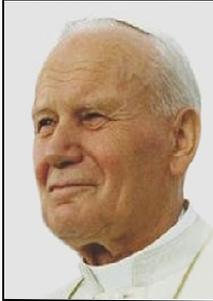
The Divine command is set forth in the most stringent terms by Christ, and the failure to comply with it is visited with the supreme penalty of eternal damnation (Matthew 25:41): *Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, in everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not; I was thirsty, and you gave me no drink. I was a stranger, and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me*

Here, the corporal works of mercy are mentioned explicitly. The command is also extended to spiritual works of mercy because its relief is more imperative and effective for the grand purpose of man's creation. Besides, Jesus makes plain references to such works as fraternal correction (Matt 18:15) and the forgiveness of injuries (Matt 6:14).

In general, the determination of the Divine command's actual obligatory force, in any given case, depends largely on the degree of a person's distress to be aided, and the capacity, or condition, of a person to dispense aid. And, there are easily recognizable limitations which the precept undergoes in practice so far as the performance of the corporal works of mercy are concerned.

Likewise, spiritual works of mercy is subject, in individual instances, to important reservations. For example, a measure of tact and prudence or competence is required for the discharge of the difficult task of fraternal correction. Similarly to instruct the ignorant, counsel the doubtful, and console the sorrowing is not always within the competency of every one. To bear wrongs patiently, to forgive offences willingly, and to pray for the living and the dead are works evidently within the reach of all. **(To be continued November 2012)**

Rev. Msgr. Eugenio S. Mercado, Jr. fondly called *Among Jun*, was born on 16 October 1948 at Minalin, Pampanga. He celebrates his Sacerdotal Ordination Anniversary on 08 December 1973. He is currently Parish Priest of Our Lady of Lourdes Parish, Lourdes Sur-East, Angeles City; Co-Director of Adoracion Nocturna Filipina, Apostleship of Prayer, Eucharistic Ministers for the Distribution of Communion and the Holy Name of Jesus. Happy Birthday, Among!



Blessed Pope John Paul II

Source: Wikipedia.

Motto: *Totus Tuus* meaning totally yours. Born Karol Jozef Wojtyla on 18 May 1920 at Wadowice, Republic of Poland. Died on 02 April 2005 at Vatican City. Reigned as Pope of the Roman Catholic Church from 16 October 1978 until his death in 02 April 2005. He was the second-longest serving Pope in history and the first non-Italian since 1523.

John Paul II was acclaimed as one of the most influential leaders of the 20th century. He was instrumental in ending communism in his native Poland and eventually all of Europe. John Paul II significantly improved the Catholic Church's relations with Judaism, Islam, the Eastern Orthodox Church, and the Anglican Communion.

Though criticised by progressives for upholding the Church's teachings against artificial contraception and the ordination of women, and by traditionalists for his support of the Church's Second Vatican Council and its reform, he was also widely praised for his firm, orthodox Catholic stances.

One of the most-travelled world leaders in history, he visited 129 countries during his pontificate. As part of his special emphasis on the universal call to holiness, he beatified 1,340 people and canonized 483 saints, more than the combined tally of his predecessors during the preceding five centuries. He named most of the present College of Cardinals, consecrated a large number of the world's past and current bishops, and ordained many priests.

A key goal of his papacy was to transform and reposition the Catholic Church. His wish was "to place his Church at the heart of a new religious alliance that would bring together Jews, Muslims and Christians in a great [religious] armada".¹⁹ December 2009, John Paul II was proclaimed venerable by his successor Pope Benedict XVI and was beatified on 1 May 2011. Feast Day: October 22.



Merton ... Merton's old school friends are unanimous in thinking that a very great change came over him as soon as he went up to Cambridge – an ancient town of great beauty with its gardens and quadrangles set on the river Cam in East Anglia – using phrases like *he went right off the rails ora ship without an anchor took up wenching and drinking and debauchery is not too strong a word.*

Later, Merton always wrote of Cambridge with such pain, an episode in his life he would prefer to forget. One reason concerned a girl *not of our class*. The girl eventually bore his son, but both mother and son were killed, according to Edward Rice, during the London air raids of World War II.

