

A PRACTICAL CATHOLIC DICTIONARY



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DICTIONARY

Jessie Corrigan Pegis, M.A.

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To Three M's

Mary, Queen of Heaven
Mother Miriam of the Holy Spirit
and Maureen

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Introduction

If I could have avoided the use of the word *dictionary* in this work, I would have done so. Dictionaries often define without explaining their definitions, so that one is sometimes as much in the dark after reading a definition as before doing so. I have attempted in this work to define simply and to add explanations where they seemed necessary. Since I could not avoid the word *dictionary*, I have called the present work a *practical* Catholic dictionary. I hope that *A Practical Catholic Dictionary* will be of more practical or working use to the general reader than more technical dictionaries often are.

While working on this dictionary I have had in mind those Catholic and non-Catholic readers who want a dictionary of Catholic words that is neither too technical nor too specialized for ordinary needs. I have also had in mind the convert who, even after he has received instruction in the Catholic faith, realizes only too well how much he has still to learn about his religion. More than once I have thought back to what I would have liked to know and did not know about my faith when I entered the Catholic Church thirty years ago. Finally, I have hoped that this dictionary might be of some help to students in junior and senior high schools. For this reason I have tried to keep close to the catechism in many of my explanations.

In line with these aims, I have left out long historical accounts and involved or detailed theological explanations. I have included the titles of the books of the Bible as well as the better-known Biblical names, but I have not attempted to go into Biblical history or tell Biblical stories in any complete fashion. Originally, I had planned to include a number of short biographies of the saints in the body of the dictionary; but since this would have given a disproportionate amount of space to the entry, *Saints*, I have left these biographies for the Appendix (which also includes a list of the popes and their pontificates and a list of the more famous

encyclicals of the last hundred years). St. Joseph and St. John the Baptist are the only two saints who have separate entries in the dictionary, while the saints who were apostles are considered under the entry, *Apostles*.

The famous lexicographer, Dr. Samuel Johnson, defined a lexicographer, not without deep reflection, I am sure, as "a harmless drudge." I would here like to make an acknowledgment to the person who invited me to undertake this harmless drudgery. Miss Lucy Murphy of the Buffalo Public Library suggested this work some five years ago and helped me in my first selection of words for it. I would also like to acknowledge the generous help and guidance of the Rev. Vincent L. Kennedy, C.S.B., of the Pontifical Institute of Mediaeval Studies, Toronto, Canada, who went through the manuscript twice and gave me the benefit of his wide knowledge and serious scholarship. To Mrs. Isabella Beach Dougherty, who typed the manuscript several times, from its first to its final form, and who never complained at the many and hardly readable changes I wrote into the copy, I want to express my sincerest thanks.

20 August, 1956
Yonkers, New York

J.C.P.

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A

abbess The superior of a community of nuns belonging to religious orders whose male communities are governed by abbots.

abbey A monastery or convent under an abbot or abbess. Sometimes the name abbey is given to a church. Westminster Abbey in London, England, is a large church in which many of England's famous men are buried. It was once a Roman Catholic monastic church, but since the time of Henry VIII it has belonged to the Church of England.

abbot The superior of a community of monks in an abbey. The abbot is elected for life and has considerable authority.

Abdias A book of the Old Testament of the Bible. *Abdias* is the smallest book in the Old Testament, consisting of only one chapter. It is the prophecy of Abdias, a minor prophet, concerning the destruction of the land of Edom.

Abel The second son of Adam. Abel kept the flocks for his father while his elder brother, Cain, tilled the soil. Cain and Abel both offered sacrifices to God. Abel was a good man, and his offering of a lamb from his flock was pleasing to God, while Cain's offering of the fruit of the ground was not. Cain was jealous of the favor which his brother had found with God, and he killed Abel out of jealousy.

abjuration (1) Denial, under solemn oath, of apostasy, heresy, or schism by one who has been excommunicated. Such a denial is necessary before the heretic can be received back into the Church.

(2) A similar denial of heresy, apostasy, or schism required of adult converts (those over fourteen) before their confession of faith and baptism.

ablution (1) The washing of the chalice and of the priest's fingers after the Communion of the Mass. After the people have received Communion, the priest puts the ciborium containing the Sacred Hosts back in the tabernacle. He takes the chalice and holds it out to the server who pours wine into it from a cruet. The priest washes the chalice with this new wine so that the Blood of Christ

will not remain in it. He drinks the wine and takes the chalice to the Epistle side of the altar. Here the server pours wine and water over the priest's thumbs and index fingers which are held over the chalice. This is done so that no particle of the Blessed Sacrament which might be clinging to his fingers will be lost. Returning to the center of the altar, the priest drinks the wine and water from the chalice. (2) The water and wine with which the priest washes his fingers after the Communion of the Mass and which he drinks from the chalice.

Abram (Abraham) One of the great patriarchs and the only one to be referred to as *our patriarch* in the Canon of the Mass. God chose Abram, who lived in the city of Ur in Chaldea, to be the Father of His chosen people. *See chosen people.* God led Abram into the land of Chanaan and promised him that He would give this land to his descendents. He established His covenant with Abram and changed his name from Abram to Abraham, which means Father of Many. God tested the faith of Abraham by asking him to offer his son Isaac as a sacrifice. However, God did not require this sacrifice but accepted a ram in Isaac's place.

absolution (from sin) The freeing of a sinner from his sins by God Himself through the priest who hears his confession. In the Sacrament of Penance sins are forgiven providing the penitent is truly sorry for them. The actual words of absolution which the priest says in Latin while making the Sign of the Cross over the penitent are: "I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost." The priest does not give absolution until he has listened carefully to the confession and imposed a penance. If he thinks that the sinner is not sorry for his sins, he may refuse absolution.

When the priest received the sacrament of Holy Orders he received this power to give absolution. The power to forgive sins comes from God Himself. The first Apostles received this power to forgive sins from Jesus Christ. When Jesus Christ came to His Apostles after His Resurrection He breathed upon them and said to them: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." *John XX 22-23.* These same words are used by the bishop at the ordination of a priest.

absolution (of the dead) The prayers said over the coffin (or catafalque if the body is not present) after a Requiem Mass. *See* **catafalque**.

abstinence, day of A day on which the use of meat is not allowed. Anyone seven years of age or over must keep the days of abstinence. Complete abstinence means that meat and soup or gravy made from meat may not be taken. Friday, Ash Wednesday, the Vigils of Christmas and the Assumption, and Holy Saturday are days of complete abstinence. Partial abstinence means that meat and soup or gravy made from meat may be taken at the principal meal only. Ember Wednesdays and Saturdays and the Vigil of Pentecost are days of partial abstinence. *See* **Ember days**. The priest announces at the Sunday Masses which days, besides Friday, are days of abstinence for the coming week. Days of abstinence are noted on a Catholic calendar.

accident *See* **substance**.

acolyte (1) A member of the clergy in the highest of the four minor orders. (2) An altar boy who performs some of the duties of an acolyte, such as lighting the altar candles.

Acta Apostolicae Sedis Latin name for the *Acts of the Apostolic See*, the official publication containing decrees, decisions, encyclical letters, etc., of the Holy See. *See* **Holy See**.

Acts of the Apostles The book of the New Testament written by St. Luke and giving an account of the early growth of the church established by Jesus Christ.

actual grace *See* **grace**.

A.D. *Anno Domini*, Latin words meaning *in the year of the Lord*. Time is measured on the calendar before and after the year Jesus Christ was born. A date followed by the abbreviation A.D. means so many years after the birth of Jesus Christ.

Adam The name of the first man created by God. God created man in His sixth and last period of creation before He rested on the seventh day. "God said, 'Let us make mankind in our image and likeness; and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth.'" *Genesis I 26*. God gave Adam, the first man, many gifts and privileges, the greatest of which was sanctifying grace, but He did expect perfect obedi-

ence in return. This obedience was the one thing that Adam did not give to God, and through his disobedience he lost God's friendship. Because of Adam's sin all men are born with original sin on their souls. *See original sin.*

Worship which is given to God alone. The veneration given to the saints is different from divine worship. *See veneration.*

Adoration One of the ceremonies of Good Friday. The word *adoration* here means the solemn veneration given to the Cross on Good Friday. The ceremony comes from Jerusalem where on Good Friday a relic of the True Cross was venerated. While holding the Cross for all to see, the priest sings three times: "Behold, the wood of the Cross, Upon which hung the Savior of the world." After each time, all kneel to adore the Cross and answer, "*Venite, Adoremus*" (*Come, let us worship*). The priest, his assistants, and his servers solemnly adore and kiss the Cross. The Cross is then brought to the altar rail to be adored by the people.

Advent The season or time of year leading up to Christmas. The word *advent* means coming, and during Advent we are waiting for the coming of Jesus Christ. Advent begins on the Sunday nearest St. Andrew's Day, November 30, and ends at midnight, December 24. The first Sunday of Advent is the first day of the ecclesiastical year. *See year, ecclesiastical.* Advent is the first liturgical season of the Church calendar. During Advent the Church, through its prayers, Gospels, etc., shows the Jewish world waiting for the Messiah, the Redeemer who was to save man from his sins. Advent is a period of penance, though not so much a period of penance as Lent. The Redeemer has not yet come, and only by penance can the way be prepared for Him.

advocate, devil's Popular name for the Promoter General of the Faith, an official of the Sacred Congregation of Rites. He is called the devil's advocate because it is his duty to raise possible objections to the beatification or canonization of a saint.

affinity Relationship acquired through a valid Christian marriage. A man is related by affinity to the blood relations of his wife, and a woman is related by affinity to the blood relations of her husband. In Canon Law affinity can be an impediment to marriage.

age of reason The age at which a child knows the difference between right and wrong and must answer for what he does. Seven years of age is usually considered the age of reason.

Aggeus A book of the Old Testament of the Bible consisting of four short prophecies of the minor prophet, Aggeus.

agnosticism The philosophy of the Agnostics who taught that one can know only things that appear to the senses, and that, therefore, one cannot know God.

Agnus Dei (1) A prayer said by the priest during the Mass just before the Communion. *Agnus Dei* is Latin for *Lamb of God*. The prayer is said three times: "Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace." At Masses for the dead, "Grant them rest" is said twice instead of "Have mercy on us," and "Grant them rest eternal" is said instead of the last "Grant us peace." In the Old Testament the Messiah, He who was to save the world, was sometimes spoken of as a lamb. The Jewish people often offered a lamb in their sacrifices to God. Jesus Christ was the Lamb of God because He sacrificed Himself on the Cross. John the Baptist said of Jesus, "Behold, the lamb of God, who takes away the sin of the world!" *John I 29*.

(2) A small disc of wax with the figure of a lamb representing Our Lord stamped on it. These are solemnly blessed by the Pope at certain set times. See **Appendix, Saints, St. Agnes, January 21**.

