

The Faith of our Fathers

Question: How is the church described in the
Apostles and Nicene Creeds?

Answer: The Church is described in the creeds as
One, Holy Catholic and Apostolic.

1928 Book of Common Prayer Page

291



A Study Guild for the Anglican Church
in America

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The use of this workbook for study is encouraged by both
the Archbishop Hepworth the Primate of the T.A.C. and
Bishop George Langberg, President of the House of
Bishops of the Anglican Church in America

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2008

I BELIEVE.....

A study guide for the members of the
Anglican Church in America

The Anglican Tradition differs from the Roman in the fact that the Anglican Church does not have a comprehensive Catechism. Rather, Anglicans understand that their theological foundation exists in the Bible and in the Book of Common Prayer. Further, Anglicans understand that they have no unique theology; rather they embrace the theology of the Catholic Church.

Archbishop of Canterbury Gregory Fisher (1945 - 1961) stated this fact when he said, "we have no doctrine of our own. We only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic Creeds, and those creeds we hold without addition or diminution"

The purpose of this study guide is not to attempt to convince or persuade any Anglican that their beliefs are incorrect or incomplete. Rather it is to be a demonstration that words of Archbishop Fisher are correct. In comparing the catechism found in the Book of Common Prayer 1928 and the Catechism of the Roman Catholic Church each of us can better understand our common faith in God, the Blessed Trinity, Father, Son and Holy Ghost.

In this study guide the words of the 1928 Catechism appear first and following them are paragraphs from the Catechism of the Roman Catholic Church. The catechism is ordered and presented as it appears in the Book of Common Prayer. The information contained in the Catechism of the Roman Catholic Church follows each question and answer. The numbers reflect the numbering found in the Roman Catechism. Where there is no clear connection between the statements of the Catechism (BCP 1928) and

the Roman Catechism, I have included other Roman Catholic material, such as the Baptismal Service from the Rites of the Roman Catholic Church.

Finally, you will find a glossary of terms that may better allow the Anglican to understand the theology expressed in the Catechism of the Roman Catholic Church.

A Catechism

Please note the title of the document found in the Book of Common Prayer. This is a Catechism, not the catechism.

From the 1928 Book of Common Prayer Page 577

Question What is your Name?

Answer N. or N. N.

Question Who gave you this Name

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

2156

The sacrament of Baptism is conferred "in the name of the Father and of the Son and of the Holy Spirit."⁸⁵ In Baptism, the Lord's name sanctifies man, and the Christian receives his name in the Church. This can be the name of a saint, that is, of a disciple who has lived a life of exemplary fidelity to the Lord. The patron saint provides a model of charity; we are assured of his intercession. The "baptismal name" can also express a Christian mystery or Christian virtue. "Parents, sponsors, and the pastor are to see that a name is not given which is foreign to Christian sentiment."⁸⁶

2157

The Christian begins his day, his prayers, and his activities with the Sign of the Cross: "in the name of the Father and of the Son and of the Holy Spirit. Amen." The baptized person dedicates the day to the glory of God and calls on the Savior's grace which lets him act in the

Spirit as a child of the Father. The sign of the cross strengthens us in temptations and difficulties.

2158

God calls each one by name.⁸⁷ Everyone's name is sacred. The name is the icon of the person. It demands respect as a sign of the dignity of the one who bears it.

2159

The name one receives is a name for eternity. In the kingdom, the mysterious and unique character of each person marked with God's name will shine forth in splendor. "To him who conquers . . . I will give a white stone, with a new name written on the stone which no one knows except him who receives it."⁸⁸ "Then I looked, and Lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads."⁸⁹

In this first question we see the nature of the unity of our common faith and the differences of expression. The Anglican Catechism is simple and fulfills its role as a tool to educate for Confirmation. The Roman Catholic Catechism is a more comprehensive statement of the faith of the church.

We would be remiss if we did not note the two catechisms give the same answer to the first question.

Question What did your Sponsors then promise for you?

Answer They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

From the Rites of the Roman Catholic Church Volume I, copyright 1990 Pueblo, ISBN 0-916134-15-6 P. 385

Celebrant: Do you reject Satan?

Parents and Godparent:

I do

Celebrant: And all his works

P/G: I do

Celebrant: And all his empty promises?

P/G: I do

Celebrant: Do you believe in God, the Father almighty, creator of heaven
and earth?

P/G: I do

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was
born of the Virgin Mary, was crucified, died and was buried,
rose from the dead, and is now seated at the right hand of
the Father?

P/G: I do

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the
communion of saints, the forgiveness of sins, the resurrection of
the body, and life everlasting

P/G: I do

Celebrant: This is our faith. This is the faith of the Church. We are proud
to profess it, in Christ Jesus our Lord

All: Amen

Celebrant: Is it your will that N. should be baptized in the faith of the
church, which we have professed with you

P/G: It is

*The Rite of Baptism printed above duplicated the first two
answers given in the catechism, renunciation of evil and the
profession of faith as contain in the Apostles Creed. The third
promise is echoed in this paragraph from the Roman Catechism.*

2340

Whoever wants to remain faithful to his baptismal promises and resist
temptations will want to adopt the means for doing so: self-
knowledge, practice of an ascesis adapted to the situations that

confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer. "Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity."¹²⁸

This paragraph (2340) refers to the ongoing work of living out the promises made at Baptism. It is the duty of our parents, Godparents and the church to instruct us by word and example so we may strive to be faithful all the days of our life.

Question Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist Rehearse the Articles of thy Belief.

Answer I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting.

Amen.

Question What dost thou chiefly learn in these Articles of thy Belief?

Answer First, I learn to believe in God the Father, who hath made me, and all the world.

"I believe in God": this first affirmation of the Apostles' Creed is also the most fundamental. The whole Creed speaks of God, and when it also speaks of man and of the world it does so in relation to God. The other articles of the Creed all depend on the first, just as the remaining Commandments make the first explicit. The other articles help us to know God better as he revealed himself progressively to men. "The faithful first profess their belief in God."²

325

The Apostles' Creed professes that God is "Creator of heaven and earth." The Nicene Creed makes it explicit that this profession includes "all that is, seen and unseen."

326

The Scriptural expression "heaven and earth" means all that exists, creation in its entirety. It also indicates the bond, deep within creation, that both unites heaven and earth and distinguishes the one from the other: "the earth" is the world of men, while "heaven" or "the heavens" can designate both the firmament and God's own "place"—"our Father in heaven" and consequently the "heaven" too which is eschatological glory. Finally, "heaven" refers to the saints and the "place" of the spiritual creatures, the angels, who surround God.¹⁸⁶

327

The profession of faith of the Fourth Lateran Council (1215) affirms that God "from the beginning of time made at once (simul) out of nothing both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then (deinde) the human creature, who as it were shares in both orders, being composed of spirit and body."¹⁸⁷

Answer

Secondly, in God the Son, who hath redeemed me, and all mankind.

422

"But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons."¹ This is "the gospel of Jesus Christ, the Son of God":² God has visited his people. He has fulfilled the promise he made to Abraham and his descendants. He acted far beyond all expectation—he has sent his own "beloved Son."³

423

We believe and confess that Jesus of Nazareth, born a Jew of a daughter of Israel at Bethlehem at the time of King Herod the Great

and the emperor Caesar Augustus, a carpenter by trade, who died crucified in Jerusalem under the procurator Pontius Pilate during the reign of the emperor Tiberius, is the eternal Son of God made man. He "came from God,"⁴ "descended from heaven,"⁵ and "came in the flesh."⁶ For "the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . . And from his fullness have we all received, grace upon grace."⁷

424

Moved by the grace of the Holy Spirit and drawn by the Father, we believe in Jesus and confess: "You are the Christ, the Son of the living God."⁸ On the rock of this faith confessed by St. Peter, Christ built his Church.⁹

Answer

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

687

"No one comprehends the thoughts of God except the Spirit of God."⁷ Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who "unveils" Christ to us "will not speak on his own."⁸ Such properly divine self-effacement explains why "the world cannot receive [him], because it neither sees him nor knows him," while those who believe in Christ know the Spirit because he dwells with them.⁹

688

The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;
- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium, which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;

- in the witness of saints through whom he manifests his holiness and continues the work of salvation.

Question You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer Ten.

2065

Ever since St. Augustine, the Ten Commandments have occupied a predominant place in the catechesis of baptismal candidates and the faithful. In the fifteenth century, the custom arose of expressing the commandments of the Decalogue in rhymed formulae, easy to memorize and in positive form. They are still in use today. The catechisms of the Church have often expounded Christian morality by following the order of the Ten Commandments.

Question Which are they?

Answer The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2056

The word "Decalogue" means literally "ten words."¹¹ God revealed these "ten words" to his people on the holy mountain. They were written "with the finger of God,"¹² unlike the other commandments written by Moses.¹³ They are pre-eminently the words of God. They are handed on to us in the books of Exodus¹⁴ and Deuteronomy.¹⁵ Beginning with the Old Testament, the sacred books refer to the "ten words,"¹⁶ but it is in the New Covenant in Jesus Christ that their full meaning will be revealed.

2057

The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the center of the Old Covenant. Whether formulated as negative commandments, prohibitions, or as positive precepts such as: "Honor your father and mother," the "ten words" point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life:

I. Thou shalt have none other gods but me.

2084

God makes himself known by recalling his all-powerful, loving, and liberating action in the history of the one he addresses: "I brought you out of the land of Egypt, out of the house of bondage." The first word contains the first commandment of the Law: "You shall fear the LORD your God; you shall serve him. . . . You shall not go after other gods."⁵ God's first call and just demand is that man accept him and worship him.

2086

"The first commandment embraces faith, hope, and charity. When we say 'God' we confess a constant, unchangeable being, always the same, faithful and just, without any evil. It follows that we must necessarily accept his words and have complete faith in him and acknowledge his authority. He is almighty, merciful, and infinitely beneficent. . . . Who could not place all hope in him? Who could not love him when contemplating the treasures of goodness and love he has poured out on us? Hence the formula God employs in the Scripture at the beginning and end of his commandments: 'I am the LORD.'"⁸

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

2096

Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. "You shall worship the Lord your God, and him only shall you serve," says Jesus, citing Deuteronomy.¹³

2129

The divine injunction included the prohibition of every representation of God by the hand of man. Deuteronomy explains: "Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a graven

image for yourselves, in the form of any figure. . . ."66 It is the absolutely transcendent God who revealed himself to Israel. "He is the all," but at the same time "he is greater than all his works."67 He is "the author of beauty."68

III. Thou shalt not take the Name of the Lord thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain;

2142

The second commandment prescribes respect for the Lord's name. Like the first commandment, it belongs to the virtue of religion and more particularly it governs our use of speech in sacred matters.