His godfather asked for an explanation of his conduct and, summoned to London and waited a long time at Bennett's consulting office, Merton is *interrogated: He asked me very bluntly and the emptiness of my explanation became very evident to me that my tongue would hardly function.*

More probably, the girl's family and the Bennetts settled out of court, making financial settlements for mother and child. Merton had not further contact with the girl or her child. He had longed for love but had found instead how easy it is to father an unwanted child.

At the end of the academic year, Merlin sailed for New York expecting to return to Cambridge the following October. But, at his grandparents' home in Douglaston, Long Island, he received a letter from Tom Bennett suggesting he would do better to stay in America. He enrolled at Columbia University in the winter of 1935, in the upper West Side of New York, at the edge of Harlem.

At his 18th century English Literature class, he was impressed with his teacher, Mark van Doren, who became an influence and a friend for the rest of his life. Merton suggests a different debt he owed: *The influence of Mark's sober and sincere intellect, and his manner of dealing with his subject with perfect honesty and objectivity and without evasions was remotely preparing my mind to receive the good seed of scholastic philosophy.*

But, for a while, he treaded a different path familiar to intellectuals in the 1930s – Marx's Dialectical Materialism and to communism – which Merton hoped to be *an open door out of my spiritual jail*. He became a *sandwich man* along Amsterdam Avenue, accusing Italy of aggression against Ethiopia. He made speeches, sold literature, demonstrated and attended communist parties. But, confronted with the reality of revolutionary idealism, his ardor soon cooled.

Summer vacations he spent with younger brother John Paul, swimming, playing jazz records and going to the movies: *We were always in danger of being thrown out of the theater for our uproarious laughter at scenes that were supposed to elicit silence and tenderness such as the tears of Jackie Cooper and the brave smile of Alice Faye.* Merton claims to have seen every movies between 1934 and 1937.

See Page 8, Column 1



The Secret of Mary continued ... He, who does not trust his own skill and casts himself into Mary and there to be molded by the Spirit, finds purity, holiness and Christ-likeness;

13. God made a world for man – Earth. God made a *world* for man in his glorified state – Heaven. God made a *world* for Himself which He calls **Mary!** Mary is a *world* unknown to men here below and incomprehensible to angels and those in heaven above. Mary is the Paradise of God in whom He takes delight in;

14. Happy the man to whom the Holy Spirit reveals *The Secret of Mary*. In Mary, he will find ... God alone ... in His most amiable creature ... since it was to adapt Himself to the weakness of man that

God came and dwelt in Mary;

15. God alone ... lives in Mary. Mary is made ... for God alone. When you are born in Mary, she casts your soul upon God and unites you with Him. When you find Mary, you find Jesus and come into the presence of God the Father ... thus, you will find all good – all grace ... all friendship ... all safety from enemies ... all truth to crush falsehoods ... all facility to overcome difficulties in the very way of salvation ... all comfort ... and all joy amidst the bitterness of life – with God; and

16. He who has found Mary by a true devotion is not exempt from sufferings. Mary, the Mother of the Living, gives to all her children portions of the Tree of Life – the Cross of Jesus. Along with the cross, she imparts the grace to carry their cross patiently ... cheerfully ... sweetly ... with consolation and joy with perhaps a sprinkling of bitterness from drinking of the cup of Jesus.

Hence, to acquire holiness, we need God's abundance grace which we will find, really and truly, in the most Blessed Virgin Mary. Therein lies the difficulty. If we would go up to God to be conformed to ... united with ... Him, we must use the same means He used to come down to us ... to be made man and impart His graces to us. That means is a true devotion to the Blessed Virgin, Mary.

What is ... how to do ... perfect devotion to the Blessed Virgin Mother, Mary? **(To be continued in November 2012)**

— Requests —

1. From Bro. Joseph M. Cruz, President of the Diocesan Council of Antipolo – Let us pray for the eternal repose of the soul of Bro. Domingo Sande A. Vitor of Angono, Rizal who passed away on 28 September 2012. Bro. Sande was National Master of Ceremonies.

