

*The Knights of Columbus presents
The Veritas Series
“Proclaiming the Faith in the Third Millennium”*

Catholic Word Book

Our text is not intended to provide the last word on any topic, but simply an elementary explanation, a starting point for further investigation.

General Editor
Father Juan-Diego Brunetta, O.P.
Director of the Catholic Information Service
Knights of Columbus Supreme Council

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Catholic Information Service
Knights of Columbus Supreme Council
PO Box 1971
New Haven CT 06521-1971

www.kofc.org/cis
cis@kofc.org
203-752.4267
203-752-4018 fax

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A

Abbacy Nullius: A non diocesan territory whose people are under the pastoral care of an abbot acting in general in the manner of a bishop.

Abbess: The female superior of a monastic community of nuns; e.g., Benedictines, Poor Clares, some others. Elected by members of the community, an abbess has general authority over her community but no sacramental jurisdiction.

Abbey: *See* Monastery.

Abbot: The male superior of a monastic community of men religious; e.g., Benedictines, Cistercians, some others. Elected by members of the community, an abbot has ordinary jurisdiction and general authority over his community. Eastern Rite equivalents of an abbot are a hegumen and an archimandrite. A regular abbot is the head of an abbey or monastery. An abbot general or archabbot is the head of a congregation consisting of several monasteries. An abbot primate is the head of the modern Benedictine Confederation.

Abiogenesis: The term used to describe the spontaneous generation of living matter from non-living matter.

Ablution: A term derived from Latin, meaning washing or cleansing, and referring to the cleansing of the hands of a priest celebrating Mass, after the offering of gifts; and to the cleansing of the chalice with water and wine after Communion.

Abnegation: The spiritual practice of self-denial (or mortification), in order to atone

for past sins or in order to join oneself to the passion of Christ. Mortification can be undertaken through fasting, abstinence, or refraining from legitimate pleasure.

Abortion: Abortion is not only “the ejection of an immature fetus” from the womb, but is “also the killing of the same fetus in whatever way at whatever time from the moment of conception it may be procured.” (This clarification of Canon 1398, reported in the Dec. 5, 1988, edition of *L'Osservatore Romano*, was issued by the Pontifical Council for the Interpretation of Legislative Texts — in view of scientific developments regarding ways and means of procuring abortion.) Accidental expulsion, as in cases of miscarriage, is without moral fault. Direct abortion, in which a fetus is intentionally removed from the womb, constitutes a direct attack on an innocent human being, a violation of the Fifth Commandment. A person who procures a completed abortion is automatically excommunicated (Canon 1398 of the *Code of Canon Law*); also excommunicated are all persons involved in a deliberate and successful effort to bring about an abortion. Direct abortion is not justifiable for any reason, e.g., therapeutic, for the physical and/or psychological welfare of the mother; preventive, to avoid the birth of a defective or unwanted child; social, in the interests of family and/or community. Indirect abortion, which occurs when a fetus is expelled during medical or other treatment of the mother for a reason other than procuring expulsion, is permissible under the principle of double effect for a proportionately serious reason; e.g., when a medical or surgical procedure is necessary to save the life of the mother. Such a

procedure should not be confused with the purportedly “medical” procedure of the partial-birth abortion, a particularly cruel form of abortion.

Abrogation: The Abolition or elimination of a law by some official action. In Canon Law, abrogation occurs through a direct decree of the Holy See or by the enactment of a later or subsequent law contrary to the former law.

Absolute: (1) A term in philosophy, first introduced at the end of the 18th century and used by Scholasticism, that signifies the “perfect being” (i.e., God), who relies upon no one for existence. Modern philosophical thought has added two new concepts: a) the Absolute is the sum of all being; b) the Absolute has no relationship with any other things; the Absolute is thus unknowable. These concepts are agnostic and contrary to Catholicism, which holds that God is the cause of all being (and hence not the sum) and is knowable by his creatures, at least in part. (2) Certain truths, revealed by God, which are unchanging.

Absolution, Sacramental: The act by which bishops and priests, acting as agents of Christ and ministers of the Church, grant forgiveness of sins in the sacrament of penance. The essential formula of absolution is: “I absolve you from your sins; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.” The power to absolve is given with ordination to the priesthood and episcopate. Priests exercise this power in virtue of authorization (faculties) granted by a bishop, a religious superior or canon law. Authorization can be limited or restricted

regarding certain sins and penalties or censures. In cases of necessity, and also in cases of the absence of their own confessors, Eastern and Latin Rite Catholics may ask for and receive sacramental absolution from an Eastern or Latin Rite priest; so may Polish National Catholics, according to a Vatican decision issued in May, 1993. Any priest can absolve a person in danger of death; in the absence of a priest with the usual faculties, this includes a laicized priest or a priest under censure. (*See* additional entry under Sacraments.)

Abstinence: 1. The deliberate deprivation by a person of meat or of foods prepared with meat on those days prescribed by the Church as penitential (Ash Wednesday, Good Friday, and all Fridays of the year which are not solemnities — in the United States, not all Fridays of the year but only the Fridays of Lent). Those fourteen years of age and above are bound by the discipline. (2) Sexual abstinence is the willing refrain from sexual intercourse; total abstinence is observed in obedience to the Sixth Commandment by single persons and couples whose marriages are not recognized by the Church as valid; periodic abstinence or periodic continence is observed by a married couple for regulating conception by natural means or for ascetical motives.

Adoration: The highest act and purpose of religious worship, which is directed in love and reverence to God alone in acknowledgment of his infinite perfection and goodness, and of his total dominion over creatures. Adoration, which is also called latria, consists of internal and external elements, private and social

prayer, liturgical acts and ceremonies, and especially sacrifice.

Adultery: Marital infidelity. Sexual intercourse between a married person and another to whom one is not married, a violation of the obligations of the marital covenant, chastity and justice; any sin of impurity (thought, desire, word, action) involving a married person who is not one's husband or wife has the nature of adultery.

Advent Wreath: A wreath of laurel, spruce, or similar foliage with four candles which are lighted successively in the weeks of Advent to symbolize the approaching celebration of the birth of Christ, the Light of the World, at Christmas. The wreath originated among German Protestants.

Agape: A Greek word, meaning love, love feast, designating the meal of fellowship eaten at some gatherings of early Christians. Although held in some places in connection with the Mass, the agape was not part of the Mass, nor was it of universal institution and observance. It was infrequently observed by the fifth century and disappeared altogether between the sixth and eighth centuries.

Age of Reason: (1) The time of life when one begins to distinguish between right and wrong, to understand an obligation and take on moral responsibility; seven years of age is the presumption in church law. (2) Historically, the 18th century period of Enlightenment in England and France, the age of the Encyclopedists and Deists. According to a basic thesis of the Enlightenment, human experience and reason are the only sources of certain

knowledge of truth; consequently, faith and revelation are discounted as valid sources of knowledge, and the reality of supernatural truth is called into doubt and/or denied.

Aggiornamento: An Italian word having the general meaning of bringing up to date, renewal, revitalization, descriptive of the processes of spiritual renewal and institutional reform and change in the Church; fostered by the Second Vatican Council.

Agnosticism: A theory which holds that a person cannot have certain knowledge of immaterial reality, especially the existence of God and things pertaining to him. Immanuel Kant, one of the philosophical fathers of agnosticism, stood for the position that God, as well as the human soul, is unknowable on speculative grounds; nevertheless, he found practical imperatives for acknowledging God's existence, a view shared by many agnostics. The First Vatican Council declared that the existence of God and some of his attributes can be known with certainty by human reason, even without divine revelation. The word agnosticism was first used, in the sense given here, by T. H. Huxley in 1869.

Agnus Dei: A Latin phrase, meaning Lamb of God. (1) A title given to Christ, the Lamb (victim) of the Sacrifice of the New Law (on Calvary and in Mass). (2) A prayer said at Mass before the reception of Holy Communion. (3) A sacramental. It is a round paschal candle fragment blessed by the pope. On one side it bears the impression of a lamb, symbolic of Christ. On the reverse side, there may be any one

of a number of impressions; e.g., the figure of a saint, the name and coat of arms of the reigning pope. The *agnus dei* may have originated at Rome in the fifth century. The first definite mention of it dates from about 820.

Akathist Hymn: The most profound and famous expression of Marian devotion in churches of the Byzantine Rite. It consists of 24 sections, 12 of which relate to the Gospel of the Infancy and 12 to the mysteries of the Incarnation and the virginal motherhood of Mary. In liturgical usage, it is sung in part in Byzantine churches on the first four Saturdays of Lent and in toto on the fifth Saturday; it is also recited in private devotion. It is of unknown origin prior to 626, when its popularity increased as a hymn of thanksgiving after the successful defense and liberation of Constantinople, which had been under siege by Persians and Avars. Akathist means “without sitting,” indicating that the hymn is recited or sung while standing. Pope John Paul, in a decree dated May 25, 1991, granted a plenary indulgence to the faithful of any rite who recite the hymn in a church or oratory, as a family, in a religious community or in a pious association — in conjunction with the usual conditions of freedom from attachment to sin, reception of the sacraments of penance and the Eucharist, and prayers for the intention of the pope (e.g., an Our Father, the Apostles’ Creed and an aspiration). A partial indulgence can be gained for recitation of the hymn in other circumstances.

Alleluia: An exclamation of joy derived from Hebrew, “All hail to him who is,

praise God,” with various use in the liturgy and other expressions of worship.

Allocution: A formal type of papal address, as distinguished from an ordinary sermon or statement of views.

Alms: An act, gift or service of compassion, motivated by love of God and neighbor, for the help of persons in need; an obligation of charity, which is measurable by the ability of one person to give assistance and by the degree of another’s need. Almsgiving, along with prayer and fasting, is regarded as a work of penance as well as an exercise of charity. (See Mercy, Works of.)

Alpha and Omega: The first and last letters of the Greek alphabet, used to symbolize the eternity of God (Rv 1:8) and the divinity and eternity of Christ, the beginning and end of all things (Rv 21:6; 22:13). Use of the letters as a monogram of Christ originated in the fourth century or earlier.

Amen: A Hebrew word meaning truly, it is true. In the Gospels, Christ used the word to add a note of authority to his statements. In other New Testament writings, as in Hebrew usage, it was the concluding word to doxologies. As the concluding word of prayers, it expresses assent to and acceptance of God’s will.

Anamnesis: A prayer recalling the saving mysteries of the death and resurrection of Jesus, following the consecration at Mass in the Latin Rite.

Anaphora: A Greek term for the Canon or Eucharistic Prayer of the Mass.

Anathema: A Greek word with the root meaning of cursed or separated and the adapted meaning of excommunication, used in church documents, especially the canons of ecumenical councils, for the condemnation of heretical doctrines and of practices opposed to proper discipline.

Anchorite: A kind of hermit living in complete isolation and devoting himself exclusively to exercises of religion and severe penance according to a rule and way of life of his own devising. In early Christian times, anchorites were the forerunners of the monastic life. The closest contemporary approach to the life of an anchorite is that of Carthusian and Camaldolese hermits.

Angels: Purely spiritual beings with intelligence and free will whose name indicates their mission as servants and messengers of God. They were created before the creation of the visible universe. Good angels enjoy the perfect good of the beatific vision. They can intercede for persons. The doctrine of guardian angels, although not explicitly defined as a matter of faith, is rooted in long standing tradition. No authoritative declaration has ever been issued regarding choirs or various categories of angels: seraphim, cherubim, thrones, dominations, principalities, powers, virtues, archangels and angels. Archangels commemorated in the liturgy are: Michael, leader of the angelic host and protector of the synagogue; Raphael, guide of Tobiah and healer of his father; Gabriel, angel of the Incarnation. Fallen angels, the chief of whom is called the Devil or Satan, rejected the love of God and were therefore

banished from heaven to hell. They can tempt persons to commit sin.

Angelus: A devotion which commemorates the Incarnation of Christ. It consists of three versicles, three Hail Marys and a special prayer, and recalls the announcement to Mary by the Archangel Gabriel that she was chosen to be the Mother of Christ, her acceptance of the divine will, and the Incarnation (Lk 1:26-38). The Angelus is recited in the morning, at noon and in the evening. The practice of reciting the Hail Mary in honor of the Incarnation was introduced by the Franciscans in 1263. The *Regina Caeli*, commemorating the joy of Mary at Christ's Resurrection, replaces the Angelus during the Easter season.

Anger (Wrath): Passionate displeasure arising from some kind of offense suffered at the hands of another person, frustration or other cause, combined with a tendency to strike back at the cause of the displeasure; a violation of the Fifth Commandment and one of the capital sins if the displeasure is out of proportion to the cause and/or if the retaliation is unjust.

Anglican Orders: Holy orders conferred according to the rite of the Anglican Church, which Leo XIII declared null and void in the bull *Apostolicae Curae*, Sept. 13, 1896. The orders were declared null because they were conferred according to a rite that was substantially defective in form and intent, and because of a break in apostolic succession that occurred when Matthew Parker became head of the Anglican hierarchy in 1559. In making his declaration, Pope Leo cited earlier arguments against validity made by Julius

III in 1553 and 1554 and by Paul IV in 1555. He also noted related directives requiring absolute ordination, according to the Catholic ritual, of convert ministers who had been ordained according to the Anglican Ordinal.

Anglican Use Parishes: In line with Vatican-approved developments since 1980, several Anglican use parishes have been established in the United States with the right to continue using some elements of Anglican usage in their liturgical celebrations. A Vatican document dated Mar. 31, 1981, said: "In June, 1980, the Holy See, through the Congregation for the Doctrine of the Faith, agreed to the request presented by the bishops of the United States of America in behalf of some clergy and laity formerly or actually belonging to the Episcopal (Anglican) Church for full communion with the Catholic Church. The Holy See's response to the initiative of these Episcopalians includes the possibility of a 'pastoral provision' which will provide, for those who desire it, a common identity reflecting certain elements of their own heritage."

Animals: Creatures of God, they are entrusted to human stewardship for appropriate care, use for human needs, as pets, for reasonable experimentation for the good of people. They should not be subject to cruel treatment.

Annulment: A decree issued by an appropriate Church authority or tribunal that a sacrament or ecclesiastical act is invalid and therefore lacking in all legal or canonical consequences.

Antichrist: The "deceitful one," the "antichrist" (2 Jn 7), adversary of Christ and the kingdom of God, especially in the end time before the second coming of Christ. The term is also used in reference to anti Christian persons and forces in the world.

Antiphon: (1) A short verse or text, generally from Scripture, recited in the Liturgy of the Hours before and after psalms and canticles. (2) Any verse sung or recited by one part of a choir or congregation in response to the other part, as in antiphonal or alternate chanting.

Anti-Semitism: A prejudice against Jews, and often accompanied by persecution. The prejudice has existed historically from the time of the ancient Persian Empire and survives even to the present day. It has been condemned consistently by the Church as being in opposition to scriptural principles and Christian charity.

Apologetics: The science and art of developing and presenting the case for the reasonableness of the Christian faith, by a wide variety of means including facts of experience, history, science, philosophy. The constant objective of apologetics, as well as of the total process of pre evangelization, is preparation for response to God in faith; its ways and means, however, are subject to change in accordance with the various needs of people and different sets of circumstances.

Apostasy: (1) The total and obstinate repudiation of the Christian faith. An apostate automatically incurs a penalty of excommunication. (2) Apostasy from orders is the unlawful withdrawal from or

rejection of the obligations of the clerical state by a man who has received major orders. An apostate from orders is subject to a canonical penalty. (3) Apostasy from the religious life occurs when a Religious with perpetual vows unlawfully leaves the community with the intention of not returning, or actually remains outside the community without permission. An apostate from religious life is subject to a canonical penalty.

Apostolate: The ministry or work of an apostle. In Catholic usage, the word is an umbrella like term covering all kinds and areas of work and endeavor for the service of God and the Church and the good of people. Thus, the apostolate of bishops is to carry on the mission of the Apostles as pastors of the People of God: of priests, to preach the word of God and to carry out the sacramental and pastoral ministry for which they are ordained; of religious, to follow and do the work of Christ in conformity with the evangelical counsels and their rule of life; of lay persons, as individuals and/or in groups, to give witness to Christ and build up the kingdom of God through practice of their faith, professional competence and the performance of good works in the concrete circumstances of daily life. Apostolic works are not limited to those done within the Church or by specifically Catholic groups, although some apostolates are officially assigned to certain persons or groups and are under the direction of church authorities. Apostolate derives from the commitment and obligation of baptism, confirmation, holy orders, matrimony, the duties of one's state in life, etc.

Apostolic Succession: Bishops of the Church, who form a collective body or college, are successors to the Apostles by ordination and divine right; as such they carry on the mission entrusted by Christ to the Apostles as guardians and teachers of the deposit of faith, principal pastors and spiritual authorities of the faithful. The doctrine of apostolic succession is based on New Testament evidence and the constant teaching of the Church, reflected as early as the end of the first century in a letter of Pope St. Clement to the Corinthians. A significant facet of the doctrine is the role of the pope as the successor of St. Peter, the vicar of Christ and head of the college of bishops. The doctrine of apostolic succession means more than continuity of apostolic faith and doctrine; its basic requisite is ordination by the laying on of hands in apostolic succession.

Archives: Documentary records, and the place where they are kept, of the spiritual and temporal government and affairs of the Church, a diocese, church agencies like the departments of the Roman Curia, bodies like religious institutes, and individual parishes. The collection, cataloguing, preserving, and use of these records are governed by norms stated in canon law and particular regulations. The strictest secrecy is always in effect for confidential records concerning matters of conscience, and documents of this kind are destroyed as soon as circumstances permit.

Ark of the Covenant: The sacred chest of the Israelites in which were placed and carried the tablets of stone inscribed with the Ten Commandments, the basic moral precepts of the Old Covenant (Ex 25: 10 22; 37:1 9). The Ark was also a symbol of

God's presence. The Ark was probably destroyed with the Temple in 586 B.C.

Asceticism: The practice of self discipline. In the spiritual life, asceticism — by personal prayer, meditation, self denial, works of mortification, and outgoing interpersonal works — is motivated by love of God and contributes to growth in holiness.

Ashes: Religious significance has been associated with their use as symbolic of penance since Old Testament times. Thus, ashes of palm blessed on the previous Sunday of the Passion are placed on the foreheads of the faithful on Ash Wednesday to remind them to do works of penance, especially during the season of Lent, and that they are dust and unto dust will return. Ashes are a sacramental.

Aspergillum: A vessel or device used for sprinkling holy water. The ordinary type is a metallic rod with a bulbous tip which absorbs the water and discharges it at the motion of the user's hand.

Aspersory: A portable metallic vessel, similar to a pail, for carrying holy water.

Aspiration (Ejaculation): Short exclamatory prayer; e.g., My Jesus, mercy.

Atheism: Denial of the existence of God, finding expression in a system of thought (speculative atheism) or a manner of acting (practical atheism) as though there were no God. The Second Vatican Council, in its Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*, Nos. 19 to 21), noted that a profession of atheism may represent an explicit denial of God,

the rejection of a wrong notion of God, an affirmation of man rather than of God, an extreme protest against evil. It said that such a profession might result from acceptance of such propositions as: there is no absolute truth; man can assert nothing, absolutely nothing, about God; everything can be explained by scientific reasoning alone; the whole question of God is devoid of meaning.

Atonement: The redemptive activity of Christ, who reconciled man with God through his Incarnation and entire life, and especially by his suffering and Resurrection. The word also applies to prayer and good works by which persons join themselves with and take part in Christ's work of reconciliation and reparation for sin.

Attributes of God: Perfections of God. God possesses — and is — all the perfections of being, without limitation. Because he is infinite, all of these perfections are one, perfectly united in him. Because of the limited power of human intelligence, divine perfections — such as omnipotence, truth, love, etc. — are viewed separately, as distinct characteristics, even though they are not actually distinct in God.

Authority, Ecclesiastical: The authority exercised by the Church, and particularly by the pope and the bishops; it is delegated by Jesus Christ to St. Peter. This authority extends to all those matters entrusted to the Apostles by Christ, including teaching of the Faith, the liturgy and sacraments, moral guidance, and the administration of discipline.

Avarice (Covetousness): A disorderly and unreasonable attachment to and desire for material things; called a capital sin because it involves preoccupation with material things to the neglect of spiritual goods and obligations of justice and charity.

Ave Maria: See Hail Mary.

B

Baldacchino: A canopy over an altar.

Baptism: See Sacraments.

Beatification: A preliminary step toward canonization of a saint. It begins with an investigation of the candidate's life, writings and heroic practice of virtue, and, except in the case of martyrs, the certification of one miracle worked by God through his or her intercession. If the findings of the investigation so indicate, the pope decrees that the Servant of God may be called Blessed and may be honored locally or in a limited way in the liturgy. Additional procedures lead to canonization (see separate entry).

Beatific Vision: The intuitive, immediate and direct vision and experience of God enjoyed in the light of glory by all the blessed in heaven. The vision is a supernatural mystery.

