

The Circular Nature of Heresy In the Church

"The gates of hell, as all agree, are the power and policy of it, or the actings of satan,

Both as a lion, and as a serpent, by rage and by subtlety. But whereas in these things he acts not visibly in his own

Person, but by his agents, he hath always had two sorts of them employed in his service.

By the one he executes his rage, and by the other his craft; he animates the one as a lion, the other as a serpent.

In the one he acts as the dragon, in the other as the beast that had two horns like the lamb,

But spake like the dragon. The first is the unbelieving world; the other, apostates and seducers of all sorts.

Wherefore, this work in this kind is of a double nature; the one, an effect of his power and rage, acted by the world in persecution-

The other, of his policy and craft, acted by heretics in seduction. In both he designs to separate the church from its

Foundation" John Owen (the works of John Owen Book 1 page 35 and 36. Banner of Truth Trust)

"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than truth

itself." Irenaeus Against Heresies 1.2

Introduction.

Throughout the history of the Church, beginning with Adam and Eve in the garden, truth is first established and then heresies or lies begin to surface. Though heresy may be different concerning its subject matter, heresy still has made its damaging effects. For example: When Satan twisted the words of Jehovah and deceived Eve into eating the fruit, the effects were terrible. Not only had Satan twisted the words of Jehovah but Adam and Eve began to lie. So began the decline of man at its very inception being plunged into sin and ruin by one simple twisting of the Words of Jehovah.

The purpose and reason for this particular study is to glorify God and maintain His truth and to inform and hopefully educate some who are not aware of this trend and remind those that are aware of this trend to be on their guard. This study will not be thoroughly in-depth as I would like it to be but with what limited time I have been given to do it in, I do hope to make some sort of effect that will rekindle flames in hearts that have grown cold and stir up what may be inside each and every person who is willing to sit in on the subject matter at hand, in other words probe the heart.

I do pray and do ask for prayer that all will go from this study with new fervor and great desire to live rightly and not introduce any of our own heresies that may be in our still sinful persons or as we have heard it said "in our own hearts." May God be glorified and let every man be subject to Him and to His truth.

Old Testament Examples.

Week 1.

- I. **Satan's desire to be as God.**
- II. **Satan tempts Eve with the same lie.**
- III. **Eve ascends to the lie.**
- IV. **Adam partakes of the same lie.**
- V. **Divine judgment for partaking of the lie.**

Our first example comes from the father of lies. Though his fall may not be recorded in the book of Genesis we do have it recorded for us in the book of Isaiah; some may deny that this is the actual fall of Satan. I tend to believe that it is and that it is the very pivotal point upon which all heresy rests. To think one can be as God is a miserable position to be in.

Isaiah 14:12-15. "How you are fallen from heaven, O day star, son of dawn! How you are cut down to the ground you who laid the nations low! You said in your heart, I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High. But you are brought down to Sheol, to the far reaches of the pit.

Notice now how the same lie or heresy is circulated from the angelic to the human element.

Genesis 3:1-5. Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?" And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die." But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

"And you will be like God." That is what man has striven to be and has done throughout all generations. Man may not outright confess his desire to be god but there are many and several different terms that are employed to convey that very same purpose. For example "captain of the ship." "The boss." "Head honcho." Etc. Some may and many do, brush this off as just a form of expression and nothing more. But is that all it is or is it something more? Is it something deeper in the man that possesses him to 'express' himself in this way?

The starting point in any and all heresy rests in unbelief in God and His Word. Whether it is deliberate or not it still rests in a lie. Any deviation from the truth is a lie. I at this point would like to take a quote from that great theologian Louis Berkhof concerning the fall of man and what that included:

“The fall of man was occasioned by the temptation of the serpent, who sowed in man’s mind the seeds of distrust and unbelief. Though it was undoubtedly the intention of the tempter to cause Adam, the head of the covenant, to fall, yet he addressed himself to Eve, probably because (a) she was not the head of the covenant and therefore would not have the same sense of responsibility; (b) she had not received the command of God directly but only indirectly, and would consequently be more susceptible to argumentation and doubt; and (c) she would undoubtedly prove to be the most effective agent in reaching the heart of Adam. The course followed by the tempter is quite clear. In the first place he sows the seeds of doubt by calling the good intention of God in question and suggesting that His command was really an infringement of man’s liberty and rights. When he notices from the response of Eve that the seed has taken root, he adds the seeds of unbelief and pride, denying that transgression will result in death, and clearly intimating that the command was prompted by the selfish purpose of keeping man in subjection. He asserts that by eating from the tree man would become like God. The high expectations thus engendered induced Eve to look intently at the tree, and the longer she looked, the better the fruit seemed to her. Finally, desire got the upper hand, and she ate and also gave unto her husband, and he ate.”

Systematic Theology p.223.

Notice how subtle the lie was introduced. It was quite casual in its presentation. No frills or catchy phrases. It was just worded in such a way that it did not set off any alarms to the soul of Eve. And by this she passed off the same lie to her husband who did eat of the same lie.

What was the result of this? Divine judgment, was it not?

What do we mean by the word ‘circular’?

Why is circular reasoning illogical?

Are we guilty of circular reasoning?

What lies do we propagate or circulate?

How can we break the cycle of circular reasoning?

The Circular Nature of Heresy in the Church (week 2)

“There is also much justice in Turretin’s other remarks, that by this clear, fully declared sin, the chief end of the creature was changed from God to self; and the chief end controls the whole stream of moral action directed to it; that the authority on which all godliness reposes, was broken in breaking this one command; that shame and remorse were inevitably born in the soul; that communion with God was severed.” **Robert L. Dabney: Systematic Theology p. 312**

“Sin does not reside in any one faculty of the soul, but in the heart, which in Scriptural psychology is the central organ of the soul, out of which are the issues of life. And from this center its influence and operations spread to the intellect, the will, the affections, in short, to the entire man, including his body.”
Louis Berkhof: Systematic Theology p. 233

“Now there is no doubt about it that the great central demand of the law is love to God. And if from the material point of view moral goodness consists in love to God, then moral evil must consist in the opposite. It is separation from God, opposition to God, hatred of God, and this manifests itself in constant transgression of the law of God in thought, word, and deed.”

Louis Berkhof: Systematic Theology p. 232

“The deepest principle of sin, as manifested in the temptation of the woman by Satan, is the denial and rejection of God as the only Lord, the proud and foolish desire and attempt to be as God. This deepest principle revealed itself immediately as lust of the flesh and lust of the eyes and the pride of life.”

Herman Hoeksema: Reformed Dogmatics p. 364

Introduction.

During this second study, I would like to address the issue of worship. The issue that I am seeking to address concerning worship is the practice of false worship. We as Christians, (those of us who truly are reborn) worship God in spirit and in truth. But those who do not have the Spirit of God propagate worship of self. Throughout the ages men have built statues to themselves and to their warped ideologies, or their twisted conceptions of who God is. The practice of old has not changed one iota. Yes, the conceptions or idols may have changed aesthetically but as to the general practice of self worship this has not.