2. For Eucharistic Vigil — For the personal intentions of our newly elevated Bishops: **(a)** Most Rev. Rolando O. J. Tria-Tirona, OCD, DD to Archbishop of Nueva Caceres (08 September 2012), **(b)** Most Rev. Renato P. Mayugba, DD to Bishop of Laoag (12 October 2012), and **(c)** His Eminence Luis Antonio G. **Cardinal** Tagle, DD (24 November 2012).

3. Sincere thanks from Bro. Duffy for prayers: To Archbishop Paciano B. Aniceto, D.D. of San Fernando, Pampanga; Rev. Frs. Reginaldo M. Mananzan and Manuel M. Flores, both of the Society of Jesus; Rev. Fr. Nolly C. Bucu of the Diocese of Antipolo, Rev. Fr. Socrates C. Montealto, SSP and Rev. Fr. Carmelo Esteban of the Montfort Fathers; and my brothers and sisters in Christ of Montfort's Totus Tuus Journey, Mother Ignacia Healing Ministry and Sanibdasal, towards the realization of my personal intentions.

Brotherhood



Merton ... At Columbia University, life began to open up delightfully in the way it failed to do at Cambridge. He took courses in Spanish, German and French Renaissance literature; pledged an oath to a Greek-lettered fraternity; going with his fraternity brothers to beer gardens staying too late to catch the last train home.

Merton took paying jobs as a student – as an interpreter at Rockefeller Center and tutoring rich Jewish children in Latin. He played jazz on the piano, smoking 30-40 cigarettes a day, drank a lot, running up large debts he could not pay.

Months after turning twenty-one, within a period of ten months, his maternal grandparents died. Not surprisingly, Merton began to move toward a physical and psychological collapse. He had attacks of vertigo, gastritis with a suspected ulcer. Thus, he became interested in his own health.

At a book store – Scribner's pm Fifth Avenue – he bought a copy of *The Spirit of Medieval Philosophy* by Etienne Gilson. In the Long Island train, he felt exasperated when, upon opening the book, his eyes beheld the *imprimatur* – the official declaration of the Catholic Church that there was no doctrinal objection to the book. In spite of his disgust, he persisted on reading the book and it effected a remarkable revolution in his understanding of Catholicism: *I discovered an entirely new concept of God – a concept which showed me at once that the belief of Catholics was by no means the vague and rather superstitious hangover from an unscientific age that I had believed it to be. Aseitas – the power of a being to exist ... requiring no cause, no other justification for its existence except that its very nature is to exist. There can be only one such Being: God. And to say that God exists ... is merely to say that God is Being Itself: Ego sum qui sum – I Am Who I Am.*

To digress – Étienne Gilson, French philosopher and historian of philosophy, born into a Roman Catholic family on 13 June 1884 in Paris and died on 19 September 1978. Professor of Philosophy at the University of Strasbourg, of the history of medieval philosophy at the University of Paris; and taught for three years at Harvard. Gilson was convinced that it was the revival of the philosophy of Thomas Aquinas that opens the way out of the danger zone of man's abdication of the right to judge and rule nature.

Merton and his friends – Robert Lax, Seymour Freedgood and Robert Gerdy who were all Jews – all toyed with the idea of becoming Catholics except Edward Rice who had been one since birth. But, they did not do so, perhaps because they were all waiting for a *sign* – some kind of jolt from God that would make their duty clear.

Influenced by Hindu monk, Bramachari and Aldous Huxley's *End and Means*, they resorted to Oriental mysticism. Merton remembered not only the technique of relaxation that helped his sleeplessness and the sense of peace which overcame him while reading about Oriental religion, but also that he totally failed to grasp its principles.

Graduating with a bachelor's degree in **See next column >>**

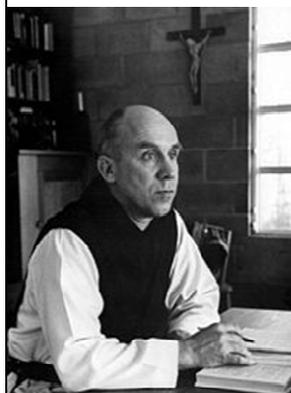
from page 3 — Lesson One on Silence – Objective: Experience the Ragged Edge of Silence & of Sound.