Beatitude: A literary form of the Old and New Testaments in which blessings are promised to persons for various reasons. Beatitudes are mentioned 26 times in the Psalms, and in other books of the Old Testament. The best known Beatitudes — identifying blessedness with participation in the kingdom of God and his

righteousness, and descriptive of the qualities of Christian perfection — are those recounted in Mt 5:3-12 and Lk 6:20-23. The Beatitudes are of central importance in the teaching of Jesus.

Benedictus: The canticle or hymn of Zechariah at the circumcision of St. John the Baptist (Lk 1:68-79). It is an expression of praise and thanks to God for sending John as a precursor of the Messiah. The Benedictus is recited in the Liturgy of the Hours as part of the Morning Prayer.

Biglietto: A papal document of notification of appointment to the cardinalate.

Biretta: A stiff, square hat with three ridges on top worn by clerics in church and on other occasions.

Blasphemy: Any internal or external expression of hatred, reproach, insult, defiance or contempt with respect to God and the use of his name, principally, and to the Church, saints and sacred things, secondarily; a serious sin, directly opposed to the second commandment. Blasphemy against the Spirit is the deliberate refusal to accept divine mercy, rejection of forgiveness of sins and of the promise of salvation. The sin that is unforgivable because a person refuses to seek or accept forgiveness.

Blessing: Invocation of God's favor, by official ministers of the Church or by private individuals. Blessings are recounted in the Old and New Testaments, and are common in the Christian tradition. Many types of blessings are listed in the Book of Blessings of the Roman Ritual. Private

blessings, as well as those of an official kind, are efficacious. Blessings are imparted with the Sign of the Cross and appropriate prayer.

Bride of Christ: A metaphorical title that denotes the intimate union that Christ enjoys with his Church; the title is mentioned specifically in the NT (2 Cor 11:2).

Brief, Apostolic: A papal letter, less formal than a bull, signed for the pope by a secretary and impressed with the seal of the Fisherman's Ring. Simple apostolic letters of this kind are issued for beatifications and with respect to other matters.

Bull, Apostolic: Apostolic letter, a solemn form of papal document, beginning with the name and title of the pope (e.g., John Paul II, Servant of the Servants of God), dealing with an important subject, sealed with a *bull* or red ink imprint of the device on the *bull*. Bulls are issued to confer the titles of bishops and cardinals, to promulgate canonizations, to proclaim Holy Years and for other purposes. A collection of bulls is called a *bullarium*.

Burial, Ecclesiastical: Interment with ecclesiastical rites, a right of the Christian faithful. The Church recommends burial of the bodies of the dead, but cremation is permissible if it does not involve reasons against church teaching. Ecclesiastical burial is in order for catechumens; for unbaptized children whose parents intended to have them baptized before death; and even, in the absence of their own ministers, for baptized non Catholics unless it would be considered against their will.

Burse, Financial: A special fund maintained by a diocese, religious institute, or private foundation usually endowed by a private benefactor; it often has the purpose of making possible the education of candidates for the priesthood.

C

Calumny (Slander): Harming the name and good reputation of a person by lies; a violation of obligations of justice and truth. Restitution is due for calumny.

Calvary: A knoll about 15 feet high just outside the western wall of Jerusalem where Christ was crucified, so called from the Latin *calvaria* (skull) which described its shape.

Canon: A Greek word meaning rule, norm, standard, measure. (1) The word designates the Canon of Sacred Scripture, which is the list of books recognized by the Church as inspired by the Holy Spirit. (2) The term also designates the canons (Eucharistic Prayers, anaphoras) of the Mass, the core of the eucharistic liturgy. (3) Certain dignitaries of the Church have the title of Canon, and some religious are known as Canons. (See Bible.)

Canonization: An infallible declaration by the pope that a person, who died as a martyr and/or practiced Christian virtue to a heroic degree, is now in heaven and is worthy of honor and imitation by all the faithful. Such a declaration is preceded by the process of beatification and another detailed investigation concerning the person's reputation for holiness, writings, and (except in the case of martyrs) a miracle ascribed to his or her intercession

after death. The pope can dispense from some of the formalities ordinarily required in canonization procedures (equivalent canonization), as Pope John XXIII did in the canonization of St. Gregory Barbarigo on May 26, 1960. A saint is worthy of honor in liturgical worship throughout the universal Church. From its earliest years the Church has venerated saints. Public official honor always required the approval of the bishop of the place. Martyrs were the first to be honored. St. Martin of Tours, who died in 397, was an early non martyr venerated as a saint. The earliest canonization by a pope with positive documentation was that of St. Ulrich (Uldaric) of Augsburg by John XV in 993. Alexander III reserved the process of canonization to the Holy See in 1171. In 1588 Sixtus V established the Sacred Congregation of Rites for the principal purpose of handling causes for beatification and canonization: this function is now the work of the Congregation for the Causes of Saints. The official listing of saints and blessed is contained in the Roman Martyrology (revised, updated, and published in 2002 by the Congregation for Divine Worship and the Discipline of the Sacraments) and related decrees issued after its last publication. Butler's unofficial *Lives of the Saints* (1956 and recently updated) contains 2,565 entries. The Church regards all persons in heaven as saints, not just those who have been officially canonized. (See *Beatification, Saints, Canonizations* by Leo XIII and His Successors.)

Canticle: A scriptural chant or prayer differing from the psalms. Three of the canticles prescribed for use in the Liturgy of the Hours are: the *Magnificat*, the Canticle of Mary (Lk 1:46 55); the *Benedictus*, the Canticle of Zechariah (Lk 1:68 79); and the *Nunc Dimittis*, the Canticle of Simeon (Lk 2:29 32).

Capital Punishment: Punishment for crime by means of the death penalty. The political community, which has authority to provide for the common good, has the right to defend itself and its members against unjust aggression and may in extreme cases punish with the death penalty persons found guilty before the law of serious crimes against individuals and a just social order. Such punishment is essentially vindictive. Its value as a crime deterrent is a matter of perennial debate. The prudential judgment as to whether or not there should be capital punishment belongs to the civic community. The U.S. Supreme Court, in a series of decisions dating from June 29, 1972, ruled against the constitutionality of statutes on capital punishment except in specific cases and with appropriate consideration, with respect to sentence, of mitigating circumstances of the crime. Pope John Paul II, in his encyclical letter *Evangelium Vitae* ("The Gospel of Life"), wrote: "There is a growing tendency, both in the Church and in civil society, to demand that it (capital punishment) be applied in a very limited way or even that it be abolished completely." Quoting the *Catechism of the Catholic Church*, the pope wrote: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself

Canon Law: See under **Canon Law**.

to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person.”

Capital Sins: Sins which give rise to other sins: pride, avarice, lust, wrath (anger), gluttony, envy, sloth.

Cardinal Virtues: The four principal moral virtues are prudence, justice, temperance and fortitude.

Casuistry: In moral theology, the application of moral principles to specific cases. Casuistry can be of assistance because it takes the abstract and makes it practical in a particular situation. It has definite limitations and does not replace the conscience in the decision-making process; additionally, it must be aligned with the cardinal virtue of prudence.

Catacombs: Underground Christian cemeteries in various cities of the Roman Empire and Italy, especially in the vicinity of Rome; the burial sites of many martyrs and other Christians.

Catechesis: The whole complex of church efforts to make disciples of Christ, involving doctrinal instruction and spiritual formation through practice of the faith.

Catechism: A systematic presentation of the fundamentals of Catholic doctrine regarding faith and morals. Sources are Sacred Scripture, tradition, the magisterium (teaching authority of the Church), the writings of Fathers and Doctors of the Church, liturgy. The new

Catechism of the Catholic Church, published Oct. 11, 1992, consists of four principal sections: the profession of faith, (the Creed), the sacraments of faith, the life of faith (the Commandments) and the prayer of the believer (the Lord's Prayer). The 16th century Council of Trent mandated publication of the *Roman Catechism*. Catechisms such as these two are useful sources for other catechisms serving particular needs of the faithful and persons seeking admission to the Catholic Church.

Catechumen: A person preparing in a program (catechumenate) of instruction and spiritual formation for baptism and reception into the Church. The Church has a special relationship with catechumens. It invites them to lead the life of the Gospel, introduces them to the celebration of the sacred rites, and grants them various prerogatives that are proper to the faithful (one of which is the right to ecclesiastical burial). (See Rite of Christian Initiation of Adults, under Baptism.)

Cathedra: A Greek word for chair, designating the chair or seat of a bishop in the principal church of his diocese, which is therefore called a cathedral.

Cathedraticum: The tax paid to a bishop by all churches and benefices subject to him for the support of episcopal administration and for works of charity.

Catholic: A Greek word, meaning universal, first used in the title Catholic Church in a letter written by St. Ignatius of Antioch about 107 to the Christians of Smyrna.

Celebret: A Latin word, meaning “Let him celebrate,” the name of a letter of recommendation issued by a bishop or other superior stating that a priest is in good standing and therefore eligible to celebrate Mass or perform other priestly functions.

Celibacy: The unmarried state of life, required in the Roman Church of candidates for holy orders and of men already ordained to holy orders, for the practice of perfect chastity and total dedication to the service of people in the ministry of the Church. Celibacy is enjoined as a condition for ordination by church discipline and law, not by dogmatic necessity. In the Roman Church, a consensus in favor of celibacy developed in the early centuries while the clergy included both celibates and men who had been married once. The first local legislation on the subject was enacted by a local council held in Elvira, Spain, about 306; it forbade bishops, priests, deacons and other ministers to have wives. Similar enactments were passed by other local councils from that time on, and by the 12th century particular laws regarded marriage by clerics in major orders to be not only unlawful but also null and void. The latter view was translated by the Second Lateran Council in 1139 into what seems to be the first written universal law making holy orders an invalidating impediment to marriage. In 1563 the Council of Trent ruled definitely on the matter and established the discipline in force in the Roman Church. Some exceptions to this discipline have been made in recent years. A number of married Protestant and Episcopalian (Anglican) clergymen who became converts and were

subsequently ordained to the priesthood have been permitted to continue in marriage. Married men over the age of 35 can be ordained to the permanent diaconate. Eastern Church discipline on celibacy differs from that of the Roman Church. In line with legislation enacted by the Synod of Trullo in 692 and still in force, candidates for holy orders may marry before becoming deacons and may continue in marriage thereafter, but marriage after ordination is forbidden. Bishops of Eastern Catholic Churches in the U.S., however, do not ordain married candidates for the priesthood. Bishops of Eastern Catholic Churches are unmarried.

Cenacle: The upper room in Jerusalem where Christ ate the Last Supper with his Apostles.

Censer: A metal vessel with a perforated cover and suspended by chains, in which incense is burned. It is used at some Masses, Benediction of the Blessed Sacrament and other liturgical functions.

Censorship of Books: An exercise of vigilance by the Church for safeguarding authentic religious teaching. Pertinent legislation in a decree issued by the Congregation for the Doctrine of the Faith Apr. 9, 1975, is embodied in the Code of Canon Law (Book III, Title IV). The legislation deals with requirements for pre publication review and clearance of various types of writings on religious subjects. Permission to publish works of a religious character, together with the apparatus of reviewing them beforehand, falls under the authority of the bishop of the place where the writer lives or where the works are published. Clearance for publication is

usually indicated by the terms *Nihil obstat* (“Nothing stands in the way”) issued by the censor and *Imprimatur* (“Let it be printed”) authorized by the bishop. The clearing of works for publication does not necessarily imply approval of an author’s viewpoint or his manner of handling a subject.

Censures: Sanctions imposed by the Church on baptized Roman Catholics 18 years of age or older for committing certain serious offenses and for being or remaining obstinate therein: (1) excommunication (exclusion from the community of the faithful, barring a person from sacramental and other participation in the goods and offices of the community of the Church), (2) suspension (prohibition of a cleric to exercise orders) and (3) interdict (deprivation of the sacraments and liturgical activities). The intended purposes of censures are to correct and punish offenders; to deter persons from committing sins which, more seriously and openly than others, threaten the common good of the Church and its members; and to provide for the making of reparation for harm done to the community of the Church. Censures may be incurred automatically (*ipso facto*) on the commission of certain offenses for which fixed penalties have been laid down in church law (*latae sententiae*); or they may be inflicted by sentence of a judge (*ferendae sententiae*). Automatic excommunication is incurred for the offenses of abortion, apostasy, heresy and schism. Obstinacy in crime — also called contumacy, disregard of a penalty, defiance of church authority — is presumed by law in the commission of offenses for which automatic censures are decreed. The presence and degree of

contumacy in other cases, for which judicial sentence is required, is subject to determination by a judge. Absolution can be obtained from any censure, provided the person repents and desists from obstinacy. Absolution may be reserved to the pope, the bishop of a place, or the major superior of an exempt clerical religious institute. In danger of death, any priest can absolve from all censures; in other cases, faculties to absolve from reserved censures can be exercised by competent authorities or given to other priests. The penal law of the Church is contained in Book VI of the Code of Canon Law.

Ceremonies, Master of: One who directs the proceedings of a rite or ceremony during the function.

Chamberlain (*Camerlengo*): (1) the Chamberlain of the Holy Roman Church is a cardinal with special responsibilities, especially during the time between the death of one pope and the election of his successor; among other things, he safeguards and administers the goods and revenues of the Holy See and heads particular congregations of cardinals for special purposes. (*See* also Papal Election.) (2) the Chamberlain of the College of Cardinals has charge of the property and revenues of the College and keeps the record of business transacted in consistories. (3) the Chamberlain of the Roman Clergy is the president of the secular clergy of Rome.

Chancellor: Notary of a diocese, who draws up written documents in the government of the diocese; takes care of, arranges and indexes diocesan archives, records of dispensations and ecclesiastical trials.

Chancery: (1) A branch of church administration that handles written documents used in the government of a diocese. (2) The administrative office of a diocese, a bishop's office.

Chant: A type of sacred singing. It is either recitative in nature with a short two-to-six tones for an accentus, or melodic in one of three styles (syllabic, neumatic, or melismatic).

Chapel: A building or part of another building used for divine worship; a portion of a church set aside for the celebration of Mass or for some special devotion.

Chaplain: A priest — or, in some instances, a properly qualified religious or lay person — serving the pastoral needs of particular groups of people and institutions, such as hospitals, schools, correctional facilities, religious communities, the armed forces, etc.

Chaplet: A term, meaning little crown, applied to a rosary or, more commonly, to a small string of beads used for devotional purposes; e.g., the Infant of Prague chaplet.

Chapter: A general meeting of delegates of religious orders for elections and the handling of other important affairs of their communities.

Charismatic Renewal: A movement which originated with a handful of Duquesne University students and faculty members in the 1966-67 academic year and spread from there to Notre Dame, Michigan State University, the University of Michigan, other campuses and cities throughout the

U.S., and to well over 125 other countries. Scriptural keys to the renewal are: Christ's promise to send the Holy Spirit upon the Apostles; the description, in the Acts of the Apostles, of the effects of the coming of the Holy Spirit upon the Apostles on Pentecost; St. Paul's explanation, in the Letter to the Romans and 1 Corinthians, of the charismatic gifts (for the good of the Church and persons) the Holy Spirit would bestow on Christians; New Testament evidence concerning the effects of charismatic gifts in and through the early Church. The personal key to the renewal is baptism in the Holy Spirit. This is not a new sacrament but the personally experienced actualization of grace already sacramentally received, principally in baptism and confirmation. The experience of baptism in the Holy Spirit is often accompanied by the reception of one or more charismatic gifts. A characteristic form of the renewal is the weekly prayer meeting, a gathering which includes periods of spontaneous prayer, singing, sharing of experience and testimony, fellowship and teaching. (*See* also Index.)

Charisms: Gifts or graces given by God to persons for the good of others and the Church. Examples are special gifts for apostolic work, prophecy, healing, discernment of spirits, the life of evangelical poverty, here and now witness to faith in various circumstances of life. The Second Vatican Council made the following statement about charisms in the Dogmatic Constitution on the Church (No. 12): "It is not only through the sacraments and Church ministries that the same Holy Spirit sanctifies and leads the People of God and enriches it with virtues. Allotting his gifts 'to everyone according

as he will' (1 Cor 12:11), he distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit' (1 Cor 12:7). These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church. Still, extraordinary gifts are not to be rashly sought after, nor are the fruits of apostolic labor to be presumptuously expected from them. In any case, judgment as to their genuineness and proper use belongs to those who preside over the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good" (cf. 1 Thes 5:12; 19 21).

Charity: Love of God above all things for his own sake, and love of one's neighbor as oneself because and as an expression of one's love for God; the greatest of the three theological virtues. The term is sometimes also used to designate sanctifying grace.

Chastity: Properly ordered behavior with respect to sex. In marriage, the exercise of the procreative power is integrated with the norms and purposes of marriage. Outside of marriage, the rule is self denial of the voluntary exercise and enjoyment of the procreative faculty in thought, word or action. The vow of chastity, which reinforces the virtue of chastity with the virtue of religion, is one of the three vows

professed publicly by members of institutes of consecrated life.

Chirograph or Autograph Letter: A letter written by a pope himself, in his own handwriting.

Chrism: A mixture of olive or other vegetable oil and balsam (or balm), that is consecrated by a bishop for use in liturgical anointings: Baptism, Confirmation, Holy Orders, the blessing of an altar.

Christ: The title of Jesus, derived from the Greek translation *Christos* of the Hebrew term Messiah, meaning the Anointed of God, the Savior and Deliverer of his people. Christian use of the title is a confession of belief that Jesus is the Savior.

Christianity: The sum total of things related to belief in Christ — the Christian religion, Christian churches, Christians themselves, society based on and expressive of Christian beliefs, culture reflecting Christian values.

Christians: The name first applied about the year 43 to followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The word applies to persons who profess belief in the divinity and teachings of Christ and who give witness to him in life.

Circumcision: A ceremonial practice symbolic of initiation and participation in the covenant between God and Abraham.

Circumincension: The indwelling of each divine Person of the Holy Trinity in the others.

Clergy: Men ordained to holy orders and commissioned for sacred ministries and assigned to pastoral and other duties for the service of the people and the Church.

(1) Diocesan or secular clergy are committed to pastoral ministry in parishes and in other capacities in a particular church (diocese) under the direction of their bishop, to whom they are bound by a promise of obedience. (2) Regular clergy belong to religious institutes (orders, congregations, societies — institutes of consecrated life) and are so called because they observe the rule (*regula*, in Latin) of their respective institutes. They are committed to the ways of life and apostolates of their institutes. In ordinary pastoral ministry, they are under the direction of local bishops as well as their own superiors.

Clericalism: A term generally used in a derogatory sense to mean action, influence and interference by the Church and the clergy in matters with which they allegedly should not be concerned. Anticlericalism is a reaction of antipathy, hostility, distrust and opposition to the Church and clergy arising from real and/or alleged faults of the clergy, overextension of the role of the laity, or for other reasons.

Cloister: Part of a monastery, convent or other house of religious reserved for use by members of the institute. Houses of contemplative Religious have a strict enclosure.

Code: A digest of rules or regulations, such as the Code of Canon Law.

Code of Canon Law: See Canon Law.

Collegiality: A term in use especially since the Second Vatican Council to describe the authority exercised by the College of Bishops. The bishops of the Church, in union with and subordinate to the pope — who has full, supreme and universal power over the Church which he can always exercise independently — have supreme teaching and pastoral authority over the whole Church. In addition to their proper authority of office for the good of the faithful in their respective dioceses or other jurisdictions, the bishops have authority to act for the good of the universal Church. This collegial authority is exercised in a solemn manner in an ecumenical council and can also be exercised in other ways sanctioned by the pope. Doctrine on collegiality was set forth by the Second Vatican Council in *Lumen Gentium* (the Dogmatic Constitution on the Church). (See separate entry.) By extension, the concept of collegiality is applied to other forms of participation and co responsibility by members of a community.

Communicatio in Sacris: The reception of the Church's sacraments by non-members or the reception by Catholics of sacraments in non-Catholic Churches.

Communion of Saints: “The communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; in this communion, the merciful love of God and his saints is always (attentive) to our prayers” (Paul VI, *Creed of the People of God*).

Communism: The substantive principles of modern communism, a theory and system

of economics and social organization, were stated about the middle of the 19th century by Karl Marx, author of *The Communist Manifesto* and, with Friedrich Engels, *Das Kapital*. The elements of communist theory include: radical materialism; dialectical determinism; the inevitability of class struggle and conflict, which is to be furthered for the ultimate establishment of a worldwide, classless society; common ownership of productive and other goods; the subordination of all persons and institutions to the dictatorship of the collective; denial of the rights, dignity and liberty of persons; militant atheism and hostility to religion, utilitarian morality. Communism in theory and practice has been the subject of many papal documents and statements. Pius IX condemned it in 1846. Leo XIII dealt with it at length in the encyclical letter *Quod Apostolici Muneris* in 1878 and *Rerum Novarum* in 1891. Pius XI wrote on the same subject in the encyclicals *Quadragesimo Anno* in 1931 and *Divini Redemptoris* in 1937. These writings have been updated and developed in new directions by Pius XII, John XXIII, Paul VI and John Paul II.

Compline: The night prayer of the Church that completes the daily cursus (course) of the Liturgy of the Hours (Divine Office).