Agony in the Garden, the The first Sorrowful Mystery of the Rosary. The night before He was crucified, Jesus Christ went with His disciples into the garden of Gethsemani near the Mount of Olives. He went a little apart from His disciples and began to pray to His Father, "saying, 'Father, if thou art willing, remove this cup from me; yet not my will but thine be done.'" *Luke XXII 42*. He knew the suffering that He would have to endure the following day, but He accepted it willingly. Burdened with the sins of all the world, He shed drops of blood like sweat through His skin. See **bloody sweat, the**.

alb A white linen garment reaching almost to the ground. It covers the cassock and has tight-fitting sleeves. The Romans used to wear a garment similar to the alb as an undertunic. The word *alb* comes

from the Latin word *alba*, meaning *white*. The alb signifies purity of heart. *See* vestments.

All Hallows' Another name for All Saints' Day. *See* Halloween.

All Saints' Day One of the important feast days of the Church and a holyday of obligation. This feast, on November 1, is in honor of all God's saints, even those who have not been declared saints by the Church.

All Souls' Day A day in memory of the souls still in Purgatory. All Souls' Day is November 2, the day after the feast of All Saints. If November 2 should fall on a Sunday, All Souls' Day is November 3. On this day the Church remembers the souls in Purgatory by praying that they will soon enjoy the happiness of Heaven. Each priest is allowed to say three Requiem Masses (Masses for the Dead) on All Souls' Day. It is not a holyday of obligation, but everywhere Catholics go to Mass and pay visits to the church in order to pray for the dead. "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." *II Machabees XII 46.*

Alleluia Praise to the Lord. A song of joy in praise of God. The word *Alleluia* is Hebrew and is found in the Psalms of the Old Testament. The Alleluia in the Mass, between the Epistle and Gospel, is like a chant, sung and repeated. During the Easter season it appears more frequently in the Mass, sometimes taking the place of the Gradual. The great Easter Alleluia is sung after the Epistle at the Mass of the Easter Vigil. The celebrant of the Mass sings it three times, each time in a little higher voice, and all in the church answer after each singing. During Lent, at Masses for the Dead, and at other times of mourning or penance, the Alleluia is not used.

almsgiving Giving to the poor the things they need—food, clothing or money. Alms must be given in the spirit of charity, that is, because of love of God and one's neighbor. In the Bible almsgiving is mentioned as one means of penance. John the Baptist, who was teaching repentance while he was making ready the way of the Lord, said, "Let him who has two tunics share with him who has none; and let him who has food do likewise." *Luke III 11.*

Almsgiving is a corporal work of mercy. *See* mercy, the works of.

Alpha and Omega The first and last letter of the Greek alphabet.

These letters are used to refer to Jesus Christ as the beginning and the end. During the Easter Vigil, the priest, after cutting a cross on the Easter candle which is to be blessed, cuts the first letter, Alpha, above the cross, and the last letter, Omega, below the cross.

altar The place or table at which Mass is offered by the priest. Jesus Christ said the first Mass at a table at the Last Supper the night before He died. So today the priest offers the Sacrifice of the Mass at a table.

Every altar must have a consecrated stone slab which contains the relics of at least two saints who were martyrs. This is in remembrance of the days when Mass was said upon the tombs of martyrs. If the altar stone is the whole top of the altar, the altar is called a fixed altar. If the altar stone is only a small part of the altar, then it is called a movable altar. Five crosses are cut in the top of the stone slab or the altar stone. These represent the five wounds of Our Lord.

There may be more than one altar in a church. The high altar is in the center of the sanctuary end of the church. Other smaller altars may be on either side or down the aisle of the church.

altar boy See server.

altar bread See Host.

altar cards Three cards on which are printed some of the prayers the priest says during Mass. One is at the middle of the altar, one on the left, and one on the right side. On the middle card are prayers said at the center of the altar. On the left is the Last Gospel and, on the right, prayers said over the water and wine and at the washing of the fingers. When Mass is not being said, these cards are laid flat down or taken away.

altar cloths Three cloths, made of white linen, which cover the altar at Mass. In case any of the wine is spilled, these cloths, which are blessed before they are used, will absorb the wine. Beneath these three cloths is a cerecloth. See cerecloth.

altar draperies Coverings or hangings which are used to protect or decorate the altar. Three *altar cloths* cover the altar at Mass. See altar cloths. The *tabernacle veil*, which is hung over the tabernacle, is either white or the color of the vestments of the day, but never black. At Masses for the Dead violet is used. The

frontal, sometimes called an *antependium*, hangs in front of the altar. This, like the tabernacle veil, is either white or the color of the vestments of the day, but never black. A *baldachin* or *tester* is a canopy hung over the main altar and covering the platform on which the priest stands, as well as the altar. If this is made of wood or metal rather than cloth, it cannot properly be called an altar drapery. Decorative screens, called *reredos*, stand behind the altar while decorative curtains, called *riddels*, hang at the sides of the altar. The decorative curtain hung behind the altar is called a *dossal*.

altar piece A painting at the back of the main altar, sometimes part of the reredos. *See* **altar draperies**.

altar stone A square flat stone with an opening to contain the relics of martyrs. *See* **altar**. This stone is either the whole top of the altar or it is a smaller slab fitting in the altar top. The early Christians said Mass over the tomb of a martyr on his feast day, and so the priests of today continue to say Mass on the stone which contains relics of martyrs.

ambry A small boxlike recess which is set into the wall of the sanctuary and in which the sacred oils are kept.

amen *So be it*. The word *amen* is a Hebrew word meaning *so be it*. *Amen* is used as an expression of belief or agreement at the end of prayers.

amendment, purpose of The firm resolve of the penitent not to sin again and to avoid as far as possible the near occasions of sin. The penitent must have this firm purpose of amendment in order to receive the Sacrament of Penance worthily. If he has only venial sins to confess, he must have the firm purpose of avoiding at least one of these sins.

amice White linen cloth with two long strings to fasten it to the shoulders. It is worn under the alb and is the first vestment the priest puts on over his cassock. The amice is a symbol of the priest's helmet of salvation. *See* **vestments**.

Amos The book of the Old Testament of the Bible concerning the prophecies of Amos. Amos is one of the minor prophets of the Old Testament.

Angelical Salutation A name for the *Hail Mary*. The first part of the prayer is the Angel Gabriel's greeting to Mary at the time of

the Annunciation: "Hail, full of grace, the Lord is with thee. Blessed art thou among women." *Luke I 28.*

angels Pure spirits created by God. They are the creatures who are most like God and most reflect His eternity. Angels have no bodies and can never die, so they are very different from men who have bodies and will die some day. Yet, like men, they are natural beings, for God is the only supernatural being. They do not, however, have any of the needs or characteristics of the human body.

Angels are independent of time and space and change. One does not associate angels with the idea of number or say that there were so many angels present. The word multitude is often spoken of in connection with angels, but even here multitude does not mean a particular number, but rather a certain perfection.

Angels cannot be seen, though they are sometimes pictured as pretty, winged creatures. The wings given to angels are only symbols of the swiftness of their minds in comparison with human minds. Like men, angels have understanding and free will. However, the intelligence of angels is much higher than human intelligence. The little that man can learn, even after years of study, would seem very small beside what the angels know even at the moment of creation. An angel's knowledge comes from God Himself. He does not have to learn it in this world.

Angels have free will and can choose to be good or to be bad. Unlike man, an angel chooses only once. He never has a second chance. Some of the angels chose to love and obey God, and these are the good angels. Heaven is their home, and they see God in the Beatific Vision. Among these angels are those appointed to help those here on earth. *See guardian angels.* Some of the angels chose to disobey God and these, who are known as bad angels or devils, were cast into Hell. The angels who were cast into Hell did not lose their great power and knowledge, and that is why their power to tempt those who are in the world is so great.

Angels are mentioned frequently in the Bible. In the Old Testament an angel spoke to Abraham, telling him not to harm his son Isaac whom he was willing to sacrifice to God. In his sleep Jacob, Isaac's second son, saw angels ascending and descending a ladder which reached from earth to Heaven. The Angel Raphael pro-

tected the young Tobias on his long journey to a distant city. In the New Testament, it was the Angel Gabriel who made known to Our Lady that she was to become the mother of God. An angelic host announced the birth of Jesus Christ. An angel told St. Joseph to take Our Lady and her Divine Son and flee into Egypt with them. Angels came to minister to Our Lord when He was tempted in the desert and during His Agony in the Garden. At His Resurrection an angel rolled the stone away from His grave.

At Mass the priest and the people confess their sins to Michael the Archangel. They sing *Holy, Holy, Holy* with the angels at the Sanctus. After the consecration at Mass the priest asks God to accept the sacrifice and to carry it by the hands of His holy angel to Heaven.

There are nine choirs of angels. *See choirs of angels.*

Angelus, the A prayer in honor of the Incarnation, Our Lord becoming man. It is said three times a day: in the morning, at noon, and at night. In convents the Angelus is always said at the sound of a bell. The name of the prayer comes from the Latin word *angelus* meaning *angel*.

THE ANGELUS

V. The angel of the Lord declared unto Mary

R. And she conceived of the Holy Ghost. Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word. Hail Mary, etc.

V. And the Word was made flesh

R. And dwelt among us. Hail Mary, etc.

V. Pray for us, O Holy Mother of God,

R. That we may be made worthy of the promises of Christ.

Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord. Amen.

At Eastertime the Angelus is replaced by the Regina Coeli, which see.

anger See capital sins.

Anniversary Mass A Requiem Mass offered for the repose of the soul of one who is dead on the third, seventh, and thirtieth day after his death, or a year after his death.

Annunciation, the The announcement of the Angel Gabriel to the Blessed Virgin Mary that she was to be the mother of Jesus Christ. The angel greeted Mary with the words, "Hail, full of grace, the Lord is with thee. Blessed art thou among women." Mary did not understand this strange greeting. The angel said, "Do not be afraid, Mary, for thou hast found grace with God." He told her that she was to have a son whom she was to name Jesus. "He shall be great and shall be called the Son of the Most High; and the Lord God will give Him the throne of David His father, and He shall be king over the house of Jacob forever, and of His kingdom there shall be no end." Mary knew that one of the prophecies concerning the Messiah was that he was to come from the race of David. Still troubled at the angel's words, she asked him how these things would be possible. The Angel Gabriel answered, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God." Mary freely accepted God's will when she said, "Behold the handmaid of the Lord; be it done to me according to thy word." *Luke I 28-38.*

The Feast of the Annunciation is celebrated March 25 and is one of the principal feasts of Our Lady. If March 25 occurs in Holy Week or Easter Week, the celebration is transferred to the Monday after Low Sunday. The first Joyful Mystery of the Rosary is the Annunciation.

anoint To put holy oil on persons or things in a Church ceremony. Anointing is used in many of the sacraments, in Baptism, Holy Orders, Confirmation, and Extreme Unction. Churches and altars are anointed when they are consecrated, and oil and chrism are poured into the holy water font when it is blessed. The Sacrament of Extreme Unction is sometimes called the anointing of the sick.

antichrist Christ's enemy who will spread hatred through the world before Christ's second coming and will cause many to fall away from the Church before he is destroyed by Jesus Christ.

antiphon A short prayer said or sung at the beginning and at the end of the Psalms of the Divine Office.

antiphonal chants At High Mass the Introit, Offertory, and Communion are called antiphonal chants sung by the choir.

antiphons of Our Lady Four prayers in honor of Our Lady sung in Divine Office at different times of the year. They are *Alma Redemptoris Mater*, *Ave Regina Coelorum*, *Regina Coeli*, and *Salve Regina*.