1. Find a quiet place – a park, a bench or an adoration room; **2.** Close your eyes; listen ... pick a sound you can easily identify. **3.** Lock on to that sound as it recedes into the distance, becoming faint and more faint. As the sound fades in and out ... one moment you hear it and the next you don't ... then completely gone: THAT is the ragged edge of silence. **4.** Lock on sounds coming to you The sounds grow loud ... and louder ... then faint ... fading in and out THAT is the ragged edge of sound which is built on silence.

Merton ... 1938, his friend Robert Lax took Merton to St. Bonaventure's, a college run by Franciscans but the visit was not a success. Merton refused to get out of the car: *I don't know why ... Too many crosses and holy statues. Too much quiet, cheerfulness and pious optimism. It made me very uncomfortable.*

Merton was in the habit of traveling out to Long island each Sunday to see a girl but, one Sunday, he stayed in New York to go to Mass. It was, he notes, the first he had been sober on a Sunday in New York. He went to Corpus Christi Church on the edge of Harlem. It was a Low Mass: He listened to the sermon about the incarnation but took fright before the liturgy reached its height and walked out but in a daze of happiness. Yet, *while I was already dreaming of mystical union, I did not even keep the simplest rudiments of the moral law.* He smoked and drank regularly.

One night, while reading of Gerald Manley Hopkins' correspondence with Cardinal Newman about becoming a Catholic, the desire to become Catholic became irresistible: I could bear it no longer. I



put down the book, got into my raincoat, started down the stairs and rushed to Corpus Christi Church. He met with Rev. Fr. George Barry Ford and expressed his desire to become Catholic.

Merton started catechism, learning the basics of his new faith: *I was never bored. I never missed an instruction, even when it cost me the sacrifice of some of my old amusements and attractions, which had such a strong hold over me.*

On November 16, 1938, at age 23, Thomas Merton was baptized and received Holy Communion. All his Jewish friends were in attendance, with Edward Rice as his godfather.

And so, the step was taken and Merton's life was given a new and irrevocable direction. Everyone played a part, though perhaps obscurely – his parents and grandparents, his godparents; his schoolmates and friends; writers Dante Alighieri and Etienne Gilson, William Blake and Gerald Manley Hopkins; Brachmari and Oriental mysticism.

Now, at the heart of it all: *I had entered into the everlasting movement of that gravitation which is the very life and spirit of God ... And God, that center Who is everywhere, and whose circumference is nowhere, found me. And He called out to me from His own immense depths.*

What sort of Catholic was Thomas James Merton in his ardor of conversion? **(To be continued November 2012)**

Tips for Missionary-Adorers



Rabbi Irwin Kula

Yearnings: Embracing the Sacred Messiness of Life

by Irwin Kula with Linda Loewenthal (2006).

I attended a *Yeshiva Jewish High School* with traditional study halls called houses of seeking where debates take place; here, students wrestle with the meaning of sacred texts. Rarely does one point of view prevail. Winning isn't the point – neither are resolutions or conclusions. Arguments – the seemingly clashing interpretations – produce a broader perspective than any one student could create on his own.

Disagreement alerts us to something wonderful waiting to be uncovered. Rather than dividing us, arguments seek connections ... relations between and among points of view. Everything is inter-connected, inter-related and inter-dependent.

Often, we carve up our experience into dualities, yet yearning to experience one-ness in the world – where polarities dissolve. But, NO such place exists; the world itself has its North Pole and its South Pole. The mystical understanding of One-ness is not that there are no dualities but that all ... points of view ... flow from the same source.

Opposites need not oppose each other ... nor be opponents ... nor need they disappear – they can ... may ... co-exist. Having and not having live together; difficult and easy complement each other; long and short are contrasts; high and low rest on each other; front and back follow each other.

Jerusalem and our Temple was destroyed by Babylonians in 586 BC; besieged 23 times, attacked 52 times and recaptured 44 times — enjoying brief periods of independence. From AD 638, it was ruled by various Muslim dynasties, losing Jerusalem to the Seljuk Turks in 1073 and recaptured it in 1098. In 1517, Jerusalem fell to the Ottoman Turks, who remained in control until 1917.

In 1917, the British Army led by General Edmund Allenby, captured Jerusalem, ending Ottoman rule; becoming the capital of the British mandate of Palestine. In 1949, it was divided into eastern (Jordanian) and western sector under Israeli control. In 1967, Israeli forces captured the eastern sector; the city was later declared capital of Israel.