Concelebration: The liturgical act in which several priests, led by one member of the group, offer Mass together, all consecrating the bread and wine. Concelebration has always been common in churches of Eastern Rite. In the Roman Rite, it was long restricted, taking place only at the ordination of bishops and the ordination of priests. The Constitution on

the Sacred Liturgy issued by the Second Vatican Council set new norms for concelebration, which is now relatively common in the Roman Rite.

Concordance, Biblical: An alphabetical verbal index enabling a user knowing one or more words of a scriptural passage to locate the entire text.

Concordat: A church state treaty with the force of law concerning matters of mutual concern — e.g., rights of the Church, arrangement of ecclesiastical jurisdictions, marriage laws, education. Approximately 150 agreements of this kind have been negotiated since the Concordat of Worms in 1122.

Concupiscence: Any tendency of the sensitive appetite. The term is most frequently used in reference to desires and tendencies for sinful sense pleasure.

Confession: Sacramental confession is the act by which a person tells or confesses his sins to a priest who is authorized to give absolution in the sacrament of penance.

Confessor: A priest who administers the sacrament of penance. The title of confessor, formerly given to a category of male saints, was suppressed with publication of the calendar reform of 1969.

Confraternity: An association whose members practice a particular form of religious devotion and/or are engaged in some kind of apostolic work.

Congregation: (1) The collective name for the people who form a parish. (2) One of the chief administrative departments of

the Roman Curia. (3) An unofficial term for a group of men and women who belong to a religious community or institute of consecrated life.

Conscience: Practical judgment concerning the moral goodness or sinfulness of an action (thought, word, desire). In the Catholic view, this judgment is made by reference of the action, its attendant circumstances and the intentions of the person to the requirements of moral law as expressed in the Ten Commandments, the summary law of love for God and neighbor, the life and teaching of Christ, and the authoritative teaching and practice of the Church with respect to the total demands of divine Revelation. A person is obliged: (1) to obey a certain and correct conscience; (2) to obey a certain conscience even if it is inculpably erroneous; (3) not to obey, but to correct, a conscience known to be erroneous or lax; (4) to rectify a scrupulous conscience by following the advice of a confessor and by other measures; (5) to resolve doubts of conscience before acting. It is legitimate to act for solid and probable reasons when a question of moral responsibility admits of argument (*See* Probabiliorism and Probabilism).

Conscience, Examination of: Self examination to determine one's spiritual state before God, regarding one's sins and faults. It is recommended as a regular practice and is practically necessary in preparing for the sacrament of penance. The particular examen is a regular examination to assist in overcoming specific faults and imperfections.

Consequentialism: A moral theory, closely associated with proportionalism and utilitarianism, that holds that the preferable action is one that brings about the best consequences. Preferred results, rather than the objective truth and intentionality, are the object of actions based on consequentialism. While traditional moral theology acknowledges that consequences are important in determining the rightness of an act, importance is also placed on the intrinsic morality of the act and the agent's intention.

Consistory: An assembly of cardinals presided over by the pope.

Constitution: (1) An apostolic or papal constitution is a document in which a pope enacts and promulgates law. (2) A formal and solemn document issued by an ecumenical council on a doctrinal or pastoral subject, with binding force in the whole Church; e.g., the four constitutions issued by the Second Vatican Council on the Church, liturgy, Revelation, and the Church in the modern world. (3) The constitutions of institutes of consecrated life and societies of apostolic life spell out details of and norms drawn from the various rules for the guidance and direction of the life and work of their members.

Consubstantiation: A theory which holds that the Body and Blood of Christ coexist with the substance of bread and wine in the Holy Eucharist. This theory, also called impanation, is incompatible with the doctrine of transubstantiation.

Contraception: Anything done by positive interference to prevent sexual intercourse from resulting in conception. Direct contraception is against the order of nature. Indirect contraception — as a secondary effect of medical treatment or other action having a necessary, good, non contraceptive purpose — is permissible under the principle of the double effect. The practice of periodic continence is not contraception because it does not involve positive interference with the order of nature. (See *Humanae Vitae*, other entries.)

Contrition: Sorrow for sin coupled with a purpose of amendment. Contrition arising from a supernatural motive is necessary for the forgiveness of sin. (1) Perfect contrition is total sorrow for and renunciation of attachment to sin, arising from the motive of pure love of God. Perfect contrition, which implies the intention of doing all God wants done for the forgiveness of sin (including confession in a reasonable period of time), is sufficient for the forgiveness of serious sin and the remission of all temporal punishment due for sin. (The intention to receive the sacrament of penance is implicit — even if unrealized, as in the case of some persons — in perfect contrition.) (2) Imperfect contrition or attrition is sorrow arising from a quasi selfish supernatural motive; e.g., the fear of losing heaven, suffering the pains of hell, etc. Imperfect contrition is sufficient for the forgiveness of serious sin when joined with absolution in confession, and sufficient for the forgiveness of venial sin even outside of confession.

Contumely: Personal insult, reviling a person in his presence by accusation of moral faults, by refusal of recognition or

due respect; a violation of obligations of justice and charity.

Conversion: In a general sense, the turning away from someone or something and the moving toward another person or thing. In Christian belief, conversion is the embrace of Jesus Christ and a rejection of all that keeps one from God.

Corpus Iuris Canonici: See Canon Law.

Council: A formal meeting of Church leaders, summoned by a bishop or appropriate Church leader, with the general purpose of assisting the life of the Church through deliberations, decrees, and promulgations. Different councils include: **diocesan** councils (synod), a gathering of the officials of an individual diocese; **provincial** councils, the meeting of the bishops of a province; **plenary** councils, the assembly of the bishops of a country; and **ecumenical** councils, a gathering of all the bishops in the world under the authority of the Bishop of Rome.

Counsels, Evangelical: Gospel counsels of perfection, especially voluntary poverty, perfect chastity and obedience, which were recommended by Christ to those who would devote themselves exclusively and completely to the immediate service of God. Religious (members of institutes of consecrated life) bind themselves by public vows to observe these counsels in a life of total consecration to God and service to people through various kinds of apostolic works.

Counter-Reformation: The period of approximately 100 years following the

Council of Trent (1545-63), which witnessed a reform within the Church to stimulate genuine Catholic life and to counteract effects of the Reformation.

Covenant: A bond of relationship between parties pledged to each other. God initiated covenants in the Old Testament included those with Noah, Abraham, Moses, Levi, David. The Mosaic (Sinai) covenant made Israel God's Chosen People on terms of fidelity to true faith, true worship, and righteous conduct according to the Decalogue. The New Testament covenant, prefigured in the Old Testament, is the bond people have with God through Christ. All people are called to be parties to this perfect and everlasting covenant, which was mediated and ratified by Christ. The marriage covenant seals the closest possible relationship between a man and a woman.

Creation: The production by God of something out of nothing. The biblical account of creation is contained in the first two chapters of Genesis.

Creator: God, the supreme, self existing Being, the absolute and infinite First Cause of all things.

Creature: Everything in the realm of being is a creature, except God.

Cremation: The reduction of a human corpse to ashes by means of fire. Cremation is not in line with Catholic tradition and practice, even though it is not opposed to any article of faith. The Congregation for the Doctrine of the Faith, under date of May 8, 1963, circulated among bishops an instruction which upheld the traditional

practices of Christian burial but modified anti cremation legislation. Cremation may be permitted for serious reasons, of a private as well as public nature, provided it does not involve any contempt of the Church or of religion, or any attempt to deny, question, or belittle the doctrine of the resurrection of the body. In a letter dated Mar. 21, 1997, and addressed to Bishop Anthony M. Pilla, president of the National Conference of Catholic Bishops, the Congregation for Divine Worship and the Discipline of the Sacraments granted "a particular permission to the diocesan bishops of the United States of America. By this, local Ordinaries (heads of dioceses) are authorized...to permit that the funeral liturgy, including where appropriate the celebration of the Eucharist, be celebrated in the presence of the cremated remains instead of the natural body." Bishop Pilla asked bishops not to use this indult until appropriate texts and ritual directives are approved by the Vatican. (*See Burial, Ecclesiastical*).

Crib: Also Crèche, a devotional representation of the birth of Jesus. The custom of erecting cribs is generally attributed to St. Francis of Assisi, who in 1223 obtained from Pope Honorius III permission to use a crib and figures of the Christ Child, Mary, St. Joseph, and others, to represent the mystery of the Nativity.

Crosier: The bishop's staff, symbolic of his pastoral office, responsibility and authority; used at liturgical functions.

Crypt: An underground or partly underground chamber; e.g., the lower part of a church used for worship and/or burial.

Cura Animarum: A Latin phrase, meaning care of souls, designating the pastoral ministry and responsibility of bishops and priests.

Curia: The personnel and offices through which (1) the pope administers the affairs of the universal Church, the Roman Curia (See p. 253), or (2) a bishop the affairs of a diocese, diocesan curia. The principal officials of a diocesan curia are the vicar general of the diocese, the chancellor, officials of the diocesan tribunal or court, examiners, consultants, auditors, notaries.

Custos: A religious superior who presides over a number of convents collectively called a custody. In some institutes of consecrated life a custos may be the deputy of a higher superior.

D

Dean: (1) A priest with supervisory responsibility over a section of a diocese known as a deanery. The post Vatican II counterpart of a dean is an episcopal vicar. (2) The senior or ranking member of a group.

Decision: A judgment or pronouncement on a cause or suit, given by a church tribunal or official with judicial authority. A decision has the force of law for concerned parties.

Declaration: (1) An ecclesiastical document which presents an interpretation of an existing law. (2) A position paper on a specific subject; e.g., the three declarations issued by the Second Vatican Council on religious freedom, non-Christian religions, and Christian education.

Decree: An edict or ordinance issued by a pope and/or by an ecumenical council, with binding force in the whole Church; by a department of the Roman Curia, with binding force for concerned parties; by a territorial body of bishops, with binding force for persons in the area; by individual bishops, with binding force for concerned parties until revocation or the death of the bishop. The nine decrees issued by the Second Vatican Council were combinations of doctrinal and pastoral statements with executive orders for action and movement toward renewal and reform in the Church.

Dedication of a Church: The ceremony whereby a church is solemnly set apart for the worship of God. The custom of dedicating churches had an antecedent in Old Testament ceremonies for the dedication of the Temple, as in the times of Solomon and the Maccabees. The earliest extant record of the dedication of a Christian church dates from early in the fourth century, when it was done simply by the celebration of Mass. Other ceremonies developed later. A church can be dedicated by a simple blessing or a solemn consecration. The rite of consecration is generally performed by a bishop.

Deposit of the Faith: The body of saving truth, entrusted by Christ to the Apostles and handed on by them to the Church to be preserved and proclaimed. As embodied in Revelation and Tradition the term is very nearly coextensive with objective revelation, in that it embraces the whole of Christ's teaching. But the term of deposit highlights particular features of the apostolic teaching implying that this

teaching is an inexhaustible store that rewards and promotes reflection and study so that new insights and deeper penetration might be made into the mystery of the divine economy of salvation. Although our understanding of this teaching can develop, it can never be augmented in its substance; the teaching is a divine trust, that cannot be altered, modified, or debased. The term *depositum fidei* first entered official Catholic teaching with the Council of Trent, but its substance is well-attested in the Scriptures and the Fathers.

Despair: Abandonment of hope for salvation arising from the conviction that God will not provide the necessary means for attaining it, that following God's way of life for salvation is impossible, or that one's sins are unforgivable; a serious sin against the Holy Spirit and the theological virtues of hope and faith, involving distrust in the mercy and goodness of God and a denial of the truths that God wills the salvation of all persons and provides sufficient grace for it. Real despair is distinguished from unreasonable fear with respect to the difficulties of attaining salvation, from morbid anxiety over the demands of divine justice, and from feelings of despair.

Detraction: Revelation of true but hidden faults of a person without sufficient and justifying reason; a violation of requirements of justice and charity, involving the obligation to make restitution when this is possible without doing more harm to the good name of the offended party. In some cases, e.g., to prevent evil, secret faults may and should be disclosed.

Devil: (1) Lucifer, Satan, chief of the fallen angels who sinned and were banished from heaven. Still possessing angelic powers, he can cause such diabolical phenomena as possession and obsession, and can tempt men to sin. (2) Any fallen angel.

Devotion: (1) Religious fervor, piety; dedication. (2) The consolation experienced at times during prayer; a reverent manner of praying.

Devotions: Pious practices of members of the Church include not only participation in various acts of the liturgy but also in other acts of worship generally called popular or private devotions. Concerning these, the Second Vatican Council said in the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*, No. 13): "Popular devotions of the Christian people are warmly commended, provided they accord with the laws and norms of the Church. Such is especially the case with devotions called for by the Apostolic See. Devotions proper to the individual churches also have a special dignity. These devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since the liturgy by its very nature far surpasses any of them." Devotions of a liturgical type are Exposition of the Blessed Sacrament, recitation of Evening Prayer and Night Prayer of the Liturgy of the Hours. Examples of paraliturgical devotion are a Bible Service or Vigil, and the Angelus, Rosary and Stations of the Cross, which have a strong scriptural basis.

Diocese: A particular church, a fully organized ecclesiastical jurisdiction under

the pastoral direction of a bishop as local Ordinary.

Disalcedo: Of Latin derivation and meaning without shoes, the word is applied to religious orders or congregations whose members go barefoot or wear sandals.

Disciple: A term used sometimes in reference to the Apostles but more often to a larger number of followers (70 or 72) of Christ mentioned in Lk 10:1.

Disciplina Arcani: A Latin phrase, meaning discipline of the secret and referring to a practice of the early Church, especially during the Roman persecutions, to: (1) conceal Christian truths from those who, it was feared, would misinterpret, ridicule and profane the teachings, and persecute Christians for believing them; (2) instruct catechumens in a gradual manner, withholding the teaching of certain doctrines until the catechumens proved themselves of good faith and sufficient understanding.

Dispensation: The relaxation of a law in a particular case. Laws made for the common good sometimes work undue hardship in particular cases. In such cases, where sufficient reasons are present, dispensations may be granted by proper authorities. Bishops, religious superiors and others may dispense from certain laws; the pope can dispense from all ecclesiastical laws. No one has authority to dispense from obligations of the divine law.

Divination: Attempting to foretell future or hidden things by means of things like dreams, necromancy, spiritism,

examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc. Practices like these attribute to created things a power which belongs to God alone and are violations of the First Commandment.

Divine Praises: Fourteen praises recited or sung at Benediction of the Blessed Sacrament in reparation for sins of sacrilege, blasphemy and profanity. Some of these praises date from the end of the 18th century: *Blessed be God. / Blessed be his holy Name. / Blessed be Jesus Christ, true God and true Man. / Blessed be the Name of Jesus. / Blessed be his most Sacred Heart. / Blessed be his most Precious Blood. / Blessed be Jesus in the most holy Sacrament of the Altar. / Blessed be the Holy Spirit, the Paraclete. / Blessed be the great Mother of God, Mary most holy. / Blessed be her holy and Immaculate Conception. / Blessed be her glorious Assumption. / Blessed be the name of Mary, Virgin and Mother. / Blessed be St. Joseph, her most chaste Spouse. / Blessed be God in his Angels and in his Saints.*

Double Effect Principle: Actions sometimes have two effects closely related to each other, one good and the other bad, and a difficult moral question can arise: Is it permissible to place an action from which two such results follow? It is permissible to place the action, if: the action is good in itself and is directly productive of the good effect; the circumstances are good; the intention of the person is good; the reason for placing the action is proportionately serious to the seriousness of the indirect bad effect.

Doxology: (1) The lesser doxology, or ascription of glory to the Trinity, is the Glory be to the Father. The first part dates

back to the third or fourth century, and came from the form of baptism. The concluding words, As it was in the beginning, etc., are of later origin. (2) The greater doxology, Glory to God in the highest, begins with the words of angelic praise at the birth of Christ recounted in the Infancy Narrative (Lk 2:14). It is often recited at Mass. Of early Eastern origin, it is found in the Apostolic Constitutions in a form much like the present. (3) The formula of praise at the end of the Eucharistic Prayer at Mass, sung or said by the celebrant while he holds aloft the paten containing the consecrated host in one hand and the chalice containing the consecrated wine in the other.

Dulia: A Greek term meaning the veneration or homage, different in nature and degree from that given to God, paid to the saints. It includes honoring the saints and seeking their intercession with God.

Duty: A moral obligation deriving from the binding force of law, the exigencies of one's state in life, and other sources.

E

Easter Controversy: A three phase controversy over the time for the celebration of Easter. Some early Christians in the Near East, called Quartodecimans, favored the observance of Easter on the 14th day of Nisan, the spring month of the Hebrew calendar, whenever it occurred. Against this practice, Pope St. Victor I, about 190, ordered a Sunday observance of the feast. The Council of Nicaea, in line with usages of the Church at Rome and Alexandria, decreed in 325 that Easter should be observed on the Sunday

following the first full moon of spring. Uniformity of practice in the West was not achieved until several centuries later, when the British Isles, in delayed compliance with measures enacted by the Synod of Whitby in 664, accepted the Roman date of observance. Unrelated to the controversy is the fact that some Eastern Christians, in accordance with traditional calendar practices, celebrate Easter at a different time than the Roman and Eastern Churches.

Easter Duty: The serious obligation binding Catholics of Roman Rite, to receive the Eucharist during the Easter season (in the U.S., from the first Sunday of Lent to and including Trinity Sunday).

Easter Water: Holy water blessed with special ceremonies and distributed on the Easter Vigil; used during Easter Week for blessing the faithful and homes.

Ecclesiology: Study of the nature, constitution, members, mission, functions, etc., of the Church.

Ecology: The natural environment of the total range of creation — mineral, vegetable, animal, human — entrusted to people for respect, care and appropriate use as well as conservation and development for the good of present and future generations.

Ecstasy: An extraordinary state of mystical experience in which a person is so absorbed in God that the activity of the exterior senses is suspended.

Economy, Divine: The fulfillment of God's plan of salvation. It was fully developed in

his divine mind from eternity, and fully revealed in Jesus Christ. Before the Incarnation it was known only obscurely, but after the ascension of Christ and the coming of the Holy Spirit at Pentecost, it became the substance of apostolic preaching and is preserved in its integrity for each new generation.

Ecumenism: The movement of Christians and their churches toward the unity willed by Christ. The Second Vatican Council called the movement “those activities and enterprises which, according to various needs of the Church and opportune occasions, are started and organized for the fostering of unity among Christians” (Decree on Ecumenism, No. 4). Spiritual ecumenism, i.e., mutual prayer for unity, is the heart of the movement. The movement also involves scholarly and pew level efforts for the development of mutual understanding and better interfaith relations in general, and collaboration by the churches and their members in the social area. (See Index for other entries.)

Elevation: The raising of the host after consecration at Mass for adoration by the faithful. The custom was introduced in the Diocese of Paris about the close of the 12th century to offset an erroneous teaching of the time which held that transubstantiation of the bread did not take place until after the consecration of the wine in the chalice. The elevation of the chalice following the consecration of the wine was introduced in the 15th century.

Encyclical: The highest form of papal teaching document. It is normally addressed to all the bishops and/or to all the faithful.

Envy: Sadness over another’s good fortune because it is considered a loss to oneself or a detraction from one’s own excellence; one of the seven capital sins, a violation of the obligations of charity.

Epiclesis: An invocation of the Holy Spirit, to bless the offerings consecrated at Mass; before the consecration in the Latin Rite, after the consecration in Eastern usage.

Epikeia: A Greek word meaning reasonableness and designating a moral theory and practice, a mild interpretation of the mind of a legislator who is prudently considered not to wish positive law to bind in certain circumstances.

Episcopate: (1) The office, dignity and sacramental powers bestowed upon a bishop at his ordination. (2) The body of bishops collectively.

Equivocation: (1) The use of words, phrases, or gestures having more than one meaning in order to conceal information which a questioner has no strict right to know. It is permissible to equivocate (have a broad mental reservation) in some circumstances. (2) A lie, i.e., a statement of untruth. Lying is intrinsically wrong. A lie told in joking, evident as such, is not wrong.

Eschatology: Doctrine concerning the last things: death, judgment, heaven and hell, and the final state of perfection of the people and kingdom of God at the end of time.

Eternity: The interminable, perfect possession of life in its totality without

beginning or end; an attribute of God, who has no past or future but always is. Man's existence has a beginning but no end and is, accordingly, called immortal.

Ethics: Moral philosophy, the science of the morality of human acts deriving from natural law, the natural end of man, and the powers of human reason. It includes all the spheres of human activity — personal, social, economic, political, etc. Ethics is distinct from but can be related to moral theology, whose primary principles are drawn from divine revelation.

Euthanasia: Mercy killing, the direct causing of death for the purpose of ending human suffering. Euthanasia is murder and is totally illicit, for the natural law forbids the direct taking of one's own life or that of an innocent person. The use of drugs to relieve suffering in serious cases, even when this results in a shortening of life as an indirect and secondary effect, is permissible under conditions of the double-effect principle. It is also permissible for a seriously ill person to refuse to follow — or for other responsible persons to refuse to permit — extraordinary medical procedures even though the refusal might entail shortening of life.