2143

Among all the words of Revelation, there is one which is unique: the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy. "The Lord's name is holy." For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it.⁷⁴

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

2168

The third commandment of the Decalogue recalls the holiness of the sabbath: "The seventh day is a sabbath of solemn rest, holy to the LORD."⁹²

2169

In speaking of the sabbath Scripture recalls creation: "For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it."⁹³

2170

Scripture also reveals in the Lord's day a memorial of Israel's liberation from bondage in Egypt: "You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with mighty hand and outstretched arm; therefore the LORD your God commanded you to keep the sabbath day."⁹⁴

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

2198

This commandment is expressed in positive terms of duties to be fulfilled. It introduces the subsequent commandments which are concerned with particular respect for life, marriage, earthly goods, and speech. It constitutes one of the foundations of the social doctrine of the Church.

2199

The fourth commandment is addressed expressly to children in their relationship to their father and mother, because this relationship is the most universal. It likewise concerns the ties of kinship between members of the extended family. It requires honor, affection, and gratitude toward elders and ancestors. Finally, it extends to the duties of pupils to teachers, employees to employers, subordinates to leaders, citizens to their country, and to those who administer or govern it.

This commandment includes and presupposes the duties of parents, instructors, teachers, leaders, magistrates, those who govern, all who exercise authority over others or over a community of persons.

2200

Observing the fourth commandment brings its reward: "Honor your father and your mother, that your days may be long in the land which the LORD your God gives you."⁸ Respecting this commandment provides, along with spiritual fruits, temporal fruits of peace and prosperity. Conversely, failure to observe it brings great harm to communities and to individuals.

VI. Thou shalt do no murder.

2258

"Human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship

with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being."⁵⁶

VII. Thou shalt not commit adultery.

2331

"God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image . . . , God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion."¹¹⁵

"God created man in his own image . . . male and female he created them";¹¹⁶ He blessed them and said, "Be fruitful and multiply";¹¹⁷ "When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created."¹¹⁸

2332

Sexuality affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others.

2333

Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.

VIII. Thou shalt not steal.

2401

The seventh commandment forbids unjustly taking or keeping the goods of one's neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men's labor. For the sake of the common good, it requires respect for the universal destination of goods and respect for the right to private property. Christian life strives to order this world's goods to God and to fraternal charity.

2402

In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits.¹⁸⁷ The goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow for a natural solidarity to develop between men.

2403

The right to private property, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The universal destination of goods remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.

IX. Thou shalt not bear false witness against thy neighbour.

2464

The eighth commandment forbids misrepresenting the truth in our relations with others. This moral prescription flows from the vocation of the holy people to bear witness to their God who is the truth and wills the truth. Offenses against the truth express by word or deed a refusal to commit oneself to moral uprightness: they are fundamental infidelities to God and, in this sense, they undermine the foundations of the covenant.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

2514

St. John distinguishes three kinds of covetousness or concupiscence: lust of the flesh, lust of the eyes, and pride of life.³⁰¹ In the Catholic catechetical tradition, the ninth commandment forbids carnal concupiscence; the tenth forbids coveting another's goods.

2515

Etymologically, "concupiscence" can refer to any intense form of human desire. Christian theology has given it a particular meaning: the movement of the sensitive appetite contrary to the operation of the human reason. The apostle St. Paul identifies it with the rebellion of

the "flesh" against the "spirit."³⁰² Concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties and, without being in itself an offense, inclines man to commit sins.³⁰³

2534

The tenth commandment unfolds and completes the ninth, which is concerned with concupiscence of the flesh. It forbids coveting the goods of another, as the root of theft, robbery, and fraud, which the seventh commandment forbids. "Lust of the eyes" leads to the violence and injustice forbidden by the fifth commandment.³¹⁹

Avarice, like fornication, originates in the idolatry prohibited by the first three prescriptions of the Law.³²⁰ The tenth commandment concerns the intentions of the heart; with the ninth, it summarizes all the precepts of the Law.

We should note that the Roman Catholic Church numbers the Ten Commandments as does Jewish Tradition. Compared to the Anglican order the Roman Church unifies the first two commandments and separates into two the last Commandment. The Ten Commandments as listed in the Roman Catechism are as follows:

- I. I am the Lord your God: you shall not have strange gods before me.**
- II. You shall not take the name of the Lord your God in vain**
- III. Remember to keep holy the Lord's Day**
- IV. Honor your father and your mother**
- V. You shall not kill**
- VI. You shall not steal**
- VII. You shall not commit adultery**
- VIII. You shall not bear false witness against your neighbor**
- IX. You shall not covet your neighbor's wife**
- X. You shall not covet your neighbor's goods**

The 1928 Book of Common Prayer lists the Ten Commandments as follows:

- I. God spake these words, and said: I am the LORD thy God; Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them:

III. Thou shalt not take the Name of the Lord thy God in vain;

IV. Remember that thou keep holy the Sabbath-day.

V. Honour thy father and thy mother;

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet

The Anglican list reflects the ordering of the Reformation and is shared with churches of the Reformation. While this is an interesting note of history the real question is, what do we understand the Commandments to mean and how do they influence our behavior as Christians?

Question What dost thou chiefly learn by these Commandments?

Answer I learn two things; my duty towards God, and my duty towards my Neighbour.

Question What is thy duty towards God?

Answer My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

2095

The theological virtues of faith, hope, and charity inform and give life to the moral virtues. Thus charity leads us to render to God what we

as creatures owe him in all justice. The virtue of religion disposes us to have this attitude.

2096

Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. "You shall worship the Lord your God, and him only shall you serve," says Jesus, citing Deuteronomy.¹³

2097

To adore God is to acknowledge, in respect and absolute submission, the "nothingness of the creature" who would not exist but for God. To adore God is to praise and exalt him and to humble oneself, as Mary did in the Magnificat, confessing with gratitude that he has done great things and holy is his name. The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.

Question What is thy duty towards thy Neighbour?

Answer My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

2053

To this first reply Jesus adds a second: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."² This reply does not do away with the first: following Jesus Christ involves keeping the Commandments. The Law has not been abolished,³ but rather man is invited to rediscover it in the person of his Master who is its perfect fulfillment. In the three synoptic Gospels, Jesus' call to the rich young man to follow him, in the obedience of a disciple and in the observance of the

Commandments, is joined to the call to poverty and chastity.⁴ The evangelical counsels are inseparable from the Commandments.

2054

Jesus acknowledged the Ten Commandments, but he also showed the power of the Spirit at work in their letter. He preached a "righteousness [which] exceeds that of the scribes and Pharisees"⁵ as well as that of the Gentiles.⁶ He unfolded all the demands of the Commandments. "You have heard that it was said to the men of old, 'You shall not kill.' . . . But I say to you that every one who is angry with his brother shall be liable to judgment."⁷

2055

When someone asks him, "Which commandment in the Law is the greatest?"⁸ Jesus replies: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the prophets."⁹ The Decalogue must be interpreted in light of this twofold yet single commandment of love, the fullness of the Law:

While we have noted the difference in the numbering of the Ten Commandments, we find that as to the meaning of the commandments and how they are to be applied, there is no difference between the Anglican and Roman Catholic understanding.

Catechist My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

1989

The first work of the grace of the Holy Spirit is conversion, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: "Repent, for the kingdom of heaven is at hand."³⁸

Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man."³⁹

1996

Answer I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

2761

The Lord's Prayer "is truly the summary of the whole gospel."⁷ "Since the Lord . . . after handing over the practice of prayer, said elsewhere, 'Ask and you will receive,' and since everyone has petitions which are peculiar to his circumstances, the regular and appropriate prayer [the Lord's Prayer] is said first, as the foundation of further desires."⁸

2765

The traditional expression "the Lord's Prayer"—*oratio Dominica*—means that the prayer to our Father is taught and given to us by the Lord Jesus. The prayer that comes to us from Jesus is truly unique: it is "of the Lord." On the one hand, in the words of this prayer the only Son gives us the words the Father gave him:¹³ he is the master of our prayer. On the other, as Word incarnate, he knows in his human heart the needs of his human brothers and sisters and reveals them to us: he is the model of our prayer.

2766

But Jesus does not give us a formula to repeat mechanically.¹⁴ As in every vocal prayer, it is through the Word of God that the Holy Spirit teaches the children of God to pray to their Father. Jesus not only gives us the words of our filial prayer; at the same time he gives us the Spirit by whom these words become in us "spirit and life."¹⁵ Even more, the proof and possibility of our filial prayer is that the Father "sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"¹⁶ Since our prayer sets forth our desires before God, it is again the Father, "he who searches the hearts of men," who "knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."¹⁷ The prayer to Our Father is inserted into the mysterious mission of the Son and of the Spirit.

The two Catholic Churches also share the same understanding of the Lord's Prayer and each uses this, the greatest prayer, regularly in worship.

Question How many Sacraments hath Christ ordained in his Church?

Answer Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

It is important for us to note that the Roman Catholic Catechism recognizes the seven Sacraments. The Anglican Tradition speaks of the two Dominical Sacraments (Those Sacraments directly commanded by Jesus) as necessary for Salvation. However the Book of Common Prayer 1928 contains the means and direction for celebrating all seven Sacraments of the Catholic Church.

<i>Baptism</i>	<i>- BCP 273</i>
<i>Holy Eucharist</i>	<i>- BCP 67</i>
<i>Confirmation</i>	<i>- BCP 296</i>
<i>Reconciliation/Penance</i>	<i>- Numerous references in other celebrations from the Morning Prayer to the General Confession during Holy Communion Specifically BCP 88 refers to confession to a priest</i>
<i>Anointing of the Sick</i>	<i>- BCP 320</i>
<i>Holy Matrimony</i>	<i>- BCP 300</i>
<i>Ordination - Holy Orders</i>	<i>- BCP 529</i>

We learn from this that while the Catechism refers to the two Dominical Sacraments, the practice of the church as found in the Book of Common Prayer celebrates all seven Sacraments.