When we as Christians come together to worship God, do we worship as He has called us to? Or do we go in the manner of practice as is in accordance to the custom of the heathen? To fall into the trap of false worship is quite easy to do if left unattended. Take note to the following quote:

“Partaking of other men’s sins.” This phrase, taken from I Timothy 5:22, appears in a passage directly applicable only to Timothy and presumably pastors in positions like Timothy’s as chief pastor at Ephesus. It has been variously interpreted. When in the twentieth century unbelief in the form of ‘modernism’ first arose among professors and seminaries, then among pastors, churches, and church literature and even whole denominations, problems of association were thrust upon many earnest believers. Sadly, the scourge of unbelief professing to be intelligent faith has gradually rendered much of Christendom apostate with the result that this admonition to avoid partaking of other men’s sins has been difficult for pastors and members of those groups to obey. I will not attempt here to report the debate about the problem of ecclesiastical separation over the past century among American Protestants. The results of doing nothing decisive are manifest now in the sidetracking of ‘mainstream’ Protestantism in America. The natural tendency to be courteous sometimes even makes us complicit with outright heretical cults whose messengers call on us. John warns of the one who ‘does not abide in the doctrine of Christ,’ saying ‘whoever greets him takes part in his wicked works’ (2 John 11), and Paul says to ‘avoid them’ (Rom. 16:17; cf. 1:32).

Robert Duncan Culver, Systematic Theology: Biblical and Historical. P. 376

Instead of going into lengthy detail on paper concerning worship I would like to pose several questions to you.

1. How do we as Christians worship God? In spirit and in truth. John 4:24; 2 Cor. 3:17; I Tim. 4:6-11.
2. How do we as Christians deny God? When we seek out means other than those that God has given us, namely those things that we find in His word. John 4:24; I Tim. 4:16.
3. Are we aware of denying God when we worship in a manner that is in accordance to our own making?
4. What is false worship? Jude 11.
5. Should those who worship in a manner that is contrary to the teaching of the Bible be corrected? If so, by who? Jude 20-23. Romans 14:1.
6. Is worship of the one true living God a “formula” that we create or is it something that God himself demands? John 4:24; Exodus 20: 1-3.
7. How is false worship in line with heresy? Jude 11
8. How do you worship God?

The Circular Nature of Heresy in the Church (week 3)

Topic: Heresies during the time of the Pre-Reformation of the Church.

During the time of the pre-Reformation of the Church, the Church was sunk in such darkness that even a torch before the eyes could not penetrate through it. The Church was in a sad state indeed. Its leaders were so hungry for earthly power, that instead of feeding the flock with the milk of God's Word, they chose instead to feed them with fanciful lies and deluded words of mad men! Despite the darkness God rose one man up to bring once more the truth of His word. The man I speak of is John Wycliffe. But before I go into detail concerning the man or the heresies in the Church at that time I would like to draw a parallel from the Old Testament to show how the times may change but heresy still retains its base form.

“And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds, “Woe be unto the shepherds of Israel, that feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool: ye kill them that are fed, but ye feed not the sheep. The weak have ye not strengthened: the sick have ye not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with cruelty, and with rigor have ye ruled them. And they were scattered without a shepherd: and when they were dispersed, they were devoured of all the beasts of the field.” Ezekiel 34: 1-6

Now, you might ask “What heresy is he speaking about in this passage?” My answer to that question is the outright ‘self-glorification’ in the name of God.

How is the passage pertinent to the time of John Wycliffe? The Roman Catholic Church had grown so terribly vile over the centuries that they were no better than those during the time of the Old Testament who were supposed leaders of the flock. They fed themselves and were no givers of the law of God and His word. In their eyes they were the only ones worthy of having God's word and no one else. And when they did “preach” a sermon, it was at many times something that they read from centuries past and nothing that they studied up on their own. Plus, it was all read in Latin, of which only the privileged few or the elite in society that could grasp its usage. They had grown fat and lazy! Anyone who was found to be a dissenter of the church was tried and executed or they were made to publicly recant the position that they had taken or they were exiled. The pope thought of himself as God on earth. The titles they had proclaimed them as such, but this again, was all in Latin. Darkness was deep upon the land. Any and all dim bits of light were quickly to be extinguished by the ‘church’. But there was one man that God raised up to be the morning star of the great Reformation of the Church and that man was John Wycliffe.

John Wycliffe was born in 1320 and died in the Lord in the year 1384. As to the exact date of his birth that is in debate but suffice it to say that he was born. Wycliffe came from a wealthy family, which after finding out his desire to follow Christ disowned him. Despite all of this, he never quit with fervor his desire to follow after Christ. His education was one of the finest a man could have at that time. He later came to be a leading scholar at Oxford. It is there that his ideas concerning the Church came to bring heat upon him. His views that caused the loss of his position and almost his life, was his differing view concerning the nature of the Church. His views and later his Lollard followers were this concerning the church:

*“they viewed the church not as the visible Catholic [Roman] church, or organized community of the hierarchy, but as Christ’s Body and Bride, consisting of the whole number of the elect, having in the visible world, only its temporary manifestation and pilgrimage, its home, origin, and end being in the invisible world, in Eternity. Salvation...is not dependent on connection with the official church or the mediation of the clergy...The ground of the church, Wycliffe taught, was the divine election.” E.H. Broadbent, *the Pilgrim church*, 2nd ed. P. 120.*

*Wycliffe’s doctrine of the church universal, with later refinement, and some variation, became the heart of the Reformation doctrine and of all evangelicals since. Robert Duncan Culver *Systematic Theology* p. 830*

It was not only this view he held and taught that got him into hot water with the wretched Roman Church; it was also his desire to give to the everyday peasant God’s word that could be read in his own tongue or he could not read, it could be read to him instead. The reason Rome did not like this, and what I say next is my own opinion, is that by the giving of God’s word to the everyday person would expose their corruption and shed light onto who it is they really were. They said they were for Christ but upon the reading of God’s word it was shown that they were not of Christ but of the devil.

Many more things could be said of this man of God, John Wycliffe, but the things I have said concerning him and his most vital work in the true Church, let that be sufficient for now.

Questions.

1. What were some of the heretical teachings of the church during Wycliffe’s time?
2. What are your thoughts concerning Rome’s opinion of being the sole reserve of truth?
3. Why was there not a great Reformation of the church during his time?

(2.) *As God, he sits in the temple of God, showing himself that he is God. As God was in the temple of old, and worshipped there, and is in and with his church now, so the antichrist here mentioned is some usurper of God’s authority in the Christian church, who claims divine honours; and to whom can this better apply than to the bishops of Rome, to whom the most blasphemous titles have been given, as **Dominus Deus noster***

*papa—Our Lord God the pope; Deus alter in terrâ—Another God on earth; Idem est dominium Dei et papæ—The dominion of God and the pope is **the same?** (taken from Matthew Henry Commentary on the Whole Bible II Timothy 2)*

The Circular Nature of Heresy in the Church (week 4)

During this week I would like to go into some of the heretical doctrines that had plagued the Church, which by this time was by far quite apostate. For those who desire to know more in-depth about the teachings of the Roman Catholic Church I have added to this lesson some of these teachings from their own pens. But as to our discussion I would like to show how wrong the doctrines and its teachers are.