Apocalypse The last book of the New Testament written by St. John the Evangelist. In the *Apocalypse*, St. John writes that he was commanded by Jesus Christ to set down the things that he had seen, the things that were happening at that time, and a revelation of things that were to come. The word *apocalypse* means *revelation* and comes from the Greek word *to uncover* or *reveal*. In Protestant versions of the Bible the book is called *The Revelation of St. John the Divine*.

apologetics That branch of theology concerned with defending Christianity.

apologist One who defends Christianity in speech or writing. *The apologists* were early Christian writers who defended the Christian Faith against heresies.

apostasy (from the faith) The giving up of the true Christian faith by a baptized person. One who has been a Catholic and leaves his faith for another faith or becomes an unbeliever is called an apostate from his faith.

apostle (1) One of the twelve Apostles. *See Apostles*. The word *apostle* comes from the Greek and means *one sent*. (2) A missionary who brings Christianity to a country for the first time is known as the apostle of that country. For example, St. Augustine of Canterbury is known as the apostle of England.

Apostles The name given, first of all, to the twelve men who were chosen by Jesus Christ to work with Him when He was on earth and to carry on His work preaching the gospel after His return to Heaven. The Gospel according to St. Luke relates how these twelve were chosen from among the disciples: "Now it came to pass in those days, that He went out to the mountain to pray, and continued all night in prayer to God. And when day broke, He summoned His disciples; and from these He chose twelve (whom

He also named apostles): Simon, whom He named Peter, and his brother Andrew; James and John; Philip and Bartholomew; Matthew and Thomas, James the son of Alpheus, and Simon called the Zealot; Jude the brother of James and Judas Iscariot, who turned traitor." *Luke VI 12-16*. James, the son of Alpheus, is sometimes called James the Less because he was younger than James, the son of Zebedee. Jude, whom St. Luke points out as the brother of James the Less, in order to distinguish him from Judas Iscariot, is sometimes referred to as Thaddeus. The apostles were simple men, men of no great learning. Simon Peter and Andrew were fishermen as were James and John. Our Lord told these four that He would make them catchers of men. Matthew, called Levi in the Gospels according to St. Mark and St. Luke, was a tax-collector and a publican. This was a despised profession, and the Pharisees could not understand why Jesus would associate with Matthew and the other publicans.

After Judas Iscariot betrayed Our Lord, the Apostles chose Matthias to take his place. He was not chosen, however, until after the Ascension of Jesus Christ, so at the time of the Resurrection there were only eleven apostles. The first chapter of the *Acts of the Apostles* tells how Matthias was chosen. After praying to God to direct their choice, the Apostles drew lots between Joseph and Matthias.

St. Peter was the chief of the Apostles and became the first head of the Catholic Church on earth. Our Lord said to him, "And I say to thee, thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it." *Matthew XVI 18*. After the Ascension, St. Peter went to Antioch for a time and from there to Rome, where he was bishop for twenty-five years. He was crucified under Nero and buried on Vatican Hill. All of the Apostles were martyred except St. John, called "the beloved disciple." He escaped martyrdom miraculously and died a natural death about the year 100 A.D.

Later the names of other saints, such as Paul and Barnabas, were added to the list of the Apostles, but these, of course, were not chosen by Jesus Christ when He was on earth. Paul had persecuted the Christians until Our Lord appeared to him and transformed him. Then he upheld the Christian religion as

strongly as he had formerly opposed it. St. Paul is often called "the Apostle." Barnabas was a friend of Paul and also a friend and relative of Mark, who wrote the second Gospel.

The Apostles were the first bishops of the Church. Christ's Church on earth was founded on them. They were to lay the foundations of the teaching authority of the Church. When Jesus Christ said to the Apostles, "And behold I am with you all days, even unto the consummation of the world" (*Matthew XXVIII 20*) He meant that the Apostles, to whom He had given authority, would hand down that authority to the bishops who came after them.

Apostles' Creed A profession of faith thought to be handed down by the Apostles and formulated by the Church. It is the oldest creed of the Church and in an early form was in use in the first years of Christianity. The word *creed* comes from the Latin word *credo* which means *I believe*, and a creed is a statement of what is believed. The Apostles' Creed is the creed given in the catechism. It is recited at the Sacraments of Baptism and Ordination and in the Divine Office.

THE APOSTLES' CREED

I believe in God, the Father Almighty, Creator 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, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living 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 life everlasting. Amen.

apostolic succession The unbroken line from the first Apostles to the pope and bishops of today. The duties and powers given to the first Apostles by Jesus Christ have been handed down, without any interruption, to the Pope and the bishops who came after them.

apparition A vision in which a supernatural being takes a bodily

form, such as the apparition of Our Lady to Bernadette at Lourdes. *See vision.*

appearances (of bread and wine) The outward aspect of the bread and wine, what can be seen, felt, touched, smelled, or tasted. Only the appearances of bread and wine were left after the substance of the bread and wine had been changed into Our Lord's body and blood at the Last Supper the night before He died. In the Sacrament of the Holy Eucharist, the Host which the priest lays on the tongue of the communicant looks like bread. It tastes like bread to him and feels like bread to the priest, but it is not bread. It has been changed entirely into the body and blood of Our Lord, and only the appearances remain.

apse The back portion of the sanctuary.

Aramaic The language of Palestine at the time Our Lord lived on earth and the language which He spoke. The Gospel according to St. Matthew was originally written in Aramaic.

archangel A spirit just above an angel in rank. *See choirs of angels.* Three archangels mentioned in the Bible are Michael, the captain of the heavenly host; Gabriel, who announced to Our Lady that she was to be the mother of Jesus Christ; and Raphael, who accompanied the young Tobias to the city of Rages.

archbishop The bishop of an archdiocese who has limited authority over the bishops of the several dioceses in his territory. Sometimes the title of archbishop is given to a prelate who has no bishops under him or who does not have the special duties of an archbishop. Such an archbishop is called a titular archbishop. An archbishop is addressed as Your Excellency.

archdiocese An ecclesiastical territory governed by an archbishop. An archdiocese is the principal diocese within a province.

Arianism The heresy of Arius. Arius, a priest of Alexandria in the fourth century, denied that the Son was equal to the Father. He claimed that Jesus Christ was a mere creature. St. Athanasius wrote against Arianism, which was condemned at the Council of Nice in 325.

ark, Noe's (Noah's) The vessel built by Noe (Noah) at the command of God, to keep his family safe during the great flood sent by God. Noe was a just man who loved God. When God saw the wickedness in the world, He planned to destroy man. He did not

wish to destroy Noe and his family, so He commanded him to build an ark for their safety. He described to Noe in detail how the ark should be built. God also told Noe to take into the ark with him and his family two of every living creature, male and female.

When the flood came, Noe did as God had commanded. The flood lasted for forty days and then the waters slowly drew back from the earth. When at last Noe and his family came out of the ark, Noe built an altar to God and sacrificed to Him. God was pleased and said to Noe: "I will never again curse the ground on account of man, for the inclination of man's heart is evil from his youth; I will never again destroy every living creature as I have done. As long as the earth shall last, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease." *Genesis VIII 21-22.*

Ark of the Covenant A small box of precious wood carried by the people of Israel in their wanderings and placed in the Temple at Jerusalem. This box contained the two Tablets of the law which had been given to Moses by God and on which were written the ten commandments.

art, liturgical Liturgical or sacred art used in the worship of the Church. On June 30, 1952, the Sacred Congregation of the Holy Office stated that the function and duty of sacred art is "to enhance the beauty of the house of God, and to foster the faith and piety of those who gather in the Church to assist at the divine service." Sacred art includes architecture, painting, sculpture, and whatever pertains to the interior decoration of churches. The best sacred art is truly artistic in form and serves the spirit and mission of the Church.

Ascension The departure of Jesus Christ, body and soul, into Heaven on Ascension Day, forty days after His Resurrection. Jesus had led His Apostles to the Mount of Olives where He spoke to them for the last time, telling them to go into the whole world and preach the Gospel. The Gospel according to St. Luke describes the Ascension: "Now He led them out towards Bethany and He lifted up His hands and blessed them. And it came to pass as He blessed them, that He parted from them and was carried up into Heaven." *Luke XXIV 50-51.*

The Feast of the Ascension, known as Ascension Thursday, is forty days after Easter Sunday and is a holyday of obligation.

Ash Wednesday The Wednesday on which Lent begins. On this day ashes are blessed and placed on the foreheads of the priests and the people. The ashes are made by burning the palms blessed on Palm Sunday almost a year before. The priest says in Latin, while he places the ashes on the foreheads of the people: "Remember, man, that thou art dust and to dust thou shalt return." Ash Wednesday, which reminds man of his short stay in this world, ushers in Lent in the spirit of penance.

Asperges The ceremony before the principal Mass on Sunday of sprinkling the altar, priests, and people with holy water. During this ceremony an anthem is sung beginning, "Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed." In Latin the word *asperges* means *thou shalt sprinkle*, and the ceremony takes its name from the anthem. A hyssop was a leafy branch used to sprinkle the water.

aspiration A short prayer or ejaculation. The word *aspiration* comes from the Latin word *aspirare* (*to breathe*), and an aspiration is the breathing out of a prayer. "My Jesus, mercy," is an aspiration.

assist at Mass To be present at Mass. Since the word *assist* really means to help or join with others in some particular work, to assist at Mass means to join with the priest in offering the Mass.

The first commandment or precept of the Church is *To assist at Mass on all Sundays and holydays of obligation*.

Assumption of the Blessed Virgin Mary The taking into Heaven of the body of the Blessed Virgin Mary soon after her death. The word *assumption* comes from the Latin word *assumere* (*to take up*) and the body of the Blessed Virgin Mary, who was free from original sin and so was not subject to death in the same way that creatures are, was taken into Heaven and united to her soul. The Feast of the Assumption is August 15 and is a holyday of obligation in the United States.