1212

The sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist—lay the foundations of every Christian life. "The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food

of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity."³

1215

This sacrament is also called "the washing of regeneration and renewal by the Holy Spirit," for it signifies and actually brings about the birth of water and the Spirit without which no one "can enter the kingdom of God."⁷

1257

The Lord himself affirms that Baptism is necessary for salvation.⁶⁰ He also commands his disciples to proclaim the Gospel to all nations and to baptize them.⁶¹ Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament.⁶² The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.

1322

The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

Question What meanest thou by this word Sacrament?

Answer I mean an outward and visible sign of an inward and spiritual
 grace given unto us; ordained by Christ himself, as a means
 whereby we receive the same, and a pledge to assure us
 thereof.

774

The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term *sacramentum* emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: "For there is no other mystery of God, except Christ."¹⁹⁶ The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments (which the Eastern Churches also call "the

holy mysteries"). The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a "sacrament."

Question How many parts are there in a Sacrament?

Answer Two; the outward visible sign, and the inward spiritual grace.

1084

"Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.

1131

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.

Question What is the outward visible sign or form in Baptism?

Answer Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

1213

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*),⁴ and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water and in the word."⁵

Question What is the inward and spiritual grace?

Answer A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

1227

According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.²⁹

The baptized have "put on Christ."³⁰ Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies.³¹

1239

The essential rite of the sacrament follows: Baptism properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.

1240

In the Latin Church this triple infusion is accompanied by the minister's words: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the Eastern liturgies the catechumen turns toward the East and the priest says: "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit." At the invocation of each person of the Most Holy Trinity, the priest immerses the candidate in the water and raises him up again.

1263

By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.⁶⁶ In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.

1264

Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin

that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ."⁶⁷ Indeed, "an athlete is not crowned unless he competes according to the rules."⁶⁸ "A new creature"

1265

Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"⁶⁹ member of Christ and co-heir with him,⁷⁰ and a temple of the Holy Spirit.⁷¹

1266

The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification:

- enabling them to believe in God, to hope in him, and to love him through the theological virtues;
- giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit;
- allowing them to grow in goodness through the moral virtues.

Thus the whole organism of the Christian's supernatural life has its roots in Baptism.

1267

Baptism makes us members of the Body of Christ: "Therefore . . . we are members one of another."⁷² Baptism incorporates us into the Church. From the baptismal fonts is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: "For by one Spirit we were all baptized into one body."⁷³

Question What is required of persons to be baptized?

Answer they in that 1253 Repentance, whereby they forsake sin; and Faith, whereby stedfastly believe the promises of God made to them Sacrament.

Baptism is the sacrament of faith.⁵⁴ But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. The catechumen or the godparent is asked: "What do you ask of God's Church?" The response is: "Faith!"

1254

For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth.

1255

For the grace of Baptism to unfold, the parents' help is important. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized—child or adult—on the road of Christian life.⁵⁵ Their task is a truly ecclesial function (officium).⁵⁶ The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism.

Question age Why then are Infants baptized, when by reason of their tender they cannot perform them?

Answer promise, perform. Because they promise them both by their Sureties; which when they come to age, themselves are bound to

1231

Where infant Baptism has become the form in which this sacrament is usually celebrated, it has become a single act encapsulating the preparatory stages of Christian initiation in a very abridged way. By its very nature infant Baptism requires a post-baptismal catechumenate. Not only is there a need for instruction after Baptism, but also for the necessary flowering of baptismal grace in personal growth. The catechism has its proper place here.

Question Why was the Sacrament of the Lord's Supper ordained?

Answer Christ, For the continual remembrance of the sacrifice of the death of
and of the benefits which we receive thereby.

1323

"At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"¹³⁵

1328

The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called:

Eucharist, because it is an action of thanksgiving to God. The Greek words eucharistein¹⁴¹ and eulogein¹⁴² recall the Jewish blessings that proclaim—especially during a meal—God's works: creation, redemption, and sanctification.

1330

The memorial of the Lord's Passion and Resurrection.

The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used,¹⁵⁰ since it completes and surpasses all the sacrifices of the Old Covenant.

The Holy and Divine Liturgy, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the Sacred Mysteries. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

1331

Holy Communion, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.¹⁵¹ We also call it: the holy things (ta hagia; sancta)¹⁵²—the first meaning of the phrase "communion of saints" in the Apostles'

Creed—the bread of angels, bread from heaven, medicine of immortality,¹⁵³ viaticum. . . .

1337

The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love.¹⁶³ In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament."¹⁶⁴

Question What is the outward part or sign of the Lord's Supper?

Answer Bread and Wine, which the Lord hath commanded to be received.

1333

At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread. . . ." "He took the cup filled with wine. . . ." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine,¹⁵⁴ fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine"—gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering.¹⁵⁵

Question What is the inward part, or thing signified?

Answer The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

1329

The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.¹⁴³

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal, when as master of the table he blessed and distributed the bread,¹⁴⁴ above all at the Last Supper.¹⁴⁵ It is by this action that his disciples will recognize him after his Resurrection,¹⁴⁶ and it is this expression that the first Christians will use to designate their Eucharistic assemblies;¹⁴⁷ by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.¹⁴⁸

The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.¹⁴⁹

Question What are the benefits whereof we are partakers thereby?

Answer The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

1402

In an ancient prayer the Church acclaims the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace,"²⁴² then the Eucharist is also an anticipation of the heavenly glory.

1403

At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."²⁴³ Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "Marana tha!" "Come, Lord Jesus!"²⁴⁴ "May your grace come and this world pass away!"²⁴⁵

1404

The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist "awaiting the blessed hope and

the coming of our Savior, Jesus Christ, "²⁴⁶ asking "to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord." "²⁴⁷

1405

There is no surer pledge or clearer sign of this great hope in the new heavens and new earth "in which righteousness dwells," "²⁴⁸ than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ." "²⁴⁹

Question What is required of those who come to the Lord's Supper?

Answer To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

1385

To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." "²¹⁸ Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

Examining the Sacraments of the Catholic Tradition we find the following:

The Anglican and Roman Catholic Churches share the same theological understanding of the mechanism by which God Grace is received

The Churches understand the need for an individual to be ready and desirous to receive the Grace of the Sacraments

The Churches share the common understanding of nature and need for Baptism and Holy Communion

The Churches both celebrate all seven Sacraments

Purgatory, Purgation or Paradise

While the Anglican Catechism in the 1928 Book of Common Prayer and the dialogue of the Office of Instruction does not address the issue of Purgatory or Purgation directly the church nevertheless addresses death and our passage into Glory in our liturgies. The Biblical references are abundant as to what has been prepared for us and the process we will undergo, but the Lord did not leave us an exact outline.

The Roman Catholic Catechism founded upon Scripture and the Tradition of the Church, contains a detailed understanding of Roman Catholic Theology. The question to be addressed is whether the theology is comparable to the Anglican Theology found in the Prayer Book and Sacred Scripture.

The concept of the Church as divided into three separate and yet connect experiences comes from many sources in Scripture. From the images described in the Revelation to St. John to the practical wiring in St. Paul's Epistles; it is clear to Church Catholic that Church Militant, Expectant and Triumphant is how

we should understand both the divine structure and path of our individual journey of faith.

Anglicans and Romans also share a common understanding of the Communion of Saints. This understanding is stated in the Apostles Creed and jointly celebrated on the Feast of All Saints. Both Churches also pray for the dead, not only on the Feast of All Souls, but each time the Holy Eucharist is celebrated.

So what do we agree upon as stated in the Creeds and Celebrated in Liturgy? There is a church as it exists in this time and place. There is a Church that exists beyond death that is moving into the nearer presence of God and there is the church at the end of time, when all things will be made new. We agree that we pray for our beloved dead and that after their death they continue to grow as Christians in their faith and love of the Lord.

Where do we find these beliefs in the Book of Common Prayer and what does the Roman Catholic Catechism say about them?

In the Prayer for the Whole State of Christ Church we pray:

BCP 1928 Page 74, 75

"And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

Amen"

It would seem clear that the Anglican Church is praying for and believes that:

Those who have died to this world, believing in God, will continue to experience a growth in their faith and fear of the Lord. They will continue to serve God and be purified in this

service as we are unified with God by our faith and service to others in this place and time.

Further, that we wish to follow them into death and the experience of purification and growth until we will all be in God's Heavenly Kingdom on the last day.

The Roman Catechism comments on this process in this way.

III. The Final Purification, or Purgatory

1030

All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031

The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.⁶⁰⁶ The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:⁶⁰⁷ *1 Cor 3:15; 1 Pet 1:7.*

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.⁶⁰⁸

We read in 1030 what we pray in the Prayer for the Whole State of Christ Church. In 1031 we are informed of why the term Purgatory is used by the Roman Catholic Church for this process. Note however, that the explanation does not suggest or explain Purgatory as a place rather than a process.

In the Prayer for the Whole State of Christ Church we are praying for the dead and certainly we pray for the dead on the

feasts of All Saints and All Souls. The Roman Catechism explains why this tradition came into the Church.

1032

This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin."⁶⁰⁹ From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.⁶¹⁰ The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.⁶¹¹

1032 also mentions actions beyond prayer for the dead. Almsgiving, indulgences and works of penance are also noted as methods of aiding the dead as they continue to grow in their love and service. Is there any Anglican theology that would be comparable to this Roman Tradition?

Almsgiving on behalf of the dead is often practiced in Anglicanism and other traditions. Memorials given in the name of the dead are found not only in churches, but in city parks, recreational facilities, hospitals and many other charitable organizations.

The church like other human organizations has the tradition of children following the example of parents in many endeavors of life. Certainly many churches have second or third generations following parent's examples in service to the church or the wider community. Are not these actions, these duties performed to serve others Godly penance for our sins and for the sins of our loved ones?

What about indulgences? Didn't the Anglican Church do away with them when the English Church separated from Rome in 1549?

Yes, and No. What do you think is meant by an indulgence?

Following the General Confession the Bishop or priest says:

BCP 76

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.

Amen.