Concerning the doctrine of “indulgences” Calvin has this to say about it:

“Indeed, the fact that indulgences have so long stood safe and with impunity, and wantoned with so much fury and tyranny, may be regarded as a proof into how deep a night of ignorance mankind were for some ages plunged. They saw themselves insulted openly, and without disguise, by the Pope and his bull-bearers; they saw the salvation of the soul made the subject of a lucrative traffic, salvation taxed at a few pieces of money, nothing given gratuitously; they saw what was squeezed from them in the form of oblations basely consumed on strumpets, pimps and gluttony, the loudest trumpeters of indulgences being the greatest despisers; they saw the monster stalking abroad, and every day luxuriating with greater license, and that without end, new bulls being constantly issued, and new sums extracted. Still indulgences were received with the greatest reverence, worshipped, and bought. Even those who saw more clearly than others deemed them pious frauds, by which, even in deceiving, some good was gained. Now, at length, that a considerable portion of the world have begun to rethink themselves, indulgences grow cool, and gradually even begin to freeze, preparatory to their final extinction.” John Calvin Institutes of the Christian Religion Book 3.5.1

And also the following:

“How maliciously they wrest the passage in which Paul says, that he supplies in his body that which was lacking in the sufferings of Christ! (Col. 1: 24.) That defect or supplement refers not to the work of redemption, satisfaction, or expiation, but to those afflictions with which the members of Christ, in other words, all believers, behave to be exercised, so long as they are in the flesh. He says, therefore, that part of the sufferings of Christ still remains, viz., that what he suffered in himself he daily suffers in his members. Christ so honors us as to regard and count our afflictions as his own. By the additional words—for the Church, Paul means not for the redemptions or reconciliations or satisfaction of the Church, but for edification and progress. As he elsewhere says, “I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim. 2: 10.) He also writes to the Corinthians: “Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer,” (2 Cor. 1: 6.)

In the same place he immediately explains his meaning by adding, that he was made a minister of the Church, not for redemption, but according to the dispensation which he received to preach the gospel of Christ.” Ibid 3.5.4

Concerning the ‘Pope’, Calvin has this to say of that wicked man:

“To some we seem slanderous and petulant, when we call the Roman Pontiff Antichrist. But those who think so perceive not that they are bringing a charge of intemperance against Paul, alter whom we

speak, nay, in whose very words we speak. But lest any one object that Paul's words have a different meaning, and are wrested by us against the Roman Pontiff, I will briefly show that they can only be understood of the Papacy. Paul says that Antichrist would sit in the temple of God, (2 Thess. 2: 4.) In another passage, the Spirit, portraying him in the person of Antiochus, says that his reign would be with great swelling words of vanity, (Dan. 7: 25.) Hence we infer that his tyranny is more over souls than bodies, a tyranny set up in opposition to the spiritual kingdom of Christ. Then his nature is such, that he abolishes not the name either of Christ or the Church, but rather uses the name of Christ as a pretext, and lurks under the name of Church as under a mask. But though all the heresies and schisms which have existed from the beginning belong to the kingdom of Antichrist, yet when Paul foretells that defection will come, he by the description intimates that that seat of abomination will be erected, when a kind of universal defection comes upon the Church, though many members of the Church scattered up and down should continue in the true unity of the faith. But when he adds, that in his own time, the mystery of iniquity, which was afterwards to be openly manifested, had begun to work in secret, we thereby understand that this calamity was neither to be introduced by one man, nor to terminate in one man, (see Calv. in 2 Thess. 2: 3; Dan. 7: 9.) Moreover, when the mark by which he distinguishes Antichrist is, that he would rob God of his honour and take it to himself, he gives the leading feature which we ought to follow in searching out Antichrist; especially when pride of this description proceeds to the open devastation of the Church. Seeing then it is certain that the Roman Pontiff has impudently transferred to himself the most peculiar properties of God and Christ, there cannot be a doubt that he is the leader and standard-bearer of an impious and abominable kingdom."

Ibid 4.7.25

Concerning the "mass" Calvin has this say of it:

"Let us show, therefore as was proposed in the first place, that in the mass intolerable blasphemy and insult are offered to Christ. For he was not appointed Priest and Pontiff by the Fathers for a time merely, as priests were appointed under the Old Testament. Since their life was mortal, their priesthood could not be immortal, and hence there was need of successors, who might ever and anon be substituted in the room of the dead. But Christ being immortal, had not the least occasion to have a vicar substituted for him. Wherefore he was appointed by his Father a priest for ever, after the order of Melchizedek, that he might eternally exercise a permanent priesthood (Heb. 5:6,10; 7:17,21; 9:11; 10:21; Ps. 110:4; Gen. 14:18). This mystery had been typified long before in Melchizedek, whom Scripture, after once introducing as the priest of the living God, never afterwards mentions, as if he had had no end of life. In this way Christ is said to be a priest after his order.

But those who sacrifice daily must necessarily give the charge of their oblations to priests, whom they surrogate as the vicars and successors of Christ. By this subrogation they not only rob Christ of his honour, and take from him the prerogative of an eternal priesthood, but attempt to remove him from the right hand of his Father, where he cannot sit immortal without being an eternal priest. Nor let them allege that their priestlings are not substituted for Christ, as if he were dead, but are only substitutes in that eternal priesthood, which therefore ceases not to exist. The words of the apostle are too stringent to leave them any means of evasion, viz., "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, has an unchangeable priesthood," (Heb. 7: 23, 24.) Yet such is their dishonesty, that to defend their impiety they arm themselves with the example of Melchizedek. As he is said to have "brought forth (obtulisse) bread and wine," (Gen. 14: 18,) they infer that it was a prelude to their mass, as if there was any resemblance between him and Christ in the offering of bread and wine. This is too silly and frivolous to need refutation. Melchizedek gave bread and wine to Abraham and his companions, that he might refresh them when worn out with the march and the battle. What has this to do with sacrifice? The humanity of the holy king is praised by Moses: these men absurdly coin a mystery of which there is no

mention. They, however, put another gloss upon their error, because it is immediately added, he was "priest of the most high God." I answer, that they erroneously wrest to bread and wine what the apostle refers to blessing. "This Melchizedek, king of Salem, priest of the most high God, who met Abraham," "and blessed him." Hence the same apostle (and a better interpreter cannot be desired) infers his excellence. "Without all contradiction, the less is blessed of the better." But if the oblation of Melchizedek was a figure of the sacrifice of the mass, I ask, would the apostle, who goes into the minutes details, have forgotten a matter so grave and serious? Now, however they quibble, it is in vain for them to attempt to destroy the argument which is adduced by the apostle himself viz., that the right and honour of the priesthood has ceased among mortal men, because Christ, who is immortal, is the one perpetual priest (Heb. 7:17-19)." Ibid 4.18.2