Belief in Our Lady's Assumption goes back to early Christian days. On November 1, 1950, Pope Pius XII defined the Assumption as a dogma of the Church. See **dogma**. A new Proper for the Mass for the day shows Mary in her bodily glory. The Introit

begins, "A great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars." *Apocalypse XII 1.*

Athanasian Creed Declaration of Christian belief principally concerning the Trinity and the Incarnation. This creed is found in the Breviary and is recited on the Feast of the Holy Trinity. It is called Athanasian because it was long thought to be composed by St. Athanasius. The Athanasian Creed is one of the principal creeds of the Church.

atheism The denial of the existence of God. Atheists are of two kinds: the speculative atheists who assert that there is no God, and the practical atheists who act as if there were no God.

attention The act of keeping the mind, through the help of the will, on one particular thing. In prayer and in receiving the sacraments one should have at least external attention.

attributes of the Church Characteristics of the Catholic Church. Authority, infallibility and indefectibility are the three chief attributes (characteristics) of the Catholic Church. *See authority, infallibility, indefectibility.*

attrition Imperfect contrition for sins. *See contrition.*

audience, papal A formal visit to the Pope by a person or a number of persons. Public audiences, in which a number of people visit the Pope in a group, are much more common than private audiences when a single person is allowed to pay his respects to the Pope. A visit to the Pope must be arranged in advance, and certain manners of dress and greeting must be observed. The Pope is addressed as Your Holiness.

Augustinian hermits *See religious orders and congregations of men.*

Augustinianism *See scholasticism.*

aureole The gold band surrounding the figure in sacred pictures and showing the glory of the persons represented. The Three Divine Persons and the Blessed Virgin are usually shown with an aureole around them. The word *aureole* is used in theology to refer to a reward added to the bliss of Heaven and given to martyrs, virgins, Doctors of the Church, and other heroic persons.

authority of the Church One of the three chief attributes (characteristics) of the Catholic Church. An attribute is a quality which

seems to belong to a certain person or thing. Authority belongs to the Catholic Church. It is the power, given by Jesus Christ Himself, to teach, to sanctify, and to govern the faithful in spiritual matters.

The authority of the Catholic Church to teach is called *magisterium*. This authority was given to the Church by Jesus Christ when He said to the Apostles after His Resurrection, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world." *Matthew XXVIII 19-20*. The Pope has the highest teaching authority in the Church.

The Catholic Church also has the authority to sanctify, that is, to administer the sacraments. Each one of the seven sacraments was given to the Church by Jesus Christ Himself to give grace.

The power of the government to rule is called jurisdiction. The authority of the Catholic Church to govern is also called jurisdiction. The Catholic Church is a spiritual society founded by Jesus Christ, and it has a government. Jesus Christ is the real Head of the Church which is under the guidance of the Holy Ghost. He is the invisible Head of the Church, while the visible Head of the Church and the deputy of Jesus Christ is the Pope. With the bishops under him, the Pope holds the governing authority of the Church.

Jesus Christ first gave this power to govern to St. Peter and the other Apostles. To Peter He said, "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven." *Matthew XVI 18-19*. The keys of the kingdom, given to St. Peter, are a symbol of authority. See power of the keys.

Ave Maria The Latin words for *Hail Mary*. See *Hail Mary*.

Avignon Popes Seven Popes from Clement V (1305-1314) to Gregory XI (1370-1378) who governed the Church from Avignon instead of from Rome.

B

Babel, the Tower of A tower, built by the descendants of Noe. Noe's descendants all spoke one language. They discovered a valley in the land of Sennaar (Babylonia) and decided to settle there. They planned to build a city in this valley and a tower which would have its top in the heavens. God did not approve of their plans, and He confused their language so that they would not understand each other. God scattered them over the earth, and they stopped building the city. The city and the tower are called Babel "because there the Lord confused the speech of all the earth." *Genesis XI 9.*

Babylonian captivity (1) The taking of the principal men of Jerusalem and some of the sacred vessels of the Temple of Solomon into Babylon by Nabuchodonosor, King of Babylon. The Babylonians took as captives many of the people of Jerusalem, and they seized the treasures of the city. They finally destroyed the city of Jerusalem by setting fire to the houses and breaking down the wall of the city. During their captivity the Jews did penance for their sins. God told them to live in peace in Babylon, to build houses and plant orchards and to marry and give their children in marriage. He promised that after seventy years He would bring them back to Jerusalem. The history of the Babylonian captivity is told in the *Prophecy of Jeremias*, in the Old Testament of the Bible. (2) An expression used for the exile of seven popes (Clement V to Gregory XI) from Rome to Avignon, France. During this period (1309-1377) the popes governed from France instead of Rome and are known as the Avignon Popes.

baldachin See altar draperies.

balm-balsam Fragrant juice of the balsam tree. It is mixed with olive oil to make chrism, which is blessed by the bishop on Holy Thursday.

banns of marriage A public announcement in the parish church of the promise of marriage between two persons. This announcement must be made at the principal Mass in the parish church of

each party on three successive Sundays or holydays of obligation. If there are any reasons why these two persons may not marry each other, anyone hearing the announcement and knowing such reasons is bound to report them to the parish priest.

Baptism The sacrament by which a person is cleansed of original sin, made a child of God and an heir of Heaven. A person must receive Baptism before he may receive any of the other sacraments. Baptism brings sanctifying grace into the soul and takes away original sin, which is the sin inherited from Adam and with which everyone is born. Baptism also takes away any actual sins and the punishment due to them, if the person baptized is guilty of any actual sins. In Baptism a person is made alive for the first time with the life of grace. Since the one who is baptized is in the state of original sin before receiving this sacrament, Baptism is called a Sacrament of the Dead. Baptism can be received only once, because it leaves on the soul an indelible mark called a character. *See character.*

The ordinary minister of the Sacrament of Baptism is the priest, because he has the power from God to give the sacrament. However, if there is danger that a person may die without Baptism, anyone else (including a non-Catholic) may and should baptize. In case of necessity, the Sacrament of Baptism is given by pouring ordinary water on the forehead of the person to be baptized. While pouring it, the minister of the sacrament says: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The minister of the sacrament must say the words at the same time as he pours the water so that the matter of the sacrament (the water) and the form (the words spoken) are joined. In solemn baptisms, the priest performs other ceremonies besides pouring the water, and the water used is baptismal water.

Baptism is necessary for salvation. However, those who have not received the baptism of water may be saved by the baptism of blood or the baptism of desire. Baptism of blood is baptism through suffering death or a wound which leads to death for Christ or some Christian virtue. Baptism of blood gives grace and takes away sin and the punishment due to sin, but it does not imprint a mark on the soul, because it is not a sacrament. A person who has a mortal sin on his soul cannot receive the

baptism of blood unless he has at least attrition (imperfect sorrow for his sins). Even infants can receive the baptism of blood. The Holy Innocents, those babies killed at King Herod's command in the hope that Jesus might be among them, received the baptism of blood.

Baptism of desire is pure love of God and the desire to do everything necessary to be saved. Many people who have never received the baptism of water may be saved through the baptism of desire. Sometimes this baptism of desire is clearly indicated. If a person who knows the truths of his religion and is being prepared for his Baptism dies before he has actually been baptized with water, he has already received the baptism of desire provided he has perfect contrition and the desire to do what God wants him to do for his salvation. Sometimes, however, this baptism of desire is implied rather than expressly stated. If a person loves God because He is infinitely good in Himself but does not know of the necessity of the Sacrament of Baptism, he has received the baptism of desire through his desire to do what God wants.

Baptism of desire takes away sin and the punishment due to sin, but it does not imprint a spiritual mark (a character) on the soul, because it is not a sacrament.

baptismal font The usual place of Baptism. The font consists of a basin on a stand. The basin which contains the baptismal water has a smaller one in its rim. The water poured over the child's head runs into this smaller basin. Both basins have drains running into the earth. The font is blessed on Holy Saturday, during the Easter Vigil.

baptismal garment The white linen cloth laid by the priest on the head of the child being baptized, with the words "Receive this white garment, etc."

baptismal name The name given in Baptism, preferably a saint's name.

baptismal water Water specially blessed during the Easter Vigil on Holy Saturday for use in solemn Baptism. In case of necessity any ordinary water may be used for Baptism.

baptistery That part of the church which contains the baptismal font and in which baptisms take place. The baptistery is sometimes a separate room or building.

Barabbas The thief who was released by Pilate at the demand of the people in place of Jesus Christ whom Pilate wanted released. Because it was festival time, the time of the Passover, it was necessary for Pilate to release one prisoner to the people. Pilate could find no guilt in Jesus, and so he wanted to release him. "But the whole mob cried out together, saying 'Away with this man and release to us Barabbas.'" *Luke XXIII 18*. Barabbas, who had been thrown into prison for riot and murder, was released, while Jesus Christ was led away to be crucified.

Baruch A book of the Old Testament of the Bible. It was written by Baruch who was a close companion of the prophet Jeremias.

basilica A name given to ancient Roman churches built in the style of Roman public buildings. The name now is a title of honor given to thirteen churches at Rome and other Catholic churches which have certain privileges. St. John Lateran, St. Peter, St. Paul Outside the Walls, and St. Mary Major are major basilicas in Rome.

B.C. Abbreviation meaning *Before Christ*. A date followed by the abbreviation B.C. means so many years before the birth of Christ.

beads, Rosary Small beads strung together in a Rosary and used to count prayers. *See Rosary*. Beads have been used to count prayers for many ages.

bear false witness, to To hurt the good name of another person either by telling lies about him or by revealing his hidden faults. *See calumny and detraction*.

Beatific Vision The sight of God and His mysteries which will be the reward of those who attain the happiness of Heaven. With the eyes of the soul they will be able to see God in all His perfections and in the three persons, Father, Son, and Holy Ghost. They will also be able to understand the mysteries of their religion which they could not understand while they were on earth. They will be able to see creatures in God and to be aware of the souls on earth which ask for their prayers. While all persons who attain Heaven will enjoy this vision of God, they will not receive it in the same degree of perfection but according to individual merit.

beatification The official act of the Pope which gives a person the right to be called blessed. When a person is beatified, it means that he is certainly in Heaven. Sometimes canonization follows beatification very quickly. *See canonization*. For example, St.

Thérèse (the Little Flower) was beatified April 29, 1923, and was canonized May 17, 1925.

beatitude Perfect happiness in Heaven enjoyed by the blessed who see God in the Beatific Vision.

Beatitudes, the eight Eight blessings given by Jesus Christ at the beginning of the Sermon on the Mount. *See Sermon on the Mount.* The eight Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the earth.
3. Blessed are they who mourn, for they shall be comforted.
4. Blessed are they who hunger and thirst for justice, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called children of God.
8. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

The eight Beatitudes, along with the fruits of the Holy Ghost, are called effects of the gifts of the Holy Ghost. The word *beatitude* means *perfect happiness*. Beatitude is not possible to a creature until he sees God in the Beatific Vision. However, those who have grace in their souls find happiness through the performance of good acts.

