



Boston Catholic Journal



NIHIL NISI IESUM

Dedicated to Mary, Mother of God

Salus Animarum Suprema Lex Esto (Canon Law 175)

The Salvation of Souls is the Supreme Law in the Church

The Fullness of Truth



and the Magisterium of the Holy Catholic Church

Truth does not change

The *amplitude*, however, of what remains to be understood as *definitively* true (that is to say, true in such a way that nothing — no aspect, no dimension, no further possible understanding or comprehension of it is possible) — is presently such that it *is* conceivable that more, in fact, can be further predicated of what we hold to be true. So understood, absolute truth is always, and in some measure, beyond the pale of time in which more can be predicated of it. In other words, *the fullness of truth* is inherently *eschatological* — it remains to be completely revealed in Jesus Christ alone — Who **is** the Way, **the Truth**, and the Life (Saint John 14.6) in Whom, and before Whom, *all will be revealed* and nothing will remain hidden. And in this sense, too, *revelation* will be complete.

Until such a time, however, it is possible either to elicit more (analytically) of the truth we possess or to acquire further dimensions of the truth yet to be revealed or understood. This is not to say that we have no grasp of truth whatever! It is indefeasibly true that $1+1$ will *always* equal 2. The interior angles of any possible triangle will always equal 180 degrees. Such truthful statements are in the end ultimately tautologous, or redundant: the definition of a triangle as a three-sided figure, the sum of whose interiors angles equals 180 degrees, and a figure which is

three-sided and whose interior angles equal 180 degrees is what we understand as a triangle ... are absolutely identical. To state the one is to define the other.

Apart from such purely analytical statements that populate geometry and logic, we never possess the *entirety* of truth about *anything existential whatsoever*. More can always be predicated of it — with the sole (logical) stipulation that what furthermore *can* be said of it can be neither *inconsistent with* nor *contradictory to* it.

This is not to say that what we hold to be true is inherently defective; what is *presently* true will *always* be true and will never cease to be true; it is merely incomplete relative to all truthful statements than *can* and *will* be predicated of it, *such that what is true of it is exhaustively and definitively stated about it — and nothing further truthful can be stated relative to it*. The *complete* truth about any existent encompasses too many aspects to be exhausted for the simple reason that its existence in time will never be totally enacted *until the end of time* — and more can predicated of anything ... than what is predicable of it at *this* moment in time and in moments *past*.

This does not mean that what is true will ever *cease* to be true — *we cannot*

abolish what is true, nor will what is true ever be not-true. The totality of the truth pertaining to *anything created* only obtains in that final and definitive denouement beyond which nothing further can be stated about it in both time and place. What remains to be truthfully stated about it is continually explicated in time — until time itself is no more.

However — and *this is vital* — *truth never ceases to be the truth and never contradicts itself*: one truth does not abolish another truth — nor does it contradict a truth already revealed.

For this reason, the *Magisterium* of the Church teaches us what the Holy Ghost will lead us into all truth which is and must be completely consistent with what has been already revealed. More remains true to be said than what has already been said — until the fullness of truth culminates in the blinding reality of the *Parousia*, or the Second Coming of Christ, when this world will pass away, and all within it. Only then will the *fullness of truth* be realized, for *no more* could possibly be predicated of what has reached its culmination in time and has passed into eternity.

Of one thing we are certain: *what the Holy Ghost will yet reveal to us will not abolish or contradict* what He has already taught us, revealed to His Church in

Holy Scripture and in the Sacred Deposit of Faith of 2000 years. Simply put, God,
Who **is** Truth, cannot possibly contradict Himself.

Geoffrey K. Mondello
Editor
Boston Catholic Journal



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