In the Roman Catholic Catechism we read:

X. Indulgences

1471

The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."⁸¹

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin."⁸² The faithful can gain indulgences for themselves or apply them to the dead.⁸³

The punishments of sin

And so if we consider the words of absolution pronounced by a minister of God's Grace through the Church and the definition of an indulgence from the Catechism we find that each Sunday as we celebrate the Holy Eucharist we as Anglicans receive an indulgence for the sins we have committed.

To explain further we must consider what we do when we say the General confession and what we expect happens when we confess our sins either before the Throne of Grace as we kneel with our brothers and sisters in worship or before a priest of the church in a more private setting.

First, we are disposed to make a confession. Second, we are able to understand and evaluate what of our actions as sinful. Finally, we are able to determine the seriousness of the sins we are confessing.

These three prerequisites are enumerated in the call to confession.

BCP 75

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

The Roman Catholic Catechism further explains the nature of sins by considering the seriousness of the particular sin. Sins are then classified as either venial or mortal. Anglicans would understand venial sins as those things we have left undone those things which we ought to have done; and we have done those things which we ought not to have done; those things done with no conscience thought

We find these statements in the Catechism:

1472

To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.⁸⁴

1473

The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."⁸⁵

Perhaps we can translate all this theology into a practical example of what we mean by sin, forgiveness, and receiving an indulgence. It's Sunday Morning and you pull into the church parking lot. You are putting you car into a parking space and realize you are too close to the next car. You back out and strike another car that has pulled in behind you. It was an accident; you just didn't see the car. You apologize and the other parishioner says you can settle everything after church.

During the General Confession you recall the incident. You are sorry it happened; you did not love your neighbor as your self when you damaged his car. The priest stands and offers God Absolution for your sins. You receive an indulgence (Your sin is forgiven) for the eternal punishment of not loving your neighbor, but after church you still exchange insurance information or you

offer to pay for the damages. The temporal punishment for hitting the car still exists and you must deal with it. The eternal consequences of the sin have been forgiven.

The Blessed Mother of the Lord

"And in one Lord Jesus Christ....was incarnate by the Holy Ghost of Virgin Mary, And was made man:"

**The Nicene Creed - Book of Common
Prayer Page 71**



Our Lady of Walsingham, Walsingham, England

A traditional site of Marian Devotions
The Book of Common Prayer does not contain the prayers addressed to or for the intercession of Mary, the Mother of God. The Hail Mary and other devotional prayers are not found in our prayer book, but they are found in the common used devotional books and manuals of the Anglican Tradition. And while there would not seem to be clear understanding of our devotion to the

Blessed Mother, her role in Salvation History is clear remember by the Anglican Church.

The Anglican Calendar includes the Feast of the Annunciation and with our understanding the primacy of Sacred Scripture Mary's actions are read and preached upon. In the Gospels we read the record of Mary's faithfulness and our Daily Evening Prayer includes the recitation of the Magnificate.

What do Anglicans believe about Mary the Mother of the Lord? I suppose that there are as many different answers to that question as there are Anglicans in the world. In the High Church Tradition, Our Lady of Walsingham is honored and her intercession is sought. Many parishes have chapters of the Society of Mary and regularly remember the Marian Feasts.

On the other side, the Low Church Tradition keeps the Church Calendar and reads in Sacred Scripture the record of Mary's role in Salvation History. So we may assume that even the Low Church Anglican's honor the Mother of the Lord.

We can only rely then upon Sacred Scripture as definitive for the Anglican Church when we consider Mary and her role. Many theologians, Bishops and priests have long taught and preached about Mary as the example of discipleship. Her single minded focus and her willingness to trust completely in God's Word are noted in Sacred Scripture. St. Luke 1:26-39

It would seem that the Anglican Tradition as remembered by Bishop Hall is that: "all honor is due the Mother of the Lord, all honor short of divinity"

We are aware that the Roman Catholic Church does equally honor Mary as the Mother of our Lord and further preaches and teaches that seeking her intercession is right and proper to do. In the Roman Catholic Catechism we read these passages concerning Mary:

963

Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is 'clearly the mother of the members of Christ' . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head."⁵⁰² "Mary, Mother of Christ, Mother of the Church."⁵⁰³

964

Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death";⁵⁰⁴ it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."⁵⁰⁵

965

After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers."⁵⁰⁶ In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."⁵⁰⁷

969

"This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."⁵¹²

970

"Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it."⁵¹³

"No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source."⁵¹⁴

971

"All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship."⁵¹⁵ The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration."⁵¹⁶ The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.⁵¹⁷

973

By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

975

"We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ" (Paul VI, CPG § 15).

While these paragraphs from the Catechism certainly showed a developed Marian Theology that exceeds anything we find in Sacred Scripture or the Anglican Tradition, there are many in

the Anglican Tradition that would not argue about the validity of these statements. There are also those who will find these concepts beyond their experience or previous consideration. As Anglicans we need to examine the totality of this theology before accepting or rejecting this devotion.

Especially of note is paragraph 970 which begins " Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. This sentence would seem to echo The Prayer for the Whole State of Christ's Church. After remembering those who have gone before us in faith and served as examples for all generations we make our prayer," for Jesus Christ sake, our only Mediator and Advocate."

BCP

75



"I do not pray for these only, but also for those who believe in me through their word that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.

John 17:20-21

While the reunification of the Catholic Church has been discussed and studied for many years, the only way it will be accomplished is when individual Catholic Christians avail themselves of prayer and study. Through the inspiration of the Holy Ghost and the enlightening of our minds may we come to fully appreciate the Faith we share.

*The Feast of the Purification of Saint Mary the
Virgin 2008*

Glossary

This is a partial listing of the terms
found in the
Catechism of the Roman Catholic Church

ABSOLUTION: An essential element of the Sacrament of Penance in which the priest, by the power entrusted to the Church by Christ, pardons the sin(s) of the penitent (1424, 1442, 1449, 1453, 1480).

ACOLYTE: A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing (903, 1672).

ADULTERY: Marital infidelity, or sexual relations between two partners, at least one of whom is married to another party. The sixth commandment and the New Testament forbid adultery absolutely (2380; cf. 1650).

ADVENT: The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas (524).

ALMSGIVING: Money or goods given to the poor as an act of penance or fraternal charity. Almsgiving, together with prayer and fasting, are traditionally recommended to foster the state of interior penance (1434; cf. 1969, 2447).

ALTAR: The center and focal point of a church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven (1182, 1383).

AMEN: A Hebrew word meaning "truly; it is so; let it be done," signifying agreement with what has been said. The prayers of the New Testament and of the Church's liturgy, and the Creeds, conclude with "amen." Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority (1061, 1345, 1396, 2856, 2865).

ANAMNESIS: The "remembrance" of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise (1103). Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus (1354, 1362).

ANAPHORA: The Eucharistic Prayer--the prayer of thanksgiving and consecration--which is the heart and summit of the celebration of the Mass (1352).

ANOINTING: A symbol of the Holy Spirit, whose "anointing" of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew *Messiah*) means the one "anointed" by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695). *See* Christ.

ANOINTING OF THE SICK: One of the seven sacraments, also known as the "sacrament of the dying," administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins (1499, 1520, 1523, 1526-1532).

APOSTLE: A term meaning one who is *sent* as Jesus was sent by the Father, and as he sent his chosen disciples to preach the Gospel to the whole world. He called the Twelve to become his Apostles, chosen witnesses of his Resurrection and the foundation on which the Church is built (857).

The apostolic office is permanent in the Church, in order to ensure that the divine mission entrusted to the Apostles by Jesus will continue to the end of time. The bishops receive their office as successors of the Apostles through the Sacrament of Holy Orders (860). *See* Apostolic Succession.

APOSTLES' CREED: A statement of Christian faith developed from the baptismal creed or "symbol" of the ancient Church of Rome, the see of St. Peter, first of the Apostles. The Apostles' Creed is considered to be a faithful summary of the faith of the Apostles (194).

APOSTOLIC SUCCESSION: The handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church (77, 861).

ASCENSION: The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after his Resurrection (659, 665).

BAPTISM: The first of the seven sacraments, and the "door" which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the "sacraments of initiation" by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit (977, 1213 ff.; 1275, 1278).

BEATITUDES: The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness (cf. *Mt* 5:1-12; *Lk* 6: 20-23). These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe his charity. More- over, by shedding light on the actions and attitudes characteristic of the Christian life, they describe the vocation of all the faithful (1716).

BIBLE: Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit (105). The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament (120). *See* Old Testament; New Testament.

BIBLICAL INSPIRATION: The gift of the Holy Spirit which assisted a human author to write a biblical book so that it has God as its author and teaches faithfully, without error, the saving truth that God has willed to be consigned to us (105).

BISHOP: One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular church entrusted to him (1557; cf. 861, 886).

BLESSED SACRAMENT: A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick (1330).

BLESSING: A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage (1671, 2626).

BODY OF CHRIST: (1) The human body which the Son of God assumed through his conception in the womb of Mary and which is now glorified in heaven (467, 476, 645). (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine (1374). (3) The Church is called the (mystical) Body of Christ because of the intimate communion which Jesus shares with his disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church (787, 790, 1396).

CANON LAW: The rules (canons or laws) which provide the norms for good order in the visible society of the Church. Those canon laws that apply universally are contained in the Codes of Canon Law. The most recent Code of Canon Law was promulgated in 1983 for the Latin (Western) Church and in 1991 for the Eastern Church (*The Code of Canons of the Eastern Churches*).

CANON OF THE MASS: The central part of the Mass, also known as the Eucharistic Prayer or "anaphora," which contains the prayer of thanksgiving and consecration (1352).

CANON OF SCRIPTURE: The Church's complete list of sacred books of the Bible (120).

CAPITAL SINS: Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth (1866).

CARDINAL VIRTUES: Four pivotal human virtues (from the Latin *carbo*, "pivot"): prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith (1805, 1834).

CATECHESIS: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechists in the Church are called "catechists" (5, 426-427).

CATECHISM: A popular summary or compendium of Catholic doctrine about faith and morals and designed for use in catechists (11).

CATECHUMEN: A person who is preparing for Baptism. The *catechumenate* is the formation of these catechumens in preparation for their Christian Initiation, and aims at bringing their conversion and their faith to maturity within the occlusal community (1248). The candidates are anointed with *oil of catechumens* by which

they are strengthened in their conversion from sin and renunciation of Satan (1237).