Beelzebub Another name for Satan used in the New Testament.

belief, divine Acceptance of a truth because God has said it.

bells (1) Church bells. Bells which have been blessed by the bishop and which are used to call people to Mass or to sound the Angelus. The ceremony of the Blessing of the Bells is so solemn that it was once known as the Baptism of Bells. (2) Bells at Mass. Small bells rung by the server at the solemn parts of the Mass. *See Sanctus bell.*

Benedictine Order *See religious orders and congregations of men.*

Benediction, Apostolic The word *benediction* means a blessing. An Apostolic Benediction, which comes from the Pope himself, is a solemn blessing carrying a plenary indulgence. *See indul-*

gence. Bishops and priests have the power to give this benediction only at special times or to a sick person in danger of death.

Benediction of the Blessed Sacrament A religious service in which the Blessed Sacrament is used to bless the people. At the beginning of Benediction the priest takes the consecrated Host from the tabernacle and places it in a Monstrance. *See Monstrance.* He places the Monstrance, with the Blessed Sacrament exposed, on a throne above the tabernacle where the people can see and adore Jesus Christ in the Blessed Sacrament. The priest incenses the Blessed Sacrament while a hymn (usually *O Salutaris Hostia*) is sung. Sometimes the Litany of the Blessed Virgin or other prayers are said. The *Tantum ergo* is sung, and the Blessed Sacrament is again incensed. At the end of the service the priest takes the Monstrance, containing the Host, and makes the Sign of the Cross over the people with it.

For Benediction the priest wears a vestment called a cope. It is a long cloak reaching to the heels and open at the front. Before the priest gives the benediction, the humeral veil is placed over his shoulders by the server.

Benediction of the Blessed Sacrament is not a part of the liturgy of the Church. It is not one of the forms of public worship formally set down by the Church, but it is a very popular devotion because it honors Jesus Christ in the Blessed Sacrament.

Benedictus, the The prayer which Zachary, the father of John the Baptist, spoke in praise of God at the time John received his name.

THE BENEDICTUS

Blessed be the Lord, the God of Israel,
 because he has visited and wrought redemption for
 his people,
 And has raised up a horn of salvation for us
 in the house of David his servant,
 As he promised through the mouths of his holy ones,
 the prophets from of old:
 Salvation from our enemies
 and from the hands of all our foes.
 He has fulfilled his kindness to our fathers,
 and been mindful of his holy covenant

In the oath to Abraham our father,
by which he swore to grant us
That, delivered from the hands of our enemies,
we should serve him without fear
In holiness and justice before him
all our days.
And you, O child, shall be called the prophet of the
Most High;
For you shall go before the Lord to prepare his ways,
To give his people knowledge of salvation
through forgiveness of their sins,
Because of the compassionate kindness of our God
with which the Orient from on high will visit us,
To shine on those who sit in darkness and the shadow
of death,
to guide our feet into the way of peace. *Luke I 68-79.*

The Benedictus is said in the Divine Office at Lauds. At the Christian burial of an adult person it is said at the grave.

Bethlehem A village in Palestine where Jesus Christ was born. Mary and Joseph lived in Nazareth, but they had gone to Bethlehem to have their names written in the register for the census, a list of names for the purpose of taxation. Bethlehem was their family city, since they were both descendants of David. In Bethlehem Mary and Joseph could find no place to stay because the inns were filled with others who had come to register for the census. A poor stable was offered to them as lodging, and it was here that Jesus was born on Christmas day.

betrothal The promise to marry made in writing and signed by both parties, the parish priest, and two witnesses.

Bible, the Holy The sacred writings composed of the Old Testament of forty-five books written before the birth of Our Lord and the New Testament of twenty-seven books written after His birth. The Bible contains truths which God has revealed to us by inspired writing, that is, by writing which has been guided by divine influence. Since the Church, through the guidance of the Holy Spirit, explains divine revelation, the faithful depend on the Church to interpret the Bible for them. The faithful, however,

are encouraged to read the Bible, provided they read an approved text, and certain indulgences are granted for such reading.

bigamy The contracting of a marriage by a person who is already validly married.

biretta A stiff square cap with three upright ridges on top worn by the clergy. A priest's biretta is black while a cardinal's is red and a bishop's purple. The biretta is worn on entering the church for service, and on leaving the church, and at certain other times.

bishop The ruler of a diocese. A bishop, as a successor of the Apostles, is a representative of Christ on earth. His authority is conferred on him by the Pope at his appointment. His authority, however, unlike that of the first Apostles, is limited to his own diocese. He has received the fullness of Holy Orders and has special spiritual powers to confirm, ordain, and consecrate. A bishop is addressed as Your Excellency.

bishop, auxiliary A bishop appointed by the Holy See to assist a ruling bishop. An auxiliary bishop is sometimes called a titular bishop because he is given the title of an ancient diocese which no longer exists or in which there are few Catholics.

bishop, coadjutor A bishop appointed to a diocese when the bishop who holds the office is unable to perform his duties. He usually has the right of succession to the diocese to which he is appointed.

bishopric The diocese or office of a bishop.

Black Mass A name given to a Requiem Mass (Mass for the Dead) because black vestments are worn. *See Requiem Mass.*

Blaise, St., blessing of A blessing usually given on February 3, the Feast of St. Blaise. It is often called the blessing of the throats. The people kneel at the communion rail while the priest touches their throats with two crossed candles and says: "May God deliver thee from trouble of the throat and from every other evil through the intercession of St. Blaise, the bishop and martyr. In the name of the Father and of the Son and of the Holy Ghost. Amen." *See Appendix, Saints, St. Blaise, February 3.*

blasphemy Use of insulting words about God, the saints, or holy things.

blessed A title given to a person after he has been beatified. In the Mass the saints are often referred to as blessed rather than as saints, as in the Confiteor.

blessed in Heaven The souls of the dead who are enjoying the perfect happiness of Heaven. *See Church Triumphant.*

Blessed Sacrament, the The sacrament of the Holy Eucharist, called *blessed* because it is the source of all blessings and graces. It contains Jesus Christ Himself who is the source of all grace. The Blessed Sacrament is the sacrament of the body and blood of Our Lord Jesus Christ, who comes in Holy Communion to be the food of the soul. The consecrated bread itself, the Host, is often referred to as the Blessed Sacrament.

Blessed Trinity, the One and the same God in three divine persons, the Father, the Son, and the Holy Ghost. There are three distinct persons who are one God. Each of these persons is divine because each one is God. They all have one and the same divine nature. The Father is God and the first person of the Blessed Trinity. The Son is God and the second person of the Blessed Trinity. The Holy Ghost is God and the third person of the Blessed Trinity.

Jesus Christ Himself revealed the doctrine of the Blessed Trinity. In the Gospel according to St. John He said to His Apostles, "Dost thou not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works." *John XIV 10.* Again He says, "And I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you and be in you." *John XIV 16-17.*

God the Father is the Creator. Father, Son, and Holy Ghost are all uncreated. God the Father sent His Divine Son, Jesus Christ, to redeem man from sin. The Son proceeds from the Father. The Holy Ghost proceeds from both the Father and the Son. The Holy Ghost was sent by God the Father and God the Son, as a comforter to give new strength and grace to the Church.

The Blessed Trinity is honored in the Sign of the Cross and in the *Glory Be to the Father*. The Holy Sacrifice of the Mass is offered to the Holy Trinity. The Feast of the Most Holy Trinity is the Sunday after Pentecost.

Blessed Virgin Mary, the The virgin mother of God. Mary was a young Jewish virgin, the daughter of Joachim and Anne and a descendant of the family of David. Joachim and Anne named their daughter Miriam, which is Hebrew for Mary. Mary was immaculate, without any stain of sin, from the moment of her conception. At the very moment her soul came into being it was free from original sin, which is the sin of Adam with which everyone is born. She was also free from actual sin, and she was never to commit a single sin in her life. From the moment she was conceived, she had sanctifying grace, and she never lost it.

It is said that at three years of age Mary was taken to the Temple where she was dedicated to God in a special way. For a number of years she lived a holy life among other young girls and no doubt meditated with them over the prophecies concerning the Messiah, the Savior for whom the Jews were waiting.

When Mary became of an age to be married, she was espoused (formally engaged) to a carpenter named Joseph, who was also of the family of David. It was about this time that the Angel Gabriel appeared to her and announced to her that she was to become the mother of God. *See Annunciation, the.*

Mary's life was filled with the greatest joy and the greatest sorrow. She was full of joy to hold the Infant God in her arms, to show Him to the wondering shepherds and the adoring wise men, but she was sad to have only a poor cave for His first home and a manger meant for animals in which to lay Him. Her joy at presenting Him in the Temple of Jerusalem was turned to sorrow at the words of Simeon, who prophesied that a sword would pierce her soul. The flight into Egypt and the loss of Jesus in the Temple when He was twelve years old were also sorrows to her. *See Sorrows of Our Lady, the Seven.* Mingled with the happiness of having her Divine Son with her in Nazareth during the thirty years of His hidden life was the knowledge that He would have to die a cruel death for the sins of men. At His Crucifixion her sorrow reached its height, and her soul was indeed pierced with a sword. Yet joy came to her again three days after His death when the stone was rolled away from His tomb and He appeared to the Apostles.

Mary lived on earth many years after the death of her Divine

Son to help the Apostles and to mother the new Church. At her death, God took her pure body into Heaven where it was united to her spotless soul. *See Assumption, the.* According to tradition all the Apostles except St. Thomas were present at her death. When St. Thomas came and asked to see her body, the tomb was empty. No relics of Our Lady, as of so many of the other saints, remained on earth. Mary is the greatest of the saints, the Queen of all Saints, and the Queen of Heaven. *See Queen of Heaven.*

In the Canon of the Mass, at the Communicantes, Mary's name is mentioned first: "In communion with and venerating the memory in the first place of the glorious ever Virgin Mary, Mother of Our God and Lord Jesus Christ." Mary is a spiritual mother to everyone in the world. Jesus Christ gave her to mankind on the Cross when He said to St. John, the beloved disciple, "Behold thy mother." *John XIX 27.*

blessing A prayer which asks God to look with favor on the person or thing blessed. A blessing is one kind of sacramental. *See Sacramentals.* A blessing given by the priest gives a spiritual value to that which is blessed. It calls down God's help upon a person or thing. There are so many kinds of blessings in the Church that it would be impossible to mention all of them. Some blessings given in the Church are of (1) persons—the bride and bridegroom at their wedding ceremony, children, a dying person, people who ask for a blessing; (2) places—a school, a home; (3) things—bells, rosaries, scapulars, medals. Some unusual blessings are of farm animals, fire engines, airplanes, bridges, railways.

A consecration is a special kind of blessing that dedicates the person or thing blessed to God. The vessels used in the celebration of Mass are consecrated. The form of words used for blessings and consecrations is found in the Roman Ritual. *See Ritual, the Roman.*

blessing before meals Prayer said before eating: "Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ Our Lord. Amen." A longer form in Latin is used in convents and religious houses.

Blessing, the Last (1) A blessing given by the priest to the people at Mass, except at a Mass said with black vestments. The Last Blessing is given just before the Last Gospel. The people kneel

to receive it. The words of the Last Blessing are: "May God Almighty bless you: Father, Son, and Holy Ghost." (2) A special blessing given by the priest to a sick person. To it is attached a plenary indulgence at the moment of death.