Evangelization: Proclamation of the Gospel, the Good News of salvation in and through Christ, among those who have not yet known or received it; and efforts for the progressive development of the life of faith among those who have already received the Gospel and all that it entails. Evangelization is the primary mission of the Church, in which all members of the Church are called to participate.

Evolution: Scientific theory concerning the development of the physical universe from unorganized matter (inorganic evolution) and, especially, the development of existing forms of vegetable, animal and human life from earlier and more primitive organisms (organic evolution). Various ideas about evolution were advanced for some centuries before scientific evidence in support of the main line theory of organic evolution, which has several formulations, was discovered and verified in the second half of the 19th century and afterwards. This evidence — from the findings of comparative anatomy and other sciences — confirmed evolution of species and cleared the way to further investigation of questions regarding the processes of its accomplishment. While a number of such questions remain open with respect to human evolution, a point of doctrine not open to question is the immediate creation of the human soul by God. For some time, theologians regarded the theory with hostility, considering it to be in opposition to the account of creation in the early chapters of Genesis and subversive of belief in such doctrines as creation, the early state of man in grace, and the fall of man from grace. This state of affairs and the tension it generated led to considerable controversy regarding an alleged conflict between religion and science. Gradually, however, the tension was diminished with the development of biblical studies from the latter part of the 19th century onwards, with clarification of the distinctive features of religious truth and scientific truth, and with the refinement of evolutionary concepts. So far as the Genesis account of creation is concerned, the Catholic view is that the writer(s) did not write as a scientist but as

the communicator of religious truth in a manner adapted to the understanding of the people of his time. He used anthropomorphic language, the figure of days and other literary devices to state the salvation truths of creation, the fall of man from grace, and the promise of redemption. It was beyond the competency and purpose of the writer(s) to describe creation and related events in a scientific manner.

Excommunication: Severe ecclesiastical penalty imposed by the Church that excludes a member of the faithful from the wider community. Excommunication is today covered in its particulars by Canon 1331 of the new Code of Canon Law, promulgated in 1983. It exists in two contemporary forms, *ferendae sententiae* and *latae sententiae*. The former is a penalty imposed after a formal proceeding presided over by at least three judges. The latter is considered an automatic penalty for certain acts, including the procuring of a successful abortion (Canon 1398), the embrace of heresy (Canon 1364), violation of the Seal of Confession (Canon 1388), and the blasphemous and sacrilegious use of the Eucharist (Canon 1367). A person under the ban of excommunication is unable to take part in all ceremonies of public worship, especially the Eucharist, to receive or celebrate the sacraments, and to discharge any ecclesiastical offices, ministries, or functions. (*See* Censures).

Ex Opere Operantis: A term in sacramental theology meaning that the effectiveness of sacraments depends on the moral rectitude of the minister or participant. This term was applied to rites of the O.T. in contrast

with those of the N.T. when it was first advanced in the thirteenth century.

Ex Opere Operato: A term in sacramental theology meaning that sacraments are effective by means of the sacramental rite itself and not because of the worthiness of the minister or participant.

Exorcism: (1) Driving out evil spirits; a rite in which evil spirits are charged and commanded on the authority of God and with the prayer of the Church to depart from a person or to cease causing harm to a person suffering from diabolical possession or obsession. The sacramental is officially administered by a priest delegated for the purpose by the bishop of the place. Elements of the rite include the Litany of Saints; recitation of the Our Father, one or more creeds, and other prayers; specific prayers of exorcism; the reading of Gospel passages and use of the Sign of the Cross. On Jan. 26, 1999, the Congregation for Divine Worship and the Discipline of the Sacraments published a new rite of exorcism in the Roman Ritual. [See Special Report for additional details.] (2) Exorcisms which do not imply the conditions of either diabolical possession or obsession form part of the ceremony of baptism and are also included in formulas for various blessings; e.g., of water.

Exposition of the Blessed Sacrament: "In churches where the Eucharist is regularly reserved, it is recommended that solemn exposition of the Blessed Sacrament for an extended period of time should take place once a year, even though the period is not strictly continuous. Shorter expositions of the Eucharist (Benediction) are to be arranged in such a way that the blessing

with the Eucharist is preceded by a reasonable time for readings of the word of God, songs, prayers and a period for silent prayer.” So stated Vatican directives issued in 1973.

F

Faculties: Grants of jurisdiction or authority by the law of the Church or superiors (pope, bishop, religious superior) for exercise of the powers of holy orders; e.g., priests are given faculties to hear confessions, officiate at weddings; bishops are given faculties to grant dispensations, etc.

Faith: In religion, faith has several aspects. Catholic doctrine calls faith the assent of the mind to truths revealed by God, the assent being made with the help of grace and by command of the will on account of the authority and trustworthiness of God revealing. The term faith also refers to the truths that are believed (content of faith) and to the way in which a person, in response to Christ, gives witness to and expresses belief in daily life (living faith). All of these elements, and more, are included in the following statement: “ ‘The obedience of faith’ (Rom 16:26; 1:5; 2 Cor 10:5 6) must be given to God who reveals, an obedience by which man entrusts his whole self freely to God, offering ‘the full submission of intellect and will to God who reveals’ (First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 3), and freely assenting to the truth revealed by him. If this faith is to be shown, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of

the mind, and giving ‘joy and ease to everyone in assenting to the truth and believing it’” (Second Council of Orange, Canon 7) (Second Vatican Council, Constitution on Revelation, *Dei Verbum*, No. 5). Faith is necessary for salvation.

Faith, Rule of: The norm or standard of religious belief. The Catholic doctrine is that belief must be professed in the divinely revealed truths in the Bible and tradition as interpreted and proposed by the infallible teaching authority of the Church.

Fast, Eucharistic: Abstinence from food and drink, except water and medicine, is required for one hour before the reception of the Eucharist. Persons who are advanced in age or suffer from infirmity or illness, together with those who care for them, can receive Holy Communion even if they have not abstained from food and drink for an hour. A priest celebrating two or three Masses on the same day can eat and drink something before the second or third Mass without regard for the hour limit.

Father: A title of priests, who are regarded as spiritual fathers because they are the ordinary ministers of baptism, by which persons are born to supernatural life, and because of their pastoral service to people.

Fear: A mental state caused by the apprehension of present or future danger. Grave fear does not necessarily remove moral responsibility for an act, but may lessen it.

First Friday: A devotion consisting of the reception of Holy Communion on the first Friday of nine consecutive months in

honor of the Sacred Heart of Jesus and in reparation for sin. (See Sacred Heart, Promises.)

First Saturday: A devotion tracing its origin to the apparitions of the Blessed Virgin Mary at Fátima in 1917. Those practicing the devotion go to confession and, on the first Saturday of five consecutive months, receive Holy Communion, recite five decades of the Rosary, and meditate on the mysteries for 15 minutes.

Fisherman's Ring: A signet ring (termed in Italian the *pescatorio*) engraved with the image of St. Peter fishing from a boat, and encircled with the name of the reigning pope. It is not worn by the pope. It is used to seal briefs, and is destroyed after each pope's death.

Forgiveness of Sin: Catholics believe that sins are forgiven by God through the mediation of Christ in view of the repentance of the sinner and by means of the sacrament of penance. (See Penance, Contrition).

Fortitude: Courage to face dangers or hardships for the sake of what is good; one of the four cardinal virtues and one of the seven gifts of the Holy Spirit.

Forty Hours Devotion: A Eucharistic observance consisting of solemn exposition of the Blessed Sacrament coupled with special Masses and forms of prayer, for the purposes of making reparation for sin and praying for God's blessings of grace and peace. The devotion was instituted in 1534 in Milan. St. John Neumann of Philadelphia was the first bishop in the

U.S. to prescribe its observance in his diocese. For many years in this country, the observance was held annually on a rotating basis in all parishes of a diocese. Simplified and abbreviated Eucharistic observances have taken the place of the devotion in some places.

Forum: The sphere in which ecclesiastical authority or jurisdiction is exercised. (1) External: Authority is exercised in the external forum to deal with matters affecting the public welfare of the Church and its members. Those who have such authority because of their office (e.g., diocesan bishops) are called ordinaries. (2) Internal: Authority is exercised in the internal forum to deal with matters affecting the private spiritual good of individuals. The sacramental forum is the sphere in which the sacrament of penance is administered; other exercises of jurisdiction in the internal forum take place in the non sacramental forum.

Freedom, Religious: The Second Vatican Council declared that the right to religious freedom in civil society "means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits" of requirements for the common good. The foundation of this right in civil society is the "very dignity of the human person" (Declaration on Religious Freedom, *Dignitatis Humanae*, No. 2). The conciliar statement did not

deal with the subject of freedom within the Church. It noted the responsibility of the faithful “carefully to attend to the sacred and certain doctrine of the Church” (No. 14).

Freemasons: A fraternal order that originated in London in 1717 with the formation of the first Grand Lodge of Freemasons. From England, the order spread to Europe and elsewhere. Its principles and basic rituals embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice. Grand Orient Freemasonry, developed in Latin countries, is atheistic, irreligious and anticlerical. In some places, Freemasonry has been regarded as subversive of the state; in Catholic quarters, it has been considered hostile to the Church and its doctrine. In the United States, Freemasonry has been widely regarded as a fraternal and philanthropic order. For serious doctrinal and pastoral reasons, Catholics were forbidden to join the Freemasons under penalty of excommunication, according to church law before 1983. Eight different popes in 17 different pronouncements, and at least six different local councils, condemned Freemasonry. The first condemnation was made by Clement XII in 1738. Eastern Orthodox and many Protestant bodies have also opposed the order. In the U.S., there was some easing of the ban against Masonic membership by Catholics in view of a letter written in 1974 by Cardinal Franjo Seper, prefect of the Congregation for the Doctrine of the Faith. The letter was interpreted to mean that Catholics might join Masonic lodges which were not anti-Catholic. This was called erroneous in a declaration issued by

the Doctrinal Congregation Feb. 17, 1981. The prohibition against Masonic membership was restated in a declaration issued by the Doctrinal Congregation Nov. 26, 1983, with the approval of Pope John Paul II, as follows. “The Church’s negative position on Masonic associations remains unaltered, since their principles have always been regarded as irreconcilable with the Church’s doctrine. Hence, joining them remains prohibited by the Church. Catholics enrolled in Masonic associations are involved in serious sin and may not approach Holy Communion. Local ecclesiastical authorities do not have the faculty to pronounce a judgment on the nature of Masonic associations which might include a diminution of the above-mentioned judgment.” This latest declaration, like the revised Code of Canon Law, does not include a penalty of excommunication for Catholics who join the Masons. Local bishops are not authorized to grant dispensations from the prohibition. The foregoing strictures against Masonic membership by Catholics were reiterated in a report by the Committee for Pastoral Research and Practice, National Conference of Catholic Bishops, released through Catholic News Service June 7, 1985.

Free Will: The faculty or capability of making a reasonable choice among several alternatives. Freedom of will underlies the possibility and fact of moral responsibility.

Friar: Term applied to members of mendicant orders to distinguish them from members of monastic orders. (See Mendicants.)

Fruits of the Holy Spirit: Charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self control, chastity.

Fruits of the Mass: The spiritual and temporal blessings that result from the celebration of the Holy Sacrifice of the Mass. The general fruits are shared by all the faithful, living and departed, while the special fruits are applied to the priest who celebrates it, to those for whose intention it is offered, and to all those who participate in its celebration.

Fundamental Option: The orientation of one's life either to God by obedience or against Him through disobedience. Catholic Tradition acknowledges that one free and deliberate act with knowledge renders one at odds with God. A prevalent and vague moral theory today asserts that one act cannot change one's option to God — no matter how grave — unless the action comes from the person's "center." Pope John Paul II cautioned against this ambiguous position in the encyclical *Veritatis Splendor* (1993).

G

Gehenna: Greek form of a Jewish name, Gehinnom, for a valley near Jerusalem, the site of Moloch worship; used as a synonym for hell.

Genuflection: Bending of the knee, a natural sign of adoration or reverence, as when persons genuflect with the right knee in passing before the tabernacle to acknowledge the Eucharistic presence of Christ.

Gethsemani: A Hebrew word meaning oil press, designating the place on the Mount of Olives where Christ prayed and suffered in agony the night before he died.

Gifts of the Holy Spirit: Supernatural habits disposing a person to respond promptly to the inspiration of grace; promised by Christ and communicated through the Holy Spirit, especially in the sacrament of confirmation. They are: wisdom, understanding, counsel, knowledge, fortitude, piety, and fear of the Lord.

Glorified Body: The definitive state of humanity in eternity. The risen Christ calls humanity to the glory of his resurrection; this is a theological premise that presupposes that, like Christ, all of his brothers and sisters will be transformed physically.

Gluttony: An unreasonable appetite for food and drink; one of the seven capital sins.

God: The infinitely perfect Supreme Being, uncaused and absolutely self sufficient, eternal, the Creator and final end of all things. The one God subsists in three equal Persons, the Father and the Son and the Holy Spirit. God, although transcendent and distinct from the universe, is present and active in the world in realization of his plan for the salvation of human beings, principally through Revelation, the operations of the Holy Spirit, the life and ministry of Christ, and the continuation of Christ's ministry in the Church. The existence of God is an article of faith, clearly communicated in divine Revelation. Even without this Revelation, however, the Church teaches, in a

declaration by the First Vatican Council, that human beings can acquire certain knowledge of the existence of God and some of his attributes. This can be done on the bases of principles of reason and reflection on human experience. Non revealed arguments or demonstrations for the existence of God have been developed from the principle of causality; the contingency of human beings and the universe; the existence of design, change and movement in the universe; human awareness of moral responsibility; widespread human testimony to the existence of God.

Goods of Marriage: Three blessings — children, faithful companionship, and permanence — that were first enumerated by St. Augustine in a work on marriage.

Grace: A free gift of God to persons (and angels), grace is a created sharing or participation in the life of God. It is given to persons through the merits of Christ and is communicated by the Holy Spirit. It is necessary for salvation. The principal means of grace are the sacraments (especially the Eucharist), prayer and good works. (1) **Sanctifying or habitual grace** makes persons holy and pleasing to God, adopted children of God, members of Christ, temples of the Holy Spirit, heirs of heaven capable of supernaturally meritorious acts. With grace, God gives persons the supernatural virtues and gifts of the Holy Spirit. The sacraments of baptism and penance were instituted to give grace to those who do not have it; the other sacraments, to increase it in those already in the state of grace. The means for growth in holiness, or the increase of grace, are prayer, the sacraments, and good

works. Sanctifying grace is lost by the commission of serious sin. Each sacrament confers sanctifying grace for the special purpose of the sacrament; in this context, grace is called sacramental grace. (2) **Actual grace** is a supernatural help of God which enlightens and strengthens a person to do good and to avoid evil. It is not a permanent quality, like sanctifying grace. It is necessary for the performance of supernatural acts. It can be resisted and refused. Persons in the state of serious sin are given actual grace to lead them to repentance.

Grace at Meals: Prayers said before meals, asking a blessing of God, and after meals, giving thanks to God. In addition to traditional prayers for these purposes, many variations suitable for different occasions are possible, at personal option.

Guilt: The condition of an individual who has committed some moral wrong and is liable to receive punishment.

H

Habit: (1) A disposition to do things easily, given with grace (and therefore supernatural) and/or acquired by repetition of similar acts. (2) The garb worn by Religious.

Hagiography: Writings or documents about saints and other holy persons.

Hail Mary: A prayer addressed to the Blessed Virgin Mary; also called the *Ave Maria* (Latin equivalent of Hail Mary) and the Angelic Salutation. In three parts, it consists of the words addressed to Mary by the Archangel Gabriel on the occasion of

the Annunciation, in the Infancy Narrative (*Hail Mary, full of grace, the Lord is with you, blessed are you among women*; Lk 1:28); the words addressed to Mary by her cousin Elizabeth on the occasion of the Visitation (*Blessed is the fruit of your womb*; Lk 1-42); a concluding petition (*Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.*). The first two salutations were joined in Eastern rite formulas by the sixth century, and were similarly used at Rome in the seventh century. Insertion of the name of Jesus at the conclusion of the salutations was probably made by Urban IV about 1262. The present form of the petition was incorporated into the breviary in 1514.

Heaven: The state of those who, having achieved salvation, are in glory with God and enjoy the beatific vision. The phrase, kingdom of heaven, refers to the order or kingdom of God, grace, salvation.

Hell: The state of persons who die in mortal sin, in a condition of self alienation from God which will last forever.

Heresy: The obstinate post baptismal denial or doubt by a Catholic of any truth which must be believed as a matter of divine and Catholic faith (Canon 751, of the Code of Canon Law). Formal heresy involves deliberate resistance to the authority of God who communicates revelation through Scripture and tradition and the teaching authority of the Church. Heretics automatically incur the penalty of excommunication (Canon 1364 of the Code of Canon Law). Heresies have been significant not only as disruptions of unity of faith but also as occasions for the clarification and development of doctrine.

Heresies from the beginning of the Church to the 13th century are described in Dates and Events in Church History.

Hermeneutics: See under the section Interpretation of the Bible.

Hermit: See Anchorite.

Heroic Act of Charity: The completely unselfish offering to God of one's good works and merits for the benefit of the souls in purgatory rather than for oneself. Thus a person may offer to God for the souls in purgatory all the good works he performs during life, all the indulgences he gains, and all the prayers and indulgences that will be offered for him after his death. The act is revocable at will, and is not a vow. Its actual ratification depends on the will of God.

Heroic Virtue: The exemplary practice of the four cardinal virtues and three theological virtues; such virtue is sought in persons considered for sainthood.

Heterodoxy: False doctrine teaching or belief; a departure from truth.

Hierarchy: The hierarchy of order who carry out the sacramental, teaching, and pastoral ministry of the Church; the hierarchy consists of the pope, bishops, priests, and deacons; the pope and the bishops give pastoral governance to the faithful.

Holy Father: A title used for the pope; it is a shortened translation of the Latin title *Beatissimus Pater*, "Most Blessed Father" and refers to his position as the spiritual father of all the Christian faithful.

Holy See: (1) The diocese of the pope, Rome. (2) The pope himself and/or the various officials and bodies of the Church's central administration at Vatican City — the Roman Curia — which act in the name and by authority of the pope.

Holy Spirit: God the Holy Spirit, third Person of the Holy Trinity, who proceeds from the Father and the Son and with whom he is equal in every respect; inspirer of the prophets and writers of sacred Scripture; promised by Christ to the Apostles as their advocate and strengthener; appeared in the form of a dove at the baptism of Christ and as tongues of fire at his descent upon the Apostles; soul of the Church and guarantor, by his abiding presence and action, of truth in doctrine; communicator of grace to human beings, for which reason he is called the sanctifier.

Holy Water: Water blessed by the Church and used as a sacramental, a practice which originated in apostolic times.

Holy Year: A year during which the pope grants the plenary Jubilee Indulgence to the faithful who fulfill certain conditions. For those who make a pilgrimage to Rome during the year, the conditions are reception of the sacraments of penance and the Eucharist, visits and prayer for the intention of the pope in the basilicas of St. Peter, St. John Lateran, St. Paul and St. Mary Major. For those who do not make a pilgrimage to Rome, the conditions are reception of the sacraments and prayer for the pope during a visit or community celebration in a church designated by the bishop of the locality. Pope Boniface VIII formally proclaimed the first Holy Year on

Feb. 22, 1300, and the first three Holy Years were observed in 1300, 1350 and 1390. Subsequent ones were celebrated at 25 year intervals except in 1800 and 1850 when, respectively, the French invasion of Italy and political turmoil made observance impossible. Pope Paul II (1464 1471) set the 25 year timetable. In 1500, Pope Alexander VI prescribed the start and finish ceremonies — the opening and closing of the Holy Doors in the major basilicas on successive Christmas Eves. All but a few of the earlier Holy Years were classified as ordinary. Several — like those of 1933 and 1983 84 to commemorate the 1900th and 1950th anniversaries of the death and resurrection of Christ — were in the extraordinary category. Pope John Paul designated Jubilee Year 2000 to be a Holy Year ending the second and beginning the third millennium of Christianity.

Homosexuality: The condition of a person whose sexual orientation is toward persons of the same rather than the opposite sex. The condition is not sinful in itself. Homosexual acts are seriously sinful in themselves; subjective responsibility for such acts, however, may be conditioned and diminished by compulsion and related factors.

Hope: The theological virtue by which a person firmly trusts in God for the means and attainment salvation.

Hosanna: A Hebrew word, meaning *O Lord, save, we pray.*

Host, The Sacred: The bread under whose appearances Christ is and remains present in a unique manner after the consecration

which takes place during Mass. (*See* Transubstantiation.)

Human Dignity: The inherent worth of all human persons as they are made in God's image and likeness and they alone — of all God's creatures on earth — have an immortal soul.

Humanism: A world view centered on man. Types of humanism which exclude the supernatural are related to secularism.

Humility: A virtue which induces a person to evaluate himself or herself at his or her true worth, to recognize his or her dependence on God, and to give glory to God for the good he or she has and can do.

Hyperdulia: The special veneration accorded the Blessed Virgin Mary because of her unique role in the mystery of Redemption, her exceptional gifts of grace from God, and her pre eminence among the saints. Hyperdulia is not adoration; only God is adored.