Concerning the doctrine of "penance" Calvin has this to say of it:

"The Romanists and Schoolmen, whose wont it is to corrupt all things by erroneous interpretation, anxiously labour to find a sacrament here, and it cannot seem wonderful, for they seek a thing where it is not. At best, they leave the matter involved, undecided, uncertain, confused, and confounded by the variety of opinions. Accordingly, they say, (Sent. Lib. 4 Dist. 22, cap. 3,) either that external penitence is a sacrament, and, if so, ought to be regarded as a sign of internal penitence; i. e., contrition of heart, which will be the matter of the sacrament, or that both together make a sacrament, not two, but one complete; but that the external is the sacrament merely, the internal, the matter, and the sacrament, whereas the forgiveness of sins is the matter only, and not the sacrament.

Let those who remember the definition of a sacrament, which we have given above, test by it that which they say is a sacrament, and it will be found that it is not an external ceremony appointed by God for the confirmation of our faith. But if they allege that my definition is not a law which they are necessarily bound to obey, let them hear Augustine whom they pretend to regard as a saint. "Visible sacraments were instituted for the sake of carnal men, that by the ladder of sacraments they may be conveyed from those things which are seen by the eye, to those which are perceived by the understanding," (August. Quaest. Vet. Test. Lib. 3.) Do they themselves see, or can they show to others, any thing like this in that which they call the sacrament of penance? In another passage, he says, "It is called a sacrament, because in it one thing is seen, another thing is understood. What is seen has bodily appearance, what is understood has spiritual fruit," (Serm. de Bapt. Infant.) These things in no way apply to the sacrament of penance, as they feign it; there, there is no bodily form to represent spiritual fruit." Ibid 4.19.15

Concerning the doctrine of "transubstantiation" Calvin has this to say:

"I am not satisfied with the view of those who, while acknowledging that we have some kind of communion with Christ, only make us partakers of the Spirit, omitting all mention of flesh and blood. As if it were said to no purpose at all, that his flesh is meat indeed, and his blood is drink indeed; that we have no life unless we eat that flesh and drink that blood; and so forth. Therefore, if it is evident that full communion with Christ goes beyond their description, which is too confined, I will attempt briefly to show how far it extends, before proceeding to speak of the contrary vice of excess. For I shall have a longer discussion with these hyperbolic doctors, who, according to their gross ideas, fabricate an absurd mode of eating and drinking, and transfigure Christ, after divesting him of his flesh, into a phantom: if, indeed, it be lawful to put this great mystery into words, a mystery which I feel, and therefore freely confess that I am unable to comprehend with my mind, so far am I from wishing any one to measure its sublimity by my feeble capacity. Nay, I rather exhort my readers not to confine their

apprehension within those too narrow limits, but to attempt to rise much higher than I can guide them. For whenever this subject is considered, after I have done my utmost, I feel that I have spoken far beneath its dignity. And though the mind is more powerful in thought than the tongue in expression, it too is overcome and overwhelmed by the magnitude of the subject. All then that remains is to break forth in admiration of the mystery, which it is plain that the mind is inadequate to comprehend or the tongue to express. I will, however, give a summary of my view as I best can, not doubting its truth, and therefore trusting that it will not be disapproved by pious breasts.” Ibid 4.17.7

And lastly, concerning the doctrine of ‘absolution’ Calvin has this to say:

“And (to despatch these beasts in their own arena) if any sacrament is sought here, would it not have been much more plausible to maintain that the absolution of the priest is a sacrament, than penitence either external or internal? For it might obviously have been said that it is a ceremony to confirm our faith in the forgiveness of sins, and that it has the promise of the keys, as they describe them; “Whatsoever ye shall bind or loose on earth, shall be bound or loosed in heaven.” But some one will object that to most of those who are absolved by priests, nothing of the kind is given by the absolution, whereas according to their dogma, the sacraments of the new dispensation ought to effect what they figure. This is ridiculous. As in the eucharist, they make out a twofold eating, a sacramental, which is common to the good and the bad alike, and a spiritual, which is proper only to the good, why should they not also pretend that absolution is given in two ways? And yet I have never been able to understand what they meant by their dogma. How much it is at variance with the truth of God, we showed when we formally discussed that subject. Here I only wish to show that no scruple should prevent them from giving the name of a sacrament to the absolution of the priest. For they might have answered by the mouth of Augustine, that there is a sanctification without a visible sacrament, and a visible sacrament without internal sanctification. Again, that in the elect alone, sacraments effect what they figure. Again, that some put on Christ so far as the receiving of the sacrament, and others so far as sanctification; that the former is done equally by the good and the bad, the latter by the good only. Surely they were more deluded than children, and blind in the full light of the sun, when they toiled with so much difficulty, and perceived not a matter so plain and obvious to every man.” Ibid 4.19.16

(the following are taken from the Catholic Encyclopedia Online)

Apostolic Indulgences

The [indulgences](#) known as Apostolic or Apostolical are those which the Roman pontiff, the successor of the Prince of the Apostles, attaches to the crosses, crucifixes, chaplets, rosaries, images, and medals which he blesses, either with his own hand or by those to whom he has delegated this faculty. The principles set forth in the general article on [indulgences](#) apply here also. But since these Apostolic [indulgences](#) are among the most frequent and abundant of those now in use throughout the Church, they seem to require a separate and more detailed treatment. As the name implies, they are [indulgences](#) granted by the pope himself. Some of them are plenary, and others are partial indulgences. It may be observed that, the possession of the cross or medal or other indulgenced object is not the sole or immediate [condition](#) for gaining the [indulgences](#) attached thereto by the [blessing](#) of the Holy Father or his delegate. But the possession enables the recipient to gain the various [indulgences](#) on the performance of certain prescribed [good](#) works or [acts](#) of piety. In this respect the possession of the object may be

regarded as analogous to the local or personal limitation of other indulgences. For in **blessing** the objects presented to him, the Holy Father thereby grants the indulgences, not to all the faithful indiscriminately, but to certain persons, to wit the actual or prospective possessors of these crosses, medals, etc., which may thus be regarded as the marks or tokens distinguishing those persons to whom this special **privilege** is given. At the same time, since it is open to all the faithful to obtain such blessed objects, especially now, when the faculty for giving this **blessing** is so readily granted to the clergy throughout the world, the Apostotic **indulgences** can hardly be reckoned with those that are merely local or personal.

(taken from the Catholic Encyclopedia Online).

Pope

Ecclesiastical Latin *papa* from Greek *papas*, a variant of *pappas* father, in **classical Latin** *pappas* — Juvenal, "Satires" 6:633).