During the Roman siege of Jerusalem in AD 70, when Jerusalem and its Temple was eventually destroyed, Rabbi Yohanan ben Zakkai was condemned by his family and accused of cowardice by fellow Jews for abandoning his people; he chose and decided to leave Jerusalem ... and surrender to the Romans. He believed that surrender ... escape ... was a way of fighting for what he believed in.

Escape ... leaving ... can be the ultimate accomplishment and an incredible demonstration of bravery. Rabbi Yohanan started a new school that became the foundation of the next era of Judaism – rabbinic Judaism. He taught that study and prayer ... words and intention ... now replace the old forms of temple worship.

See next column >>>



His Excellency

Most Rev. Luis Antonio G. Tagle, DD
Archbishop of Manila

Born 21 June 1957 at Manila.
Sacerdotal Ordination: 27 February 1982.
Episcopal Ordination: 12 December 2001.
Elevated to Archbishop of Manila: 13 October 2011.
For Elevation to Cardinaliate: 24 November 2012.



His Excellency

Most Rev. Rolando O. J. Tria-Tirona, OCD, DD
Archbishop of Nueva Caceres

Born 22 July 1946 at Sampaloc, Manila.
Sacerdotal Ordination: 21 April 1974 in Rome.
Episcopal Ordination: 29 December 1994 in Manila.
Elevated to Archbishop on 08 September 2012.



His Excellency

Most Rev. Renato P. Mayugba, DD
Bishop of Laoag

Born 04 December 1955 at Sampaloc, Manila.
Sacerdotal Ordination: 25 April 1981.
Episcopal Ordination: 27 December 2005.
Elevated to Bishop of Laoag: 12 October 2012.



His Excellency

Most Rev. Ramon C. Arguelles, D.D.
Archbishop of Lipa

Born 12 November 1944 at Batangas City.
Sacerdotal Ordination: 21 December 1969 in Manila.
Episcopal Ordination: 06 January 1994 at St. Peter's Basilica in Rome.



His Excellency

Most Rev. Ernesto A. Salgado, D.D.
Archbishop of Nueva Segovia

Born 22 November 1936 at Sta. Lucia, Ilocos Sur.
Sacerdotal Ordination: 23 December 1961 in Vigan.
Episcopal Ordination: 15 January 1987 at St. Paul's

<(-: JokeS only :-)>

From cousin Felicitas *Ate Be* Cruz of Canada and of Iba, Zambales

Bill Gates: How's heaven, Steve?

Steve Jobs: Perfect, Bill! It doesn't have any wall or fence.

Bill Gates: So?

Steve Jobs: We don't need Windows and Gates.

Yearnings — God would no longer be in one place ... confined by a structure, a building ... but exist among people themselves whenever they engaged in acts of loving-kindness.

You may know of a man who is brilliant and talented, charismatic and appealing, a gifted musician and singer but you judge him as lacking in drive and motivation for success, never realizing his potential. Remember the rabbinic saying: *He who shows restraint is a hero; He who is happy with his lot is wealthy.* Amen.

**His Excellency**

Most Rev. Rodolfo F. Beltran, D.D.
Vicar Apostolic of Bontoc-Lagawe

Born 13 November 1948 Gattaran, Cagayan.
 Sacerdotal Ordination: 25 March 1976.
 Episcopal Ordination: 16 May 2006.

**His Excellency**

Most Rev. Christian V.F. Noel, D.D.
Bishop of Talibon

Born 17 November 1930 at Asturias, Cebu.
 Sacerdotal Ordination: 18 March 1961 Cebu
 Episcopal Ordination: 30 November 1998 at
 Cebu Metropolitan Cathedral.

ANNIVERSARIES**Episcopal Ordination – November 2012:**

His Eminence Ricardo J. Cardinal Emeritus Vidal; Bishop Carlito J. Cenzone of Baguio; Bishop Nereo D. Odchimar of Tandag; Bishop Rodolfo F. Beltran of Bontoc-Lagawe; and Bishop Christian V. F. Noel of Talibon.