Hypostatic Union: The union of the human and divine natures in the one divine Person of Christ.

Icons: Byzantine style paintings or representations of Christ, the Blessed Virgin and other saints, venerated in the Eastern Churches where they take the place of statues.

Idolatry: Worship of any but the true God; a violation of the First Commandment.

IHS: In Greek, the first three letters of the name of Jesus — Iota, Eta, Sigma.

Immaculate Conception: The doctrine that affirms that “the Blessed Virgin Mary was preserved, in the first instant of her conception, by a singular grace and privilege of God omnipotent and because of the merits of Jesus Christ the Savior of the human race, free from all stain of Original Sin,” as stated by Pope Pius IX in his declaration of the dogma, Dec. 8, 1854. Thus, Mary was conceived in the state of perfect justice, free from Original Sin and its consequences, in virtue of the redemption achieved by Christ on the cross.

Immortality: The survival and continuing existence of the human soul after death.

Imprimatur: *See* Censorship of Books.

Impurity: Unlawful indulgence in sexual pleasure. (*See* Chastity.)

Imputability: A canonical term for the moral responsibility of a person for an act that he or she has performed.

Incardination: The affiliation of a priest to his diocese. Every secular priest must belong to a certain diocese. Similarly, every priest of a religious community must belong to some jurisdiction of his community; this affiliation, however, is not called incardination.

Incarnation: (1) The coming into flesh or taking of human nature by the Second Person of the Trinity. He became human as the Son of Mary, being miraculously conceived by the power of the Holy Spirit,

without ceasing to be divine. His divine Person hypostatically unites his divine and human natures. (2) The supernatural mystery coextensive with Christ from the moment of his human conception and continuing through his life on earth; his sufferings and death; his resurrection from the dead and ascension to glory with the Father; his sending, with the Father, of the Holy Spirit upon the Apostles and the Church; and his unending mediation with the Father for the salvation of human beings.

Incense: A granulated substance which, when burnt, emits an aromatic smoke. It symbolizes the zeal with which the faithful should be consumed, the good odor of Christian virtue, the ascent of prayer to God. An incense boat is a small vessel used to hold incense which is to be placed in the censer.

Incest: Sexual intercourse with relatives by blood or marriage; a sin of impurity and also a grave violation of the natural reverence due to relatives. Other sins of impurity desire, etc., concerning relatives have the nature of incest.

Inculturation: The correct and entirely appropriate adaptation of the Catholic liturgy and institutions to the culture, language, and customs of an indigenous or local people among whom the Gospel is first proclaimed. Pope John Paul II Feb. 15, 1982, at a meeting in Lagos with the bishops of Nigeria proclaimed: "An important aspect of your own evangelizing role is the whole dimension of the inculturation of the Gospel into the lives of your people. The Church truly respects the culture of each people. In offering the

Gospel message, the Church does not intend to destroy or to abolish what is good and beautiful. In fact, she recognizes many cultural values and, through the power of the Gospel, purifies and takes into Christian worship certain elements of a people's customs."

Index of Prohibited Books: A list of books which Catholics were formerly forbidden to read, possess or sell, under penalty of excommunication. The books were banned by the Holy See after publication because their treatment of matters of faith and morals and related subjects were judged to be erroneous or serious occasions of doctrinal error. Some books were listed in the Index by name; others were covered under general norms. The Congregation for the Doctrine of the Faith declared June 14, 1966, that the Index and its related penalties of excommunication no longer had the force of law in the Church. Persons are still obliged, however, to take normal precautions against occasions of doctrinal error.

Indifferentism: A theory that any one religion is as true and good — or false — as any other religion, and that it makes no difference, objectively, what religion one professes, if any. The theory is completely subjective, finding its justification entirely in personal choice without reference to or respect for objective validity. It is also self contradictory, since it regards as equally acceptable — or unacceptable — the beliefs of all religions, which in fact are not only not all the same but are in some cases opposed to each other.

Indulgence: According to The Doctrine and Practice of Indulgences, an apostolic

constitution issued by Paul VI Jan. 1, 1967, an indulgence is the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned, which a follower of Christ — with the proper dispositions and under certain determined conditions — acquires through the intervention of the Church. An indulgence is partial or plenary, depending on whether it does away with either part or all of the temporal punishment due for sin. Both types of indulgences can always be applied to the dead by way of suffrage; the actual disposition of indulgences applied to the dead rests with God. Only one plenary indulgence can be gained in a single day. The Apostolic Penitentiary issued a decree Dec. 14, 1985, granting diocesan bishops the right to impart — three times a year on solemn feasts of their choice — the papal blessing with a plenary indulgence to those who cannot be physically present but who follow the sacred rites at which the blessing is imparted by radio or television transmission. In July, 1986, publication was announced of a new and simplified *Enchiridion Indulgentiarum*, in accord with provisions of the revised Code of Canon Law. A revised manual was issued by the Holy See on Sept. 17, 2000.

Indult: A favor or privilege granted by competent ecclesiastical authority, giving permission to do something not allowed by the common law of the Church.

Infallibility: 1) The inability of the Church to err in its teaching, in that she preserves and teaches the deposit of truth as revealed by Christ; 2) The inability of the Roman Pontiff to err when he teaches *ex cathedra* in matters of faith or morals, and indicates

that the doctrine is to be believed by all the faithful; and 3) the inability of the college of bishops to err when speaking in union with the pope in matters of faith and morals, agreeing that a doctrine must be held by the universal Church, and the doctrine is promulgated by the Pontiff.

Infused Virtues: The theological virtues of faith, hope, and charity; principles or capabilities of supernatural action, they are given with sanctifying grace by God rather than acquired by repeated acts of a person. They can be increased by practice; they are lost by contrary acts. Natural acquired moral virtues, like the cardinal virtues of prudence, justice, temperance, and fortitude, can be considered infused in a person whose state of grace gives them supernatural orientation.

Inquisition: A tribunal for dealing with heretics, authorized by Gregory IX in 1231 to search them out, hear and judge them, sentence them to various forms of punishment, and in some cases to hand them over to civil authorities for punishment. The Inquisition was a creature of its time when crimes against faith, which threatened the good of the Christian community, were regarded also as crimes against the state, and when heretical doctrines of such extremists as the Cathari and Albigensians threatened the very fabric of society. The institution, which was responsible for many excesses, was most active in the second half of the 13th century.

Inquisition, Spanish: An institution peculiar to Spain and the colonies in Spanish America. In 1478, at the urging of King Ferdinand, Pope Sixtus IV approved

the establishment of the Inquisition for trying charges of heresy brought against Jewish (*Marranos*) and Moorish (*Moriscos*) converts. It acquired jurisdiction over other cases as well, however, and fell into disrepute because of irregularities in its functions, cruelty in its sentences, and the manner in which it served the interests of the Spanish crown more than the accused persons and the good of the Church. Protests by the Holy See failed to curb excesses of the Inquisition, which lingered in Spanish history until early in the 19th century.

I N R I: The first letters of words in the Latin inscription atop the cross on which Christ was crucified: (*I*)esus (*N*)azaraenus, (*R*)ex (*I*)udaeorum — Jesus of Nazareth, King of the Jews.

Insemination, Artificial: The implanting of human semen by some means other than consummation of natural marital intercourse. In view of the principle that procreation should result only from marital intercourse, donor insemination is not permissible.

In Sin: The condition of a person called spiritually dead because he or she does not possess sanctifying grace, the principle of supernatural life, action and merit. Such grace can be regained through repentance.

Instruction: A document containing doctrinal explanations, directive norms, rules, recommendations, admonitions, issued by the pope, a department of the Roman Curia or other competent authority in the Church. To the extent that they so prescribe, instructions have the force of law.

Intercommunion, Eucharistic Sharing: The common celebration and reception of the Eucharist by members of different Christian churches; a pivotal issue in ecumenical theory and practice. Catholic participation and intercommunion in the Eucharistic liturgy of another church without a valid priesthood and with a variant Eucharistic belief is out of order. Under certain conditions, other Christians may receive the Eucharist in the Catholic Church. (*See* additional Intercommunion entry). Intercommunion is acceptable to some Protestant churches and unacceptable to others.

Interdict: A censure imposed on persons for certain violations of church law. Interdicted persons may not take part in certain liturgical services, administer or receive certain sacraments.

Intinction: A method of administering Holy Communion under the dual appearances of bread and wine, in which the consecrated host is dipped in the consecrated wine before being given to the communicant. The administering of Holy Communion in this manner, which has been traditional in Eastern Rite liturgies, was authorized in the Roman Rite for various occasions by the Constitution on the Sacred Liturgy promulgated by the Second Vatican Council.

Irenicism: Peace seeking, conciliation, as opposed to polemics; an important element in ecumenism, provided it furthers pursuit of the Christian unity willed by Christ without degenerating into a peace at any price disregard for religious truth.

Irregularity: A permanent impediment to the lawful reception or exercise of holy orders. The Church instituted irregularities — which include apostasy, heresy, homicide, attempted suicide — out of reverence for the dignity of the sacraments.

J

Jehovah: The English equivalent of the Hebrew *Adonai* (“my Lord”) used out of fear and reverence for the Holy Name of Yahweh. *Jehovah* uses the consonants YHWH and the vowels of *Adonai* (a, o, a). Scholars today maintain that *Jehovah* is a false derivation.

Jesus: The name of Jesus, meaning “God saves,” expressing the identity and mission of the second Person of the Trinity become man; derived from the Aramaic and Hebrew *Yeshua* and *Joshua*, meaning Yahweh is salvation.

Jesus Prayer: A prayer of Eastern origin, dating back to the fifth century: “*Lord Jesus Christ, Son of God, have mercy on me (a sinner).*”

Judgment: (1) **Last or final judgment:** Final judgment by Christ, at the end of the world and the general resurrection. (2)

Particular judgment: The judgment that takes place immediately after a person’s death, followed by entrance into heaven, hell or purgatory.

Jurisdiction: Right, power, authority to rule. Jurisdiction in the Church is of divine institution; has pastoral service for its purpose; includes legislative, judicial and executive authority; can be exercised

only by persons with the power of orders. (1) Ordinary jurisdiction is attached to ecclesiastical offices by law; the officeholders, called Ordinaries, have authority over those who are subject to them. (2) Delegated jurisdiction is that which is granted to persons rather than attached to offices. Its extent depends on the terms of the delegation.

Justice: One of the four cardinal virtues by which a person gives to others what is due to them as a matter of right. (See Cardinal Virtues.)

Justification: The act by which God makes a person just, and the consequent change in the spiritual status of a person, from sin to grace; the remission of sin and the infusion of sanctifying grace through the merits of Christ and the action of the Holy Spirit.

K

Kenosis: A term from the Greek for “emptying” that denotes Christ’s emptying of Himself in his free renunciation of his right to divine status, by reason of the Incarnation, particularly as celebrated in the kenotic hymn (Phil 2:6-11), where it is said that Christ “emptied himself,” taking the form of a slave, born in the likeness of man totally integrated with his divinity.

Kerygma: Proclaiming the word of God, in the manner of the Apostles, as here and now effective for salvation. This method of preaching or instruction, centered on Christ and geared to the facts and themes of salvation history, is designed to dispose people to faith in Christ and/or to intensify

the experience and practice of that faith in those who have it.

Keys, Power of the: Spiritual authority and jurisdiction in the Church, symbolized by the keys of the kingdom of heaven. Christ promised the keys to St. Peter, as head to be of the Church (Mt 16:19), and commissioned him with full pastoral responsibility to feed his lambs and sheep (Jn 21:15-17). The pope, as the successor of St. Peter, has this power in a primary and supreme manner. The bishops of the Church also have the power, in union with and subordinate to the pope. Priests share in it through holy orders and the delegation of authority. Examples of the application of the Power of the Keys are the exercise of teaching and pastoral authority by the pope and bishops, the absolving of sins in the sacrament of penance, the granting of indulgences, the imposing of spiritual penalties on persons who commit certain serious sins.

Kingdom of God: God's sovereign lordship or rule over salvation history, leading to the eschatological goal of eternal life with God.

Koinonia: A term from the Greek word for "community, fellowship, or association" that was used by St. Luke for the fellowship of believers who worshipped together and held all their possessions in common (Acts 2:42-47); it is also used of fellowship with God (1 Jn 1:3, 6), with the Son (1 Cor 1:9), and with the Holy Spirit (2 Cor 13:13; Phil 2:1). St. Paul used *koinonia* to denote the intimate union of the believer with Christ and the community that exists among all the

faithful themselves (Rom 15:26; 2 Cor 6:14).

L
Laicization: The process by which a man ordained to holy orders is relieved of the obligations of orders and the ministry and is returned to the status of a lay person.

Languages of the Church: The languages in which the Church's liturgy is celebrated. These include Ge'ez, Syriac, Greek, Arabic, and Old Slavonic in the Eastern Churches. In the West, there is, of course, Latin and the various vernaculars. The Eastern Rites have always had the vernacular. The first language in church use, for divine worship and the conduct of ecclesiastical affairs, was Aramaic, the language of the first Christians in and around Jerusalem. As the Church spread westward, Greek was adopted and prevailed until the third century when it was supplanted by Latin for official use in the West. In the Western Church, Latin prevailed as the general official language until the promulgation on Dec. 4, 1963, of the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) by the second session of the Second Vatican Council. Since that time, vernacular languages have come into use in the Mass, administration of the sacraments, and the Liturgy of the Hours. Latin, however, remains the official language for documents of the Holy See, administrative and procedural matters.

Latria: Greek-rooted Latin term that refers to that form of praise due to God alone.

Law: An ordinance or rule governing the activity of things. (1) **Natural law:** Moral

norms corresponding to man's nature by which he orders his conduct toward God, neighbor, society and himself. This law, which is rooted in human nature, is of divine origin, can be known by the use of reason, and binds all persons having the use of reason. The Ten Commandments are declarations and amplifications of natural law. The primary precepts of natural law, to do good and to avoid evil, are universally recognized, despite differences with respect to understanding and application resulting from different philosophies of good and evil. (2) **Divine positive law:** That which has been revealed by God. Among its essentials are the twin precepts of love of God and love of neighbor, and the Ten Commandments. (3) **Ecclesiastical law:** That which is established by the Church for the spiritual welfare of the faithful and the orderly conduct of ecclesiastical affairs. (*See Canon Law.*) (4) **Civil law:** That which is established by a socio political community for the common good.

Liberalism: A multiphased trend of thought and movement favoring liberty, independence and progress in moral, intellectual, religious, social, economic and political life. Traceable to the Renaissance, it developed through the Enlightenment, the rationalism of the 19th century, and modernist and existentialist related theories of the 20th century. Evaluations of various kinds of liberalism depend on the validity of their underlying principles. Extremist positions — regarding subjectivism, libertarianism, naturalist denials of the supernatural, and the alienation of individuals and society from God and the Church — were condemned by Gregory

XVI in the 1830s, Pius IX in 1864, Leo XIII in 1899, and St. Pius X in 1907. There is, however, nothing objectionable about forms of liberalism patterned according to sound principles of Christian doctrine.

Liberation Theology: Deals with the relevance of Christian faith and salvation — and, therefore, of the mission of the Church — to efforts for the promotion of human rights, social justice and human development. It originated in the religious, social, political and economic environment of Latin America, with its contemporary need for a theory and corresponding action by the Church, in the pattern of its overall mission, for human rights and integral personal and social development. Some versions of liberation theology are at variance with the body of church teaching because of their ideological concept of Christ as liberator, and also because they play down the primary spiritual nature and mission of the Church. Instructions from the Congregation for the Doctrine of the Faith — “On Certain Aspects of the Theology of Liberation” (Sept. 3, 1984) and “On Christian Freedom and Liberation” (Apr. 5, 1986) — contain warnings against translating sociology into theology and advocating violence in social activism.

Life in Outer Space: Whether rational life exists on other bodies in the universe besides earth, is a question for scientific investigation to settle. The possibility can be granted, without prejudice to the body of revealed truth.

Limbo: The limbo of the fathers was the state of rest and natural happiness after

death enjoyed by the just of pre Christian times until they were admitted to heaven following the Ascension of Christ.

Litany: A prayer in the form of responsive petition; e.g., St. Joseph, pray for us, etc. Examples are the litanies of Loreto (Litany of the Blessed Mother), the Holy Name, All Saints, the Sacred Heart, the Precious Blood, St. Joseph, Litany for the Dying.

Logos: A Greek term for “word, speech, or reason.” It is most commonly identified with the title given to Jesus in John’s Gospel, though not exclusive to that Gospel; In the N.T., however, the term reflects more the influence of Hellenistic philosophy: St. Paul uses logos as interchangeable with *sophia*, wisdom (1 Cor 1:24). The *Logos* is the Wisdom of God made manifest in the Son. As a name for the Second Person of the Trinity, the Incarnate Word, the term receives new meaning in the light of the life, death, and resurrection of Jesus Christ.

Loreto, House of: A Marian shrine in Loreto, Italy, consisting of the home of the Holy Family which, according to an old tradition, was transported in a miraculous manner from Nazareth to Dalmatia and finally to Loreto between 1291 and 1294. Investigations conducted shortly after the appearance of the structure in Loreto revealed that its dimensions matched those of the house of the Holy Family missing from its place of enshrinement in a basilica at Nazareth. Among the many popes who regarded it with high honor was John XXIII, who went there on pilgrimage Oct. 4, 1962. The house of the Holy Family is enshrined in the Basilica of Our Lady.

Love: A devotion to a person or object that has been categorized by Greek philosophy into four types: *storge* (one loves persons and things close to him); *philia* (the love of friends); *eros* (sexual love and that of a spiritual nature); *agape* (a self-giving to one in need). Christian charity is love, but not all love is true charity.

Lust: A disorderly desire for sexual pleasure; one of the seven capital sins.

M

Magi: In the Infancy Narrative of St. Matthew’s Gospel (2:1-12), three wise men from the East whose visit and homage to the Child Jesus at Bethlehem indicated Christ’s manifestation of himself to non Jewish people. The narrative teaches the universality of salvation. The traditional names of the Magi are Caspar, Melchior and Balthasar.

Magisterium: The Church’s teaching authority, instituted by Christ and guided by the Holy Spirit, which seeks to safeguard and explain the truths of the faith. The Magisterium is exercised in two ways. The extraordinary Magisterium is exercised when the pope and ecumenical councils infallibly define a truth of faith or morals that is necessary for one’s salvation and that has been constantly taught and held by the Church. Ordinary Magisterium is exercised when the Church infallibly defines truths of the Faith as taught universally and without dissent; which must be taught or the Magisterium would be failing in its duty; is connected with a grave matter of faith or morals; and which is taught authoritatively. Not everything taught by the Magisterium is

done so infallibly; however, the exercise of the Magisterium is faithful to Christ and what He taught.

Magnificat: The canticle or hymn of the Virgin Mary on the occasion of her visitation to her cousin Elizabeth (Lk 1:46-55). It is an expression of praise, thanksgiving and acknowledgment of the great blessings given by God to Mary, the Mother of the Second Person of the Blessed Trinity made Man. The *Magnificat* is recited in the Liturgy of the Hours as part of the Evening Prayer.

Martyr: A Greek word, meaning witness, denoting one who voluntarily suffered death for the faith or some Christian virtue.

Martyrology: A catalogue of martyrs and other saints, arranged according to the calendar. The *Roman Martyrology* contains the official list of saints venerated by the Church. Additions to the list are made in beatification and canonization decrees of the Congregation for the Causes of Saints.

Mass for the People: On Sundays and certain feasts throughout the year pastors are required to offer Mass for the faithful entrusted to their care. If they cannot offer the Mass on these days, they must do so at a later date or provide that another priest offer the Mass.

Materialism: Theory that holds that matter is the only reality, and everything in existence is merely a manifestation of matter; there is no such thing as spirit, and the supernatural does not exist. Materialism is incompatible with Christian doctrine.

Meditation: Mental, as distinguished from vocal, prayer, in which thought, affections, and resolutions of the will predominate. There is a meditative element to all forms of prayer, which always involves the raising of the heart and mind to God.

Mendicants: A term derived from Latin and meaning beggars, applied to members of religious orders without property rights; the members, accordingly, worked or begged for their support. The original mendicants were Franciscans and Dominicans in the early 13th century; later, the Carmelites, Augustinians, Servites and others were given the mendicant title and privileges, with respect to exemption from episcopal jurisdiction and wide faculties for preaching and administering the sacrament of penance. The practice of begging is limited at the present time, although it is still allowed with the permission of competent superiors and bishops. Mendicants are supported by free will offerings and income received for spiritual services and other work.

Mercy, Divine: The love and goodness of God, manifested particularly in a time of need.

Mercy, Works of: Works of corporal or spiritual assistance, motivated by love of God and neighbor, to persons in need. (1)

Corporal works: feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the imprisoned, sheltering the homeless, visiting the sick, burying the dead. (2) **Spiritual works:** counseling the doubtful, instructing the ignorant, admonishing sinners, comforting the afflicted, forgiving offenses, bearing

wrongs patiently, praying for the living and the dead.

Merit: In religion, the right to a supernatural reward for good works freely done for a supernatural motive by a person in the state of and with the assistance of grace. The right to such reward is from God, who binds himself to give it. Accordingly, good works, as described above, are meritorious for salvation.