The title *pope*, once used with far greater latitude (see below, **section V**), is at present employed solely to denote the **Bishop of Rome** , who, in virtue of his position as **successor** of **St. Peter** , is the chief **pastor** of the whole **Church** , the **Vicar of Christ** upon earth.

Besides the **bishopric** of the **Roman Diocese** , certain other dignities are held by the pope as well as the supreme and universal pastorate: he is **Archbishop** of the **Roman Province** , **Primate** of **Italy** and the adjacent islands, and sole **Patriarch** of the **Western Church** . The **Church's doctrine** as to the pope was authoritatively declared in the **Vatican Council** in the **Constitution "Pastor Aeternus"**. The four chapters of that **Constitution** deal respectively with the office of Supreme Head conferred on **St. Peter** , the perpetuity of this office in the **person** of the Roman pontiff, the pope's **jurisdiction** over the **faithful** , and his supreme authority to **define** in all questions of **faith** and **morals** .

Liturgy of the Mass

Name and definition

The Mass is the complex of **prayers** and ceremonies that make up the service of the Eucharist in the Latin rites. As in the case of all **liturgical** terms the name is less old than the thing. From the time of the first preaching of the **Christian Faith** in the West, as everywhere, the **Holy Eucharist** was celebrated as **Christ** had instituted it at the **Last Supper** , according to His command, in memory of Him. But it was not till long afterwards that the late Latin name *Missa*, used at first in a vaguer sense, became the technical and almost exclusive name for this service.

What an indulgence is

An **indulgence** is the extra-sacramental remission of the temporal punishment due, in **God's justice** , to **sin** that has been forgiven, which remission is granted by the **Church** in the exercise of the **power of the keys** , through the application of the superabundant **merits** of Christ and of the **saints** , and for some just and reasonable motive. Regarding this definition, the following points are to be noted:

- In the [Sacrament of Baptism](#) not only is the guilt of [sin](#) remitted, but also all the penalties attached to [sin](#). In the [Sacrament of Penance](#) the guilt of [sin](#) is removed, and with it the [eternal punishment](#) due to mortal [sin](#); but there still remains the temporal punishment required by Divine [justice](#), and this requirement must be fulfilled either in the present life or in the world to come, i.e., in [Purgatory](#). An indulgence offers the penitent sinner the means of discharging this [debt](#) during his life on earth.
- Some writs of [indulgence](#)—none of them, however, issued by any [pope](#) or council ([Pesch](#), Tr. Dogm., VII, 196, no. 464)—contain the expression, "indulgentia a culpa et a poena", i.e. release from guilt and from punishment; and this has occasioned considerable misunderstanding (cf. [Lea](#), "History" etc. III, 54 sqq.). The real meaning of the formula is that, indulgences presupposing the [Sacrament of Penance](#), the penitent, after receiving [sacramental absolution](#) from the guilt of [sin](#), is afterwards freed from the temporal penalty by the indulgence ([Bellarmine](#), "De Indulg.", I, 7). In other words, [sin](#) is fully pardoned, i.e. its effects entirely obliterated, only when complete [reparation](#), and consequently release from penalty as well as from guilt, has been made. Hence [Clement V](#) (1305-1314) condemned the practice of those purveyors of indulgences who pretended to absolve "a culpa et a poena" ([Clement](#), I. v, tit. 9, c. ii); the [Council of Constance](#) (1418) [revoked](#) (Sess. XLII, n. 14) all indulgences containing the said formula; [Benedict XIV](#) (1740-1758) treats them as spurious indulgences granted in this form, which he ascribes to the illicit practices of the "quaestores" or purveyors ([De Syn. dioeces.](#), VIII, viii. 7).
- The satisfaction, usually called the "penance", imposed by the confessor when he gives [absolution](#) is an integral part of the [Sacrament of Penance](#); an indulgence is extra-sacramental; it presupposes the effects obtained by confession, [contrition](#), and [sacramental](#) satisfaction. It differs also from the [penitential](#) works undertaken of his own accord by the repentant sinner — [prayer](#), [fasting](#), alms-giving — in that these are personal and get their value from the [merit](#) of him who performs them, whereas an indulgence places at the penitent's disposal the [merits](#) of Christ and of the [saints](#), which form the "Treasury" of the [Church](#).
- An indulgence is valid both in the tribunal of the [Church](#) and in the tribunal of [God](#). This means that it not only releases the penitent from his [indebtedness](#) to the [Church](#) or from the [obligation](#) of performing canonical penance, but also from the temporal punishment which he has incurred in the sight of [God](#) and which, without the indulgence, he would have to undergo in order to satisfy Divine [justice](#). This, however, does not imply that the [Church](#) pretends to set aside the claim of [God's justice](#) or that she allows the sinner to repudiate his [debt](#). As [St. Thomas](#) says ([Supplement.25.1 ad 2um](#)), "He who gains indulgences is not thereby released outright from what he owes as penalty, but is provided with the means of paying it." The [Church](#) therefore neither leaves the penitent helplessly in [debt](#) nor acquits him of all further accounting; she enables him to meet his [obligations](#).
- In granting an indulgence, the grantor ([pope](#) or [bishop](#)) does not offer his personal [merits](#) in lieu of what [God](#) demands from the sinner. He acts in his official capacity as having [jurisdiction](#) in the [Church](#), from whose spiritual treasury he draws the means wherewith payment is to be made. The [Church](#) herself is not the absolute owner, but simply the administratrix, of the superabundant [merits](#) which that treasury contains. In applying them, she keeps in view both the design of [God's](#) mercy and the demands of [God's justice](#). She therefore determines the amount of each concession, as well as the [conditions](#) which the penitent must fulfill if he would gain the indulgence.

Various kinds of indulgences

An indulgence that may be gained in any part of the world is universal, while one that can be gained only in a specified place (Rome, [Jerusalem](#), etc.) is local. A further distinction is that between perpetual [indulgences](#), which may be gained at any [time](#), and temporary, which are available on certain days only, or within certain periods. Real indulgences are attached to the use of certain objects (crucifix, [rosary](#), [medal](#)); personal are those which do not require the use of any such material thing, or which are granted only to a certain class of [individuals](#), e.g. members of an order or confraternity. The most important distinction, however, is that between plenary indulgences and partial. By a plenary indulgence is meant the remission of the entire temporal punishment due to [sin](#) so that no further expiation is required in [Purgatory](#). A partial indulgence commutes only a certain portion of the penalty; and this portion is determined in accordance with the [penitential discipline](#) of the early [Church](#). To say that an indulgence of so many days or years is granted means that it cancels an amount of [purgatorial](#) punishment equivalent to that which would have been remitted, in the sight of [God](#), by the performance of so many days or years of the ancient canonical penance. Here, evidently, the reckoning makes no claim to absolute exactness; it has only a relative value.