CATHEDRAL: The official church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop's "chair" symbolizes his teaching and governing authority, and is located in the principal church or "cathedral" of the local diocese of which he is the chief pastor (cf. 1572).

CATHOLIC: One of the four marks or notes of the Church, taken from the Nicene Creed. The Church is catholic or universal both because she possesses the fullness of Christ's presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race (750, 830).

CATHOLIC CHURCH: The Church established by Christ on the foundation of the Apostles, possessing the fullness of the means of salvation which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession (830).

CELIBACY: The state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people. In the Latin Church, celibacy is obligatory for bishops and priests. In some Eastern Churches, celibacy is a prerequisite for the ordination only of bishops; priests may not marry after they have been ordained (1579, 1580).

CHARACTER, SACRAMENTAL: An indelible spiritual mark which is the permanent effect of the Sacraments of Baptism, Confirmation, and Holy Orders, by which a person is given a new permanent configuration to Christ and a specific standing in the Church; the reception of these sacraments is never repeated (1272, 1304, 1582).

CHARISM: A specific gift or grace of the Holy Spirit which directly or indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church (799, 951).

CHARITY: The theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (1822).

CHASTITY: The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being (2337). Chastity is called one of the fruits of the Holy Spirit (1832).

CHRIST: From the Greek translation of the Hebrew *Messiah*, which means "anointed." It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ" (436). *See* Jesus Christ; Messiah; Anointing.

CHRISTIAN: A name derived from that of Christ himself. The name refers to all those who have been anointed through the gift of the Holy Spirit in Baptism; hence, the followers of Christ, the members of the Christian Church. According to Acts 11:26 "it was in Antioch that the disciples were first called Christians" (1289).

CHRISTMAS: The feast of the Nativity, the birth of Jesus (1171).

CHURCH: The name given the "convocation" or "assembly" of the People God has called together from "the ends of the earth." In Christian usage, the word "Church" has three inseparable meanings: the People that God gathers in the whole world; the particular or local church (diocese); and the liturgical (above all Eucharistic) assembly. The Church draws her life from the Word and the Body of Christ, and so herself becomes Christ's Body (752). In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic (811).

COMMANDMENT: A norm of moral and/or religious action; above all, the *Ten Commandments* given by God to Moses. Jesus summarized all the commandments in the twofold command of love of God and love of neighbor (2052).

COMMUNION: Holy Communion, the reception of the Body and Blood of Christ in the Eucharist (1382). More generally, our fellowship and union with Jesus and other baptized Christians in the Church, which has its source and summit in the celebration of the Eucharist. In this sense, Church as communion is the deepest vocation of the Church (959).

COMMUNION OF SAINTS: The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" (*communio sanctorum*), especially the unity of faith and charity achieved through participation in the Eucharist (948, 957, 960, 1474).

CONCUPISCENCE: Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin (1264, 1426, 2515).

CONFESSION: An essential element of the Sacrament of Penance and Reconciliation, which consists in telling one's sins to the priestly minister. By extension, the word confession is used to refer to the Sacrament of Penance itself (1455).

CONFIRMATION: One of the ensemble of the Sacraments of Initiation into the Church, together with Baptism and Eucharist. Confirmation completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit, which seal or "confirm" the baptized in union with Christ and equip them for active participation in the worship and apostolic life of the Church (1285).

CONSCIENCE: The interior voice of a human being, within whose heart the inner law of God is inscribed. Moral conscience is a judgment of practical reason about the moral quality of a human action. It moves a person at the appropriate moment to do good and to avoid evil (1777-1778). An *examination of conscience* is recommended as a preparation for the reception of the Sacrament of Penance (1454).

CONSECRATION: The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharistic Prayer during which the Lord's words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ's Body and Blood--his sacrifice offered on the cross once for all--sacramentally present under the species of bread and wine (1352, 1353).

CONTEMPLATION: A form of wordless prayer in which mind and heart focus on God's greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love (2628, 2715).

CONTRITION: Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance (1451).

CONVERSION: A radical reorientation of the whole life away from sin and evil, and toward God. This change of heart or conversion is a central element of Christ's preaching, of the Church's ministry of evangelization, and of the Sacrament of Penance and Reconciliation (1427, 1431, 1423; cf. 821).

COVENANT: A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection. The Christian economy is the new and definitive Covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ (56, 62, 66). *See* Old Testament; New Testament.

CREED: A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *Credo*, meaning "I believe," with which the Creed begins. Creeds are also called Symbols of Faith (187).

CROSS: The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *Sign of the Cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "crucifix" (616, 618, 2166).

DEACON, DIACONATE: A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council (1569, 1571).

DECALOGUE: The Ten Commandments (literally, "ten words") given by God to Moses on Sinai. In order to be faithful to the teaching of Jesus, the Decalogue must be interpreted in the light of the great commandment of love of God and neighbor (2055, 2056). *See* Commandment.

DEPOSIT OF FAITH: The heritage of faith contained in Sacred Scripture and Tradition, handed on in the Church from the time of the Apostles, from which the Magisterium draws all that it proposes for belief as being divinely revealed (84; cf. 1202).

DIOCESE: A "particular church," a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern churches, an eparchy (833).

DISCIPLE: Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to the disciples and gave them a share in his mission, his joy, and his sufferings (767, 787).

DIVINE OFFICE: The Liturgy of the Hours, the public prayer of the Church which sanctifies the whole course of the day and night. Christ thus continues his priestly work through the prayer of his priestly people (1174).

DIVORCE: The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract (divorce) does not free persons from a valid marriage before God; remarriage would not be morally licit (2382; cf. 1650).

DOCTRINE/DOGMA: The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium. The faithful are obliged to believe the truths or dogmas contained in divine Revelation and defined by the Magisterium (88).

DOXOLOGY: Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise (2639, 2855).

EASTER: The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts," the solemnity of solemnities, the "Great Sunday." Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil (1169; cf. 647).

ECCLESIASTIC/ECCLESIASTICAL: Pertaining to or of the Church (Greek/Latin: *ecclesia*). Hence ecclesiastical government is church government (857); an ecclesiastical province is a grouping of church jurisdictions or dioceses (887); an ecclesiastic is a church official.

ECUMENISM: Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (816, 820-822).

EPICLESIS: The prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. In every sacrament, the prayer asking for the sanctifying power of God's Holy Spirit is an "epiclesis" (1105, 1127).

EPIPHANY: The feast which celebrates the *manifestation* to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of

Epiphany celebrates the adoration of Jesus by the wise men (*magi*) from the East, together with his baptism in the Jordan and the wedding feast of Cana in Galilee (528; cf. 535).

EPISCOPAL/EPISCOPATE: Pertaining to the office of bishop (Greek: *episkopos*), hence episcopal consecration, the episcopal college, episcopal conferences (883, 887, 1557). "Episcopate" is a collective noun referring to all those who have received sacramental ordination as bishops.

ESCHATOLOGY: From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things," and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell--all of which are contained in the final articles of the Creed (1001, 1020-1050; cf. 2771).

ETERNAL LIFE: Living forever with God in the happiness of heaven, entered after death by the souls of those who die in the grace and friendship of God (988, 1020). In preaching the kingdom of heaven, Jesus called all people to eternal life, which is anticipated in the grace of union with Christ: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (*Jn* 17:3).

EUCCHARIST: The ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the paschal mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the Holy Sacrifice of the Mass. It is one of the seven sacraments of the Church; the Holy Eucharist completes Christian initiation (1322 ff.). The Sunday celebration of the Eucharist is at the heart of the Church's life (2177). *See* Mass.

EVANGELIST: One of the four authors to whom is ascribed the writing of the Gospels, i.e., Matthew, Mark, Luke, and John (125, 120). The term is also used for one who works actively to spread and promote the Christian faith.

EVANGELIZATION: The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

EVIL: The opposite or absence of good. One form of evil, physical evil, is a result of the "state of journeying" toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings (310). Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive

good from it, in order to respect the freedom of his creatures (311). The entire revelation of God's goodness in Christ is a response to the existence of evil (309, 385, 1707). The devil is called the Evil One. *See Devil/Demon.*

EXAMINATION OF CONSCIENCE: Prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God. The reception of the Sacrament of Penance ought to be prepared for by such an examination of conscience (1454).

FAITH: Both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God (26, 142, 150, 1814, 2087).

FALL: (1) Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a "fall" from God's friendship and grace, which they had received from God not only for themselves but for the whole human race (388, 390). (2) In the "fall" of angels, Scripture and Church tradition see the emergence of Satan and the "devil"; the "fall" of these angelic spirits was due to their freely chosen rejection of God and His reign (391-392).

FASTING: Refraining from food and drink as an expression of interior penance, in imitation of the fast of Jesus for forty days in the desert. Fasting is an ascetical practice recommended in Scripture and the writings of the Church Fathers; it is sometimes prescribed by a precept of the Church, especially during the liturgical season of Lent (538, 1434, 2043).

FATHER, GOD, THE: God, the first Person of the Blessed Trinity. Jesus revealed that God is Father in a unique way: not only as Creator, the origin of all things, but also as eternal Father in his relationship to his only Son, who is eternally begotten of the Father and consubstantial with the Father (240, 242).

FATHERS OF THE CHURCH: Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church (78, 688).

FEAR OF THE LORD: One of the seven gifts of the Holy Spirit which ensures our awe and reverence before God (1831).

FEAST DAYS: The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

FORTITUDE: One of the four cardinal moral virtues which ensures firmness in difficulties and constancy in doing the good (1808). Fortitude (sometimes called strength, courage, or might) is also one of the seven gifts of the Holy Spirit (1299; cf. 712).

FRUITS OF THE HOLY SPIRIT: The perfections that the Holy Spirit forms in us as the "first fruits" of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit (1832).

GENERAL CONFESSION AND ABSOLUTION: A communal form of the Sacrament of Penance in which, in a case of grave necessity, a priest may give absolution to all persons present at one time, after they have made a general, but not individual, confession of their sins. For the absolution to be valid, the faithful must have the intention of individually confessing their sins in their next individual reception of the Sacrament of Penance (1483).

GENUFLECTION: A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament (1378).