Metanoia: A term from the Greek *metanoiein* (“to change one’s mind, repent, be converted”) that is used in the NT for conversion. It entails the repentance of sin and the subsequent turning toward the Lord. *Metanoia* is fundamental to the Christian life and is necessary for spiritual growth.

Metaphysics: The branch of philosophy (from the Greek *meta* — after + *physika* — physics) dealing with first things, including the nature of being (ontology), the origin and structure of the world (cosmology), and the study of the reality and attributes of God (natural theology). Metaphysics has long been examined by Catholic philosophers, most especially in the writings of St. Augustine and St. Thomas Aquinas.

Millennium: A thousand year reign of Christ and the just upon earth before the end of the world. This belief of the Millenarians, Chiliasts, and some sects of modern times is based on an erroneous interpretation of Rv 20.

Miracles: Observable events or effects in the physical or moral order of things, with reference to salvation, which cannot be

explained by the ordinary operation of laws of nature and which, therefore, are attributed to the direct action of God. They make known, in an unusual way, the concern and intervention of God in human affairs for the salvation of men.

Mission: (1) Strictly, it means being sent to perform a certain work, such as the mission of Christ to redeem mankind, the mission of the Apostles and the Church and its members to perpetuate the prophetic, priestly and royal mission of Christ. (2) A place where: the Gospel has not been proclaimed; the Church has not been firmly established; the Church, although established, is weak. (3) An ecclesiastical territory with the simplest kind of canonical organization, under the jurisdiction of the Congregation for the Evangelization of Peoples. (4) A church or chapel without a resident priest. (5) A special course of sermons and spiritual exercises conducted in parishes for the purpose of renewing and deepening the spiritual life of the faithful and for the conversion of lapsed Catholics.

Modernism: The “synthesis of all heresies,” which appeared near the beginning of the 20th century. It undermines the objective validity of religious beliefs and practices which, it contends, are products of the subconscious developed by mankind under the stimulus of a religious sense. It holds that the existence of a personal God cannot be demonstrated, the Bible is not inspired, Christ is not divine, nor did he establish the Church or institute the sacraments. A special danger lies in modernism, which is still influential, because it uses Catholic terms with perverted meanings. St. Pius X condemned 65 propositions of modernism

in 1907 in the decree *Lamentabili* and issued the encyclical *Pascendi* to explain and analyze its errors.

Monastery: The dwelling place, as well as the community thereof, of monks belonging to the Benedictine and Benedictine related orders like the Cistercians and Carthusians; also, the Augustinians and Canons Regular. Distinctive of monasteries are: their separation from the world; the enclosure or cloister; the permanence or stability of attachment characteristic of their members; autonomous government in accordance with a monastic rule, like that of St. Benedict in the West or of St. Basil in the East; the special dedication of its members to the community celebration of the liturgy as well as to work that is suitable to the surrounding area and the needs of its people. Monastic superiors of men have such titles as abbot and prior; of women, abbess and prioress. In most essentials, an abbey is the same as a monastery.

Monk: A member of a monastic order — e.g., the Benedictines, the Benedictine related Cistercians and Carthusians, and the Basilians, who bind themselves by religious profession to stable attachment to a monastery, the contemplative life and the work of their community. In popular use, the title is wrongly applied to many men religious who really are not monks.

Monotheism: Belief in and worship of one God.

Morality: Conformity or difformity of behavior to standards of right conduct. (*See* Moral Obligations, Commandments of

God, Precepts of the Church, Conscience, Law.)

Mortification: Acts of self discipline, including prayer, hardship, austerities and penances undertaken for the sake of progress in virtue.

Motu Proprio: A Latin phrase designating a document issued by a pope on his own initiative. Documents of this kind often concern administrative matters.

Mystagogy: Experience of the mystery of Christ, especially through participation in the liturgy and the sacraments.

Mysteries of Faith: Supernatural truths whose existence cannot be known without revelation by God and whose intrinsic truth, while not contrary to reason, can never be wholly understood even after revelation. These mysteries are above reason, not against reason. Among them are the divine mysteries of the Trinity, Incarnation and Eucharist. Some mysteries — e.g., concerning God's attributes — can be known by reason without revelation, although they cannot be fully understood.

N

Natural Law: *See* Law.

Natural Theology: The field of knowledge that relies upon human reason and the observation of nature, instead of revelation, to determine the existence and attributes of God.

Necromancy: Supposed communication with the dead; a form of divination.

Neo-Scholasticism: A movement begun in the late 19th century that had as its aim the restoration of Scholasticism for use in contemporary philosophy and theology. Great emphasis was placed upon the writings of such Scholastic masters as Peter Lombard, St. Albert the Great, St. Anselm, St. Bonaventure, Bl. John Duns Scotus, and especially St. Thomas Aquinas. The movement began at the Catholic University of Louvain, in Belgium, and then found its way into theological centers in Italy, France, and Germany. Particular attention was given to the philosophical and theological works of St. Thomas Aquinas, from which arose a particular school of neo-Thomism; the movement was strongly reinforced by Pope Leo XIII who issued the encyclical *Aeterni Patris* (1879) mandating that Scholasticism, in particular Thomism, be the foundation for all Catholic philosophy and theology taught in Catholic seminaries, universities, and colleges. Neo-Scholasticism was responsible for a true intellectual renaissance in 20th-century Catholic philosophy and theology. Among its foremost modern leaders were Jacques Maritain, Étienne Gilson, M. D. Chenu, Henri de Lubac, and Paul Claudel.

Nihil Obstat: See **Censorship of Books.**

Non Expedit: A Latin expression. It is not expedient (fitting, proper), used to state a prohibition or refusal of permission.

Novena: A term designating public or private devotional practices over a period of nine consecutive days; or, by extension, over a period of nine weeks, in which one day a week is set aside for the devotions.

Novice: A man or woman preparing, in a formal period of trial and formation called a novitiate, for membership in an institute of consecrated life. The novitiate lasts a minimum of 12 and a maximum of 24 months; at its conclusion, the novice professes temporary promises or vows of poverty, chastity and obedience. Norms require that certain periods of time be spent in the house of novitiate; periods of apostolic work are also required, to acquaint the novice with the apostolate(s) of the institute. A novice is not bound by the obligations of the professed members of the institute, is free to leave at any time, and may be discharged at the discretion of competent superiors. The superior of a novice is a master of novices or director of formation.

Nun: (1) Strictly, a member of a religious order of women with solemn vows (*moniales*). (2) In general, all women religious, even those in simple vows who are more properly called sisters.

Nunc Dimittis: The canticle or hymn of Simeon at the sight of Jesus at the Temple on the occasion of his presentation (Lk 2:29-32). It is an expression of joy and thanksgiving for the blessing of having lived to see the Messiah. It is prescribed for use in the Night Prayer of the Liturgy of the Hours.

O

Oath: Calling upon God to witness the truth of a statement. Violating an oath, e.g., by perjury in court, or taking an oath without sufficient reason, is a violation of the honor due to God.

Obedience: Submission to one in authority. General obligations of obedience fall under the Fourth Commandment. The vow of obedience professed by religious is one of the evangelical counsels.

Obsession, Diabolical: The extraordinary state of one who is seriously molested by evil spirits in an external manner. Obsession is more than just temptation.

Occasion of Sin: A person, place, or thing that is a temptation to sin. An occasion may be either a situation that always leads to sin or one that usually leads to sin.

Octave: A period of eight days given over to the celebration of a major feast such as Easter.

Oils, Holy: The oils blessed by a bishop at the Chrism Mass on Holy Thursday or another suitable day, or by a priest under certain conditions. (1) The oil of catechumens (olive or vegetable oil), used at baptism; also, poured with chrism into the baptismal water blessed in Easter Vigil ceremonies. (2) Oil of the sick (olive or vegetable oil) used in anointing the sick. (3) Chrism (olive or vegetable oil mixed with balm), which is ordinarily consecrated by a bishop, for use at baptism, in confirmation, at the ordination of a priest and bishop, in the dedication of churches and altars.

Ontologism: A philosophical theory (the name is taken from the Greek for being and study) that posits that knowledge of God is immediate and intuitive; it stipulates further that all other human knowledge is dependent upon this. It was

condemned in 1861 by Pope Pius IX. (See also Ontology.)

Ontology: A branch of metaphysics that studies the nature and relations of existence.

Oratory: A chapel.

Ordinariate: An ecclesiastical jurisdiction for special purposes and people. Examples are military ordinariates for armed services personnel (in accord with provisions of the apostolic constitution *Spirituali militum curae*, Apr. 21, 1986) and Eastern Rite ordinariates in places where Eastern Rite dioceses do not exist.

Ordination: The consecration of sacred ministers for divine worship and the service of people in things pertaining to God. The power of ordination comes from Christ and the Church, and must be conferred by a minister capable of communicating it.

Organ Transplants: The transplanting of organs from one person to another is permissible provided it is done with the consent of the concerned parties and does not result in the death or essential mutilation of the donor. Advances in methods and technology have increased the range of transplant possibilities in recent years.

Original Sin: The sin of Adam (Gn 2:8 3:24), personal to him and passed on to all persons as a state of privation of grace. Despite this privation and the related wounding of human nature and weakening of natural powers, original sin leaves unchanged all that man himself is

by nature. The scriptural basis of the doctrine was stated by St. Paul in 1 Cor 15:21ff., and Rom 5:12 21. Original sin is remitted by baptism and incorporation in Christ, through whom grace is given to persons. Pope John Paul II, while describing original sin during a general audience Oct. 1, 1986, called it “the absence of sanctifying grace in nature which has been diverted from its supernatural end.”

O Salutaris Hostia: The first three Latin words, *O Saving Victim*, of a Benediction hymn.

Ostpolitik: Policy adopted by Pope Paul VI in an attempt to improve the situation of Eastern European Catholics through diplomatic negotiations with their governments.

Oxford Movement: A movement in the Church of England from 1833 to about 1845 which had for its objective a threefold defense of the Church as a divine institution, the apostolic succession of its bishops, and the *Book of Common Prayer* as the rule of faith. The movement took its name from Oxford University and involved a number of intellectuals who authored a series of influential Tracts for Our Times. Some of its leading figures — e.g., F. W. Faber, John Henry Newman and Henry Edward Manning — became converts to the Catholic Church. In the Church of England, the movement affected the liturgy, historical and theological scholarship, the status of the ministry, and other areas of ecclesiastical life.

P

Paganism: A term referring to non revealed religions, i.e., religions other than Christianity, Judaism, and Islam.

Palms: Blessed palms are a sacramental. They are blessed and distributed on the Sunday of the Passion in commemoration of the triumphant entrance of Christ into Jerusalem. Ashes of the burnt palms are used on Ash Wednesday.

Pange Lingua: First Latin words, *Sing, my tongue*, of a hymn in honor of the Holy Eucharist, used particularly on Holy Thursday and in Eucharistic processions.

Pantheism: Theory that all things are part of God, divine, in the sense that God realizes himself as the ultimate reality of matter or spirit through being and/or becoming all things that have been, are, and will be. The theory leads to hopeless confusion of the Creator and the created realm of being, identifies evil with good, and involves many inherent contradictions.

Papal Election: The pope is elected by the College of Cardinals during a secret conclave which begins no sooner than 15 days and no later than 20 days after the death of his predecessor. Cardinals under the age of 80, totaling no more than 120, are eligible to take part in the election by secret ballot. Election is by a two thirds vote of participating cardinals. New legislation regarding papal elections and church government during a vacancy of the Holy See was promulgated by Pope John Paul Feb. 23, 1996, in the apostolic

constitution *Universi Dominici Gregis* (“Shepherd of the Lord’s Whole Flock”).

Paraclete: A title of the Holy Spirit meaning, in Greek, Advocate, Consoler.

Parental Duties: All duties related to the obligation of parents to provide for the welfare of their children. These obligations fall under the Fourth Commandment.

Parish: A community of the faithful served by a pastor charged with responsibility for providing them with full pastoral service. Most parishes are territorial, embracing all of the faithful in a certain area of a diocese: some are personal or national, for certain classes of people, without strict regard for their places of residence.

Parousia: The coming, or saving presence, of Christ which will mark the completion of salvation history and the coming to perfection of God’s kingdom at the end of the world.

Particular Church: A term used since Vatican II that denotes certain divisions of the Universal Church. Examples include dioceses, vicariates, and prelatures.

Paschal Candle: A large candle, symbolic of the risen Christ, blessed and lighted on the Easter Vigil and placed at the altar until Pentecost. It is ornamented with five large grains of incense, representing the wounds of Christ, inserted in the form of a cross; the Greek letters Alpha and Omega, symbolizing Christ the beginning and end of all things, at the top and bottom of the shaft of the cross; and the figures of the current year of salvation in the quadrants formed by the cross.

Paschal Precept: Church law requiring reception of the Eucharist in the Easter season (*See* separate entry) unless, for a just cause, once a year reception takes place at another time.

Passion of Christ: Sufferings of Christ, recorded in the four Gospels.

Pastor: An ordained minister charged with responsibility for the doctrinal, sacramental and related service of people committed to his care; e.g., a bishop for the people in his diocese, a priest for the people of his parish.

Pater Noster: The initial Latin words, *Our Father*, of the Lord’s Prayer.

Patriarch: (1) The leaders of the Israelite tribes and heads of prominent families who appear in Genesis from Adam to Joseph. Among the most significant patriarchs of the Old Testament are Abraham, Isaac, and Jacob; the patriarchal narratives in Genesis associated with them constitute the prologue to Israel’s salvation history, and the period during which they lived is known as the Age of the Patriarchs. It is noted that the title of patriarch that was used for David (Acts 2:29) was simply one of honor. (2) The head of a branch of the Eastern Church, corresponding to a province of the one-time Roman Empire. There are five official traditional patriarchal sees: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Presently, the autocephalous churches of the Orthodox Church comprise several of these traditional patriarchates.

Peace, Sign of: A gesture of greeting — e.g., a handshake — exchanged by the ministers and participants at Mass.

Pectoral Cross: A cross worn on a chain about the neck and over the breast by bishops and abbots as a mark of their office.

Penance or Penitence: (1) The spiritual change or conversion of mind and heart by which a person turns away from sin, and all that it implies, toward God, through a personal renewal under the influence of the Holy Spirit. Penance involves sorrow and contrition for sin, together with other internal and external acts of atonement. It serves the purposes of reestablishing in one's life the order of God's love and commandments, and of making satisfaction to God for sin. (2) Penance is a virtue disposing a person to turn to God in sorrow for sin and to carry out works of amendment and atonement. (3) The sacrament of penance and sacramental penance.

People of God: A name for the Church in the sense that it is comprised by a people with Christ as its head, the Holy Spirit as the condition of its unity, the law of love as its rule, and the kingdom of God as its destiny. Although it is a scriptural term, it was given new emphasis by the Second Vatican Council's Dogmatic Constitution on the Church (*Lumen Gentium*).

Perjury: Taking a false oath, lying under oath, a violation of the honor due to God.

Persecution, Religious: A campaign waged against a church or other religious body by persons and governments intent on its

destruction. The best known campaigns of this type against the Christian Church were the Roman persecutions which occurred intermittently from about 54 to the promulgation of the Edict of Milan in 313. More Catholics have been persecuted in the 20th century than in any other period in history.

Personal Prelature: *See* under **Opus Dei**.

Peter's Pence: A collection made each year among Catholics for the maintenance of the pope and his works of charity. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the 8th century.

Petition: One of the four purposes of prayer. In prayers of petition, persons ask of God the blessings they and others need.

Pharisees: Influential class among the Jews, referred to in the Gospels, noted for their self-righteousness, legalism, strict interpretation of the Law, acceptance of the traditions of the elders as well as the Law of Moses, and beliefs regarding angels and spirits, the resurrection of the dead and judgment. Most of them were laymen, and they were closely allied with the Scribes; their opposite numbers were the Sadducees. The Pharisaic and rabbinical traditions had a lasting influence on Judaism following the destruction of Jerusalem in A.D. 70.

Pious Fund: Property and money originally accumulated by the Jesuits to finance their missionary work in Lower California. When the Jesuits were expelled from the territory in 1767, the fund was

appropriated by the Spanish Crown and used to support Dominican and Franciscan missionary work in Upper and Lower California. In 1842 the Mexican government took over administration of the fund, incorporated most of the revenue into the national treasury, and agreed to pay the Church interest of six per cent a year on the capital so incorporated. From 1848 to 1967 the fund was the subject of lengthy negotiations between the U.S. and Mexican governments because of the latter's failure to make payments as agreed. A lump sum settlement was made in 1967 with payment by Mexico to the U.S. government of more than \$700,000, to be turned over to the Archdiocese of San Francisco.

Polytheism: Belief in and worship of many gods or divinities, especially prevalent in pre Christian religions.

Poor Box: Alms box; found in churches from the earliest days of Christianity.

Pope: A title from the Italian word *papa* (from Greek *pappas*, father) used for the Bishop of Rome, the Vicar of Christ and successor of St. Peter, who exercises universal governance over the Church.

Portiuncula: (1) Meaning little portion (of land), the Portiuncula was the chapel of Our Lady of the Angels near Assisi, Italy, which the Benedictines gave to St. Francis early in the 13th century. He repaired the chapel and made it the first church of the Franciscan Order. It is now enshrined in the Basilica of St. Mary of the Angels in Assisi. (2) The plenary Portiuncula Indulgence, or Pardon of Assisi, was authorized by Honorius III. Originally, it

could be gained for the souls in purgatory only in the chapel of Our Lady of the Angels; by later concessions, it could be gained also in other Franciscan and parish churches. The indulgence (applicable to the souls in purgatory) can be gained from noon of Aug. 1 to midnight of Aug. 2, once each day. The conditions are, in addition to freedom from attachment to sin: reception of the sacraments of penance and the Eucharist on or near the day and a half; a visit to a parish church within the day and a half, during which the Our Father, the Creed and another prayer are offered for the intentions of the pope.

Positivism: The philosophy that teaches that the only reality is that which is perceived by the senses; the only truth is that which is empirically verified. It asserts that ideas about God, morality, or anything else that cannot be scientifically tested are to be rejected as unknowable.

Possession, Diabolical: The extraordinary state of a person who is tormented from within by evil spirits who exercise strong influence over his powers of mind and body. (See also Exorcism.)

Postulant: One of several names used to designate a candidate for membership in a religious institute during the period before novitiate.

Poverty: (1) The quality or state of being poor, in actual destitution and need, or being poor in spirit. In the latter sense, poverty means the state of mind and disposition of persons who regard material things in proper perspective as gifts of God for the support of life and its reasonable enrichment, and for the service of others in

need. It means freedom from unreasonable attachment to material things as ends in themselves, even though they may be possessed in small or large measure. (2) One of the evangelical counsels professed as a public vow by members of an institute of consecrated life. It involves the voluntary renunciation of rights of ownership and of independent use and disposal of material goods; or, the right of independent use and disposal, but not of the radical right of ownership. Religious institutes provide their members with necessary and useful goods and services from common resources. The manner in which goods are received and/or handled by religious is determined by poverty of spirit and the rule and constitutions of their institute.

Pragmatism: Theory that the truth of ideas, concepts and values depends on their utility or capacity to serve a useful purpose rather than on their conformity with objective standards; also called utilitarianism.

Prayer: The raising of the mind and heart to God in adoration, thanksgiving, reparation and petition. Prayer, which is always mental because it involves thought and love of God, may be vocal, meditative, private and personal, social, and official. The official prayer of the Church as a worshipping community is called the liturgy.

Precepts: Commands or orders given to individuals or communities in particular cases; they establish law for concerned parties. Preceptive documents are issued by the pope, departments of the Roman Curia and other competent authority in the Church.

Presence of God: A devotional practice of increasing one's awareness of the presence and action of God in daily life.

Presumption: A sin against hope, by which a person striving for salvation (1) either relies too much on his own capabilities or (2) expects God to do things which he cannot do, in keeping with his divine attributes, or does not will to do, according to his divine plan. Presumption is the opposite of despair.

Preternatural Gifts: Exceptional gifts, beyond the exigencies and powers of human nature, enjoyed by Adam in the state of original justice: immunity from suffering and death, superior knowledge, integrity or perfect control of the passions. These gifts were lost as the result of original sin; their loss, however, implied no impairment of the integrity of human nature.

Pride: Unreasonable self esteem; one of the seven capital sins.

Prie Dieu: A French phrase, meaning pray God, designating a kneeler or bench suitable for kneeling while at prayer.

Priesthood: (1) The common priesthood of the non ordained faithful. In virtue of baptism and confirmation, the faithful are a priestly people who participate in the priesthood of Christ through acts of worship, witness to the faith in daily life, and efforts to foster the growth of God's kingdom. (2) The ordained priesthood, in virtue of the sacrament of orders, of bishops, priests and deacons, for service to the common priesthood.

Primary Option: The life choice of a person for or against God which shapes the basic orientation of moral conduct. A primary option for God does not preclude the possibility of serious sin.

Prior: A superior or an assistant to an abbot in a monastery.