Foundation Anniversaries: 20th Year – Diocesan Council of Daet; **16th Year** – Diocesan Council of Tarlac; and **7th Year** – Diocesan Council of Cubao.

25th Year – Section 93 Military Ordinariate.

92nd Year – Turno 5 now Turno 38 Obando.

6 Tondo, Manila.

7 now Turno 37 Navotas.

8 San Jose, Nueva Ecija.

9 now Turno 32 Taguig.

75th Year – Turno 822 Sumag, Bacolod.

25th Year – Turno 1380 Divina Amor Chapel, Lipa.

Turno 1381 Lal-lo, Cagayan.

43rd Year – Tarcisian Turno 34 San Roque, Navotas.

39th Year – Tarcisian Turno 59 Lourdes, Angeles City.

36th Year – Tarcisian Turno 86 Mariveles.

Tarcisian Turno 87 San Juan, Manila.

Tarcisian Turno 89 Rizal, Nueva Ecija.

31st Year – Tarcisian Turno 113 Aplaya, Bauan.

Tarcisian Turno 114 Tanay, Rizal.

30th Year – Tarcisian Turno 125 IVS, Marikina.

11 October 1962: 50 years ago, Pope John XXIII calls the Second Vatican Council to order, apologizing to Protestants and Jews for sins Catholics committed against them and chiding those in the Catholic Church who thought it improper to admit sins of the Catholic ecclesiastical structure.

10 December 1948: 64 years ago, the Universal Declaration of Human Rights is adopted and ratified in Paris, France. The Declaration is the result of the experience in World War II, representing the first global expression of rights to which all human beings are inherently entitled. In the Catholic Church, much have to be gained by its assembly by way of rights.

Constantinople

From *First Crusader* by Geoffrey Regan.

Odoacer's conquest of Dalmatia – the last bastion of Roman rule – completed the Kingdom of Italy. By AD 480, the western part of the Roman Empire had been splintered into independent kingdoms ruled mostly by Germanic tribes – Britain by the Anglo-Saxons; France by the Franks; Portugal and Spain by the Vandals; Austria, Italy and Greece by the Goths.



Destitute as Rome was, the Roman Empire of the East in Constantinople was much wealthier and could afford to pay for large numbers of professional soldiers augmented by mercenaries. Constantinople could buy off its enemies without any difficulty. The political, economic and military control of the Constantinople's resources remained safe as it was located at the crossroads of several major trade and military routes.

In contrast, the Roman Empire of the West centered in Rome was fragmented. It had transferred its capital to Ravenna in AD 402 largely for defensive reasons. In AD 526, it became fully controlled by Germanic forces. In the 6th century (AD 527-567), Constantinople re-conquered parts of its territory in North Africa and southern France, and all of Italy.

This reconquest of Italy devastated the country's political and economic structures; and then, another Germanic tribe – the Lombards – entered Italy from the north and began an invasion of the country. In AD 568, the Lombards, took Italy from Constantinople. Henceforth, the East would focus mainly on defending its traditional territories – modern-day Greece, Turkey, Lebanon, Syria, Israel and the Arabian Peninsula.

From the 7th century onwards, Constantinople no longer had the necessary military strength for reunification. Constantinople's influence in Italy was limited to a diagonal band running roughly from Ravenna – where the representative of Constantinople, called the Exarch, was located – to Rome and south to Naples.

The Bishop of Rome – now called the Pope, the largest landowner and most prestigious figure in Italy – began by default to take on much of the ruling authority that Constantinople was unable to project to the area around the city of Rome.

Thus, while remaining to be subjects of the Roman Empire of the East, in practice, the City of Rome became an independent state ruled by the Church. The Church's growing independence, combined with popular support for the Papacy in Italy, enabled various Popes to defy the will of Constantinople.

Nevertheless, the Pope and the Exarch worked together to curb the rising power of the Lombards in Italy. As Constantinople weakened, though, the Papacy took an ever larger role in defending Rome from the Lombards through diplomacy, threats and bribery.

A climactic moment in the founding of a sovereign political entity called the Papal States – the modern State of Vatican City, an enclave within Italy's national capital, Rome – was the agreement over boundaries embodied in the Lombard king, Liutprand's, Donation of Sutri to Pope Gregory II in AD 728.

(To be continued in November 2012)