Blessing, Papal A solemn blessing from the Pope himself, carrying a plenary indulgence. *See* **Benediction Apostolic.**

bloody sweat, the One of the chief sufferings of Jesus Christ. In His bloody sweat, the sweat of Jesus became drops of blood falling on the ground. The first Sorrowful Mystery of the Rosary, the Agony of Our Lord in the Garden, commemorates His bloody sweat. *See* **Agony in the Garden, the.**

boat (for incense) A boat-shaped vessel for holding incense before it is burned.

body, glorified The body which the soul will take after the resurrection of the body. When the blessed in Heaven take their glorified, or risen, bodies they will recognize them as being the same as bodies they had on earth but spiritual. Being spiritual, they cannot die. *To glorify* means *to change into something more splendid.* A glorified body will be much more splendid than an earthly body.

bread, the breaking of the At the Last Supper Our Lord took bread, blessed and broke it, and, giving it to His Apostles, said, "Take and eat; this is my body." *Matthew XXVI 26.* In the Mass the breaking of the bread (called the fraction of the Host) takes place between the Lord's Prayer and the Agnus Dei. The priest blesses himself with the paten and slips it under the Host. He uncovers the chalice, genuflects, and holds the Host over the chalice. He breaks the Host, first into two pieces, one of which he puts on the paten. He breaks a third piece from the other half before he puts it on the paten. Taking this small piece in his right hand, he makes the Sign of the Cross three times over the chalice, saying, "May the peace of the Lord be always with you." The server answers, "And with thy spirit."

Breviary A book containing the Divine Office, that is, the prayers which the clergy must say every day. If the Breviary were in one volume, it would be so big that a priest could not easily carry it around with him. Therefore it is usually printed in four volumes, one for each season of the year. Each part contains the psalms

arranged for every day of the week, the Proper of the Season (hymns, lessons, etc., for each day of the Church year), the Proper of the Saints, and the Common of the Saints. The Breviary also contains many litanies, prayers, forms, and blessings.

brief A papal letter stamped with the Pope's ring.

brother A title used for laymen or for members of religious orders whose members do not become priests.

bull Formal papal letter used on solemn occasions.

burial, Christian The act of burying the corpse (the dead body) of a Catholic according to the religious service of the Church, in ground which has been consecrated. Before the burial, the Mass of the Dead is said in the church.

burse A small square case in which the corporal is carried to and from the altar. It is the same color as the vestments.

buskins Silk stockings which a bishop wears over his purple stockings at a High Mass.

B.V.M. Abbreviation for the Blessed Virgin Mary.

Byzantine Rite Form of worship used by the Orthodox Eastern Church and some Eastern Catholic Churches.

C

Cain The first son of Adam. Cain raised the crops while his brother Abel kept the flocks. His sacrifice of the fruits of the ground was not acceptable to God because his heart was not pure. Cain was angry because God did not accept his sacrifice, while He accepted that of Abel. He was so jealous of his brother that he killed him.

Caiphas The high priest of the Jews before whom Jesus Christ was taken after He had been arrested. When Caiphas asked Jesus if He were Christ, the Son of God, He answered, "Thou hast said it." *Matthew XXVI 64*. Caiphas thought that by these words Jesus was guilty of blasphemy and should be condemned to death.

calendar, ecclesiastical A calendar of the days of the year noting feasts, vigils, fasts, and saints' days of the Church. Ecclesiastical calendars change from year to year because the date of Easter changes from year to year. *See Easter, date of*. Calendars in different dioceses may differ slightly, just as the calendars of different religious orders may vary.

calumny The sin of slander. Harming another's good name by telling lies about him or by exaggerating the facts so that they are no longer true is the sin of calumny or slander. The eighth commandment forbids calumny.

Calvary The place where Jesus Christ was crucified. Mount Calvary was a hill outside Jerusalem, and it was here that the soldiers dragged Our Lord to be crucified. This was the usual place for the execution of criminals. Golgotha is the Aramaic name for Calvary and means a skull. *See Aramaic*.

Cana, marriage at The place of Our Lord's first public miracle. Mary, the mother of Jesus, was present at a marriage in the town of Cana in Galilee. Jesus and His disciples had also been invited to the marriage. During the feast the wine was used up, and there was no wine to serve. This was most embarrassing to the young couple and their relatives, and Mary brought the problem

to her Divine Son. "They have no wine," she told Him. *John II 3*. Jesus was not yet ready to begin His miracles but, because His mother asked Him to do it, He worked this first miracle at her request. He told the servants to fill the pitchers with water, which He changed into wine.

Candlemas Day The feast of the Purification of Our Lady, February 2. It is called Candlemas Day because candles are blessed before the principal Mass, and the Candlemas procession is held. Candlemas Day commemorates the day that Our Lord was presented in the Temple. Simeon, that holy old man who had been waiting for this moment, held the Child Jesus in his arms and called Him "A light of revelation for the Gentiles and the glory of your people Israel." *Luke II 32*. See **Purification of Our Lady, the, and Nunc dimittis**.

candles at Mass Candles were originally carried before an important person as a sign of honor to him. There are always lighted candles on the altar at Mass. The number of candles lighted changes according to the religious service. Two candles are usually lighted for a priest's low Mass, though four may be lighted if the Mass is said for the parish or under certain other conditions. Six are lighted for High Mass, seven for the Mass of a bishop, and at least twelve are lighted for Benediction. Candles must be lighted when Communion is given, whether in church or at home. Lighted candles are also used in several of the sacraments.

Candles used in church should be made principally of beeswax. Their color is white except at a Mass for the Dead, when they may be yellow.

candles, blessed Candles blessed on February 2, Candlemas Day. These may be obtained at the church on that day. Blessed candles in the home may be lighted in times of trouble, temptation, sickness, or death.

candles, votive Candles which are burned before the Blessed Sacrament, relics, shrines, or statues.

canon A measuring stick by which other things are measured, while the measuring stick itself does not change. The word *canon*, which comes from the Greek word meaning *a rule*, has a great number of meanings in the Church. (1) The *Canon of the Mass* is that part of the Mass which does not change except for the

Communicantes and the *Hanc igitur*. It is the most solemn part of the Mass and begins after the Sanctus and continues to the Pater Noster. This part of the Mass contains the real sacrifice of the Mass, the consecration of the bread and of the wine. The priest says the Canon in a voice that cannot be heard except during the first words of the prayer, *Nobis quoque peccatoribus (To us also sinners)*. The silence of the Canon is not kept at a Mass at which priests are ordained. (2) The *Canon of Holy Scripture* is the list, made by the Church, of the inspired books which make up the Old and New Testament. (3) Ecclesiastical *canons* are the laws, rules, etc., which make up the laws of the Church. See *Law, Canon*. (4) The *Canon of the Saints* is a list of the saints recognized by the Church. (5) The title *canon* is given to certain persons in the Church. In Europe and in French Canada, members of a cathedral chapter or a collegiate are called chapter canons. Members of certain religious orders are also called canons, for example, Augustinian canons.

canonical hours The eight hours making up the Divine Office: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Hours of the Divine Office are distributed throughout the day. In the Roman Breviary Matins and Lauds, the first division, are usually joined. Approximate times for the other hours when sung in choir are: Prime, 6:00 A.M.; Terce, 9:00 A.M.; Sext, about mid-day; None, between noon and 3:00 P.M.; Vespers, between 3:00 and 6:00 P.M. Compline is the last hour of the Divine Office.

canonization Public declaration from Rome that a person has been made a saint. His name is then placed in the roll (canon) of the saints. A person cannot be canonized until he has been beatified. After his beatification, two miracles which are the result of his intercession must be proved before he can be canonized. Since before beatification two miracles must be proved, this means that before a person is canonized four miracles must be proved. Canonization is carried out solemnly at St. Peter's by the Pope. A Mass is sung in honor of the new saint, and a day is appointed as his feast.

canopy A covering of honor. Cardinals, bishops and abbots have canopies over their thrones. A canopy is carried over the Blessed

Sacrament in processions. This canopy is made of rich material and is attached to four poles.

canticle A hymn taken from the Bible. Many of the canticles are sung in the Divine Office.

Canticle of Canticles A book of the Old Testament of the Bible possibly written by Solomon. It is called Solomon's Canticle of Canticles and is the description of the love between God and a human soul. Parts of it are used in the Office of the Blessed Virgin Mary. In Protestant versions of the Bible this book is called the Song of Solomon.

cantor The leader of the choir.

capital sins The seven chief or deadly sins: pride, covetousness, lust, anger, gluttony, envy, and sloth. They are called capital sins because they are the chief reasons men commit sin. (1) Pride, which is too high an opinion of one's self, leads to the sin of presumption. The proud man begins to think he can save his soul without God's help. This does not mean that a person cannot take normal pride in a neat appearance or good work or that he cannot be ambitious for his own future. Pride that goes beyond a normal desire to excel because one wants to do his best in whatever work he attempts can lead to sin. (2) Covetousness is too great a love of the goods of this world. It is normal for a man to want to earn a good salary and to provide well for his family. But greed in gaining money or goods, or carelessness of the rights of others in gaining it, may lead to the sin of injustice. Too great a love of the goods of the world also leads a man to forget spiritual values. (3) Lust, which is too great a desire for bodily pleasure, may lead to the sin of impurity. (4) Anger, which is an immoderate desire to take revenge, is opposed to the spirit of charity and may lead to the sin of murder. (5) Gluttony is eating or drinking too much. It dulls the mind and may lead, through the weakening of will power, to serious sins. (6) Envy is a feeling of discontent because of the success of one's neighbor. Envy leads to the sin of hating one's neighbor and wishing him misfortune. The sin of envy, along with the sin of anger, is opposed to the virtue of charity. (7) Sloth is laziness that makes one neglect his duty. It may lead to serious sins of omission, such as missing Mass on Sunday or holydays of obligation.

cappa magna A great cloak worn by a bishop or cardinal at special functions in the church. It covers the whole person in front and has a hood lined with silk or fur according to the season. A cardinal's *cappa magna* is scarlet and a bishop's is purple.

capsula Round metal container in which the Host used for Benediction is kept. A veil covers the *capsula*.

cardinal A member of the Sacred College of Cardinals who are the advisers of the Holy Father and who upon his death elect a new pope. The name *cardinal* comes from the Latin word *cardo*, meaning *a hinge*, and the cardinals are as necessary to the Church as are hinges to a door. They are the fixed clergy of the Church—appointed by the Pope himself and by the Pope given their red birettas and red hats. The cardinals take an active part in the government of the Church and have many duties and privileges. A cardinal is addressed as Your Eminence. *See* College of Cardinals, the Sacred.

Carmel A Carmelite monastery, usually of nuns.

Carmelite Nuns *See* religious orders and congregations of women.