Privilege: A favor, an exemption from the obligation of a law. Privileges of various kinds, with respect to ecclesiastical laws, are granted by the pope, departments of the Roman Curia and other competent authority in the Church.

Probabiliorism: The moral system asserting that the more probable opinion of a varied set of acceptable positions regarding the binding character of a law should be accepted. If the reasons for being free from a law are more probably true, one is freed from the law's obligations. Probabiliorism, however, maintained that if it was probable that the law did not bind, one still had to follow it unless it was more probable that the law did not bind.

Probabilism: A moral system for use in cases of conscience which involve the obligation of doubtful laws. There is a general principle that a doubtful law does not bind. Probabilism, therefore, teaches that it is permissible to follow an opinion favoring liberty, provided the opinion is certainly and solidly probable. Probabilism may not be invoked when there is question of: a certain law or the certain obligation of a law; the certain right of another party; the validity of an action; something which is necessary for salvation.

Pro Cathedral: A church used as a cathedral.

Promoter of the Faith (*Promotor fidei*): An official of the Congregation for the Causes of Saints, whose role in beatification and canonization procedures is to establish beyond reasonable doubt the validity of evidence regarding the holiness of prospective saints and miracles attributed to their intercession.

Prophecy: (1) The communication of divine revelation by inspired intermediaries, called prophets, between God and his people. Old Testament prophecy was unique in its origin and because of its ethical and religious content, which included disclosure of the saving will of Yahweh for the people, moral censures and warnings of divine punishment because of sin and violations of the Law and Covenant, in the form of promises, admonitions, reproaches and threats. Although Moses and other earlier figures are called prophets, the period of prophecy is generally dated from the early years of the monarchy to about 100 years after the Babylonian Exile. From that time on, the written Law and its interpreters supplanted the prophets as guides of the people. Old Testament prophets are cited in the New Testament, with awareness that God spoke through them and that some of their oracles were fulfilled in Christ. John the Baptist is the outstanding prophetic figure in the New Testament. Christ never claimed the title of prophet for himself, although some people thought he was one. There were prophets in the early Church, and St. Paul mentioned the charism of prophecy in 1 Cor 14:1-5. Prophecy disappeared after New

Testament times. Revelation is classified as the prophetic book of the New Testament. (2) In contemporary non scriptural usage, the term is applied to the witness given by persons to the relevance of their beliefs in everyday life and action.

Proportionalism: The moral theory that asserts that an action is judged on whether the evils resulting are proportionate to the goods that result. If the evils outweigh the goods, the act is objectionable; if the opposite is true, the act is permissible. Proportionalism differs from consequentialism in that the former admits that the inherent morality of the act and the agent's intention must also be considered. Proportionalism is rejected by critics as it does not offer an objective criterion for determining when evils are proportionate or disproportionate. It also fails to consider the intrinsic nature of human acts and does nothing to assist Christians to grow in virtue.

Province: (1) A territory comprising one archdiocese called the metropolitan see and one or more dioceses called suffragan sees. The head of the archdiocese, an archbishop, has metropolitan rights and responsibilities over the province. (2) A division of a religious order under the jurisdiction of a provincial superior.

Prudence: Practical wisdom and judgment regarding the choice and use of the best ways and means of doing good; one of the four cardinal virtues.

Punishment Due for Sin: The punishment which is a consequence of sin. It is of two kinds: (1) Eternal punishment is the punishment of hell, to which one becomes

subject by the commission of mortal sin. Such punishment is remitted when mortal sin is forgiven. (2) Temporal punishment is a consequence of venial sin and/or forgiven mortal sin; it is not everlasting and may be remitted in this life by means of penance. Temporal punishment unremitted during this life is remitted by suffering in purgatory.

Purgatory: The state or condition of those who have died in the state of grace but with some attachment to sin, and are purified for a time before they are admitted to the glory and happiness of heaven. In this state and period of passive suffering, they are purified of unrepented venial sins, satisfy the demands of divine justice for temporal punishment due for sins, and are thus converted to a state of worthiness of the beatific vision.

Q

Quadragesima: From the Latin for fortieth, the name given to the forty penitential days of Lent.

Quinquennial Report: A report on the current state of a diocese that must be compiled and submitted by a bishop to the Holy See every five years in anticipation of the *ad liminal* visit.

Quinque Viae: From the Latin for the "five ways," the five proofs for the existence of God that were proposed by St. Thomas Aquinas in his *Summa Theologiae* (Part I, question 2, article 3). The five ways are: 1) all the motion in the world points to an unmoved Prime Mover; 2) the subordinate agents in the world imply the First Agent; 3) there must be a Cause Who is not

perishable and Whose existence is underived; 4) the limited goodness in the world must be a reflection of Unlimited Goodness; 5) all things tend to become something, and that inclination must have proceeded from some Rational Planner.

R

Racism: A theory which holds that any one or several of the different races of the human family are inherently superior or inferior to any one or several of the others. The teaching denies the essential unity of the human race, the equality and dignity of all persons because of their common possession of the same human nature, and the participation of all in the divine plan of redemption. It is radically opposed to the virtue of justice and the precept of love of neighbor. Differences of superiority and inferiority which do exist are the result of accidental factors operating in a wide variety of circumstances, and are in no way due to essential defects in any one or several of the branches of the one human race. The theory of racism, together with practices related to it, is incompatible with Christian doctrine.

Rash Judgment: Attributing faults to another without sufficient reason; a violation of the obligations of justice and charity.

Rationalism: A theory which makes the mind the measure and arbiter of all things, including religious truth. A product of the Enlightenment, it rejects the supernatural, divine revelation, and authoritative teaching by any church.

Recollection: Meditation, attitude of concentration or awareness of spiritual matters and things pertaining to salvation and the accomplishment of God's will.

Relativism: Theory which holds that all truth, including religious truth, is relative, i.e., not absolute, certain or unchanging; a product of agnosticism, indifferentism, and an unwarranted extension of the notion of truth in positive science. Relativism is based on the tenet that certain knowledge of any and all truth is impossible. Therefore, no religion, philosophy or science can be said to possess the real truth; consequently, all religions, philosophies and sciences may be considered to have as much or as little of truth as any of the others.

Relics: The physical remains and effects of saints, which are considered worthy of veneration inasmuch as they are representative of persons in glory with God. Catholic doctrine proscribes the view that relics are not worthy of veneration. In line with norms laid down by the Council of Trent and subsequent enactments, discipline concerning relics is subject to control by the Congregations for the Causes of Saints and for Divine Worship and the Discipline of the Sacraments.

Religion: The adoration and service of God as expressed in divine worship and in daily life. Religion is concerned with all of the relations existing between God and human beings, and between humans themselves because of the central significance of God. Objectively considered, religion consists of a body of truth that is believed, a code of morality for the guidance of conduct, and a form of

divine worship. Subjectively, it is a person's total response, theoretically and practically, to the demands of faith; it is living faith, personal engagement, self-commitment to God. Thus, by creed, code and cult, a person orders and directs his or her life in reference to God and, through what the love and service of God implies, to all people and all things.

Reliquary: A vessel for the preservation and exposition of a relic; sometimes made like a small monstrance.

Reparation: The making of amends to God for sin committed; one of the four ends of prayer and the purpose of penance.

Requiem: A Mass offered for the repose of the soul of one who has died in Christ. Its name is derived from the first word of the Gregorian (Latin) entrance chant (or Introit) at Masses for the dead: *Requiem aeternam dona eis, Domine* ("Eternal rest grant unto them, O Lord"). The revised Rite for Funerals refers to the requiem as the Mass of Christian Burial; however, it would not be uncommon to hear people employ the former usage.

Rescript: A written reply by an ecclesiastical superior regarding a question or request; its provisions bind concerned parties only. Papal dispensations are issued in the form of rescripts.

Reserved Censure: A sin or censure, absolution from which is reserved to religious superiors, bishops, the pope, or confessors having special faculties. Reservations are made because of the serious nature and social effects of certain sins and censures.

Restitution: An act of reparation for an injury done to another. The injury may be caused by taking and/or retaining what belongs to another or by damaging either the property or reputation of another. The intention of making restitution, usually in kind, is required as a condition for the forgiveness of sins of injustice, even though actual restitution is not possible.

Ring: In the Church a ring is worn as part of the insignia of bishops, abbots, et al.; by sisters to denote their consecration to God and the Church. The wedding ring symbolizes the love and union of husband and wife.

Ritual: A book of prayers and ceremonies used in the administration of the sacraments and other ceremonial functions. In the Roman Rite, the standard book of this kind is the Roman Ritual.

Rogito: The official notarial act or document testifying to the burial of a pope.

Rosary: A form of mental and vocal prayer centered on mysteries or events in the lives of Jesus and Mary. Its essential elements are meditation on the mysteries and the recitation of a number of decades of Hail Marys, each beginning with the Lord's Prayer. Introductory prayers may include the Apostles' Creed, an initial Our Father, three Hail Marys and a Glory be to the Father; each decade is customarily concluded with a Glory be to the Father; at the end, it is customary to say the Hail, Holy Queen and a prayer from the liturgy for the feast of the Blessed Virgin Mary of the Rosary. Traditionally, the Mysteries of

the Rosary, which are the subject of meditation, are: (1) Joyful — the Annunciation to Mary that she was to be the Mother of Christ, her visit to Elizabeth, the birth of Jesus, the presentation of Jesus in the Temple, the finding of Jesus in the Temple. (2) Sorrowful — Christ's agony in the Garden of Gethsemani, scourging at the pillar, crowning with thorns, carrying of the cross to Calvary, and crucifixion. (3) Glorious — the Resurrection and Ascension of Christ, the descent of the Holy Spirit upon the Apostles, Mary's Assumption into heaven and her crowning as Queen of angels and men.

The complete Rosary, called the Dominican Rosary, consists of 15 decades. In customary practice, only five decades are usually said at one time. Rosary beads are used to aid in counting the prayers without distraction. The Rosary originated through the coalescence of popular devotions to Jesus and Mary from the 12th century onward. Its present form dates from about the 15th century. Carthusians contributed greatly toward its development; Dominicans have been its greatest promoters. The fifteen mysteries were standardized by Pope Pius V in 1569.

In 2002, Pope John Paul II added five new mysteries dedicated to chapters from Jesus' public life. Titled the Mysteries of Light, they are: Christ's baptism in the Jordan River; Christ's self-revelation at the marriage of Cana; Christ's announcement of the kingdom of God with the invitation to conversion; Christ's Transfiguration, when he revealed his glory to his Apostles; and the institution of the Eucharist at the Last Supper as the sacramental expression

of the paschal mystery. The pope asked that the Mysteries of Light be recited especially on Thursday.

S

Sabbath: The seventh day of the week, observed by Jews and Sabbatarians as the day for rest and religious observance.

Sacrarium: A basin with a drain leading directly into the ground; standard equipment of a sacristy.

Sacred Heart, Enthronement of the: An acknowledgment of the sovereignty of Jesus Christ over the Christian family, expressed by the installation of an image or picture of the Sacred Heart in a place of honor in the home, accompanied by an act of consecration.

Sacred Heart, Promises: Twelve promises to persons having devotion to the Sacred Heart of Jesus, which were communicated by Christ to St. Margaret Mary Alacoque in a private revelation in 1675.

Sacrilege: Violation of and irreverence toward a person, place or thing that is sacred because of public dedication to God; a sin against the virtue of religion. Personal sacrilege is violence of some kind against a cleric or religious, or a violation of chastity with a cleric or religious. Local sacrilege is the desecration of sacred places. Real sacrilege is irreverence with respect to sacred things, such as the sacraments and sacred vessels.

Sacristy: A utility room where vestments, church furnishings and sacred vessels are

kept and where the clergy vest for sacred functions.

Sadducees: The predominantly priestly party among the Jews in the time of Christ, noted for extreme conservatism, acceptance only of the Law of Moses, and rejection of the traditions of the elders. Their opposite numbers were the Pharisees.

Saints, Cult of: The veneration, called *dulia*, of holy persons who have died and are in glory with God in heaven; it includes honoring them and petitioning them for their intercession with God. Liturgical veneration is given only to saints officially recognized by the Church; private veneration may be given to anyone thought to be in heaven. The veneration of saints is essentially different from the adoration given to God alone; by its very nature, however, it terminates in the worship of God. (See also *Dulia* and *Latria*.)

Salvation: The liberation of persons from sin and its effects, reconciliation with God in and through Christ, the attainment of union with God forever in the glory of heaven as the supreme purpose of life and as the God given reward for fulfillment of his will on earth. Salvation in process begins and continues in this life through union with Christ in faith professed and in action; its final term is union with God and the whole community of the saved in the ultimate perfection of God's kingdom. The Church teaches that: God wills the salvation of all men; men are saved in and through Christ; membership in the Church established by Christ, known and understood as the community of salvation, is necessary for salvation; men with this

knowledge and understanding who deliberately reject this Church, cannot be saved. The Catholic Church is the Church founded by Christ. (See below, Salvation outside the Church.)

Salvation History: The facts and the record of God's relations with human beings, in the past, present and future, for the purpose of leading them to live in accordance with his will for the eventual attainment after death of salvation, or everlasting happiness with him in heaven. The essentials of salvation history are: God's love for all human beings and will for their salvation; his intervention and action in the world to express this love and bring about their salvation; the revelation he made of himself and the covenant he established with the Israelites in the Old Testament; the perfecting of this revelation and the new covenant of grace through Christ in the New Testament; the continuing action-for-salvation carried on in and through the Church; the communication of saving grace to people through the merits of Christ and the operations of the Holy Spirit in the here-and-now circumstances of daily life and with the cooperation of people themselves.

Salvation outside the Church: The Second Vatican Council covered this subject summarily in the following manner: "Those also can attain to everlasting salvation who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience. Nor does divine Providence deny the help necessary for salvation to those who, without blame on

their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to his grace. Whatever good or truth is found among them is looked upon by the Church as a preparation for the Gospel. She regards such qualities as given by him who enlightens all men so that they may finally have life" (Dogmatic Constitution on the Church, *Lumen Gentium*, No. 16).

Sanctifying Grace: See Grace.

Satanism: Worship of the devil, a blasphemous inversion of the order of worship which is due to God alone.

Scandal: Conduct which is the occasion of sin to another person.

Scapular: (1) A part of the habit of some religious orders like the Benedictines and Dominicans; a nearly shoulder wide strip of cloth worn over the tunic and reaching almost to the feet in front and behind. Originally a kind of apron, it came to symbolize the cross and yoke of Christ. (2) Scapulars worn by lay persons as a sign of association with religious orders and for devotional purposes are an adaptation of monastic scapulars. Approved by the Church as sacramentals, they consist of two small squares of woolen cloth joined by strings and are worn about the neck. They are given for wearing in a ceremony of investiture or enrollment. There are nearly 20 scapulars for devotional use: the five principal ones are generally understood to include those of Our Lady of Mt. Carmel (the brown Carmelite Scapular), the Holy Trinity, Our Lady of the Seven Dolors, the Passion, the Immaculate Conception.

Scapular Medal: A medallion with a representation of the Sacred Heart on one side and of the Blessed Virgin Mary on the other. Authorized by St. Pius X in 1910, it may be worn or carried in place of a scapular by persons already invested with a scapular.

Scapular Promise: According to a legend of the Carmelite Order, the Blessed Virgin Mary appeared to St. Simon Stock in 1251 at Cambridge, England, and declared that wearers of the brown Carmelite Scapular would be the beneficiaries of her special intercession. The scapular tradition has never been the subject of official decision by the Church. Essentially, it expresses belief in the intercession of Mary and the efficacy of sacramentals in the context of truly Christian life.

Schism: Derived from a Greek word meaning separation, the term designates formal and obstinate refusal by a baptized Catholic, called a schismatic, to be in communion with the pope and the Church. The canonical penalty is excommunication. One of the most disastrous schisms in history resulted in the definitive separation of the Church in the East from union with Rome about 1054.

Scholasticism: The term usually applied to the Catholic theology and philosophy which developed in the Middle Ages. (See also Neo-Scholasticism.)

Scribes: Hebrew intellectuals noted for their knowledge of the Law of Moses, influential from the time of the Exile to about A.D. 70. Many of them were Pharisees. They were the antecedents of

rabbis and their traditions, as well as those of the Pharisees, had a lasting influence on Judaism following the destruction of Jerusalem in A.D. 70.

Scruple: A morbid, unreasonable fear and anxiety that one's actions are sinful when they are not, or more seriously sinful than they actually are. Compulsive scrupulosity is quite different from the transient scrupulosity of persons of tender or highly sensitive conscience, or of persons with faulty moral judgment.

Seal of Confession: The obligation of secrecy which must be observed regarding knowledge of things learned in connection with the confession of sin in the sacrament of penance. The seal covers matters whose revelation would make the sacrament burdensome. Confessors are prohibited, under penalty of excommunication, from making any direct revelation of confessional matter; this prohibition holds, outside of confession, even with respect to the person who made the confession unless the person releases the priest from the obligation. Persons other than confessors are obliged to maintain secrecy, but not under penalty of excommunication. General, non specific discussion of confessional matter does not violate the seal.

Secularism: A school of thought, a spirit and manner of action which ignores and/or repudiates the validity or influence of supernatural religion with respect to individual and social life.

See: Another name for diocese or archdiocese.

Seminary: A house of study and formation for men, called seminarians, preparing for the priesthood. Traditional seminaries date from the Council of Trent in the middle of the 16th century; before that time, candidates for the priesthood were variously trained in monastic schools, universities under church auspices, and in less formal ways.

Sermon on the Mount: A compilation of sayings of Our Lord in the form of an extended discourse in Matthew's Gospel (5:1 to 7:27) and, in a shorter discourse, in Luke (6:17-49). The passage in Matthew, called the "Constitution of the New Law," summarizes the living spirit of believers in Christ and members of the kingdom of God. Beginning with the Beatitudes and including the Lord's Prayer, it covers the perfect justice of the New Law, the fulfillment of the Old Law in the New Law of Christ, and the integrity of internal attitude and external conduct with respect to love of God and neighbor, justice, chastity, truth, trust and confidence in God.

Seven Last Words of Christ: The Seven Last Words of Christ on the Cross were: (1) "*Father, forgive them; for they do not know what they are doing.*" (Lk 23:34); (2) To the penitent thief: "*I assure you: today you will be with me in Paradise.*" (Lk 23:24); (3) To Mary and his Apostle John: "*Woman, behold thy son! ... Behold your mother.*" (Jn 19:26); (4) "*Eli Eli, lama sabachthani* ["*My God, my God, why have you forsaken me?*"] (Mt 27:46; cf. Mk 15:34); (5) "*I thirst.*" (Jn 19:28); (6) "*It is finished.*" (Jn 19:30); (7) "*Father, into thy hands I commend my spirit.*" (Lk 23:46).

Shrine, Crowned: A shrine approved by the Holy See as a place of pilgrimage. The

approval permits public devotion at the shrine and implies that at least one miracle has resulted from devotion at the shrine. Among the best known crowned shrines are those of the Virgin Mary at Lourdes and Fátima. Shrines with statues crowned by Pope John Paul in 1985 in South America were those of Our Lady of Coromoto, patroness of Venezuela, in Caracas, and Our Lady of Carmen of Paucartambo in Cuzco, Peru.

Shroud of Turin: A strip of brownish linen cloth, 14 feet, three inches in length and three feet, seven inches in width, bearing the front and back imprint of a human body. A tradition dating from the 7th century, which has not been verified beyond doubt, claims that the shroud is the fine linen in which the body of Christ was wrapped for burial. The early history of the shroud is obscure. It was enshrined at Lirey, France, in 1354 and was transferred in 1578 to Turin, Italy, where it has been kept in the cathedral down to the present time. Scientific investigation, which began in 1898, seems to indicate that the markings on the shroud are those of a human body. The shroud, for the first time since 1933, was placed on public view from Aug. 27 to Oct. 8, 1978, and was seen by an estimated 3.3 million people. Scientists conducted intensive studies of it thereafter, finally determining that the material of the shroud dated from between 1260 and 1390. The shroud, which had been the possession of the House of Savoy, was willed to Pope John Paul II in 1983.

Sick Calls: When a person is confined at home by illness or other cause and is unable to go to church for reception of the

sacraments, a parish priest should be informed and arrangements made for him to visit the person at home. Such visitations are common in pastoral practice, both for special needs and for providing persons with regular opportunities for receiving the sacraments. If a priest cannot make the visitation, arrangements can be made for a deacon or Eucharistic minister to bring Holy Communion to the homebound or bedridden person.

Sign of the Cross: A sign, ceremonial gesture or movement in the form of a cross by which a person confesses faith in the Holy Trinity and Christ, and intercedes for the blessing of himself or herself, other persons and things. In Roman Rite practice, a person making the sign touches the fingers of the right hand to forehead, below the breast, left shoulder and right shoulder while saying: "*In the name of the Father, and of the Son, and of the Holy Spirit.*" The sign is also made with the thumb on the forehead, the lips, and the breast. For the blessing of persons and objects, a large sign of the cross is made by movement of the right hand. In Eastern Rite practice, the sign is made with the thumb and first two fingers of the right hand joined together and touching the forehead, below the breast, the right shoulder and the left shoulder; the formula generally used is the doxology, "*O Holy God, O Holy Strong One, O Immortal One.*" The Eastern manner of making the sign was general until the first half of the 13th century; by the 17th century, Western practice involved the whole right hand and the reversal of direction from shoulder to shoulder.