GIFTS OF THE HOLY SPIRIT: Permanent dispositions that make us docile to follow the promptings of the Holy Spirit. The traditional list of seven gifts of the Spirit is derived from Isaiah 11:1-3: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (1830).

GODPARENT: The sponsor of one who is baptized, who assumes a responsibility to assist the newly-baptized--child or adult--on the road of Christian life (1255).

GOSPEL: The "good news" of God's mercy and love revealed in the life, death, and resurrection of Christ. It is this *Gospel* or good news that the Apostles, and the Church following them, are to proclaim to the entire world (571, 1946). The *Gospel* is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline (75). The four *Gospels* are the books written by the evangelists Matthew, Mark, Luke, and John which have for their central object Jesus Christ, God's incarnate Son: his life, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance (124, 514).

GOSPEL, LAW OF THE: The New Law, prepared for by the Old Law in the time of the Old Covenant, is the perfection here on earth of the divine law, natural

and revealed. It is the work of Christ, expressed particularly in the Sermon on the Mount, and of the Holy Spirit, by whose grace it becomes for us the interior law of charity (1965).

GRACE: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

GUARDIAN ANGELS: Angels assigned to protect and intercede for each person (336). *See* Angel.

HIERARCHY: The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in his name (873).

HOLY DAYS OF OBLIGATION: Principal feast days on which, in addition to Sundays, Catholics are obliged by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

HOLY SPIRIT: The third divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete (Advocate) and Spirit of Truth, the Holy Spirit is at work with the Father and the Son from the beginning to the completion of the divine plan for our salvation (685; cf. 152, 243).

HOLY WATER: Blessed water, a sacramental whose sprinkling or use is a reminder of Baptism and a means of sanctification (1668).

HOLY WEEK: The week preceding Easter, beginning with Palm (Passion) Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's Passion, death, and Resurrection, culminating in the Paschal Mystery (1169).

HOMILY: Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God (132, 1100, 1349).

HOPE: The theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it (1817).

HUMILITY: The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the

foundation for turning to God in prayer (2559). Voluntary humility can be described as "poverty of spirit" (2546).

HYMN: Sacred poetry set to music and meant to raise the hearts of Christian people to God, especially during liturgical services (1156).

HYPOSTATIC UNION: The union of the divine and human natures in the one divine Person (Greek: *hypostasis*) of the Son of God, Jesus Christ (252, 468).

ICON: Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words (1160).

IDOLATRY: The divinization of a creature in place of God; the substitution of some one (or thing) for God; worshiping a creature (even money, pleasure, or power) instead of the Creator (2112).

IMMORTALITY: The quality of the spiritual human soul whereby it survives the death of the body and remains in existence without end, to be reunited with the body at the final resurrection (366).

INCARNATION: The fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man (461, 464).

INFALLIBILITY: The gift of the Holy Spirit to the Church whereby the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful (891). This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals (92).

INTERCESSION: A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed (2634).

JESUS CHRIST: The eternal Son of God, who was born of the Virgin Mary, suffered crucifixion and death, rose from the dead and ascended into heaven, and will come again in glory to judge the living and the dead. "Jesus," which means "God saves" in Hebrew, was the name given to him at the Annunciation; "Christ" is a title which comes from the Greek translation of the Hebrew *Messiah* and means "anointed" (184 f.; 430, 436; cf. 727).

JUDGMENT: The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works ("the particular judgment") (1021-1022). The "Last Judgment" is God's triumph over the revolt of evil, after

the final cosmic upheaval of this passing world. Preceded by the resurrection of the dead, it will coincide with the second coming of Christ in glory at the end of time, disclose good and evil, and reveal the meaning of salvation history and the providence of God by which justice has triumphed over evil (677-679, 1021, 1038).

JUSTICE: The cardinal moral virtue which consists in the constant and firm will to give their due to God and to neighbor (1807). *Original* justice refers to the state of holiness in which God created our first parents (375). *Commutative* justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from *legal* justice, which concerns what the citizen owes to the community, and *distributive* justice, which regulates what the community owes its citizens in proportion to their contributions and needs (2411). *See* Social Justice.

JUSTIFICATION: The gracious action of God which frees us from sin and communicates "the righteousness of God through faith in Jesus Christ" (*Rom* 3:22). Justification is not only the remission of sins, but also the sanctification and renewal of the interior man (1987-1989).

KINGDOM OF GOD (OF HEAVEN): The reign or rule of God: "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (*Rom* 14:17). The Kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the Kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the Kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer ("Thy Kingdom come") we pray for its final glorious appearance, when Christ will hand over the Kingdom to his Father (541-554, 709, 763, 2816, 2819).

LAITY: The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life (897).

LAST SUPPER: The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called "the Lord's Supper" (610-611, 1329, 1340).

LATIN RITE: The traditions of liturgy, laws, and practice in the Church in the West, as distinct from the rites and practices of the churches of the East (1203).

LAW, MORAL: A rule of conduct established by competent authority for the common good. In biblical terms, the *moral* law is the fatherly instruction of God, setting forth the ways which lead to happiness and proscribing those which lead to evil. The *divine* or eternal law can be either *natural* or revealed (*positive*). Natural moral law is inscribed in the heart, and known by human reason. Revealed law is found in the *ancient* law (Old Testament), notably the ten commandments, and in the *new* law (Law of the Gospel), the teaching of Christ, notably the Sermon on the Mount, which perfects the ancient law (1950-1974).

LECTIONARY/LECTOR: The official, liturgical book (*lectionary*) from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (1154).

LENT: The liturgical season of forty days which begins with Ash Wednesday and ends with the celebration of the Paschal Mystery (Easter Triduum). Lent is the primary penitential season in the Church's liturgical year, reflecting the forty days Jesus spent in the desert in fasting and prayer (540, 1095, 1438).

LIFE: Both God's gift of created human life and His divine life given to us as sanctifying grace. Beyond its ordinary meaning of human life, Jesus used "life" to signify a share in his own *divine* Trinitarian existence, which becomes possible for those who respond to his invitation to turn away from sin and open their hearts to God's abiding love. *Eternal* life signifies that this gift will last forever in the blessedness of heaven. This gift of God begins with the "life" of faith and "new life" of Baptism (1225), is communicated in sanctifying grace (1997), and reaches perfection in the communion of life and love with the Holy Trinity in heaven (1023).

LITURGICAL YEAR: The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a "year of the Lord's grace." Thus the cycle of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter (1168).

LITURGY: In its original meaning, a "public work" or service done in the name of or on behalf of the people. Through the liturgy Christ our High Priest continues the work of our redemption through the Church's celebration of the Paschal Mystery by which he accomplished our salvation (1067-1069).

LORD: The Old Testament title for God that in speaking or reading aloud was always substituted for the name that was revealed to Moses and that was too holy

to be pronounced: Yahweh. The New Testament uses this title both of God the Father and--in a new way--of Jesus, the incarnate Word (209, 446).

LORD'S PRAYER: The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (*Mt* 6:9-13). This fundamental Christian prayer is also called the "Our Father," which are its first words (2759).

MAGI: The wise men who came from the East to pay homage to the newborn Savior (528).

MAGISTERIUM: The living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals (85, 890, 2033).

MARKS (NOTES) OF THE CHURCH: The four attributes (marks or notes) of the Church mentioned in the Nicene-Constantinopolitan creed: "We believe in one, holy, catholic, and apostolic Church" (811).

MARRIAGE: A covenant or partnership of life between a man and woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly contracted between two baptized people, marriage is a sacrament (Matrimony) (1601).

MARTYR: A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and Resurrection of Christ (1258, 2473).

MARY: The mother of Jesus. Because she is the mother of Jesus--Son of God and second Person of the Blessed Trinity--according to the flesh, she is rightly called the Mother of God (*Theotokos*) (148, 495). Mary is also called "full of grace," and "Mother of the Church," and in Christian prayer and devotion, "Our Lady," the "Blessed Virgin Mary," and the "New Eve" (722, 726, 963). *See* Virgin Mary.

MASS: The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*") (1332; cf. 1088, 1382, 2192). *See* Eucharist; Paschal Mystery/Sacrifice.

MEDIATOR/MEDIATRIX: One who links or reconciles separate or opposing parties. Thus Jesus Christ is the "one *mediator* between God and the human race" (*1 Tm 2:5*). Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to God's saving grace for humanity. Moreover, Mary too is sometimes called *Mediatrix* in virtue of her cooperation in the saving mission of Christ, who alone is the unique mediator between God and humanity (618, 1544; cf. 970).

MEDITATION: An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking (2705).

MERCY: The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners) (1422, 1829). *See Works of Mercy.*

MERIT: The reward which God promises and gives to those who love him and by his grace perform good works. One cannot "merit" justification or eternal life, which are the free gift of God; the source of any merit we have before God is due to the grace of Christ in us (2006).

MESSIAH: A Hebrew word meaning "anointed" (436). *See Christ; Jesus Christ.*

MINISTRY: The service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders (893, 1536), or in determined circumstances, by laity (903). The New Testament speaks of a variety of ministries in the Church; Christ himself is the source of ministry in the Church (873-874). Bishops, priests, and deacons are ordained ministers in the Church (1548).

MIRACLE: A sign or wonder, such as a healing or the control of nature, which can only be attributed to divine power. The miracles of Jesus were messianic signs of the presence of God's kingdom (547).

MISSION: (1) *Trinitarian missions:* To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent") (257, 689). (2) *Apostolic mission:* Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission (858). (3) *Church as mission:* Thus the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious (849, 863, 913). Missionary activity is sometimes given

in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

MORALITY: Referring to the goodness or evil of human acts. Human freedom makes a person a "moral subject" or agent, able to judge the morality (goodness or evil) of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action (1749; cf. 407).

MORTAL SIN: A grave infraction of the law of God that destroys the divine life in the soul of the sinner (sanctifying grace), constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will (1855, 1857).

MYSTAGOGY: A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults (1075).

NATURE: The created order (341). Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work (405). Through the Incarnation the second Person of the Trinity assumed our human nature, taking flesh in the womb of the Virgin Mary (456). The divine nature refers to the one divine substance or essence; each of the three distinct Persons of the Trinity is entirely God, who is one by the divine nature (253).