Carmelite order *See* religious orders and congregations of men.

carol A hymn sung at a festival. The name *carols* is most often given to Christmas hymns.

Carrying of the Cross, the The third Sorrowful Mystery of the Rosary. Jesus Christ was made to carry a heavy cross on His shoulders already wounded by the scourging. When He could no longer carry it, the soldiers forced Simon the Cyrene to carry it for Him.

cassock A long close-fitting garment worn by a priest. It is sometimes called a soutane. It buttons down the front and reaches almost to the heels. Most cassocks are black, but the cassock of the Pope is white, of cardinals red, and of bishops and archbishops purple.

catacombs Underground tunnels built in the early days of the Church for the burial of the dead. The early Christians met in these catacombs to celebrate the anniversary of a martyr's death, but not for normal religious services.

catfalque A wooden framework covered with a black cloth and resembling a coffin. It is sometimes used at anniversary Masses for the Dead, to represent the body which is not present.

catechism A summary of Christian doctrine in the form of questions and answers.

catechumen Name for a person who, in the early days of Christianity, was preparing to become a Christian. Catechumens were excluded from the Mass of the Faithful. *See* **Mass of the Catechumens**.

cathedra The bishop's throne or chair which is kept in the cathedral (church of the diocese) usually at the right side of the altar. When the Pope is speaking *ex cathedra* he is speaking as leader of the Church on earth, from his throne of authority, and has the intention of making a statement to be accepted as infallible. *See* **infallibility, papal**.

cathedral The mother church of a diocese in which the bishop has his cathedra (throne or chair).

Catholic (1) The word *catholic* comes from the Greek and means *universal* or *concerning all*. One of the marks of the Church is that it is catholic or universal. The Church is catholic or universal because it is for all people and because it teaches all the truths revealed by God. This means that the Church is open to everyone, that it is not for any one class, nation, or race. It also means that the Church teaches all the doctrines which Christ taught. (2) The name *Catholic* usually refers to any person who is a member of the Roman Catholic Church.

Catholic Action The sharing of the laity in the apostolic work of the bishops and other clergy of the Church. In 1932 Pope Pius XI called upon all Catholics to become interested in Catholic action. In Catholic action the laity cooperate with the clergy for the salvation of souls. A large number of official Catholic action groups are engaged in mission work under the supervision of the Church.

Catholic Church, the The one true Church established by Jesus Christ. It is called the Catholic Church from the word *catholic* which means *universal* or *concerning all*. *See* **Catholic**. Jesus Christ intended the Catholic Church to be for all men and for all time. Just before His Ascension, He said to His Apostles, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world." *Matthew XXVIII 18-20*. He told the Apostles not to leave Jerusalem after His Ascension but to wait there for the coming of the Holy Ghost. On Pentecost the Holy Ghost came to the Apostles who were gathered together in the Cenacle, and the Holy Spirit began to dwell in the Church. From that time on, St. Peter and the other Apostles began to teach "all nations," as Jesus Christ had commanded them, and to strengthen the Church on earth.

celibacy (of the clergy) Unmarried state of the clergy. Men in Holy Orders, beginning with the subdeacon, are not allowed to marry.

cell The small, separate room of a monk, friar, or nun. It usually contains a bed, chair, table, necessary books, and writing equipment.

cemetery A place for burying the dead. Catholics must be buried in consecrated ground, either in a Catholic cemetery or in a grave consecrated by itself.

Cenacle, the The upper room in Jerusalem in which the Last Supper took place. Here Our Lord appeared after His Resurrection. Here, too, the Holy Ghost came down upon the Apostles who had assembled there with Mary, the Mother of Jesus Christ, and the followers of Jesus. The word *cenacle* comes from a Latin word which means dining room.

The Cenacle Nuns (the Institute of Our Lady of the Retreat in the Cenacle) are an enclosed active congregation which engages in catechetical instruction and opens its houses to women and children making retreats.

censer Also called a thurible. A metal bowl in which incense is burned. The censer hangs on a chain and can be swung back and forth to spread the odor of the incense.

ensor One appointed by the bishop to examine books on religious or moral matters before they are printed, in order to see that they contain nothing contrary to faith or morals.

censure A spiritual penalty imposed by the Church on a baptized person for serious reasons. *See excommunication.*

cerecloth A linen cloth placed beneath the three altar cloths. *See altar cloths.* The cerecloth is waxed on the side next to the altar.

chalice The cup used at Mass to contain the wine which becomes, at the consecration, Christ's blood. It is not unlike the cup used by Our Lord at the Last Supper when He changed wine into His blood. It is usually made of gold or silver, and the inside of the cup, at least, must always be gold. The chalice must be specially consecrated by the bishop with chrism.

chalice veil A square piece of silk which covers the chalice and paten when they are not being used in the Mass. It is of the same material and color as the vestments.

chancery, diocesan The business office of a diocese, where official documents are kept and from which documents issued by the bishop in his official capacity go out.

chapel A place of worship smaller than a church. A chapel may be a separate part of a church with its own altar, or it may be a separate building, usually not of any great size. Often a chapel is a room set aside for worship in a school, a seminary, convent, or even a home. Such chapels are sometimes spoken of as oratories.

chaplain A priest appointed to care for the souls of particular groups of people, not people in general. A chaplain might be appointed to a convent, an orphanage, or a prison, and his work would be to care for the souls of those who were in these places. A chaplain appointed to a school would care for the souls of the students. A chaplain appointed to the army or navy would care for the souls of the soldiers or sailors.

character (of the sacraments) A spiritual mark on the soul, lasting forever, which is given in the Sacraments of Baptism, Confirmation, and Holy Orders. It is a spiritual quality which gives to him who receives it a special power to serve God. The mark of Baptism makes the person baptized a follower of Jesus Christ and gives him the power to receive the other sacraments. The mark of Confirmation makes those who are confirmed soldiers in the army of Christ and gives them the strength to defend their religion in the face of enemies. The mark of Holy Orders gives the priest the power to perform certain sacred duties.

charity Love of God for His own sake and one's neighbor for the love of God. Through charity man can share in the life of God Himself. Charity is one of the three theological virtues. *See vir-*

tues, theological. St. Paul says that it is the greatest of the three virtues:

“If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing.

“Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.

“Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with. When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known. So there abide faith, hope, and charity, these three; but the greatest of these is charity.” *I Corinthians XIII 1-13.*

charity, act of (1) Any act which shows a perfect and supernatural love of God. (2) The form of words expressing perfect love of God and neighbor. “O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.”

chastity The virtue or habit of purity. Chastity is practiced by keeping the mind free from impure thoughts and the body free from sinful pleasures. The sixth commandment of God, “Thou

shalt not commit adultery," and the ninth commandment of God, "Thou shalt not covet thy neighbor's wife," forbid sins against chastity.

chastity, vow of See *vows, religious*.

chasuble A vestment which covers the priest like a little house.

The word *chasuble* comes from the Latin word *casula*, meaning *a little house*. The Romans wore such a garment as an overcoat. The chasuble signifies the yoke of Christ. See *vestments*.

Children of Mary Members of the sodalities of the Blessed Virgin Mary. See *sodality*.

choir (1) A group of people who sing certain parts of the Mass.

A choir should be made up of men and boys wearing cassocks and surplices, but in many churches both men and women, or boys and girls, sing in the choir, and they wear ordinary clothes. (2)

The place where the singers sit, sometimes called a choir loft.

choirs of angels The whole company of angels arranged in hierarchic (graded) order. The nine choirs, from the lowest hierarchy to the highest, are: angels, archangels, principalities, powers, virtues, dominations, thrones, cherubim, and seraphim. These nine choirs are usually divided into three orders. The last three—seraphim, cherubim, and thrones—are spoken of as being closest to God and are sometimes called counselors. The middle three—dominations, virtues, and powers—are sometimes called rulers, because their names seem to indicate a certain governing power. The first three—principalities, archangels, and angels—are spoken of as workers. They are God's messengers, and among them are the guardian angels. See *guardian angels*.

chosen people The Jewish people—the Israelites whom God chose to keep alive the faith in God. See *Abram (Abraham)*.

chrism, holy Mixture of olive oil and balm, blessed by the bishop on Holy Thursday morning. It is used in the Sacraments of Baptism, Confirmation, and Holy Orders and in solemn consecrations such as of bishops, churches, chalices, etc.

Chrism, Mass of the The only Mass now permitted on the morning of Holy Thursday. The Mass of Chrism is offered in the cathedral church by the bishop who blesses the holy oils to be used in his diocese during the year. Holy Communion is not given during the bishop's Mass on Holy Thursday morning.

Christ A title meaning *anointed one*, added to Our Lord's name, Jesus. *See* Messias.

Christ the King, the Feast of A feast, instituted by Pope Pius XI, in honor of Our Lord as the King of all saints. It is celebrated the last Sunday in October, shortly before the Feast of All Saints on November 1.

christening A name given to the Sacrament of Baptism.

Christian Name given to a follower of Jesus Christ.

Christian name Name given to a person when he is christened (baptized). *See* baptismal name.

Christmas Christ's Mass. The name given to the feast of Our Lord's birth, the Nativity. On the first Christmas day, Jesus Christ was born to the Virgin Mary in the town of Bethlehem. Some shepherds living in the district saw a great light while they were keeping watch over the flocks at night. An angel of the Lord stood by them and said to them: "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for

in the town of David a savior has been born to you, who shall be the Lord. And this shall be a sign to you: you will find him wrapped in swaddling clothes and lying in a manger."

12

the feast of Christmas is

symbol of Christ's triple birth, of His Father, of the Blessed Virgin Mary, and in the soul through grace.

Christmastide That part of the cycle of Christmas which begins with the Vigil of Christmas, December 24, and ends on January 13. The season of Christmastide is a time of rejoicing at the birth of the Savior whose coming was awaited during Advent. Three great feasts (Christmas, the Circumcision, and the Epiphany) are celebrated during Christmastide.

Christophers, the (Christ-bearers) A name taken by the members of the Christopher movement which was started in 1945 in the United States by Father James Keller, a Maryknoll missionary. The Christophers believe that every person should go into the world carrying Christ. By doing this he will bring love where there is hate and truth where there is error. The Christophers take their name from St. Christopher, who, according to an old legend, carried the Christ Child across an angry river.

church (buildings) The word *church* comes from the Greek word meaning *the Lord's house*. A church is a place for worshipping God. There is only one papal church, the Basilica of St. John Lateran in Rome. The principal or mother church of a diocese is called a cathedral. *See cathedral*. Most churches are parish churches, churches used by the Catholics of the particular district which makes up the parish.

church history The written record or history of the Catholic Church from its founding by Jesus Christ Himself to the present day. Eusebius who was bishop of Caesarea in the first part of the fourth century is said to be the father of church history. He wrote an ecclesiastical history in ten books.

Church Militant, the Members of Christ's Church on earth. *See communion of saints*.

Church Suffering, the The souls of the faithful who are suffering in Purgatory. *See communion of saints*.