Signs of the Times: Contemporary events, trends and features in culture and society, the needs and aspirations of people, all the factors that form the context in and through which the Church has to carry on its saving mission. The Second Vatican Council spoke on numerous occasions about these signs and the relationship between them and a kind of manifestation of God's will, positive or negative, and about subjecting them to judgment and action corresponding to the demands of divine revelation through Scripture, Christ, and the experience, tradition and teaching authority of the Church.

Simony: The deliberate intention and act of selling and/or buying spiritual goods or material things so connected with the spiritual that they cannot be separated therefrom; a violation of the virtue of religion, and a sacrilege, because it wrongfully puts a material price on spiritual things, which cannot be either sold or bought. In church law, actual sale or purchase is subject to censure in some cases. The term is derived from the name of Simon Magus, who attempted to buy from Sts. Peter and John the power to confirm people in the Holy Spirit (Acts 8:4-24).

Sin: (1) Actual sin is the free and deliberate violation of God's law by thought, word or action. (a) Mortal sin — involving serious matter, sufficient reflection and full consent — results in the loss of sanctifying grace and alienation from God, and renders a person incapable of performing meritorious supernatural acts and subject to everlasting punishment. (b) Venial sin — involving less serious matter, reflection and consent — does not have such serious consequences. (2) Original sin is the sin of

Adam, with consequences for all human beings. (*See* separate entry.)

Sins against the Holy Spirit: Despair of salvation, presumption of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence. Those guilty of such sins stubbornly resist the influence of grace and, as long as they do so, cannot be forgiven.

Sins, Occasions of: Circumstances (persons, places, things, etc.) which easily lead to sin. There is an obligation to avoid voluntary proximate occasions of sin, and to take precautions against the dangers of unavoidable occasions.

Sins That Cry to Heaven for Vengeance: Willful murder, sins against nature, oppression of the poor, widows and orphans, defrauding laborers of their wages.

Sister: Any woman religious, in popular speech; strictly, the title applies only to women religious belonging to institutes whose members never professed solemn vows. Most of the institutes whose members are properly called Sisters were established during and since the 19th century. Women religious with solemn vows, or belonging to institutes whose members formerly professed solemn vows, are properly called nuns.

Sisterhood: A generic term referring to the whole institution of the life of women religious in the Church, or to a particular institute of women religious.

Situation Ethics: A subjective, individualistic ethical theory which denies the binding force of ethical principles as universal laws and preceptive norms of moral conduct, and proposes that morality is determined only by situational conditions and considerations and the intention of the person. It has been criticized for ignoring the principles of objective ethics. (See also Consequentialism and Proportionalism.)

Slander: Attributing to a person faults which he or she does not have; a violation of the obligations of justice and charity, for which restitution is due.

Sloth (Acedia): One of the seven capital sins; spiritual laziness, involving distaste and disgust for spiritual things; spiritual boredom, which saps the vigor of spiritual life. Physical laziness is a counterpart of spiritual sloth.

Sorcery: A kind of black magic in which evil is invoked by means of diabolical intervention; a violation of the virtue of religion.

Soteriology: The division of theology which treats of the mission and work of Christ as Redeemer.

Species, Sacred: The appearances of bread and wine (color, taste, smell, etc.) which remain after the substance has been changed at the Consecration of the Mass into the Body and Blood of Christ. (See Transubstantiation.)

Spiritism: Attempts to communicate with spirits and departed souls by means of seances, table tapping, ouija boards, and other methods; a violation of the virtue of

religion. Spiritualistic practices are noted for fakery.

Stational Churches, Days: Churches, especially in Rome, where the clergy and lay people were accustomed to gather with their bishop on certain days for the celebration of the liturgy. The 25 early titular or parish churches of Rome, plus other churches, each had their turn as the site of divine worship in practices which may have started in the third century. The observances were rather well developed toward the latter part of the 4th century, and by the fifth they included a Mass concelebrated by the pope and attendant priests. On some occasions, the stational liturgy was preceded by a procession from another church called a *collecta*. There were 42 Roman stational churches in the 8th century, and 89 stational services were scheduled annually in connection with the liturgical seasons. Stational observances fell into disuse toward the end of the Middle Ages. Some revival was begun by John XXIII in 1959 and continued by Paul VI and John Paul II.

Stations (Way) of the Cross: A form of devotion commemorating the Passion and death of Christ, consisting of a series of meditations (stations): (1) his condemnation to death, (2) taking up of the cross, (3) the first fall on the way to Calvary, (4) meeting his Mother, (5) being assisted by Simon of Cyrene and (6) by the woman Veronica who wiped his face, (7) the second fall, (8) meeting the women of Jerusalem, (9) the third fall, (10) being stripped and (11) nailed to the cross, (12) his death, (13) the removal of his body from the cross and (14) his burial. Depictions of these scenes are mounted in

most churches, chapels and in some other places, beneath small crosses. A person making the Way of the Cross passes before these stations, or stopping points, pausing at each for meditation. If the stations are made by a group of people, only the leader has to pass from station to station. A plenary indulgence is granted to the faithful who make the stations, under the usual conditions: freedom from all attachment to sin, reception of the sacraments of penance and the Eucharist, and prayers for the intentions of the pope. Those who are impeded from making the stations in the usual manner can gain the same indulgence if, along with the aforementioned conditions, they spend at least a half hour in spiritual reading and meditation on the passion and death of Christ. The stations originated remotely from the practice of Holy Land pilgrims who visited the actual scenes of incidents in the Passion of Christ. Representations elsewhere of at least some of these scenes were known as early as the 5th century. Later, the stations evolved in connection with and as a consequence of strong devotion to the Passion in the 12th and 13th centuries. Franciscans, who were given custody of the Holy Places in 1342, promoted the devotion widely; one of them, St. Leonard of Port Maurice, became known as the greatest preacher of the Way of the Cross in the 18th century. The general features of the devotion were fixed by Clement XII in 1731.

Statutes: Virtually the same as decrees (*See* separate entry), they almost always designate laws of a particular council or synod rather than pontifical laws.

Stigmata: Marks of the wounds suffered by Christ in his crucifixion, in hands and feet by nails, and side by the piercing of a lance. Some persons, called stigmatists, have been reported as recipients or sufferers of marks like these. The Church, however, has never issued any infallible declaration about their possession by anyone, even in the case of St. Francis of Assisi whose stigmata seem to be the best substantiated and may be commemorated in the Roman Rite liturgy. Ninety percent of some 300 reputed stigmatists have been women. Judgment regarding the presence, significance, and manner of causation of stigmata would depend, among other things, on irrefutable experimental evidence.

Stipend, Mass: An offering given to a priest for applying the fruits of the Mass according to the intention of the donor. The offering is a contribution to the support of the priest. The disposition of the fruits of the sacrifice, in line with doctrine concerning the Mass in particular and prayer in general, is subject to the will of God. Mass offerings and intentions were the subjects of a decree approved by John Paul II and made public Mar. 22, 1991: (1) Normally, no more than one offering should be accepted for a Mass; the Mass should be offered in accord with the donor's intention; the priest who accepts the offering should celebrate the Mass himself or have another priest do so. (2) Several Mass intentions, for which offerings have been made, can be combined for a "collective" application of a single Mass only if the previous and explicit consent of the donors is obtained. Such Masses are an exception to the general rule.

Stole Fee: An offering given on certain occasions; e.g., at a baptism, wedding, funeral, for the support of the clergy who administer the sacraments and perform other sacred rites.

Stoup: A vessel used to contain holy water.

Suffragan See: Any diocese, except the archdiocese, within a province.

Suicide: The taking of one's own life; a violation of God's dominion over human life. Ecclesiastical burial is denied to persons while in full possession of their faculties; it is permitted in cases of doubt.

Supererogation: Actions which go beyond the obligations of duty and the requirements enjoined by God's law as necessary for salvation. Examples of these works are the profession and observance of the evangelical counsels of poverty, chastity, and obedience, and efforts to practice charity to the highest degree.

Supernatural: Above the natural; that which exceeds and is not due or owed to the essence, exigencies, requirements, powers and merits of created nature. While human beings have no claim on supernatural things and do not need them in order to exist and act on a natural level, they do need them in order to exist and act in the higher order or economy of grace established by God for their salvation. God has freely given them certain things which are beyond the powers and rights of their human nature. Examples of the supernatural are: grace, a kind of participation by human beings in the divine life, by which they become capable of performing acts meritorious for

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salvation; divine revelation by which God manifests himself to them and makes known truth that is inaccessible to human reason alone; faith, by which they believe divine truth because of the authority of God who reveals it through Sacred Scripture and tradition and the teaching of his Church.

Suspension: A censure by which a cleric is forbidden to exercise some or all of his powers of orders and jurisdiction, or to accept the financial support of his benefices.

Syllabus, The: (1) When not qualified, the term refers to the list of 80 errors accompanying Pope Pius IX's encyclical *Quanta Cura*, issued in 1864. (2) The Syllabus of St. Pius X in the decree *Lamentabili*, issued by the Holy Office July 4, 1907, condemning 65 heretical propositions of modernism. This schedule of errors was followed shortly by that pope's encyclical *Pascendi*, the principal ecclesiastical document against modernism, issued Sept. 8, 1907.

Synod, Diocesan: Meeting of representative persons of a diocese — priests, religious, lay persons — with the bishop, called by him for the purpose of considering and taking action on matters affecting the life and mission of the Church in the diocese. Persons taking part in a synod have consultative status; the bishop alone is the legislator, with power to authorize synodal decrees. According to canon law, every diocese should have a synod every 10 years.

T

Tabernacle: The receptacle in which the Blessed Sacrament is reserved in churches, chapels, and oratories. It is to be immovable, solid, locked, and located in a prominent place.

Te Deum: The opening Latin words, Thee, God, of a hymn of praise and thanksgiving prescribed for use in the Office of Readings of the Liturgy of the Hours on many Sundays, solemnities and feasts.

Temperance: Moderation, one of the four cardinal virtues.

Temptation: Any enticement to sin, from any source: the strivings of one's own faculties, the action of the devil, other persons, circumstances of life, etc. Temptation itself is not sin. Temptation can be avoided and overcome with the use of prudence and the help of grace.

Thanksgiving: An expression of gratitude to God for his goodness and the blessings he grants; one of the four ends of prayer.

Theism: A philosophy which admits the existence of God and the possibility of divine revelation; it is generally monotheistic and acknowledges God as transcendent and also active in the world. Because it is a philosophy rather than a system of theology derived from revelation, it does not include specifically Christian doctrines, like those concerning the Trinity, the Incarnation and Redemption.

Theodicy: From the Greek for God (*theos*) and judgment (*dike*), the study of God as

he can be known by natural reason, rather than from supernatural revelation. First used by Gottfried Leibnitz (1646-1716), its primary objective is to make God's omnipotence compatible with the existence of evil.

Theological Virtues: The virtues which have God for their direct object: faith, or belief in God's infallible teaching; hope, or confidence in divine assistance; charity, or love of God. They are given to a person with grace in the first instance, through baptism and incorporation in Christ.

Theology: Knowledge of God and religion, deriving from and based on the data of divine Revelation, organized and systematized according to some kind of scientific method. It involves systematic study and presentation of the truths of divine Revelation in Sacred Scripture, tradition, and the teaching of the Church. Theology has been divided under various subject headings. Some of the major fields have been: dogmatic (systematic theology), moral, pastoral, historical, ascetical (the practice of virtue and means of attaining holiness and perfection), sacramental, and mystical (higher states of religious experience). Other subject headings include ecumenism (Christian unity, interfaith relations), ecclesiology (the nature and constitution of the Church), and Mariology (doctrine concerning the Blessed Virgin Mary), etc.

Theotokos: From the Greek for God-bearer, the preeminent title given to the Blessed Mother in the Oriental Church. This title has very ancient roots, stretching as far back as the third century but it did

not became official in the Church until the Council of Ephesus in 431.

Thomism: The philosophy based on St. Thomas Aquinas (1224/5-1274), which is mandated to be the dominant philosophy used in Catholic educational institutions. (See also Neo-Scholasticism and Scholasticism.)

Tithing: Contribution of a portion of one's income, originally one tenth, for purposes of religion and charity. The practice is mentioned 46 times in the Bible. In early Christian times, tithing was adopted in continuance of Old Testament practices of the Jewish people, and the earliest positive church legislation on the subject was enacted in 567. Catholics are bound in conscience to contribute to the support of their church, but the manner in which they do so is not fixed by law. Tithing, which amounts to a pledged contribution of a portion of one's income, has aroused new attention in recent years in the United States.

Titular Sees: Dioceses where the Church once flourished but which now exist only in name or title. Bishops without a territorial or residential diocese of their own; e.g., auxiliary bishops, are given titular sees. There are more than 2,000 titular sees; 16 of them are in the United States.

Transfinalization, Transignification: Terms coined to express the sign value of consecrated bread and wine with respect to the presence and action of Christ in the Eucharistic sacrifice and the spiritually vivifying purpose of the Eucharistic banquet in Holy Communion. The theory

behind the terms has strong undertones of existential and "sign" philosophy, and has been criticized for its openness to interpretation at variance with the doctrine of transubstantiation and the abiding presence of Christ under the appearances of bread and wine after the sacrifice of the Mass and Communion have been completed. The terms, if used as substitutes for transubstantiation, are unacceptable; if they presuppose transubstantiation, they are acceptable as clarifications of its meaning.

Transubstantiation: "The way Christ is made present in this sacrament (Holy Eucharist) is none other than by the change of the whole substance of the bread into his Body, and of the whole substance of the wine into his Blood (in the Consecration at Mass), this unique and wonderful change the Catholic Church rightly calls transubstantiation" (encyclical *Mysterium Fidei* of Paul VI, Sept. 3, 1965). The first official use of the term was made by the Fourth Council of the Lateran in 1215. Authoritative teaching on the subject was issued by the Council of Trent.

Treasury of the Church: The superabundant merits of Christ and the saints from which the Church draws to confer spiritual benefits, such as indulgences.

Triduum: A three day series of public or private devotions.

U-Z

Ultramontanism: The movement found primarily in France during the 19th century that advocated a strong sense of devotion

and service to the Holy See. Generally considered a reaction to the anti-papal tendencies of Gallicanism, its name was derived from the Latin for “over the mountains,” a reference to the Alps, beyond which rested Rome and the Holy See.

Unction: From the Latin, *ungere*, meaning to anoint or smear, a term used to denote the Sacrament of the Sick (or the Anointing of the Sick); it was more commonly termed Extreme Unction and was given as an anointing to a person just before death.

Universal Law: *See* Law.

Urbi et Orbi: A Latin phrase meaning “To the City and to the World” that is a blessing given by the Holy Father. Normally, the first *Urbi et Orbi* delivered by a pontiff is immediately after his election by the College of Cardinals. This is a blessing accompanied by a short address to the crowds in St. Peter’s Square and to the world; frequently, as with Pope John Paul II in 1978, it is delivered in as many languages as possible. The pope also delivers an *Urbi et Orbi* each year at Christmas and at Easter.

Usury: Excessive interest charged for the loan and use of money; a violation of justice.

Vagj: A Latin word meaning wanderers that is used to describe any homeless person with no fixed residence.

Veni Creator Spiritus: A Latin phrase, meaning “Come, Creator Spirit” that is part of a hymn sung to the Holy Spirit. The hymn invokes the presence of the

Holy Spirit and was perhaps first composed by Rabanus Maurus (776-856). The hymn is commonly sung as part of the Divine Office, papal elections, episcopal consecrations, ordinations, councils, synods, canonical elections, and confirmations.

Venial Sin: *See* under Sin.

Veronica: A word resulting from the combination of a Latin word for true, *vera*, and a Greek word for image, *eikon*, designating a likeness of the face of Christ or the name of a woman said to have given him a cloth on which he caused an imprint of his face to appear. The veneration at Rome of a likeness depicted on cloth dates from about the end of the 10th century; it figured in a popular devotion during the Middle Ages, and in the Holy Face devotion practiced since the 19th century. A faint, indiscernible likeness said to be of this kind is preserved in St. Peter’s Basilica. The origin of the likeness is uncertain, and the identity of the woman is unknown. Before the 14th century, there were no known artistic representations of an incident concerning a woman who wiped the face of Christ with a piece of cloth while he was carrying the cross to Calvary.

Vespers: From the Latin for evening, the evening service of the Divine Office, also known as Evening Prayer, or among Anglicans as Evensong.

Viaticum: Holy Communion given to those in danger of death. The word, derived from Latin, means provision for a journey through death to life hereafter.

Vicar Forane: A Latin term meaning “deputy outside” that is applied to the priest given authority by the local bishop over a certain area or region of the diocese.

Vicar General: A priest or bishop appointed by the bishop of a diocese to serve as his deputy, with ordinary executive power, in the administration of the diocese.

Vicar, Judicial: The title given to the chief judge and head of the tribunal of a diocese.

Virginity: Observance of perpetual sexual abstinence. The state of virginity, which is embraced for the love of God by religious with a public vow or by others with a private vow, was singled out for high praise by Christ (Mt 19:10-12) and has always been so regarded by the Church. In the encyclical *Sacra Virginitas*, Pius XII stated: “Holy virginity and that perfect chastity which is consecrated to the service of God is without doubt among the most perfect treasures which the founder of the Church has left in heritage to the society which he established.” Paul VI approved in 1970 a rite in which women can consecrate their virginity “to Christ and their brethren” without becoming members of a religious institute. The *Ordo Consecrationis Virginum*, a revision of a rite promulgated by Clement VII in 1596, is traceable to the Roman liturgy of about 50

Virtue: A habit or established capability for performing good actions. Virtues are natural (acquired and increased by repeating good acts) and/or supernatural (given with grace by God).

Visions: A charism by which a specially chosen individual is able to behold a person or something that is naturally invisible. A vision should not be confused with an illusion or hallucination. Like other charisms, a vision is granted for the good of people; it should be noted, however, that they are not essential for holiness or salvation. Many saints throughout history have beheld visions, among them St. Thomas Aquinas, St. Teresa of Ávila, St. John of the Cross, and St. Francis of Assisi.

Vocation: A call to a way of life. Generally, the term applies to the common call of all persons, from God, to holiness and salvation. Specifically, it refers to particular states of life, each called a vocation, in which response is made to this universal call; viz., marriage, the religious life and/or priesthood, the single state freely chosen or accepted for the accomplishment of God’s will. The term also applies to the various occupations in which persons make a living. The Church supports the freedom of each individual in choosing a particular vocation, and reserves the right to pass on the acceptability of candidates for the priesthood and religious life. Signs or indicators of particular vocations are many, including a person’s talents and interests, circumstances and obligations, invitations of grace and willingness to respond thereto.

Vow: A promise made to God with sufficient knowledge and freedom, which has as its object a moral good that is possible and better than its voluntary omission. A person who professes a vow binds himself or herself by the virtue of religion to fulfill the promise. The best

known examples of vows are those of poverty, chastity and obedience professed by religious (See Evangelical Counsels, individual entries). Public vows are made before a competent person, acting as an agent of the Church, who accepts the profession in the name of the Church, thereby giving public recognition to the person's dedication and consecration to God and divine worship. Vows of this kind are either solemn, rendering all contrary acts invalid as well as unlawful; or simple, rendering contrary acts unlawful. Solemn vows are for life; simple vows are for a definite period of time or for life. Vows professed without public recognition by the Church are called private vows. The Church, which has authority to accept and give public recognition to vows, also has authority to dispense persons from their obligations for serious reasons.

Witness, Christian: Practical testimony or evidence given by Christians of their faith

in all circumstances of life — by prayer and general conduct, through good example and good works, etc.; being and acting in accordance with Christian belief; actual practice of the Christian faith.

Zeal: The expression of charity that permits one to serve God and others fully with the objective of furthering the Mystical Body of Christ.

Zucchetto: A small skullcap worn by ecclesiastics, most notably prelates and derived from the popular Italian vernacular term *zucca*, meaning a pumpkin, and used as slang for head. The Holy Father wears a white zucchetto made of watered silk; cardinals use scarlet, and bishops use purple. Priests of the monsignorial rank may wear black with purple piping. All others may wear simple black.

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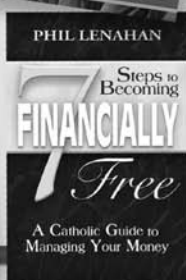
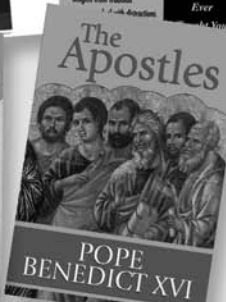
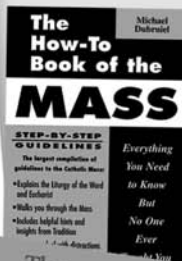
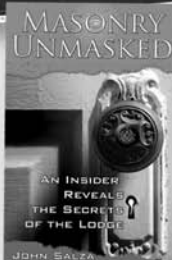


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