[God](#) alone knows what penalty remains to be paid and what its precise amount is in severity and duration. Finally, some indulgences are granted in behalf of the living only, while others may be applied in behalf of the [souls](#) departed. It should be noted, however, that the application has not the same significance in both cases. The [Church](#) in granting an indulgence to the living exercises her [jurisdiction](#); over the dead she has no [jurisdiction](#) and therefore makes the indulgence available for them by way of suffrage (*per modum suffragii*), i.e. she petitions [God](#) to accept these works of satisfaction and in consideration thereof to mitigate or shorten the sufferings of the [souls](#) in [Purgatory](#).

Who can grant indulgences

The distribution of the [merits](#) contained in the treasury of the [Church](#) is an exercise of authority (*potestas iurisdictionis*), not of the power conferred by [Holy orders](#) (*potestas ordinis*). Hence the [pope](#), as supreme head of the [Church](#) on earth, can grant all kinds of indulgences to any and all of the [faithful](#); and he alone can grant plenary indulgences. The power of the [bishop](#), previously unrestricted, was limited by [Innocent III](#) (1215) to the granting of one year's indulgence at the [dedication](#) of a church and of forty days on other occasions. [Leo XIII](#) (Rescript of 4 July. 1899) authorized the [archbishops](#) of South America to grant eighty days (*Acta S. Sedis*, XXXI, 758). [Pius X](#) (28 August, 1903) allowed [cardinals](#) in their titular churches and [dioceses](#) to grant 200 days; [archbishops](#), 100; [bishops](#), 50. These indulgences are not applicable to the [souls](#) departed. They can be gained by [persons](#) not belonging to the [diocese](#), but temporarily within its limits; and by the subjects of the granting [bishop](#), whether these are within the [diocese](#) or outside--except when the indulgence is local. [Priests](#), [vicars general](#), [abbots](#), and generals of [religious](#) orders cannot grant indulgences unless specially authorized to do so. On the other hand, the [pope](#) can empower a [cleric](#) who is not a [priest](#) to give an indulgence ([St. Thomas](#), "Quodlib.", II, q. viii, a. 16).

Penance

Penance is a [sacrament](#) of the New Law instituted by [Christ](#) in which forgiveness of [sins](#) committed after [baptism](#) is granted through the [priest's absolution](#) to those who with [true](#) sorrow confess their [sins](#) and promise to satisfy for the same. It is called a "sacrament" not simply a function or [ceremony](#), because it is an outward sign instituted by [Christ](#) to impart grace to the [soul](#). As an outward sign it comprises the actions of the penitent in presenting himself to the [priest](#) and accusing himself of his [sins](#), and the actions of the [priest](#) in pronouncing [absolution](#) and imposing satisfaction. This whole procedure is usually called,

from one of its parts, "confession", and it is said to take place in the "tribunal of penance", because it is a judicial process in which the penitent is at once the accuser, the **person** accused, and the **witness**, while the **priest** pronounces judgment and **sentence**. The grace conferred is deliverance from the guilt of **sin** and, in the case of mortal **sin**, from its **eternal punishment**; hence also reconciliation with **God**, **justification**. Finally, the confession is made not in the secrecy of the penitent's heart nor to a **layman** as friend and advocate, nor to a representative of **human** authority, but to a duly **ordained priest** with requisite **jurisdiction** and with the "**power of the keys**", i.e., the power to forgive **sins** which **Christ** granted to His **Church**.

Transubstantiation

The words of Institution

The **Church's** Magna Charta, however, are the words of Institution, "This is my body — this is my blood", whose literal meaning she has uninterruptedly adhered to from the earliest times. The Real Presence is evinced, positively, by showing the **necessity** of the literal sense of these words, and negatively, by refuting the figurative interpretations. As regards the first, the very existence of four distinct narratives of the **Last Supper**, divided usually into the Petrine (**Matthew 26:26 sqq.**; **Mark 14:22 sqq.**) and the double **Pauline** accounts (**Luke 22:19 sq.**; **1 Corinthians 11:24 sq.**), favors the literal interpretation. In spite of their striking unanimity as regards **essentials**, the Petrine account is simpler and clearer, whereas **Pauline** is richer in additional details and more involved in its citation of the words that refer to the Chalice. It is but natural and justifiable to expect that, when four different narrators in different countries and at different times relate the words of Institution to different circles of readers, the occurrence of an unusual figure of speech, as, for instance, that bread is a sign of **Christ's** Body, would, somewhere or other, betray itself, either in the difference of word-setting, or in the unequivocal expression of the meaning really intended, or at least in the addition of some such mark as: "He spoke, however, of the sign of His Body." But nowhere do we discover the slightest ground for a figurative interpretation. If, then, natural, literal interpretation were **false**, the Scriptural record alone would have to be considered as the **cause** of a pernicious **error** in **faith** and of the grievous crime of rendering Divine homage to bread (*artolatria*) — a supposition little in harmony with the character of the four Sacred Writers or with the **inspiration of the Sacred Text**. Moreover, we must not omit the important circumstance, that one of the four narrators has interpreted his own account literally. This is **St. Paul** (**1 Corinthians 11:27 sq.**), who, in the most vigorous language, brands the unworthy recipient as "guilty of body and of the blood of the Lord". There can be no question of a grievous offense against **Christ** Himself unless we suppose that the **true** Body and the **true** Blood of Christ are really present in the **Eucharist**. Further, if we attend only to the words themselves their natural sense is so forceful and clear that **Luther** wrote to the **Christians of Strasburg** in 1524: "I am caught, I cannot escape, the text is too forcible" (De Wette, II, 577). The necessity of the natural sense is not based upon the absurd assumption that Christ could not in general have resorted to use of figures, but upon the evident requirement of the case, which demand that He did not, in a matter of such paramount importance, have recourse to meaningless and deceptive metaphors. For figures enhance the clearness of speech only when the figurative meaning is obvious, either from the nature of the case (e.g. from a reference to a **statue** of Lincoln, by saying: "This is Lincoln") or from the usages of common parlance (e.g. in the case of this synecdoche: "This glass is wine"), Now, neither from the nature of the case nor in common parlance is bread an apt or possible symbol of the human body. Were one to say of a piece of bread: "This is Napoleon", he would not be using a figure, but uttering nonsense. There is but one means of rendering a symbol improperly so called clear and intelligible, namely, by, conventionally settling beforehand what it is to signify, as, for instance, if one were to say: "Let us imagine these two pieces of bread before us to be **Socrates** and **Plato**". **Christ**, however, instead of informing His **Apostles** that he

intended to use such a figure, told them rather the contrary in the discourse containing the promise: "the bread that I will give, is my flesh, for the life of the world" ([John 6:52](#)), Such language, of course, could be used only by a God-man; so that [belief](#) in the Real Presence necessarily presupposes [belief](#) in the true Divinity of [Christ](#), The foregoing rules would of themselves establish the natural meaning with [certainty](#), even if the words of Institution, "This is my body — this is my blood", stood alone, But in the original text *corpus* (body) and *sanguis* (blood) are followed by *significant* appositional additions, the Body being designated as "given for you" and the Blood as "shed for you [many]"; hence the Body given to the Apostles was the self same Body that was crucified on [Good Friday](#), and the Chalice drunk by them, the self same Blood that was shed on the Cross for our [sins](#), Therefore the above-mentioned appositional phrases directly exclude every possibility of a figurative interpretation.