NEW COVENANT: The new "dispensation," order or Covenant, established by God in Jesus Christ, to succeed and perfect the Old Covenant (cf. 612, 839). The New Law or Law of the Gospel is the perfection here on earth of the divine law, natural and revealed; this law of the New Covenant is called a law of love, grace, and freedom (1965-1972). *See* Covenant; Gospel, Law of the.

NEW TESTAMENT: The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God--his life, teachings, Passion and glorification, and the beginnings of his Church--as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament (124, 128). *See* Bible; Covenant.

NICENE CREED: The profession of faith, common to the churches of East and West, which came from the first two ecumenical councils (Nicaea and Constantinople: 325 and 381 a.d.) (195-196). *See* Creed.

NUPTIAL BLESSING: Prayers for the blessing of a couple being married, especially of the bride (1624).

OBEDIENCE: (1) The submission to the authority of God which requires everyone to obey the divine law. Obedience to the Church is required in those things which pertain to our salvation; and obedience is due to legitimate civil authority, which has its origin in God for the sake of the common good and the order of society (1897). The fourth commandment obliges children to obey their parents (2216). (2) *Obedience of faith:* The first obedience is that of faith: to listen and freely submit to the word of God (144). (3) *Obedience of Christ:* Jesus Christ substituted his obedience to the will of his Father, even unto death, for the disobedience of sin, in order to bring us the grace of justification and to satisfy for our sins (615). (4) *Vow of obedience:* In imitation of this obedience of Jesus, as an evangelical counsel, the faithful may profess a vow of obedience; a public vow of obedience, accepted by Church authority, is one element that characterizes the consecrated life (915).

OLD COVENANT: The old dispensation or order, which God established with his chosen people Israel, through the revelation of the Law to Moses (1961). *See* Covenant.

OLD TESTAMENT: The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with Israel, in preparation for the appearance of Christ as Savior of the world (120-121). *See* Bible; Covenant.

ORDERS, HOLY: The Sacrament of Apostolic Ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church through the laying on of hands. This sacrament has three distinct degrees or "orders": deacon, priest, and bishop. All three confer a permanent, sacramental character (1536).

ORDINATION: The rite of the Sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, confers the order of bishop, priest, or deacon to exercise a sacred power which comes from Christ on behalf of the Church (1538).

ORIGINAL SIN: The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (396-412).

ORTHODOX CHURCHES: Eastern Churches not in full communion with the Catholic Church. Christians of the Orthodox Churches are separated from the Catholic Church (schism), yet are in an imperfect but deep communion with the Catholic Church by reason of our common Baptism, the profession of the Creed, and the possession of true sacraments by reason of the apostolic succession of their priesthood (838, 1399).

PARABLES: A characteristic feature of the teaching of Jesus. Parables are simple images or comparisons which confront the hearer or reader with a radical choice about his invitation to enter the Kingdom of God (546).

PARACLETE: A name for the Holy Spirit. The term was used by Jesus in the New Testament (cf. *Jn* 14:16) to indicate the promised gift of the Spirit as another consoler and advocate, who would continue his own mission among the disciples (692).

PARADISE: The symbolic description of the condition of our first parents before the Fall, who lived in a state of friendship with God in the happiness of original justice and holiness (374, 384). Paradise also signifies heaven, the state of those who live with Christ forever in the friendship and presence of God (1023, 1721).

PARISH: A stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor (2179).

PAROUSIA: The glorious return and appearance of our Lord and Savior Jesus Christ as judge of the living and the dead, at the end of time; the second coming of Christ, when history and all creation will achieve their fulfillment (1001; cf. 668, 673).

PASCH/PASCHAL LAMB: Jesus' saving death and its memorial in the Eucharist, associated with the Jewish feast of Passover (or Pasch) commemorating the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his death and resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom (571, 608, 671, 1334-1340).

PASCHAL MYSTERY/SACRIFICE: Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life" (1067; cf. 654). The Paschal Mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments (1076), especially the

Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church (571, 1362-1372).

PASSION: The suffering and death of Jesus (572, 602-616). Passion or Palm Sunday begins Holy Week, during which the annual liturgical celebration of the Paschal Mystery of Christ takes place (560).

PATRISTIC: Pertaining to the writings of the holy Fathers of the Church, who are privileged witnesses of the apostolic tradition (78, 688). *See* Fathers of the Church.

PEACE: One of the fruits of the Holy Spirit mentioned in Galatians 5:22-23 (736). Peace is a goal of Christian living, as indicated by Jesus who said "Blessed are the peacemakers, for they shall be called children of God" (1716). The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as "the tranquility of order," and which is the work of justice and the effect of charity (2304).

PENANCE: *Interior* penance: a conversion of heart toward God and away from sin, which implies the intention to change one's life because of hope in divine mercy (1431). *External* acts of penance include fasting, prayer, and almsgiving (1434). The observance of certain penitential practices is obliged by the fourth precept of the Church (2043).

PENANCE, SACRAMENT OF: The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent--contrition, the confession of sins, and satisfaction or reparation--together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance (980, 1422, 1440, 1448).

PENITENT/PENITENTIAL: The sinner who repents of sin and seeks forgiveness (1451). In the early Church, public sinners belonged to an "order of penitents," who did public penance for their sins, often for years (1447). Penitential acts or practices refer to those which dispose one for or flows from interior penance or conversion; such acts lead to and follow upon the celebration of the Sacrament of Penance (1434). *See* Satisfaction (for sin).

PENTATEUCH: The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (702; cf. 120).

PENTECOST: The "fiftieth" day at the end of the seven weeks following Passover (Easter in the Christian dispensation). At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to his promise (726, 731; cf. 1287). Annually the Church

celebrates the memory of the Pentecost event as the beginning of the new "age of the Church," when Christ lives and acts in and with his Church (1076).

PEOPLE OF GOD: A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church, participates in these offices of Christ and in the mission and service which flow from them (761, 783).

PERSON, DIVINE: *Hypostasis* in Greek; the term used to describe the Father, Son, and Holy Spirit in their real relation to and distinction from one another within the unity of the Blessed Trinity. Each of the three divine Persons is God (252). *See* Trinity.

PERSON, HUMAN: The human individual, made in the image of God; not some thing but some one, a unity of spirit and matter, soul and body, capable of knowledge, self-possession, and freedom, who can enter into communion with other persons--and with God (357, 362; cf. 1700). The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them (1879).

PIETY: One of the seven gifts of the Holy Spirit which leads one to devotion to God (1831). Filial piety connotes an attitude of reverence and respect by children toward their parents (2215). Piety also refers to the religious sense of a people, and its expression in popular devotions (1674).

PRAISE: The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358). *See* Doxology.

PRAYER: The elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church (2559-2565).

PRECEPTS OF THE CHURCH: Positive laws (sometimes called commandments) made by Church authorities to guarantee for the faithful the indispensable minimum in prayer and moral effort, for the sake of their growth in love of God and neighbor (2041).

PRESBYTER: An "elder" or priest, a member of the order of priesthood; the presbyterate is one of the three degrees of the Sacrament of Holy Orders (1536, 1554). Presbyters or priests are co-workers with their bishops and form a unique

sacerdotal college or "presbyterium" dedicated to assist their bishops in priestly service to the People of God (1567). Through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church (1554, 1562). *See* Priesthood.

PRESENTATION: The presentation and dedication of Jesus to God by Mary and Joseph in the Temple (*Lk* 2:22-39), in accord with Mosaic Law concerning the first-born. At the Presentation, Simeon and Anna sum up the expectation of Israel for the long-awaited Messiah, the light of the nations and the glory of Israel, but also as a sign of contradiction (529). The *presentation of the gifts*, especially of bread and wine, is a preparatory rite for the liturgy of the Eucharist at Mass (1346).

PRIDE: One of the seven capital sins. Pride is undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God (1866).

PRIESTHOOD: (1) *Of the faithful:* The priestly people of God. Christ has made of his Church a "kingdom of priests," and gives the faithful a share in his priesthood through the Sacraments of Baptism and Confirmation (784, 1119, 1546). (2) *Ministerial:* The ministerial priesthood received in the Sacrament of Holy Orders differs in essence from this common priesthood of all the faithful. It has as its purpose to serve the priesthood of all the faithful by building up and guiding the Church in the name of Christ, who is Head of the Body (1547). *See* Priesthood of Christ; Presbyter.

PRIESTHOOD OF CHRIST: The unique high priest, according to the order of Melchizedek. Christ fulfilled everything that the priesthood of the Old Covenant prefigured. (cf. *Heb* 5:10, 6:20). He offered himself once and for all (*Heb* 10:14), in a perfect sacrifice upon the cross. His priesthood is made present in a special way in the Church through the ministerial priesthood, conferred through the Sacrament of Holy Orders (1539, 1544, 1547, 1554).

PROFESSION OF FAITH: The synthesis (creed, "symbol of faith") of the faith which summarizes the faith professed by Christians (187). *See* Creed.

PROPHET: One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament (702). The prophetic books constitute a major section of the Old Testament of the Bible (64, 120, 522, 2581). John the Baptist concludes the work of the prophets of the Old Covenant (721).

PROTESTANT: A person who believes in Christ and has been baptized, but who does not profess the Catholic faith in its entirety, but rather is a member of a Protestant church or ecclesial community whose roots are in the Reformation, begun in the sixteenth century (cf. 838).

PROVIDENCE: The dispositions by which God guides his creation toward its perfection yet to be attained; the protection and governance of God over all creation (302).

PRUDENCE: The virtue which disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the Christian to live according to the law of Christ, prudence provides the proximate guidance for the judgment of conscience (1806).

PSALM: A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus' time as the public prayer of the Church (2585).

PSALTER: The book of psalms arranged for liturgical use (2587).

PUNISHMENT, ETERNAL: The penalty for unrepented mortal sin, separating the sinner from communion with God for all eternity; the condemnation of the unrepentant sinner to hell (1035).

PUNISHMENT, TEMPORAL: Purification of the unhealthy attachment to creatures, which is a consequence of sin that perdures even after death. We must be purified either during our earthly life through prayer and a conversion which comes from fervent charity, or after death in purgatory (1472).

PURGATORY: A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf. 1472).

REAL PRESENCE: The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration (1378-1379).

RECONCILIATION, SACRAMENT OF: The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin (1422, 1442-1445, 1468). *See* Penance.