Church Triumphant, the The blessed in Heaven. *See communion of saints*.

churching of women A mother's public act of thanksgiving after the birth of a child. She comes to the church to receive a blessing according to ritual. Mothers are not obliged to receive this blessing after childbirth, but many wish to do so.

- ciborium** A metal cup, the inside of which must be gold, in which the hosts given at Communion are kept. It is goblet-shaped like a chalice and its cover has a cross on top.
- cincture** A cord, with two tassels, tied about the priest's waist at Mass to hold the alb in place. *See alb.* The word *cincture* comes from the Latin word *cingulum*, meaning *girdle*. It signifies priestly chastity. *See vestments.*
- Circumcision, Feast of the** Holyday of obligation on January 1. This feast is in memory of the day on which Jesus received His proper name, Jesus, at His circumcision, eight days after His birth. On this day Our Lord shed His first blood for humanity. The Feast of the Circumcision is the octave day of Christmas.
- clapper** A wooden clapper used instead of bells from the consecration at the evening Mass of the Lord's Supper on Holy Thursday until the solemn midnight Mass of the Easter Vigil on Holy Saturday.
- clergy** The body of men in the Church who have received the Sacrament of Holy Orders.
- cloister** (1) A covered walk around an open court. This covered walk usually connects parts of a monastery or of a convent. (2) Another word for *enclosure*. An enclosure is that part of a monastery or convent where the religious live and which they cannot leave without special permission. With few exceptions, no one can enter the enclosure.
- clothing, the** The putting on of the habit (clothes) of religious life. This is an outward sign of accepting the religious life.
- coats of arms (of the hierarchy)** Heraldic bearings worn by certain high-ranking members of the clergy. In the middle ages knights wore a garment embroidered with heraldic arms over their armor. The Pope, patriarchs, cardinals, archbishops, and bishops show their coats of arms on their seals and thrones. The coat of arms of the Vatican City is a tiara above two crossed keys, gold on red. A cardinal's coat of arms is a scarlet hat with two cords each of which has fifteen tassels. The coat of arms for the archbishop and the bishop are green hats. The archbishop has ten tassels on each cord and the bishop six.
- coif** A hood-shaped cap worn under the veil of most nuns.
- Collect** A short prayer (*oratio*) said before the Epistle at Mass.

The Collect directs our attention to the particular feast of the day and changes according to the day and the feast. *Collect* means the collected prayers of the people. Sometimes there is more than one Collect.

collection, church Money for the support of the parish given by those present at Mass. The collection is usually taken up following the Creed. In the early days of the Church, offerings of bread and wine, as well as gold and silver, were made by the people at the Offertory of the Mass. The collection takes the place of these offerings, and it is a symbol that the people offer themselves to God.

College of Cardinals, the Sacred An association of all the cardinals with a dean at its head. When a pope dies, the College of Cardinals takes over his duties until a new pope has been chosen. The cardinals come together and meet in solemn conclave (in private) to elect the new pope. The name *conclave* which comes from the Latin and means *with a key* is the name of the meeting of the cardinals for the election of the pope and also the name of the place where they meet.

Colossians A book of the New Testament of the Bible. It is the Epistle of St. Paul the Apostle to the Colossians.

commandments, the ten The ten commands given by God to Moses and further explained by Jesus Christ. God asked Moses to go up on the mountain (Mt. Sinai) to receive from Him the stone tablets on which He had written the commandments intended for the instruction of the Israelites. On the mountain God gave Moses instructions for making the Ark of the Covenant in which the stone tablets were to be placed. *See Ark of the Covenant.* On the first tablet were written the commands dealing with man's relationship to God (the first three commandments); and on the second tablet were written the commands dealing with man's relationship to his neighbor (the last seven commandments). These commandments were the center of the Jewish religion. In the *Sermon on the Mount* Jesus Christ said of the ten commandments: "Whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of Heaven; but whoever carries them out and teaches them, he

of the Mass. The third commandment forbids all unnecessary servile work on Sunday, that is, work which requires labor of the body rather than labor of the mind. Servile work is allowed when God's honor, one's own need, or the need of one's neighbor requires it. For example, a sacristan could care for the sacred vessels on Sunday; a housewife could do the necessary work of the day about her home; and a person could go into the home of a sick neighbor and help with necessary work.

(4) *Honor thy father and thy mother.* The fourth commandment tells children to love and respect their parents and other lawful superiors. Among their lawful superiors are their teachers, the spiritual authorities of the Church, and the authorities of the government. Children must obey their parents and lawful superiors in all that is not sinful, that is, in anything that is not contrary to the law of God. Children should also aid their parents if they are in spiritual or bodily need. The fourth commandment forbids disrespect, unkindness, and disobedience to parents and lawful superiors.

The fourth commandment also considers the duties of a superior toward those under his care and the duties of a citizen toward his country. Parents should love their children and take care of their spiritual and bodily welfare. Superiors, according to the responsibility which they have, should care for those under them. A citizen should love his country, be interested in its welfare, and obey its laws. A citizen should use his right to vote, pay just taxes to his government, and help his country in a just war.

Both the fourth and fifth commandments have directly to do with the virtue of charity.

(5) *Thou shalt not kill.* The fifth commandment obliges a man to take proper care of his own body and soul and that of his neighbor. The fifth commandment forbids murder and suicide, fighting, anger, hatred, revenge, drunkenness, and bad example. Murder is the voluntary, unjust taking of the life of another person. Human life can be taken only by one who is protecting his own life or that of his neighbor, by a soldier fighting in a just war, or by a person appointed to execute a criminal. Suicide, which is the taking of one's own life, is forbidden, and a person

who commits suicide deliberately and while in his right mind may not receive Christian burial.

(6) *Thou shalt not commit adultery.* The sixth commandment says that a person must be pure and modest in words, looks, and actions, whether alone or with others. The sixth commandment is concerned with outward behavior, while the ninth commandment is concerned with internal sins of impurity—impure thoughts and desires. Purity is a moral virtue, and purity in relation to the sixth commandment of God is called chastity. Chastity has many enemies. Idleness, sinful curiosity, bad company, drinking to excess, dressing immodestly, reading indecent books, and attendance at offensive shows often lead to sins against chastity. On the other hand, the virtue of chastity is best kept by seeking God's grace in the sacraments and by having a true love and devotion to Our Blessed Mother.

(7) *Thou shalt not steal.* The seventh commandment states that a man must respect the property of others, live up to his business agreements, and pay his just debts. It forbids him to take or damage anything that belongs to another person. It also forbids cheating and the accepting of bribes by public officials. The word *steal* means to take or to keep something which belongs to another against his will. Theft and robbery both come under the heading of stealing. *Theft* means to *take secretly*, while *robbery* means to *take violently*. The gravity of the sin depends on the value of the thing stolen, the violence with which it is taken, and the need of the person from whom it is stolen. One who steals or damages the property of another is obliged to return the stolen property or to repair the damage as far as he is able.

(8) *Thou shalt not bear false witness against thy neighbor.* The eighth commandment obliges man to speak the truth in all things, especially in what concerns the good name of another. The eighth commandment forbids lies, rash judgment, detraction, calumny, and the telling of secrets one is bound to keep. A person lies when he deliberately keeps the truth from someone who has a right to know the truth, or when without any good reason he tells a person something that is plainly untrue. One is not lying when he jokingly says something that is not true, when it is clear to those to whom he says it that it is not true. Rash judg-

ment, detraction, and calumny are particularly serious sins against the truth, because they are also sins against charity. *See detraction and calumny.* Lying under oath is perjury and is always a mortal sin.

A man is obliged to keep a secret when he has promised to do so, when his office requires it (the priest in the confessional, the doctor, lawyer, or any other person entrusted with professional secrets), or when the good of another demands it. A person who has sinned by detraction or calumny or has told a secret he was bound to keep should repair the harm he has done as far as he is able.

(9) *Thou shalt not covet thy neighbor's wife.* Like the sixth commandment, the ninth commandment is concerned with the virtue of chastity. To covet means to desire or to want something wrongfully. The ninth commandment forbids all thoughts and desires contrary to chastity.

(10) *Thou shalt not covet thy neighbor's goods.* The tenth commandment is similar to the seventh commandment. It forbids all desire to take or keep unjustly what belongs to others and also forbids envy at their success.

commandments, the two great The two commandments that contain the whole law of God and on which the ten commandments are based: (1) Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. (2) Thou shalt love thy neighbor as thyself. Jesus Christ spoke these two commandments to the Pharisees who, trying to test Him, asked Him which was the great commandment in the Law. After giving them these two commandments, Jesus said, "On these two commandments depend the whole Law and the Prophets." *Matthew XXII 40.*

commandments of the Church Laws or precepts given to the faithful by the Church and binding under pain of sin to all baptized persons over seven years of age unless specially exempted. These are the chief laws or precepts of the Church:

(1) *To assist at Mass on all Sundays and holydays of obligation.* The second commandment of God obliges man to worship God in a special manner on Sunday, the Lord's Day. The first precept of the Church obliges the Catholic to keep holydays of

obligation in the same manner as Sunday. *See* **holydays of obligation.**

(2) *To fast and to abstain on the days appointed.* The law of **fasting** binds all Catholics between the ages of 21 and 60 who **have** not been exempted for some good reason. Fasting limits the **amount** of food taken. *See* **fast day.** The law of **abstinence** binds those seven years of age or over. It forbids them to eat meat or meat soup on certain days, including all Fridays. *See* **abstinence, day of.**

(3) *To confess our sins at least once a year.* This third precept of the Church obliges a Catholic to go to Confession at least once a year if he has a mortal sin to confess. The fourth precept of the Church obliges him to receive Holy Communion during the **Easter** time, and he must go to Confession before he receives **Communion**, providing he has a mortal sin to confess. A Catholic must go to Confession also when he is in danger of death, if he has a mortal sin on his soul. Even though one has committed no mortal sin, it is customary to go to Confession during the period before **Easter**, though it is not strictly an obligation for those free from mortal sin.

(4) *To receive Holy Communion during the Easter time.* *See* **Easter duty.** This fourth precept of the Church indirectly obliges a Catholic to keep the third precept. Since it is a sacrilege to receive Holy Communion in mortal sin, one must keep the third precept in order to keep the fourth, providing one is in the state of mortal sin.

(5) *To contribute to the support of the Church.* This precept obliges each Catholic to bear his fair share of the financial burden of the Holy See, the diocese, and the parish.

(6) *To observe the laws of the Church concerning marriage.* This precept obliges all Catholics to observe the marriage laws of the Church. *See* **marriage, laws concerning.**

Commemoration (1) Remembrance of a saint or a feast on a day which happens to be a feast of higher rank. The greater feast is celebrated while the lower feast is commemorated. (2) Commemoration of the living is the remembrance of the living made at Mass towards the beginning of the Canon. One asks God to be mindful of his friends and relatives who are living and of all