Absolution

Ab = from; *solvere* = to free)

Absolution is the remission of [sin](#), or of the punishment due to [sin](#), granted by the [Church](#). (For remission of punishment due to [sin](#), see [CENSURE](#), [EXCOMMUNICATION](#), [INDULGENCE](#).)

Absolution proper is that act of the [priest](#) whereby, in the [Sacrament of Penance](#), he frees man from [sin](#). It presupposes on the part of the penitent, contrition, confession, and promise at least of satisfaction; on the part of the minister, valid reception of the Order of Priesthood and [jurisdiction](#), granted by competent authority, over the [person](#) receiving the sacrament. That there is in the [Church](#) power to absolve [sins](#) committed after [baptism](#) the [Council of Trent](#) thus declares: "But the Lord then principally instituted the [Sacrament of Penance](#), when, being raised from the dead, He breathed upon His disciples saying, 'Receive ye the Holy Ghost. Whose [sins](#) you shall forgive, they are forgiven them, and whose [sins](#) you shall retain, they are retained.' By which action so signal, and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining [sins](#) was communicated to the Apostles, and to their lawful successors for the reconciling of the faithful who have fallen after [baptism](#)" (Sess. XIV, i). Nor is there lacking in divine revelation [proof](#) of such power; the classical texts are those found in [Matthew 16:19](#); [18:18](#), and in [John 20:21-23](#). To Peter are given the keys of the [kingdom of heaven](#). Sin is the great obstacle to entrance into the kingdom, and over [sin](#) Peter is supreme. To Peter and to all the Apostles is given the power to bind and to loose, and this again implies supreme power both legislative and judicial: power to forgive [sins](#), power to free from [sin's](#) penalties. This interpretation becomes more clear in studying the rabbinical literature, especially of [Our Lord's](#) time, in which the phrase to bind and to loose was in common use. (Lightfoot, *Horæ Hebraicæ Buxtorf*, *Lexicon Chald.*; Knabenbauer, *Commentary on Matthew*, II, 66; particularly Maas, *St. Matthew*, 183, 184.) The granting of the power to absolve is put with unmistakable clearness in [St. John's Gospel](#): "He breathed upon them and said, 'Receive ye the Holy Ghost. Whose [sins](#) ye shall forgive they are forgiven them; and whose [sins](#) ye shall retain, they are retained'" ([20:22-23](#)). It were foolish to assert that the power here granted by [Christ](#) was simply a power to announce the Gospel (Council of Trent, Sess. XIX, Can. iii), and quite as unwise to contend that here is contained no power other than the power to remit [sin](#) in the [Sacrament of Baptism](#) (*Ibid.*, Sess. XIV); for the very context is against such an interpretation, and the words of the text imply a strictly judicial act, while the power to retain [sins](#) becomes simply incomprehensible when applied to [baptism](#) alone, and not to an action involving discretionary judgment. But it is one thing to assert that the power of absolution was granted to the [Church](#), and another to say that a full realization of the grant was in the consciousness of the [Church](#) from the beginning. Baptism was the first, the great sacrament, the sacrament of initiation into the [kingdom of Christ](#). Through [baptism](#) was obtained not only plenary pardon for [sin](#), but also for temporal punishment due to [sin](#). Man once born anew, the [Christian](#) ideal forbade even the thought of his return to [sin](#). Of a consequence, early [Christian discipline](#) was loath to grant even once a restoration to grace through the ministry of reconciliation vested in the [Church](#). This severity was in keeping with [St.](#)

Paul's declaration in his Epistle to the Hebrews: "For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come and are fallen away, to be renewed again to penance" etc. (vi, 4-6). The persistence of this Christian ideal is very clear in the "Pastor" of Hermas, where the author contends against a rigorist school, that at least *one* opportunity for penance must be given by the Church (III Sim., viii, 11). He grants only one such chance, but this is sufficient to establish a belief in the power of the Church to forgive sins committed after baptism. St. Ignatius in the first days of the second century seemingly asserts the power to forgive sins when he declares in his letter to the Philadelphians that the bishop presides over penance. This tradition was continued in the Syrian Church, as is evident from passages found in Aphraates and Ephrem, and St. John Chrysostom voices this same Syrian tradition when he writes "De Sacerdotio" (Migne P.G., LXVII, 643), that "Christ has given to his priests a power he would not grant to the angels, for he has not said to them, 'Whatsoever ye bind, will be bound,'" etc.; and further down he adds, "The Father hath given all judgment into the hands of his Son, and the Son in turn has granted this power to his priests."

Catholic Terminology

This list of terms used by the Catholic Church is brief and succinct. It should help those who are learning about Catholicism and who desire to be conversant with Catholics on their terms.

1. **Absolution** - the act of releasing someone from their sin by God, through the means of a priest.
2. **Actual grace** - God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.
3. **Actual sin** - any sin that a person commits.
4. **Annunciation** - When the angel Gabriel told Mary that she was to be the mother of the Messiah.
5. **Assumption** - the taking of the body and soul of Mary, by God, into glory. Catholic doctrine, apparently, does not state whether or not Mary died, but *tradition* holds that she died and was immediately afterward assumed into heaven both body and soul.
6. **Baptism** - One of seven sacraments that takes away original sin and actual sin.
7. **Bishop** - the head of a diocese, successor of the apostles.
8. **Blessed Sacrament** - the elements of the communion supper, bread and wine, which become the body and blood of Christ. It is offered at the altar in the church.
9. **Capital sins** - the seven causes of all sin: pride, covetousness, lust, anger, gluttony, envy, sloth.
10. **Confession** - telling sins to a priest and the Lord forgives the person through the priest.
11. **Confessional** - a small compartment where the priest hears the confessed sins of a sinner.
12. **Confirmation** - a ceremony performed by a bishop that is supposed to strengthen a person and enable him to resist sin. It is usually done at the age of 12. The Bishop dips his right thumb in holy oil and anoints the person on the forehead by making the sign of the cross and says, "Be sealed with the gift of the Holy Spirit."
13. **Consecration** - a moment during the ceremony of the mass where God, allegedly through the priest, changes bread and wine into the body and blood of Jesus.
14. **Contrition** - extreme sorrow for having sinned with a deep repentance concerning that sin.
15. **Convent** - A community of nuns usually gathered in a building or buildings where they live and perform ascetic duties in service of the Catholic Church.
16. **Diocese** - an area of many parishes presided over by a bishop.
17. **Dulia** - The honor given to saints and angels. see hyperdulia
18. **Encyclical** - a letter written from the pope addressed to the bishops.