REMISSION OF SINS: The forgiveness of sins, which is accomplished in us through faith and Baptism, as the fruit of the redemptive sacrifice of Christ on the cross (976, 1263). Christ gave the power to remit sins to his Apostles, and through them to the ministers of the Church (981). The remission of sins committed after

Baptism is effected sacramentally through the Sacrament of Penance and Reconciliation (1446).

RESURRECTION OF CHRIST: The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb. The resurrection of Christ is the crowning truth of our faith in Christ (638).

RESURRECTION OF THE DEAD: The raising of the righteous, who will live forever with the risen Christ, on the last day. The eleventh article of the Christian creed states, "I believe in the resurrection of the body." The resurrection of the body means not only that the immortal soul will live on after death, but that even our "mortal bodies" (*Rom* 8:11) will come to life again (988).

REVELATION: God's communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ (50).

RITE: The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites (1201-1203). "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

SABBATH: The Sabbath or seventh "day," on which God rested after the work of the "six days" of creation was completed, as recounted in the opening narrative of the Bible. Creation is thus ordered to the Sabbath, the day to be kept holy to the praise and worship of God. Just as the seventh day or Sabbath completes the first creation, so the "eighth day," Sunday, the day of the week on which Jesus rose from the dead, is celebrated as the "holy day" by Christians--the day on which the "new creation" began (345-349). Thus the Christian observance of Sunday fulfills the commandment to remember and keep holy the Sabbath day (2175).

SACRAMENT: An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

SACRAMENTALS: Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church (1667).

SACRED HEART: The symbol of the love with which Jesus continually loves the eternal Father and all human beings without exception (478).

SACRIFICE: A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion (2099). The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant (616). The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church (1357, 1544).

SAINT: The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones (823, 946; cf. 828). *See* Canonization.

SALVATION: The forgiveness of sins and restoration of friendship with God, which can be done by God alone (169).

SANCTIFYING GRACE: The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us--of making us "perfect," holy, and Christlike (1999).

SANCTUARY: (1) The part of a church set apart for the principal rites of worship (cf. 1183). (2) A shrine or place of pilgrimage (1674).

SATAN: A fallen angel or the devil; the Evil One (391, 395, 2851).

SATISFACTION (FOR SIN): An act whereby the sinner makes amends for sin, especially in reparation to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All true satisfaction for sin must be a participation in the satisfaction for sin made by Christ through his death on the cross (1459). *See* Penance; Penitent/Penitential; Reparation.

SAVIOR: Jesus (which means "God saves" in Hebrew). The Son of God became man to achieve our salvation; he is the unique savior of humanity (430).

SCANDAL: An attitude or behavior which leads another to do evil (2284).

SCRIPTURE, SACRED: The sacred writings of the Old and New Testaments (101). *See* Bible.

SEAL OF CONFESSION: The confessor's obligation to keep absolutely secret what a penitent has told to him in the Sacrament of Penance; also known as the "sacramental seal" (1467).

SENSUS FIDEI: A supernatural appreciation of the faith (*sensus fidei*) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium (92).

SEPTUAGINT: A pre-Christian Greek translation of the Hebrew Scriptures made by Jewish scholars, and later adopted by Greek-speaking Christians (213).

SIGN OF THE CROSS: A sign in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity, "in the name of the Father and of the Son and of the Holy Spirit" (2157; cf. 786).

SIMONY: The buying or selling of spiritual things, which have God alone as their owner and master (2121).

SIN: An offense against God as well as a fault against reason, truth, and right conscience. Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God. In judging the gravity of sin, it is customary to distinguish between mortal and venial sins (1849, 1853, 1854).

SLOTH: A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins (1866, 2094, 2733).

SOCIAL JUSTICE: The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation (1928, 1931).

SOCIAL SIN: The effect of sin over time, which can affect society and its institutions to create "structures of sin," by analogy called "social sin" (1869).

SOCIAL TEACHING: The teaching (social doctrine) of the Church on the truth of revelation about human dignity, human solidarity, and the principles of justice and peace; the moral judgments about economic and social matters required by such truth and about the demands of justice and peace (2419-2422).

SON OF GOD: A title frequently applied to Jesus in the Gospel, signifying his unique relationship to the Father. The second Person of the Blessed Trinity is called Son of God in reference to the Eternal Father. The revelation of his divine sonship is the principal dramatic development of the story of Jesus of Nazareth (441-445).

SON OF MAN: The title used by our Lord of himself in the Gospel. This title connotes a relationship with the eschatological figure of the "Son of man appearing in clouds and glory" in the prophecy of Daniel (*Mk* 13:26; *Dn* 7:13) (440; cf. 661).

SOUL: The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection (363, 366; cf. 1703).

SUNDAY: The "Lord's Day," the principal day of the week for the Eucharistic celebration of the Church. Each Sunday Mass commemorates the resurrection of Christ on the first Easter Sunday, and is a reminder of the first day of creation for those who have become a "new creation in Christ" (1166, 2174, 2180).

SYNOD: A meeting of bishops of an ecclesiastical province or patriarchate (or even from the whole world, e.g., Synod of Bishops) to discuss the doctrinal and pastoral needs of the church. A *diocesan* synod is an assembly of priests and other members of Christ's faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact (887, 911). The words "synod" and "council" are sometimes used interchangeably.

TABERNACLE: The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful (1183, 1379).

TEMPERANCE: The cardinal moral virtue that moderates the attraction of pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct, and keeps natural desires within proper limits (1809).

TEMPLE: The house of worship built in Jerusalem by Solomon as God's dwelling-place, for the exercise of the priestly rites of sacrifice in the Jewish religion. After the capture of Jerusalem in 70 A.D. by the Romans, the second temple was destroyed and never rebuilt. Jesus recognized the Temple as God's dwelling, and a house of prayer; he even identified himself with the Temple by presenting himself as God's definitive dwelling-place. The Holy Spirit makes the Church "the temple of the living God" (583, 797; cf. 2580).

TEMPTATION: An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. Jesus himself during his life on earth was tempted, put to the test, to manifest both the opposition between himself and the devil and the triumph of his saving work over Satan (538).

TESTAMENT: The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books), and the New Testament

unfolds the saving work of Jesus and the apostolic beginnings of the Church (27 books) (120-121, 124). *See* Covenant.

THEOLOGY: The study of God, based on divine revelation (236, 2033, 2038).

THEOPHANY: A revelation or visible appearance of God, as in the case of Moses at Mount Sinai (2059).

TRADITION: The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have their common source in the revelation of God in Jesus Christ (75-82). The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition (83).

TRANSFIGURATION: The mysterious event in which Jesus, seen speaking with Moses and Elijah on the mountain, was transformed in appearance--in the sight of Peter, James, and John --as a moment of disclosure of his divine glory (554).

TRANSUBSTANTIATION: The scholastic term used to designate the unique change of the Eucharistic bread and wine into the Body and Blood of Christ. "Transubstantiation" indicates that through the consecration of the bread and the wine there occurs the change of the entire substance of the bread into the substance of the Body of Christ, and of the entire substance of the wine into the Blood of Christ--even though the appearances or "species" of bread and wine remain (1376).

TRIDUUM: A liturgical celebration of three days duration, as in the Easter Triduum (1168).

TRINITY: The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is at the very root of the Church's living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father (232, 237, 249, 253-256). *See* Person, Divine.

VENIAL SIN: Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it (1855). Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent (1862).

VIATICUM: The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the

Anointing of the Sick, the reception of Holy Communion as Viaticum constitute the "last sacraments" of the Christian (1524).

VIRGIN BIRTH: The conception of Jesus in the womb of the Virgin Mary solely by the power of the Holy Spirit. The Church's confession of faith in the virgin birth affirms that Jesus was conceived by the Holy Spirit without human seed (496). *See* Virgin Mary.

VIRTUE: An habitual and firm disposition to do the good. The moral virtues are acquired through human effort aided by God's grace; the theological virtues are gifts of God (1803). *See* Cardinal Virtues.

VIRTUES, THEOLOGICAL: Gifts infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. The theological virtues are faith, hope, and charity (1813).

VOCATION: The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (1, 358, 1700). Christ calls the faithful to the perfection of holiness (825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation (cf. 873; 931).

VOW: A deliberate and free promise made to God, concerning a possible and better good which must be fulfilled by reason of the virtue of religion (2102). Religious vows, the public profession of the evangelical counsels in the Church, have an exemplary value in witnessing to the Kingdom to come (cf. 915).

WAY OF THE CROSS: A devotional exercise which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world" (2669).

WISDOM: A spiritual gift which enables one to know the purpose and plan of God; one of the seven gifts of the Holy Spirit (1831). Wisdom is also the name of one of the books of the Old Testament (120).

WORD OF GOD: The entire content of Revelation as contained in the Holy Bible and proclaimed in the Church. In John's Gospel, God's "Word" means his only-begotten Son, who is the fullness of God's Revelation and who took flesh (the Word incarnate) and became man for the sake of our salvation (65, 81, 101, 241, 461; cf. 2653).

WORKS OF MERCY: Charitable actions by which we come to the aid of our neighbors in their bodily and spiritual needs (2447). The spiritual works of mercy include instructing, advising, consoling, comforting, forgiving, and patiently forbearing. Corporal works of mercy include feeding the hungry, clothing the naked, visiting the sick and imprisoned, sheltering the homeless, and burying the dead (2447).

WORLD: Creation, or the earth, or even the universe. "All that is"--often called the "world" in Scripture--owes its existence to God's act of creation; God's creation is called "good" in the Bible, and human beings are said to have been created "in his own image and likeness" (282, 295). In the New Testament the "world" is sometimes used to indicate the forces of opposition to the work of Jesus and of his Holy Spirit. In this sense it signifies the world which Jesus came to redeem from sin. The world will reach its goal and perfection when it has been renewed and transformed into "the new heaven and the new earth" in the fullness of God's kingdom (1043).

WORSHIP: Adoration and honor given to God, which is the first act of the virtue of religion (2096). Public worship is given to God in the Church by the celebration of the Paschal Mystery of Christ in the liturgy (1067).

YAHWEH (YHWH): The personal name of the God of Israel, revealed to Moses on Mt. Sinai, meaning "I am who I am" (205).