19. **Eucharist** - The elements of the communion supper where the bread and wine are the body and blood of Christ.
20. **Excommunicate** - the punishment of cutting off a person from receiving the sacraments and exclusion from the communion of the church.
21. **Eucharistic Adoration** - The practice where the "blessed sacrament," the Eucharist (which has supposedly become the body and blood of Christ) is displayed in a monstrance and adored by Catholics.
22. **Extreme Unction** - A sacrament given to a person who is ill or in danger of dying. It is intended to strengthen the person's soul and help his love be pure so they may enter into heaven. It is done through prayer and the anointing of oil. This is also known as Anointing of the Sick or the Sacrament of the Sick.
23. **Guardian Angel** - a special angel assigned by God to each person in order to protect and guide that person with the goal of reaching heaven.
24. **Habitual grace** - the permanent disposition to live and act in keeping with God's call.
25. **Heresy** - denial of the truths found in the Catholic Church.
26. **Holy Chrism** - the special oil used in the sacraments of Baptism, Confirmation, and Holy Orders.
27. **Holy Orders** - one of the seven sacraments by which men, bishop, deacons, and priests, are given the power and authority by a bishop to offer sacrifice and forgive sins.
28. **Holy See** - the seat of final authority for the entire Roman Catholic Church located in Rome and positioned under the headship of the pope.
29. **Holy Water** - Special water that has been blessed by a priest, bishop, etc. or a liturgical ceremony. It is used to bring a blessing to a person when applied.
30. **Host** - the bread in the communion supper that is changed into the body of Christ.
31. **Hyperdulia** - honor and praise given only to the Blessed Virgin Mary.
32. **Immaculate Conception** - The teaching that Mary was conceived without original sin.
33. **Imprimatur** - permission needed to print certain kinds of religious books.
34. **Indulgence** - An indulgence is a means by which the Catholic church takes away some or all of the punishment due the Christian in this life and/or purgatory because of his sin even though that sin has been forgiven. This punishment is most often in purgatory but can also be suffered in this life. Therefore, indulgences remove time needed to be spent in purgatory. See also partial indulgence and plenary indulgence.
35. **Inquisition** - The court established by the Catholic Church in the 13th century in order to stop and punish heretics. If the individual(s) would not recant, then they were turned over to the secular government for punishment, often resulting in death.
36. **Laity** - the members of the Catholic church who are not in the clergy.
37. **Latria** - The praise and honor due to God alone.
38. **Legate** - An official that has been appointed as an ambassador of the Pope.
39. **Lent** - a forty day period between Ash Wednesday and Easter Sunday. Usually it is accompanied by some form of prayer and fasting.
40. **Limbo** - In the afterlife, it is the place of existence for those who deserve neither heaven nor hell.
41. **Madonna** - Another title for a the Virgin Mary.
42. **Magisterium** - the divinely appointed authority in the Catholic Church consisting of the Pope and Bishops whose purpose is to teach and establish the true faith without error. The magisterium alone, according to Catholicism, has the right to interpret the word of God.
43. **Mass** - a reenactment of the sacrifice of Christ on the cross in a ceremony performed by a priest. This ceremony is symbolically carried out by the priest and involves Consecration where the bread and wine are changed into the body and blood of Jesus.

44. **Monk** - A person who practices a strict religious and ascetic lifestyle. It is usually practiced in a monastery with other monks.
45. **Monstrance** - a silver or gold stand that contains a circular window surrounded by a sunburst of rays. Inside the circular window is placed a wafer which is the Eucharist.
46. **Mortal Sin** - a serious and willful transgression of God's Law. It involves full knowledge and intent of the will to commit the sin. If left unrepentant, can damn someone to eternal hell.
47. **Nun** - A female catholic who has voluntarily taken vows of service to the Catholic Church, given up worldly possessions, and usually lives in a convent.
48. **Ordination** - receiving the sacrament of the holy orders.
49. **Original Sin** - the inherited sin nature of Adam that resulted from Adam's sin.
50. **Parish** - a subdivision of a diocese with the priest as its head.
51. **Partial Indulgence** - an indulgence that remits part of the temporal punishment due to a sinner.
52. **Passion** - The sufferings of Christ from the time of the Last Supper to His Crucifixion.
53. **Penance** - a means by which all sins committed after baptism are removed. The means are assigned by a priest and usually consist of special prayers or deeds performed by the sinner.
54. **Peter** - the first pope according to the Roman Catholic Church.
55. **Plenary** - complete, entire.
56. **Plenary Indulgence** - an indulgence that remits all of the temporal punishment due to a sinner (see Temporal Punishment).
57. **Pope** - Christ's representative on earth according to the Roman Catholic Church. He is the visible successor of Peter.
58. **Presumption** - the teaching that a person can save himself apart from God's work and/or that a person's works are not needed for salvation.
59. **Priest** - one who mediates between God and man and administers the sacraments and graces of God. He has received the Holy Orders.
60. **Purgatory** - a place of temporary punishment where the Christian is cleansed from sin before he can enter into heaven.
61. **Relic** - a part of the body of a saint including clothing, jewelry, etc. The relic is considered holy due to its association with the saint.
62. **Remission of Sins** - forgiveness of sins through the sacraments of baptism and penance.
63. **Reparation** - repairing the damage done to another person and/or his property.
64. **Rite** - the words and actions performed during a religious ceremony.
65. **Rosary** - A string of beads containing five sets with ten small beads. Each set of ten is separated by another bead. It also contains a crucifix. It is used in saying special prayers, usually to Mary where the rosary is used to count the prayers.
66. **Sacrament** - an outward sign instituted by Christ to give grace.
67. **Sacramentals** - Special prayers, deeds, or objects used to gain spiritual benefits from God.
68. **Sanctifying grace** - a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love.
69. **Saint** - A very holy person. Usually, it is someone who has been dead for many years and has been canonized by the Catholic Church. Saints do not have to pass through purgatory.
70. **Scapular** - two small cloth squares joined by a string. One cloth is positioned in the front and the other in the back. Indulgences are attached to them.

71. **Sign of the Cross** - A sacramental. It is the movement of the right hand from the forehead to the chest and then left and right upon the shoulders.
72. **Sovereign Pontiff** - The pope.
73. **Stations of the Cross** - depictions of 14 events during the passion and death of Jesus that usually appear on the walls of Catholic churches.
74. **Temporal Punishment** - suffering that occurs either in this life or in purgatory that removes the punishment of sins already forgiven.
75. **Tradition** - handing down through the centuries from mouth to mouth of the teachings of Jesus. It began with the apostles and continues unbroken to the present bishopric of the Catholic Church.
76. **Transubstantiation** - The teaching that the bread and wine in the communion supper become the body and blood of the Lord Jesus at the Consecration during the Mass.
77. **Venerate** - to honor, admire, and regard with respect.
78. **Venial Sin** - A sin but not as bad as Mortal Sin. It lessens the grace of God within a person's soul.
79. **Viaticum** - communion given to those about to die.
80. **Vicar of Christ** - the Pope.